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DARE TO DREAM

DIGITAL DISCIPLES ENCOURAGED
TO THINK OUTSIDE THE BOX 8

NEWS

MUSICIANS NEEDED FOR NEXT
GENERAL CONFERENCE SESSION 5

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Mamarapha College Ltd.

FOR ABORIGINAL & TORRES STRAIT ISLANDERS

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"Friends, I'm inviting you today to reflect on Mamarapha College and our ministry of sharing the Gospel with Indigenous people from cities to extremely remote communities.

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—Pr David Garrard
Principal Mamarapha College



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25 AUGUST, 2018

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Seventh-day
Adventist Church
Australia

PRAYER BLOCKERS

It had been a great day. But it soured very quickly. You know the type of day I mean. I went to church in the morning, the weather was perfect, life was good.

And then I was blindsided. My sunshine and rainbows very quickly turned into stress, helplessness and strain.

Maybe you've felt like that recently. That feeling of desperation you experience when you realise you are no longer in control. When you don't have all the answers and aren't sure if there are any. When you've come to the end of yourself and don't know where to go from there.

I felt like I was suffocating so I went for a walk. Maybe the fresh air would do me good, the exercise would stimulate my mind, maybe just distract me. I just had to get out.

After a while, as I walked, I started to pray. Sort of out loud; my lips were moving but my words were under my breath. I must have looked like a crazy man, roaming the streets talking to myself, but in the twilight, there was hardly anyone else around. I cried out my inadequacies. I asked for answers and lamented. I felt how David felt: "My soul yearns, even faints for the courts of the Lord" (Psalm 84:2).

And a strange thing happened. As I walked and talked I experienced the "peace that passes all understanding". It was not assurance that all the problems had gone away. It was not a solution to any of the questions that I had. I just felt better. I knew that God would fight for me. I was ready to accept what was happening and was reminded I needed to navigate it with grace and humility.

I went home. Don't get me wrong—it got worse before it got better. But it did get better. Everything changed, mainly me. That's the amazing power of prayer.

Prayer. It's simple, right?—the secret to a healthy Christian walk. Read your Bible, pray every day, and you'll grow, grow, grow. As the apostle Paul admonishes, "Pray without ceasing" (1 Thessalonians 5:17).

Then why is it so hard? There are so many tricks and techniques, books and devotionals, even movies about the power of prayer. Yet prayer is not often high on

my priority list. I know it should be. I feel guilty when it doesn't happen. And when it does, it can feel like my prayers bounce back off the ceiling.

I believe in the power of prayer. I've seen it work. But for some reason I only find it easy to pray when my back is firmly against the wall.

But how do we pray like Jesus did: regularly, drawing strength and guidance from His Heavenly Father?

Here are a few things I've found to be prayer blockers.

Distractions. They are everywhere and I just can't keep my mind on the task. And with social media training our brain to scroll endlessly and jump from one thing to another, we need to "Be still and know that I am God" (Psalm 46:10).

Another prayer blocker? Neglecting confession. I learnt a while back that confession is a healthy part of prayer. The Bible says that sin separates us from God. So if we want to have a healthy conversation with God, we need to get real about sin and confess it to Him.

James 5:16 says, "Confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective."

Going through that process at the start of our prayers helps us to get right with God and makes our prayers more powerful and effective.

I also wrestle with the fact that God already knows everything, so what purpose does my prayer have if I ask for the same thing every morning?

Yet in the story of the widow and the judge (Luke 18) and the midnight guest (Luke 11) Jesus emphasises persistence. So I do try to keep at it.

I've started praying these words or something like them: "Lord help my heart to be desperate for You. Help me to seek time with You every day. Remove the blocks and give me Your eyes and heart for the world."

I invite you to join me in committing to prayer and I believe we'll

see our lives and our Church transformed.

JARROD STACKELROTH
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I ONLY FIND IT EASY TO PRAY WHEN MY BACK'S AGAINST THE WALL.

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Seventh-day
Adventist Church[®]
South Pacific

BEARDS

My brother and I used to play in the nearby Botanical gardens when we lived on the PNGUM compound in Lae in the 1970s. There were tropical forest paths to trek, vines to swing on, open grassed areas to kick a ball and roads to ride a bike. It was common for all the homes on the compound to host guests for meals –often pastors who were in for meetings. We got to know them well.

One evening my brother had not returned home at the designated time. A well-known missionary, who was joining us for the evening meal volunteered to find him. When he found Brett, he asked him to come home. However Brett didn't recognise the pastor who had a significant beard. Well-schooled in stranger danger, Brett ran the other way. As the pastor chased him, Brett went bush. Defeated, the pastor returned without Brett. My Dad had to find and assure him bearded men were OK.

Beards not only change looks—they can be divisive. I have recently grown my first beard. The October General Conference Annual Council will be held in Battle Creek, where the Seventh-day Adventist Church officially started in 1863. Most of those present then had beards. For historical pictures participants were asked to grow a beard by Elder Ted Wilson. You will see some Union Presidents with whiskers too.

Some people say, "I really like your beard, it suits you, you look wiser and more distinguished." One even inferred that I looked like George Clooney (they are a friend for life!). However others have said to my wife, 'The beard looks shocking, he looks too old. It has to go!'

It seems most men in the Bible wore beards—not having a beard bought shame (2 Samuel 10:4,5). Although Hebrew men and in particular priests were not to cut their beards in obedience to the covenant (Leviticus 19:27, 21:5) there is no theological significance in a beard. Today they are just a fashion choice. Bearded or not we are loved and beautiful in Jesus.



GLENN TOWNEND
SPD PRESIDENT
/SPDpresident

NEWS

500 CHILDREN SHOWCASE DISCIPLESHIP

RUSSELL WORUBA

More than 500 children presented the things they had learned at Sabbath School during a special program at Hohola Adventist church in Port Moresby, Papua New Guinea, on Sabbath, July 28.

With the theme "Discipleship begins at home", the special children's Sabbath involved churches in Port Moresby and the Central Papua Conference (CPC). Members and visitors witnessed with joy the children's ability to recite memory verses, summarise key learnings and share their favourite stories during Sabbath School and the worship service.

Gerehu church associate pastor Wari Alickson encouraged parents and church members on the need for diligence in discipleship at home. Based on readings in Deuteronomy 6:6-13 and Proverbs 22:6, parents were urged to be steadfast in training, counselling and praying for their children, despite the choices they make.

The Junior Sabbath School class



performed a skit based on the story of Cain and Abel. In a moving scene, the children presented the choices that were made even in this well-disciplined home, just one generation after Eden.

Like most churches in CPC and around PNG, more than 60 per cent of those attending every Sabbath are children.

According to CPC children's ministries director Ruth Batu, "intergenerational focus in worship is still a challenge". However, through such children's Sabbath programs, more awareness and appreciation is being garnered to intentionally and favourably begin discipleship at home and in church.

NEW CLASSROOMS FOR REMOTE SCHOOL

DENNIS PERRY

The Kivori Poe Early Learning Centre (Papua New Guinea) is celebrating the opening of new classrooms.

Pastor Rex Koi, general secretary of the Central Pacific Conference, officiated.

The school, built by inde-

pendent ministry Operation Food for Life (OFFL) just over 12 months ago, currently has 257 children enrolled, including more than 10 children who walk 10km to and from the school every day.

In his remarks, Pastor Koi said: "The remote area is a vital untapped area for the Church, which OFFL is pioneering by the school's location in support of the Conference and mission of the Church."

Many of the children could not read or write, and had no religious education, when they started at the school.



CHILDREN OUTSIDE THEIR NEW CLASSROOMS.

AVONDALE REDUCES STAFFING LEVELS TO HELP BALANCE BUDGET

BRENTON STACEY

Avondale College of Higher Education (Cooranbong, NSW) is cutting expenses as a lower enrolment this year—following a near record graduation class size last year—has left a \$A2 million-plus budget deficit.

This has meant a reduction in staffing levels with some positions remaining vacant after retirements and eight becoming redundant.

