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A DEADLY MISCONCEPTION

Jenalla, aged 39, was married at 14. She has suffered two broken arms and a stabbing, all while raising seven children. She has been to the police 17 times but still they have not done anything. Instead they told her husband that he had so many kids he should go home and not hurt his wife again.

I wish I could say Jenalla's story is unique. I discovered it while reading the 2015 Human Rights Watch report "Bashed Up: Family violence in Papua New Guinea". Sadly, the report is full of cases just like Jenalla's.

While PNG has made many improvements to address the issue of domestic violence, including the introduction of the Family Protection Act, there is still a long way to go. The laws protect but are hard to enforce equally across the country.

As one survivor put it when interviewed for the report, "The law about violence against women is not strong enough, so men take advantage . . . The government is too far away from me."

I want to make this clear. This piece is not about having a go at Papua New Guinea for the challenges it faces in this area. Other nations within our region struggle and up-to-date figures are hard to find. In Australia I have witnessed three domestic violence incidents within my neighbourhood. Extrapolate that across the country and we have a huge problem.

However, the PNG report is relevant to all of us.

Buried within the report there is both an opportunity and a challenge for the Church.

The report notes that there are limited safe houses in the country, with only five in the capital, Port Moresby, and others spread few and far between in this nation of 8.25 million people. All are run by faith-based Christian organisations and NGOs. The Seventh-day Adventist Church is addressing this shortage by creating safe houses (see page 10). ADRA and the Adventist Church are doing a commendable job in trying to address this huge problem. We have the chance to stand up and do something about this.

Yet, there is a misconception about abuse in the Christian church and it is putting lives at risk.

PNG is still predominantly a Christian country.

Many of the safe houses (denomination not specified), as well as government officials and the police provide couples counselling and encourage wives to go back to their violent husbands. This attitude is prevalent and dangerous.

I believe this is a misunderstanding of Matthew 5:31,32 where Jesus says the only reason for divorce is adultery.

Systemic and sustained abuse is as much unfaithfulness as adultery. The Christian principle of being willing to lay one's life down for their wife (Ephesians 5:25) is betrayed and abandoned.

As Christians we must condemn violence wherever we find it. We must never excuse spousal abuse (of any kind, against either gender). And we must endeavour to live our lives as respectful and loving family members. We must support those who leave their marriages out of fear for their safety and that of their children.

Enditnow is an important initiative where Adventists say no to violence, especially intimate partner violence and domestic violence (this includes men, women and children in the home).

According to an Enditnow fact sheet, "violence against women is perhaps the most pervasive (widely spread) human rights violation that we know today".

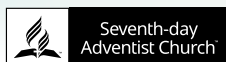
The fact sheet provides 22 ideas or actions that can be taken to help raise awareness and end the violence. For victims of abuse, there are only four options listed, but for many women these options are out of reach or even impractical. 1 Find a safe place; 2 Speak up to those in authority; 3 Expect justice; 4 Pray.

Unfortunately, as the PNG report shows, there are limited safe places, those who do speak out are not often taken seriously by authorities (who are under-resourced or worse, often send victims back to their husbands) and they can't always expect justice.

Our Church can and must lead out on this issue. We must maintain a zero tolerance policy.

We must provide shelter and care for those who need it.

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STAFF AT THE SPD

The South Pacific Division (SPD) employs about 120 people in Wairoonga but what do they all do?

The SPD's main function is to support the unions and institutions. There are four officers with six support staff who provide ministry, governance, property and financial advice. The Discipleship Ministries Team has eight members and five support staff. There are five other departmental leaders with four support staff. These people deliver on the key ministry strategies around discipleship, health, mission to the cities and some media.

The 11 people in the treasury team pay staff, sustentation and bills, and provide financial statements. People Services, with nine staff, cares for human resources, expatriate missionaries, volunteers, work safety, compliance and leadership/staff development. The SPD's investment service for all Church entities has four staff. Corporate Services has two leaders and one support person to care for constitutional and regulatory matters. There is an archivist, a receptionist, cleaners, maintenance and garden staff.

The SPD also offers services that support other levels of the Church—paid for by the using entity. Risk Management Services cares for insurance matters and has nine staff. Adventist Church Technology Service runs IT for the whole division and has 21 staff in Wairoonga. AdSAFE has 10 staff who have a direct impact on matters of child safety. ACA Health has 13 staff operating the Church's own health insurance service. These services are centralised so other Church entities don't have to duplicate the service. General Conference auditors and ADRA Australia have 28 staff.

When I first came to the SPD I was amazed at how many staff we had—and surprised by the diverse work that is done. Each staff member has a significant place in God's service and supports the front-line work of disciple making.