“The latter has been particularly painful,” wrote college president Professor Ray Roennfeldt in an email to staff.

“While it is positions, not people, that are made redundant, obviously the impact is on people. These are our colleagues, our friends, people who have contributed much to making Avondale what it is over a long period of time. So I wish with all my heart that this action was not necessary, but at the same time it is.”

The retirements and redundancies in the Disciplines of Arts, Education,

Science and Theology, and in Library and Student Life Services will bring next year’s budget \$A1.8 million closer to balance.

“We’re doing our best to ensure the retirements and redundancies have a minimal impact on the service we provide to students and on the quality of our learning and teaching,” said Prof Roennfeldt.

The Avondale College Council recognises “further cuts in expenditure are not viable”, wrote Prof Roennfeldt. “We will, though, need to look to increase student numbers, extend our course offerings through third-party arrangements and initiate new courses which will contribute to our sustainability.”

Avondale needs between 100 and 150 additional equivalent full-time student loads to balance the budget. It is examining the relationship between marketing services, Avondale admissions and the academic office to help



AVONDALE COLLEGE'S BETHEL HALL.

“convert more prospects and applicants into actual enrolments”. It is also surveying students who enrolled, students who enrolled but withdrew before census and prospective students who did not enrol to learn more about their attitudes to Avondale. The structure and content of courses is also under review as faculty deans in particular seek to make courses more viable.

Prof Roennfeldt ended his email by thanking those who are supporting Avondale through prayer. “That means a lot!”

MUSICIANS NEEDED FOR NEXT GENERAL CONFERENCE SESSION

MARITZA BRUNT

Musicians from across the South Pacific are being offered the opportunity to perform at the next General Conference session, to be held in Indianapolis (USA) in June 2020.

South Pacific Division (SPD) leadership and professional development manager Dean Banks has been chosen to coordinate the music and is inviting musicians and singers from across the Pacific to apply for this unique experience. “It’s a privilege to be contributing to such an important event,” said Mr Banks. “I think the music is really key to the whole experience.”

A professional musician and music teacher who has worked internationally, Mr Banks is no stranger to the world of performing and says he’s looking for diversity.

“We’ve got to make sure we get

a good selection that represents our Division,” he said. “But we’re really after musicians who have a real heart for God and a passion for expressing that through music.”

The audition process welcomes individuals of all ages and nations across the Pacific, and a diversity in the range of music: soloists, individuals who sing in choirs or vocal groups, and instrumentalists are all eligible to apply. Costs are not covered.

Places are limited—out of the thousands of applicants from across the world, only 12–15 talented musicians are chosen from each Division. But for those who love to worship God through the medium of music, applying is strongly encouraged.

“It’s a privilege to be able to represent our Division on the world stage,”

Mr Banks said.

To submit your audition video, visit <session.adventist.org/music>. Applications close December 31, 2018.



DEAN BANKS.

SANITARIUM GIVING KIDS A GOOD START

TRACEY BRIDCUTT

A Sanitarium initiative is making a big difference in the lives of many Australian children who would otherwise start their day hungry.

The Sanitarium Good Start Breakfast Club has been helping provide breakfast in schools since 2001, with 15 million serves of Weet-Bix supplied to students during that time. Sanitarium currently supplies 2200 breakfast clubs in every state and territory around Australia through its food relief partners: Foodbank, Kickstart for Kids and the Australian Red Cross.

"As a large food company, we often get asked to support a lot of causes and for us this is the one where we can make the biggest impact," Sanitarium public relations manager Corrina Anderson told guests at a breakfast event in Sydney. "And it's really a natural fit for us. We believe in good nutrition and we believe that we are here to serve a greater purpose."

The event was aimed at raising awareness about the issue of child hunger, with statistics showing that one in five Australian children have experienced food insecurity in the past year.

Foodbank CEO Brianna Casey said it's an issue that is not well understood. "Food insecurity is different to hunger; we've all felt hungry at some point," Ms Casey said. "For

those facing food insecurity, the unfortunate reality is that they do not have regular access to the ingredients required to put a nutritious meal on the table for themselves and their family."

Sadly many families feel ashamed and embarrassed to acknowledge they need help.

"We need to get rid of [the stigma]," Ms Casey said. "[Food insecurity] is a reality that is going on in Australia and it's happening to everyday people in our communities."

TV presenter and Good Start Breakfast Club ambassador Jules Sebastian was shocked to find out how many children are going without food.

"When I think about people going hungry, I think about issues that are more [well-known] such as homelessness, but I never imagined the heartbreaking decisions parents were having to make between paying a bill or feeding their children," she said. "You just don't hear these stories so I just knew I had to do something more to help."



MS CASEY TALKS ABOUT FOOD INSECURITY.

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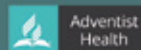
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LIMITED SEATS



NEW LEADERS FOR CHURCH IN NEW ZEALAND

JARROD STACKELROTH

A long-time leader of the Seventh-day Adventist Church in New Zealand has been appointed president of the New Zealand Pacific Union Conference (NZPUC).

Pastor Eddie Tupa'i was lead pastor (president) of the North New Zealand Conference (NNZC) for more than 12 years before accepting the new role. Pastor Tupa'i is married to Tessa, who is a professional teaching fellow at the University of Auckland, and they have four adult sons.

"I have loved leading the healthy Adventist churches and communities vision for the NNZC," said Pastor Tupa'i. "I am now looking forward to building on the work established by the outgoing president, Dr Brad Kemp, in the NZPUC."

The NNZC administration team expressed happiness with the decision, "knowing that Pastor Eddie will be used powerfully by God in his new role. We wish him well and pray for him to be blessed and to bless as he takes up lead-



PASTOR EDDIE TUPA'I.

ership in the NZPUC."

The new NNZC lead pastor will be Ben Timothy, who has served as general secretary since 2010.

"Accepting the call to this leadership role is challenging but also possible through the promise of the Holy Spirit," said Pastor Timothy. "We continue the quest for healthy Adventist communities where God's presence prepares people for the soon return of Jesus."

Pastor Timothy is married to Noeline, who is currently teaching at Balmoral Seventh-day Adventist School. In addition to two sons, Andre and Benjamin, they have seven grandchildren.

COUPLE AWARDED FOR CREATIVE EXCELLENCE

BRENTON STACEY

This year's recipients of Manifest's most prestigious award used their acceptance speech to remind other creatives that love helps maintain faithfulness to calling.

Rod and Zan Long received the Gabe Reynaud Award for demonstrating excellence in faithful creativity. The couple share their creativity in ministry and production locally and internationally—as long-time leaders of ministries in the Kellyville Seventh-day Adventist

Church and as board members of the One project.

The Longs received their award from Reynaud's widow, Andi, during the Adventist Church in Australia's Digital Discipleship Conference on July 21. They encouraged those attending "to love Jesus with all that you are and then some, to love people with all that you are and then some, to love the Church—all of the Church—with all that you are and then some." Mrs Long ended the speech with this challenge: "Choose to be faithful to the creativity God has gifted to you."

The award the Longs receive honours Gabe Reynaud, an Avondale College of Higher Education alumnus who became the Adventist Church's first professionally trained film director. He died in 2000.

Manifest is an Adventist Church led movement exploring, encouraging and celebrating faithful creativity.



ROD AND ZAN LONG RECEIVE THEIR AWARD.

NEWS GRABS



NATIONAL PRAYERS

Hundreds of Adventists, including administrative leaders from the Inter-American Division, recently gathered in Santo Domingo, Dominican Republic, to pray about the escalating violence, crime and poverty affecting the nation. Church leaders spoke of the insecurity that is most concerning to Dominicans and pledged to continue providing assistance and impacting the community in a positive way through its various institutions. The event, which was covered by local and national media, also featured a concert, prayer groups, Bible study and free health screenings for more than 4000 community members. —IED



GREECE FIRES

With more than 85 dead, hundreds injured and 1200 homes destroyed following the deadly wildfires near Athens, ADRA Greece immediately took action. More than 300 boxes of supplies were distributed to those affected, with volunteers working with Scouts, the military and local authorities to provide more supplies. President of the Greek Mission, Claudiu Gulyas, said no church members were injured or suffered property damage during the fires, which broke out on July 23 and are believed to be the deadliest on record. The Church, together with ADRA, will now do all it can to help the many families affected by this tragedy. —ANN/TED

HOT TOPICS



RAPPING PRIEST

A 45-year-old Catholic priest in Kenya has been suspended for one year for rapping his sermons. A spokesman for the church says this is to give him time to “change his ways”. However Paul Ogallo, nicknamed “Sweet Paul”, says he has a reason to rap—it connects the youth to the service. —*Washington Post*



FORMER ENEMIES MARCH TOGETHER

New Life City Church, Belfast, sits on the border of the Catholic and Protestant quarters of the city. Men from the church—former enemies and terrorists from both sides—recently carried a cross down the middle of Shankill Road in what was once a war zone. Pastor Jack McKee, himself a former soldier, says that only the cross can unite and reconcile. —*CBN*



PRAY OVER PLAY

Open Doors International was calling for Christians to “pray while they play” during the recent FIFA World Cup—with at least eight participating nations ranking poorly on the watchlist for the most dangerous countries in the world to be Christian. —*Open Doors International*

DIGITAL DISCIPLES ENCOURAGED TO DREAM

MARITZA BRUNT

More than 120 media-minded church members from across the Pacific recently gathered in Sydney for this year’s Digital Discipleship Conference.

Held at the University of New South Wales, the event, now in its third year, included practical training with digital tools to share Jesus. Workshops focused on online marketing, podcasting, blogging and digital evangelism, while Sabbath highlights included the annual presentation of the Gabe Reynaud Award and a Sabbath School program hosted live by the Faith FM Breakfast Show team.

“It has been really amazing,” said Western Australian pastor Marcos Torres, who runs the PomoPastor.com blog. “I love the fact that there’s a space for innovative and creative Adventists to get together and inspire and challenge one another. I’m a creative person but I feel pretty isolated most of the time, so being surrounded by people like this and seeing what they’re doing, getting fired up about their projects and getting their feedback on my own projects, it’s priceless.”

“I’d like to go back to my church and start live streaming services weekly,” said Luisah Vele, a graphic designer from Port Moresby (PNG). “This conference has helped me realise consistency is key and to keep going no matter what happens.”

A new feature this year was the “Ideathon”, where 15 local ministries from around the South Pacific pitched their ideas to receive feedback and solutions to potential problems—projects



DOING THE ROBOT AT DD2018.

ranging from fitness to how to reach young professionals, podcasts, bloggers and animated shows for children.

“It was really hands-on and there was a wide range of ideas,” said Laura Hutchinson, a communications graduate from Sydney. “There was a lot of ‘how-to’ practical advice, so it didn’t really matter what level your idea, church or skills were at, you were able to gain something.”

“I really appreciated that we could freely share,” said Brisbane-based tech enthusiast Aaron Peterson. “We were able to bounce ideas around and encourage each other, and it was great.”

The digital discipleship movement was initially funded by Greater Sydney Conference, but now comes under the Australian Union Conference (AUC), a move that will bring digital discipleship tools to a wider range of people.

AUC president Pastor Jorge Munoz said he hopes members will not only use the discipleship tools available online, but also create content that will inspire and motivate others.

Plans are underway for next year’s conference, but in the meantime, attendees are encouraged to keep dreaming ideas and making those

happen in their local churches.

“The conference is just a place we gather but there is a ministry that happens outside of that,” said conference founder Rachel Lemons Aitken. “That’s what we’re really preparing to do, to help people in the next 363 days between now and the next conference. That’s what we’re most excited about.”



THE “IDEA OWNERS” ON STAGE, READY TO PITCH THEIR PROJECTS.



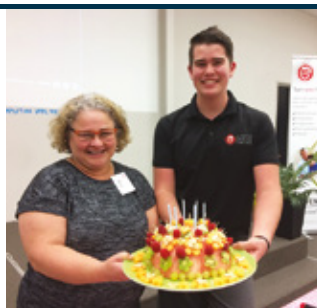
RADIO GOALS

The Faith FM team in South Australia has been breaking records, recently launching seven new radio stations on air—in just two weeks. Although the Riverland Adventist Church purchased three radio licences for its area a few years ago, church member Pieter Raams was so passionate about the vision that he expanded the area to a further two towns and spent a week installing the five radio stations. The other two stations, in northern Adelaide and Goolwa in the south, were established by Nick Creta, volunteer regional coordinator in Adelaide, who also hosts a weekly broadcast. —Michael Engelbrecht



TWO'S COMPANY

Bundoora and Bendigo Karen are Victoria's two newest church companies, after being officially recognised by the Conference's executive committee last month. The Bundoora Company, which has 35 members, is a Global Mission-sponsored project that meets on the campus of La Trobe University, allowing direct access to the university students while also being connected to the local community. The Bendigo Karen church plant commenced in 2010 with just 11 members and now, eight years later, has more than 70 regular members. More than 1700 Karen people live in this region and the new company is well situated to be able to minister to them. —IntraVic



CHIPPING AWAY

The Glenvale Adventist Church (Qld) CHIP (Complete Health Improvement Program) team recently completed another healthy season in Toowoomba (Qld). Since they started running programs in 2014, this team of 11 enthusiastic facilitators has guided almost 150 participants through the program. The most recent graduating class walked more than 9800km during the nine-week program and were able to trace their steps around an entire map of Australia. The team continues to keep in contact with the CHIP graduates through regular cooking classes, cafe and movie nights, and in-home kitchen workshops. —Melinda Archer



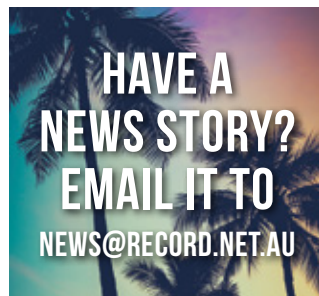
VIKRAM'S ORDINATION

Pastor Vikram Panchal was recently ordained in Melbourne (Vic). Born into a Hindu family in Mumbai, Pastor Panchal was told by a friend at university that he would become a Seventh-day Adventist, he would study at an Adventist institution and enter full-time ministry. Pastor Panchal didn't believe it but God reached him and he was baptised in 2006. He worked as a Bible worker before studying at Andrews University and then returning to Victoria. He has been working with Gateway church and Preston church since 2012, and La Trobe University church plant since 2017. —IntraVic



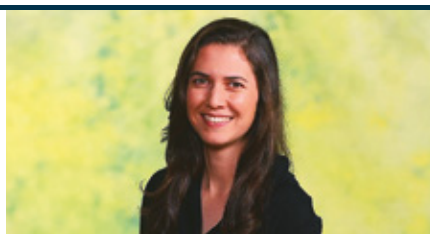
GREEN THUMBS FOR GOOD

Inspired by the shocking statistic that one in five children are living in food insecure households, the Traralgon Adventist Church (Vic) recently launched its first community garden. The church building is located in the lower socio-economic part of town and church members often volunteer at the local primary school that provides breakfast for its students, most of whom come to school hungry. The garden will help to build community and intergenerational connection, and provide a learning environment and much-needed fresh produce to support people in need. —IntraVic



CENTRAL CONSERVATION

A memorandum of understanding was recently signed between Papua New Guinea's Conservation and Environment Protection Authority and the Central Papua Conference (CPC) for protection of the Church's Bautama estate. The Conference plans to sustainably develop Bautama while at the same time show the Church's commitment to stewardship of the environment, especially the rich mangrove reserve within its premises. —CPC



NEW PRAYER COORDINATOR

The North New South Wales (NSW) Conference recently appointed Adventist Media's Bible correspondence school instructor Charissa Fong to be its prayer coordinator. "We desire to see our churches in NSW revitalised and this begins with prayer," said NSW president Pastor Tom Evans. "We are excited that Charissa has accepted this role." Ms Fong will officially start in mid-September. —Vania Chew



TRAINING FOR HOPE

The Papua New Guinea Union Mission (PNGUM) recently conducted training for the Sepik Mission to prepare members to produce radio content in September for Adventist Hope Radio. More than 20 people, including local church leaders and mission officers, participated in the training sessions, which included radio scripting and interview techniques, and an excursion to the NBC Radio headquarters in Wewak. —PNGUM



IS THE TRINITY PAGAN?

The word “trinity” is formed by combining “tri”—meaning three—with “unity”. This blend simply means a unity of three. Other terms used to describe the same concept are trio or triunity. These terms can mean different things to different people as they are broad enough to cover a range of nuances.

Christians have used these terms at least since 170AD to succinctly describe the nature of God.^{1*} Seventh-day Adventists employ these terms to describe their belief in one God who is a unity of three co-eternal Persons.

There are, however, those who challenge the official Seventh-day Adventist view on the Godhead. These challenges are usually based on two ideas. One is the belief that the Trinity is a pagan concept. The other is the belief that Adventist pioneers unanimously rejected the Trinity and the Church has wandered away from purity. Once these views are accepted, one is compelled to reject the triune view of the Godhead and forced to use Scripture to establish an alternative, Arian, view.

Named after Arius, a third-to-fourth century priest of Alexandria, Arianism holds that Jesus came into existence from the Father, instead of always existing as a distinct Person. This means that the Son exists because of the Father’s will and that only the Father is by nature immutable.² Arians assert that inferior descriptions of Jesus in the New Testament during His time on earth refer to His very essence, rather than to the role He took on as the Son of Man. The largest Arian religion today is Islam, which has 1.8 billion adherents.³

PAGAN IDEAS IN CHRISTIANITY

It is often touted that the idea of the trinity comes from Paganism because religions like Hinduism have three deities: Brahma, Vishnu and Shiva. But the Hindu writings, *The Vedas*, actually do not have a concept of a trinity. There are many traditions about the deities, but the most common one is that Brahman is the great singularity. Brahma, Vishnu and Shiva are expressions of him. Of these three, one generates another. Exactly

who generates who depends on the text used.⁴

This in itself is no argument against the Trinity; in fact, it can be used to support it. It is a common tactic of Satan to counterfeit what is true with a false version. But is a trinitarian view of the Godhead really pagan?

Although some label the concept of the Trinity as pagan, one would be hard pressed to find it in ancient or modern pagan religions. Antitrinitarians usually select three of the many gods of a pagan religion, package them together to look like a trinity, and then create arguments as to why such a construct is unbiblical.

One such construct was created by 19th century minister and author Alexander Hislop, who stated, “The trinity got its start in Ancient Babylon with Nimrod—Tammuz—and Semiramis. Semiramis demanded worship for both her husband and her son as well as herself. She claimed that her son was both the father and the son. Yes, he was ‘god the father’ and ‘god the son’—The first divine incomprehensible trinity.”⁵ It’s worth noting that this apparent Babylonian trinity involves one deity deriving another deity.

The same is true of other constructs like the Egyptian Isis—Horus—Set or Isis—Horus—Osiris. Whichever combination of Egyptian gods one packages together as three, there is one common element—one deity giving birth to another. In each myth, Horus is an offspring.⁶ When antitrinitarians look for a trinity in Greek mythology it usually involves Apollo being part of it. Apollo is, of course, the son of Zeus.⁷ Whether one looks at Hindu, Egyptian, Babylonian, Persian or Greek gods, there is one common thread in all of them and that is that one deity proceeds from another.

Yet, when antitrinitarians are asked to define the biblical Godhead, they generally state that the Son was derived from the Father and that the Holy Spirit proceeds from the Father and Son. They would be shocked to learn that this is actually a Catholic definition of the Trinity. According to the *Catechism of the Catholic Church*,

“It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.”⁸ Furthermore, *Catholic Answers* affirms the Council of Florence (1338–1445AD) definitions of God in that, “The Son ‘proceeds’ from the Father, and the Holy Spirit ‘proceeds from the Father and the Son.’”⁹ This Catholic definition of the Trinity is almost word-for-word with antitrinitarian definitions. It’s ironic that those who claim the Trinity to be a Catholic notion unknowingly hold a Catholic view of the Godhead!

ADVENTIST PIONEERS

As pointed out, if there is any pagan element in the concept of the Trinity, it is not the fact that there are three persons. In fact, father-mother-son triads or one deity deriving from another deity can be labelled as pagan. Some of our Adventist pioneers did hold views of Jesus as a derived subordinate deity. Those who came from the Christian Connexion movement had such views. However, they did not have a consistent view of the Godhead.

For example, Uriah Smith initially held that Christ was the “first created being”.¹⁰ He later changed his view.

James White wrote against a form of the Trinity, but also wrote in the Church’s official paper, “The S.D. Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial here.”¹¹

An analysis of comments by Adventist pioneers regarding what they labelled as “the Trinity” reveals that they were actually criticising views on God that the Adventist Church never held and does not hold today. One such heresy they attacked is what we would now label as modalism.¹²

There certainly was no consensus on the Godhead in Adventism during its early years. This is why the prominent Adventist evangelist and missionary, DT Bourdeau wrote in 1890, “Although we claim to be believers in, and worshippers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity.”¹³

God did, however, gradually steer our movement to a unified biblical view of one God in three Persons. By the end of the 19th century, Ellen White could not have been clearer when she distanced her description of Jesus from any pagan ideas of derivation: “In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life” (DA 530).¹⁴

Antitrinitarians RA Underwood, ML Andreason and others openly changed their views on the Godhead.¹⁵ In 1913, *Review and Herald* editor FM Wilcox wrote that “Seventh-day Adventists believe, 1. In the divine Trinity. This Trinity consists of the eternal Father, . . . the Lord Jesus Christ, . . . [and] the Holy Spirit, the third person of the Godhead.”¹⁶

THE GOSPEL

The most powerful argument for a Triune God is the apostle John’s description of Him: “He who does not love does not know God, for God is love” (1 John 4:8 NKJV). And, “God is love, and he who abides in love abides in God and God in him” (1 John 4:16 NKJV). Love is relational. There has never been a situation where God has not been in relationship. We see this description of the nature of God as the centre of Ellen White’s writings. The biblical view of God is not a singularity from which is derived other deities. Rather, God is an eternal symphony of love. The Triune God has power in mutuality and oneness, not in an existential hierarchy. It is in His very nature to seek to have us in that circle of love. This is the essence of the gospel. By beholding such a God, we move from selfishness to other-centredness as we become more and more like Him in character.

* Full reference list online at <www.record.adventistchurch.com>.

EMANUEL MILLEN PASTOR OF YARRA VALLEY CHURCH, VICTORIA.



SIGNS NEEDS YOU!



Here's the basic problem we have with *Signs of the Times* magazine: it's not for Adventists, but we still want them to be passionate about it. *Signs* is an evangelistic magazine; it's primarily aimed at readers who don't necessarily know much about the Bible and haven't necessarily made a commitment to Jesus. Therefore it won't always scratch where Adventist readers are itching—they might even write *Signs* off as "light" or "not meaty enough".

So why is every Adventist church across Australia and New Zealand due to get a batch of new-look *Signs* magazines this Sabbath, August 25? And why are we, *Signs'* publishers, spending thousands of dollars to get these extra magazines into the hands of people who aren't even our target audience?

Because we need you.

WE NEED YOU TO CONNECT

Signs makes its most powerful impact when it's a natural part of a genuine friendship between a committed Adventist and a person who's exploring faith. For most adults who become Christians in secular cultures, their experience is not one of sudden conversion, but a gradual journey where a series of different incidents and influences gently nudge them towards God. And human contact is often one of the most vital influences.

As you build friendships with neighbours, colleagues or past church members, you may find that the time comes when a well-placed *Signs* article is the perfect invitation to deeper conversation. *Signs* is for sharing!

WE NEED YOU TO SPONSOR

I received an email recently from Teresa Clark, an Adventist woman who coordinates a community food pantry in Newcastle, NSW. She asked if we could send some *Signs* magazines to her to share with the people who come for food and friendship—her experience so far has been that any Christian literature

she makes available is eagerly received. We sent her a box of leftover previous months' magazines, but told her we'd need to find sponsors so that she can continue to receive *Signs* regularly for the 60 people who come every week to collect food and the 80 who enjoy the community meal together.

This is exactly the kind of partnership we want to set up with mission-minded individuals and churches around Australia, New Zealand and the South Pacific. But key to the success of these initiatives is the financial backing to fund the printing and distribution of the magazines. Nearly everyone I talk to who's distributing *Signs* to the public says they don't have enough to go around. We need more sponsors to meet the demand for *Signs of the Times*.

WE NEED YOU TO PRAY

We're doing what we can to make *Signs* attractive, relevant and spiritually convicting for people seeking to know more about the God of the Bible. But we need you to join with us in praying that He will guide every step in the process and that the Holy Spirit will be preparing the hearts of readers ahead of each month's issue.

Over the past 40 years *Signs* subscriptions have been steadily declining—they've dropped from around 70,000 to 20,000 during that time. We need more than slick marketing, a new website and a redesign to turn this trend around; we need a move of God through our church community.

So please pray. Pray as you read through each *Signs* article that God will connect you with someone who needs to read it. Pray as you consider how you might partner with *Signs* through outreach initiatives, subscriptions, sponsorships or donations. And pray that God will use our little magazine to make a big impact in this final stage of Earth's history.

Find out more and support *Signs* at signsofthetimes.org.au.

KENT KINGSTON EDITOR OF SIGNS OF THE TIMES.

Children and family highlighted through conferences

Families and children were the focus of two back-to-back conferences hosted by the South Pacific Division's Discipleship Ministry Team (DMT) from July 16 to 18.

The National Christian Family Conference, now in its 32nd year, saw around 120 people gather at the Sydney Adventist Hospital's Clinical Education Centre for two days of informative presentations. The keynote speaker was Dr Kiti Freier Randall, an Adventist neuropsychologist from Loma Linda.

"Our conference always has something to do with marriage, parenting or adolescents," said Dr Trafford Fischer, conference organiser and family director for the DMT. "This year, our focus was on the risk and resilience of those really early childhood years, something we don't often talk about."

Topics included the maltreatment of children, drug endangered children, technology and the isolation of kids, childhood obesity and mental health.

"It's a professional conference so it's designed specifically for counsellors, psychologists, psychiatrists, clergy and anyone who works with families," said Dr Fischer, adding that there was a good mix of faith groups at this year's event. "We provide current, up-to-date research-based issues presented in a Christian setting."

For the first time, this year's conference brought around 25 children's ministry leaders from the Trans Pacific Union Mission (TPUM) and Papua New Guinea Union Mission (PNGUM).

"What I appreciated most about the conference was that it spoke about topics I didn't even know about, especially about the mental health for ages 0-3 and how important it is for us to be connected to those children," said Marica Tokalau, a retired children's ministry leader from Fiji.

Another highlight was a presenta-



tion by clinical counsellor Dr Paula Davis and her daughter Rebecca Fahey, entitled "War, Peace & Love: A journey of healing intergenerational attachment wounds", where they openly shared their family's story.

"This spoke volumes to me as it was a practical example of what we had been learning," said Aggie Namakadre, a nurse with the Fiji Mission health department. "We saw the effects of not being attached for generations, but they were an example of healing because they worked through [it]."

"I think we as a Church need to start investing younger, concentrating on those early years," said Pastor Daron Pratt, children and family ministries director for the North New South Wales Conference. "We don't often talk about that age in our churches, but there was so much presented on the benefits of belonging to the Christian community—an investment made early pays off in dividends later."

At the conclusion of the family conference, the conversation on children continued, with the DMT hosting a one-day training session for all children's ministry leaders across the South Pacific.

It was held at the SPD and included

children's ministry leaders from several conferences in Australia, Central Papua Conference (Papua New Guinea), Solomon Islands, Fiji and Samoa, as well as the directors from TPUM and PNGUM.

"I really appreciate [this training day], especially the resources," said PNGUM children's ministry director Jochabed Pomaleu. "Most of my leaders need a lot more resources and I am looking forward to taking some home to implement and try to help our leaders to grow."

Each of the leaders received more than 10 children's ministry resources to use in their regions, as well as a USB containing volumes one to seven of the Children's Ministry Certification, discipleship videos, a bookmark, resourcing videos and PDFs of various handbooks.

"It was great," said DMT children's ministries director Litiana Turner. "The opportunity here is that people can see how others actually work—they realise the Church is bigger than just their conference or mission. We can share in each other's journeys; when we're working with children, we're working together."

| MARITZA BRUNT ASSISTANT EDITOR.

WHY THE SABBATH?

The Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Leviticus 23:32; Deuteronomy 5:12-15; Isaiah 56:5, 6; 58:13, 14; Ezekiel 20:12, 20; Matthew 12:1-12; Mark 1:32; Luke 4:16; Hebrews 4:1-11.)

I have come to liberate you from the bondage of the Sabbath." That statement has been lodged verbatim in my memory for more than a decade. I still remember standing in the late afternoon shade with my parents, hearing those words from the father of a Baptist family we had recently befriended. They had come to visit us on a Sunday afternoon with the intention of liberating us from bondage. But while I appreciate their kind intent, being liberated from the "bondage of the Sabbath" is very much like a spouse being liberated from the bondage of a wonderful marriage, or an addict being "liberated" from a rehabilitation program. It demonstrates a fundamental

misunderstanding of the topic at hand.

My question is, was he solely responsible for the misunderstanding or are we, as Sabbath-keepers, at least partially responsible?

When I recall all the sermons and teaching I have heard about the Sabbath, the primary focus is squarely on the "what" of the Sabbath: a long list of "don'ts". All the things that are behaviourally unacceptable in the 24-hour period from sunset to sunset.

If we are the champions of the Sabbath, but relate to it (and share it) as if it is a burden, is it any wonder there are so many who are rejecting the message? This is why I wanted to explore the "why" of the Sabbath instead of just the "what".

ORIGINAL INTENT

The Sabbath finds its origins long before Moses received the commandments on Sinai, long before Abraham received the covenant and even before sin entered the world. Our introduction to the Sabbath is found in Genesis 2:1-3 when God completed the creation story by breathing Adam and Eve into existence. He then gave them a gift: 24 uninterrupted hours to get to know Him and each other. They had not yet worked, so there was nothing to recover from. The Sabbath in its original form was not a rest of necessity; it was cessation for the purpose of relationship.

In his brilliant book *The Lost Meaning of the Seventh Day*, Sigve



Tonstad points out eight assumptions we can draw from this Genesis account. The Sabbath is:

- A deliberate act—God did not need rest; He chose to create Sabbath for a reason.
- A distinct prerogative—only God has the power to do so.
- A sign of personhood—only a personality could cease from labour.
- A relational marker—baked into the word for Sabbath is the concept of rest with the purpose of relationship.
- An expression of love—if God created a special time for us to connect with Him for the purpose of our good, that indicates love.
- An affirmation of presence—if God rolls out the welcome mat for us, we can safely assume His presence will be there.
- A day of blessing—the Sabbath is a blessed day, not for its own sake but ours.
- A sign of revelation—if God sets aside time for a loving relationship, that indicates He desires to reveal Himself to us.

These points establish the original positive case for the Sabbath: the “why” of its existence. But before we start drawing our conclusions, it’s important for us to factor in one more element.

The Fall.

THE POST-FALL SABBATH

At the Fall, the Sabbath lost none of its significance, but God began to use it for something new and incredibly beautiful. If we fast forward through history to the time of Moses, we no longer have a nation of free people. We have a Hebrew slave nation who have been whipped into submission by their Egyptian slave-masters for more than 400 years. This is multi-genera-

tional slavery; the kind of practice that breaks your spirit and changes your identity.

When the Israelites were plucked out of this situation by God during the exodus, they might have been released from their captivity, but they were not yet a truly free nation. They were a band of slaves looking for a new master and, if you follow the narrative through the book of Exodus, you will see that is exactly how they related to God. So now God had gotten them out of Egypt, His next objective was to get Egypt out of them.

REHABILITATION PROGRAM

After crossing the Red Sea and being officially “free”, the first thing that God does is supply the Israelites with food. Manna fell six days per week and would spoil if kept overnight. But God asked them to collect double the amount on the sixth day to prepare for the rest they were about to receive on the Sabbath. This was God’s way of rehabilitating His people. He gave them something their captors never would: a day of unmerited rest, a way to restore their dignity as a people and, most importantly, to provide them with a tool to incrementally build trust in Him again.

Keep in mind that this is all still before Sinai. God is rehabilitating His people so they can again be truly free—not only physically but psychologically free to love Him in return.

This process took time and accommodation on God’s part. But eventually they finally took hold of the freedom that was already theirs and became a strong nation.

Like so many things in Scripture, the literal stories highlight spiritual realities. In the Bible, Egypt is often associated with sin and the exodus with salvation, so when we apply these principles to our own experience, we start to see some beautiful realities:

1. We all have a history in Egypt (bondage and sin).
2. As we come out by means of salvation we are in need of rehabilitation before we are even capable of enjoying the freedom we have been given.
3. God gives us the Sabbath to help us learn to trust and eventually love Him in return.

So next time you see the sun set on a Friday, don’t focus on getting your family to comply with a long list of don’ts. That was never God’s purpose. When we treat the Sabbath like a long list of don’ts, we are not only violating the very reason for its existence, we are repelling others from one of the most beautiful truths in Scripture.

Instead, rest in God and realise that He gave you this day to enjoy a relationship with Him. That is the objective. Compliance with the commandment will be natural when we focus on the reason for Sabbath in the first place.

Finally, to circle back to where we began, the Sabbath is far from being a burden of works. In fact it is quite the opposite. Ezekiel 20:12 says the Sabbath is the very sign that we believe God is the One who sanctifies us. He is the One who is making us holy and righteous and ultimately saving us.



LUKE FARRUGIA

Web professional from Bundaberg, Qld. He is passionate about people and takes every opportunity to use technology for God’s glory via podcasting, blogging and more. He can be found at <www.austabletalk.com.au>.

love

Love

Love, it's a small word with a huge impact!

When you leave your phone on and it rings in the middle of the service

Love is patient

When you turn up to the luncheon without any food

Love is kind

When you speak eloquently up the front and receive the praise of men

Love does not envy

When you arrive on time and are at church every week

Love does not boast

When your adult children are all still faithfully attending church

Love is not proud

When you hear gossip and choose to end it right there

Love does not dishonour others

When the nominating committee overlooked you for a coveted position

Love is not self-seeking

When the board meeting doesn't go the way you wanted it to go

Love is not easily angered

When your children are noisy throughout the service

Love keeps no record of wrongs

When you hear of your church brother's misfortune and are secretly happy that he received his just desserts

Love does not delight in evil

When you repeat the story in such a way that your wrongs are presented in a far better light

Love rejoices in the truth

When you are bold enough to speak up about known abuse

Love always protects

When you tell me you love me and will be faithful to me

Love always trusts

When your oft repeated prayers of the heart seem to go unanswered

Love always hopes

When you keep coming along to meet with God even though you fail to feel a connection

Love always perseveres

When you let me down and hurt me, yet again

Love never fails

This is real love

"Not that WE loved God

But that He loved us

And sent HIS son as a sacrifice

To take away OUR sins" (1 John 4:10 NLT).

We love because He first loved us (1 John 4:19)

May you feel the love of God today

Shining down from the Father upon you

Reflected back to you from your fellow men

And radiating out from within your own heart

You are loved.

I WENDY STANTON ATTENDS LAUNCESTON CHURCH, TAS. FROM PAUL'S LOVE LETTER, THIS ADAPTATION WAS USED AS A WELCOME.



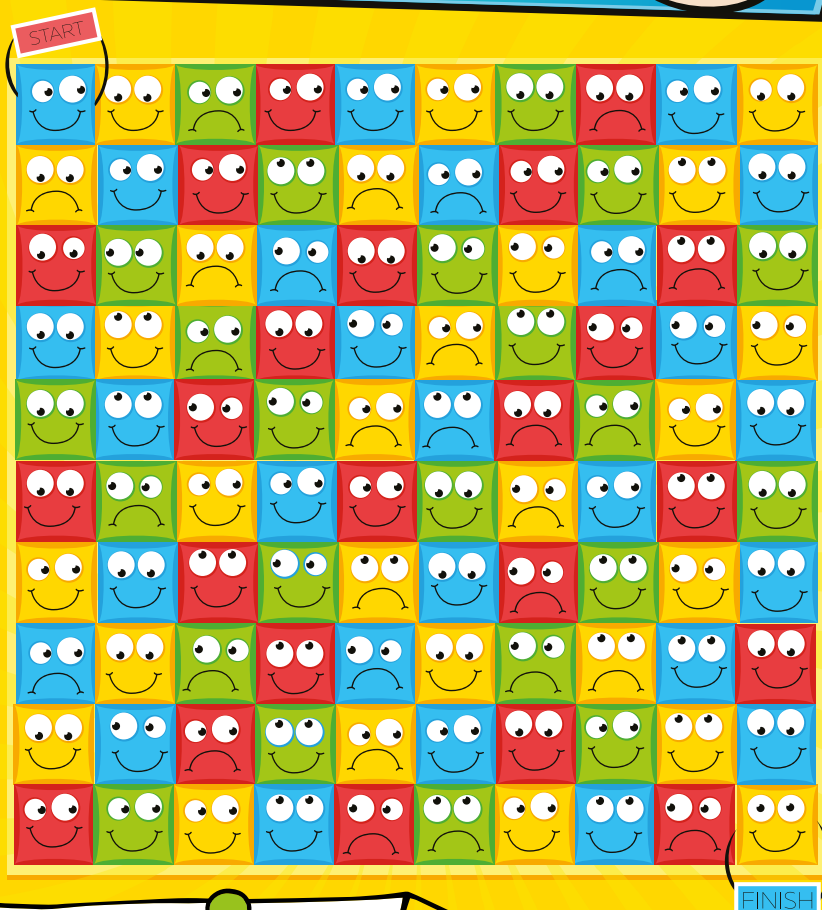
KIDS SPACE

END IT NOW!

On the 25th of August this year, our Church all around the world is saying NO to violence against men, women and children. It's everyone's responsibility to get this message out there. We expect there will be around 15 million Adventist church members who will spread this message within their own communities, actively working to create awareness and share solutions on ways to end this global problem. Seventh-day Adventists affirm the dignity and worth of each human being and say NO to all forms of physical, sexual, and emotional abuse.

MAZE

FOLLOW THE HAPPY FACES - MOVE IN THE DIRECTION OF THE EYES TO FINISH THE MAZE.



MEMORY VERSE

“Anyone who welcomes a child like this for my sake is welcoming me. But if anyone leads astray one of these little children...he would be better off thrown into the depths of the sea...”

Matthew 18:5-6

**ADVENTISTS
SAY NO TO
VIOLENCE.**

DIGGING IN HIS WORD

WITH GARY WEBSTER

ALEXAMINOS'S DONKEY AND YOU!

An inscription from ancient Rome portraying a Christian named Alexamenos worshipping a crucified donkey-headed figure, reveals that the Gentiles regarded Christ's death as utter foolishness. Yet His death, along with His resurrection and ascension, fired up the disciples to move their world. Why?

READ 1 Corinthians 1:23; Acts 2:23,24,32,33; 3:14,15,20,21; 4:10; 5:30,31.

Firstly Jesus' death demonstrated God's infinite love for all humans, because He Himself, in human flesh, died for every one of us pathetically powerless, ungodly, rebellious, God-hating sinners.

READ John 3:16; Romans 5:6-8; 2 Corinthians 5:14, 15; Galatians 2:20; Ephesians 5:2; 1 John 4:10.

This infinite love, through Christ's death, redeemed the disciples to God, bringing forgiveness, justification, reconciliation and transformation of life.

READ Isaiah 63:9; 44:22; Revelation 5:9; 1 John 4:10; Ephesians 1:14; Romans 5:10; 1 Peter 1:18,19; Titus 2:11-14.

Consequently, they no longer lived for themselves but for Christ. Lost in wonder, love and praise, they worshipped Christ—God in human flesh—crucified for them. The very thought of such redemptive love and all that it accomplished being provided not only for them, but for all humans, propelled them to proclaim it to their world. What about us?

READ 2 Corinthians 5:14,15.



THE SCRATCHING.



IODINE: WHAT IS IT, AND WHY DO I NEED IT?

Iodine is a trace mineral that our bodies need for normal growth and development. In fact iodine is so important that it's added to bread products in New Zealand and Australia to ensure we get enough.

It is particularly important during pregnancy, and in a child's first few years, as it plays a crucial role in normal physical growth and brain development.

Iodine is essential for helping the body produce thyroid hormones that regulate many of our metabolic processes and influence our growth and development.

The thyroid gland uses iodine to produce these hormones and when we don't get enough iodine in our diet, it can result in serious health consequences. Iodine deficiency is the world's leading cause of preventable intellectual disability in children.

HOW MUCH IODINE DO I NEED?

Depending on age, the RDI for children is 90–150 micrograms, increasing as they get older. Adult men and women have an RDI of 150 micrograms, with pregnant women having an RDI of 220 micrograms and those who are lactating an RDI of 270 micrograms.

Like many vitamins and minerals, there's a maximum recommended safe upper limit too—adults should keep their intake under 1100 micrograms per day.

HOW DO I GET SOME INTO MY DIET?

The best way of looking after your body and making sure it gets all the nutrients it needs is eating a well-balanced diet. As a general rule, any food that comes from the sea tends to be a good source of iodine, including seaweed (nori sheets).

In Australia and New Zealand, most people are now getting enough, but if you think you aren't, try some of our simple sources to build up your iodine levels.

Visit sanitarium.com.au or sanitarium.co.nz for more great ways to improve your health.

SIMPLE SOURCES TO BUILD IODINE LEVELS



BREAD

In 2009, mandatory iodine fortification in the majority of bread products was introduced. This means all breads (except organic breads and at home bread mixes) are made using iodised salt. For those following a plant-based diet, bread made with iodised salt can provide a reliable source of iodine.



IODISED SALT

Sounds simple, but using iodised salt instead of other "trendy" salts is a really simple way to ensure you're getting enough iodine in your diet. Often called table salt, you can get it at your local supermarket.



OTHER SOURCES

Cheddar cheese, milk and eggs are all sources of iodine. Fruits and vegetables contain only trace amounts of iodine—the level of iodine depends on the soil they are grown in and this can vary greatly. Another handy source can be seaweed, used in sushi or even dried and used as a seasoning for other meals.



Rainbow nori rolls

These healthy and colourful rolls may look exotic but they are easy to make. This trendy twist is filled with protein packed quinoa and colourful vegetables that make a great food to eat at work or away from home.

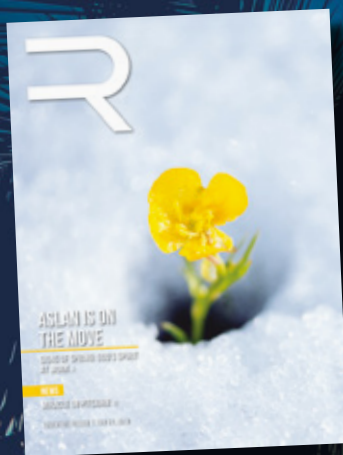
1 serve = 56 micrograms of iodine.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/subscribe
New Zealand: sanitarium.co.nz/subscribe

 **Sanitarium Health and Wellbeing is now on Facebook!**

Sanitarium
health & wellbeing



TOUCHING HEARTS

I am very interested and impressed in reading this *Adventist Record* magazine. It's very touching when it comes to the miracles and stories from around the world of how our good God touches the lives of His people. I am thankful. This magazine is doing great and is one of many ways leading to God. I left the Church when engaged to a friend due to no payment for the bride price. I had an argument with my parents and left, but on my roundabout, I found this magazine. After reading the whole magazine, I felt sorry for myself [and] now I am trying to go to church. Please pray for me that I want to be in the Church. Thank you.

Donley Kiopa, PNG

DOING FAITHFULLY

Thank you for the heart-wrenching article "Cursed is anyone who denies justice to foreigners" (August 4). Another excellent article.

It was a timely reminder of our responsibilities as Christians, that whatever our hand finds to do, do it with all our might (Ecclesiastes 9:10).

Unlike the common misconception I often hear, it is not illegal to seek asylum, but it is illegal to mistreat another person. If an individual did this to citizens here in Australia they would end up in jail and rightly so!

Even those refugees who were granted protections by the Rudd/Gillard government have been plunged into tortured uncertainty as our Immigration Minister withdraws their protection visas. Many of these people are refugees because they are ethnic or religious minorities, like, for example, the Hazaras from Afghanistan or Persian Christians from Iraq. These people are simply trying to live their lives in safety with their families. That, surely, is not too much

to ask of us. Except that we allow our governments and prejudiced, vocal, trouble-some minorities to stir up fear of the unknown to hate without a cause.

There are Christian groups who are trying to help those refugees lucky enough to actually get here, but these groups are disdained by many Seventh-day Adventists.

Surely, if we were in such dire straits, we would hope for help and deliverance. So how about we do the same for those in need, now! Surely we should do to others as we would have them do to us (Matthew 7:12) or else the measure we use shall be measured back to us (Matthew 7:2). He who shows no mercy shall receive no mercy (James 2:13).

"For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings" (Hosea 6:6 MEV, Matthew 12:7 MEV).

Kristine Stahl, SA

TERMS OF THE HEART

Re: "Growing young" (June 16). I agree with your

premise that the Church needs saving. I'd like to add a practical idea to your own list—don't pathologise young people's choices to leave the Church. There are many reasons young people stop attending.

When a child reaches around two, and again in their teens, there's a lot of exploration and testing of new skills and a sense of independence. These are key developmental times. It's similar in early adulthood.

Young adults may have a "borrowed" spirituality ("I've always gone to church . . . I had to . . . we went as a family . . . my friends were there . . ."). There could be a personal crisis or new input they've never thought about before, especially at university.

Rather than be scared of this time and criticise or condemn the choice of a young adult to leave the Church, affirm them for their right to make the best choice they can, given the skills they have and the person they are at the time. Assure them they are always loved by the church family and are always wel-

come back. Keep contact in a respectful and relevant way that values them. Talk with them about what life is like without church attendance. Discuss any new philosophy they're finding. Remind them God never stops loving. The likelihood that they'll return to worship will be much higher than if we judge them for leaving.

Jim Zyderveld, Qld

WEEK OF PRAYER

Hi there, how can I download the week of prayer sermons/readings for September 2018 please?

Linda, NZ

Editor's note: The Week of Prayer readings are available for download from <record.adventistchurch.com> in English and French.

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

Appreciation

DEAN. The Dean, Chapman and Hardy families wish to sincerely thank everyone for their prayers, love and support through cards, telephone calls and electronic messages following the death of their beloved husband, father, grandfather and great-grandfather, Rodney Dean. The families have been truly blessed by the words of comfort.

Wedding

AMINI-UZAMUKUNDA. Innocent Amini, son of Joseph Bizimungu (dec) and Immaculee Mujawabera (Inala, Qld), and Beatrice Uzamukunda, daughter of Dancille Murekatete (dec) and Patient Ndirabakunzi (dec), were married on 15.7.18 at the Inala Seventh-day Adventist Church.

Neil Tyler

Obituaries

BEATTIE, Hilton William (Bill), born 27.3.1939 in Hornsby, NSW; died 25.12.17 in Wairoonga. On 2.8.1960 he married Pamela. He is survived by his wife (Hornsby); children Russell (Hong Kong), Nicole and Scott (Annandale, NSW), Nigel (Hornsby), and Warwick and Araya (Hornsby); and six grandchildren Nathan, Thomas, George, Hamish, Emily and Mari. Bill was an active member of Wairoonga church for many years. He was known for his good humour; always ready with a smile and handshake. He volunteered with a number of organisations and stayed close to his beloved Fox Valley Cricket Club. His belief in God was unwavering.

Toni Marsh



CARTER, Jack, born 10.11.1920 in Hastings, NZ; died 8.5.17 in

Auckland. On 31.7.1942 he married Nancy, who predeceased him on 13.11.15. Nan and Jack are survived by their daughter Julie Carter (Auckland). Jack was a thoughtful and reliable man who worked for more than 30 years as a sales representative for Sanitarium. Nan was a conscientious and gifted teacher and secretary. She served as a treasurer at Royal Oak church and secretary to the sales department at Sanitarium in Auckland for more than 30 years.

William Ilererua

CHAPMAN, Allan Melvin (Mel), born 27.9.1929 in Carmel, WA; died 20.6.18 in Busselton. On 18.2.1953 Mel married Sylvia Sleight at the old Perth church. He is survived by his children: Karen and Paul Mahar (Perth), Greg and Mary Chapman (Busselton), Ronald and Sharlene Chapman (Port Lincoln, SA), Bernard and Julia Chapman (Moora, WA), Andrea and Roydon McFaul (Perth), Dianne and Gary Peakall (Perth), and Ivan and Sharon Chapman (Narrikup); 17 grandchildren; and six great-grandchildren. Mel was a successful dairy farmer. In retirement he made children's wooden trains and trucks, which have found their way around Australia. He invested his resources, time and energy in growing the little church in Margaret River. He was truly a man of faith.

Norm Hardy, Clark Riggins



GLASSON, Dorothy Mary (nee Tressler), born 23.3.1928 in Invercargill, NZ; died 9.4.18 in Auckland. On 6.4.1966 she married Noel Glasson, who predeceased her in 2014. Dorothy is survived by her daughters Carolyn Glasson and Gaylene Glasson (both from Auckland). Dorothy passed away peacefully after a battle with cancer. The family is so grateful for the love and support they received from the church family during Dorothy's illness and afterwards, and for the good friends she had who supported her for many years during her struggle.

Karyn Newson



KRISSANSEN, Graham, born 27.4.1931 in Ngaruawahia, NZ; died 9.5.18 in Auckland.

He was predeceased by his wife Barbara in 2010. He is survived by his children Wayne (and Cheryl), Garry and Michelle; grandchildren Andrew (and Jen), Brendan (and Marie), Breanna and Kristyn; and great-grandchild Kaylee. Graham was a practical and honest gentleman who now awaits Jesus' return.

William Ilererua

RUDWICK, Josephine Dulcie, born 12.1.1939 in Dubbo, NSW; died 12.4.18 in Lismore. On 1.10.1962 she married Fred. Jo is survived by her husband; children Vernon and Heather (Brisbane, Qld), Grant and Leanne, Katherine and David Hawkins, and Vicki and Glenn Kemister; 14 grandchildren; and her sister Vernita and Barrie

Ibbott (Cooranbong, NSW). Jo spent her life caring for others. Church members have reflected on how they will miss the way she always made them feel wanted on Sabbath. A non-Adventist teacher with whom she worked at the local state school referred to her as a "wonderful reflection of God's love". A fitting comment about a remarkable Christian lady.

Tim Merritt

TRESSLER, Pastor Henry (Harry) Joseph, born 14.10.1924 in Invercargill, NZ; died 11.7.18 in Auckland. He is survived by his wife Myrtle; sons John (Auckland) and David (Perth, WA); seven grandchildren; and six great-grandchildren. After graduating from Longburn Adventist College (NZ), Harry dedicated his working life to church administration. He served as Book and Bible House manager for the North NZ Conference and Greater Sydney Conference and secretary treasurer for the North Queensland and North NZ conferences and the Central (now Trans) Pacific Union Mission. After retirement he spent 20 years acting as treasurer for the Adventist high school in Auckland and providing support for church treasurers around the Conference. Harry loved music and was a member of a number of brass bands and choirs. He was still playing the organ at Brentwood church in Auckland until just before his death.

WEBB, Miller Geoffrey, born 22.12.1925; died 3.5.18 in Penrith, NSW. On 28.8.1947 he married Gwen Smith, who predeceased him in 2011. He was also predeceased by his son Barry in 1971. He is survived by his sons and daughters-in-law Raymond and Georgina, Kenneth and Janet, Graeme and Valda, and Douglas and Sandi, and daughter Lynette and son-in-law Steve; 13 grandchildren; and 10 great-grandchildren. Geoff worked for Sanitarium at Lewisham. He served the Church in many capacities. Geoff found strength in his God and the love of his family. He loved and served and had great faith in his Lord.

Jeff Parker, Tim Kingston, Tim Merritt

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NEXT ISSUE:
WEEK OF PRAYER, SEPTEMBER 1

Finally . . .

Jesus comes not for the super-spiritual but for the wobbly and the weak-kneed who know they don't have it all together, and who are not too proud to accept the handout of amazing grace. -Brennan Manning

SUPPORTING MINISTRY

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Medical Missionary Training Institute Inc is an independent ministry supportive of the Seventh-day Adventist Church.

POSITIONS VACANT

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ASSISTANT ACCOUNTANT NORTHERN AUSTRALIAN CONFERENCE (TOWNSVILLE, QLD)

Northern Australian Conference is seeking a full-time assistant accountant to join our team, commencing in September/October, to deliver a high level of service to our Conference and schools. We are looking for someone with exceptional attention to detail, self-motivated, well-organised, with excellent written and oral communication and a high level of computer skills, particularly with Excel. Applicants should hold a business or accounting qualification at undergraduate level and have commenced/be able to commence studying towards professional accounting qualifications (CA/CPA). Experience in a similar position is preferable. The applicant must be legally able to work in Australia at the time of application. Detailed position description at <adventistemployment.org.au>. Inquiries and/or applications to the CFO/general secretary, by email: <nataliescott@adventist.org.au> or phone (07) 4779 3988. Applications must include a resume and two work-related referees. **Applications close August 31, 2018.**

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The Seventh-day Adventist Church (SPD) Limited is seeking applications for the position of assistant accountant within the Division Treasury team. Internal movement has created this unique opportunity to join a small well-established team at the head office of the South Pacific Division in Wahroonga NSW. This full-time role will report directly to the Division Senior Accountant and be involved in a variety of accounting related responsibilities. For full selection criteria please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, 3 work-related referees and the contact details of your Adventist Church Pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga NSW, 2076 AUSTRALIA; email: <hr@adventist.org.au>; Fax: (02) 9489 0943. **Applications close August 30, 2018.**

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SMS: 0409 711 346

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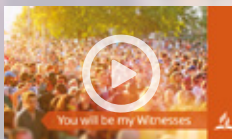
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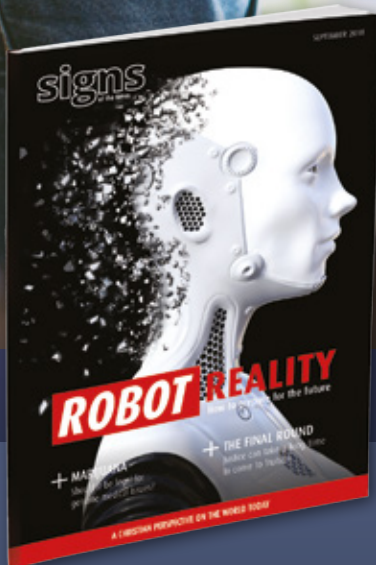
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