GLENN TOWNEND
SPD PRESIDENT
/SPDpresident



WORK BEGINS ON HOPE RADIO IN KIRIBATI

TRACEY BRIDCUTT

Work has begun on the construction of a Hope FM radio station at the Kiribati Mission headquarters at Korobu, South Tarawa.

On September 2, volunteer station manager Tarratake Angiraori led out in a ground dedication service at the site for the 50-metre radio transmission tower. A team of 40 workers has since dug the foundations, constructed the footings and poured the concrete slab for the tower base.

"The devil did not want this tower to go ahead," said Pastor Colin Dunn, who has been managing the project, an initiative of the Trans Pacific Union Mission.

"One cement mixer broke down after three hours, the biggest cement mixer did not turn up and the local gravel and sand

company had to be called out at 1:30am because they under-delivered our order and we ran out." Fortunately, God intervened, he said, otherwise "there would have been a \$37,000 blob of useless concrete and no radio station".

"There have been many prayers answered and we solicit your continuing prayers as there are many hurdles to jump," he said.

Kiribati Hope 91 FM is aimed at reaching 60 per cent of the 103,500 citizens of Kiribati, where the Church has historically struggled to find a voice.



THE GROUND DEDICATION SERVICE IN SEPTEMBER.

BUCKET MINISTRY FILLS HEARTS WITH JOY

LENON GRESON/RECORD STAFF

More than 700 people from Bougainville Mission (Papua New Guinea) took part in a "Mission to Rotokas" Total Member Involvement initiative from October 7-14.

The Mission office was closed and field workers and their president, Pastor Andrew Opis, participated in four projects: the construction of a new staff house, maintenance work for the health centre, a new water storage tank

and ventilated improved pit (VIP) toilets. They also got involved in a "bucket ministry", distributing buckets of goods filled with various items, including Bibles, to the Ruruvu and Togarau villages. The communities were very excited and happy to receive the goods.

At the end of the week of activities, 24 people were baptised.

"We kindly request for your prayers for the people of Rotokas in Wakunai District for a new church planting as a result of the TMI projects and new disciples who were baptised so they continue to make disciples for Christ," Pastor Lenon Greson said.



TMI BRINGS BUCKETLOADS OF BLESSINGS.

SINGLE LADIES EMPOWERED AND UPLIFTED

TRACEY BRIDCUTT

Single ladies and teenage girls were the focus of a special weekend in Solomon Islands in October, hosted by Adventist women's ministries.

On the Friday evening about 80 young women attended a single ladies event, which continued on the Sabbath when the number of attendees rose to more than 100. Workshops were designed to uplift, nurture and empower the young women, and focused on areas like self-esteem and spiritual gifts.

Presenter Erna Johnson, former South Pacific Division (SPD) women's ministries leader, said the event was the first of its kind for the SPD.

"We had only one day and an evening but during that time we were able to bless, uplift, empower and encourage our young women from mostly the Honiara region, although we did have a few teachers come to Honiara from the outer islands just for

this," Mrs Johnson said.

One attendee, an Anglican Church leader, expressed her appreciation for what Adventists are doing for women in the Solomons.

The following day, more than 100 girls aged 13 to 19 attended "Real Me", a program that covers issues relevant to teenage girls. Mrs Johnson presented some sessions, along with SPD women's ministries leader Danijela Schubert and Solomons women's ministries leader Beverly Maega. Counsellors were on hand to guide the girls through the activities.

"The girls had wonderful counsellors at their tables who were right there with the girls in everything that happened," Mrs Johnson said.

"At the end of each session, they prayed with the girls and during the activities for each session, they walked around the tables and helped and



SINGING DURING THE SINGLE LADIES PROGRAM.

encouraged the girls in everything."

Dr Schubert said two ladies who observed the teen program are keen to share it in their local communities.

"This is what you want, you want it to go further," she said.

Mrs Johnson said the "Real" series has been a blessing for teenage girls throughout the SPD and she is encouraging women's ministries departments around the world to use the resource as a way to make a difference in young lives. Dr Schubert said she would like to see a similar program developed for teenage boys.

WEET-BIX CELEBRATES ITS 90TH BIRTHDAY

RECORD STAFF

Iconic breakfast cereal Weet-Bix turned 90 on October 28.

Celebrating the milestone, Sanitarium's executive general manager for Australia, Todd Saunders, said while much has changed since 1928 one thing has remained constant—families just want breakfast to be simple.

"It's what Weet-Bix has championed for the last 90 years—uncomplicated, affordable and tasty nutrition," he said.

While the original Weet-Bix recipe remains 97 per cent wholegrain, low in sugar, high in iron and a source of

natural fibre, the brand has evolved in response to breakfast trends, dietary requirements and population health challenges.

In 2014 Sanitarium introduced Gluten Free Weet-Bix made from sorghum instead of wheat, catering for coeliac and gluten-sensitive consumers. Two years later Weet-Bix Cholesterol Lowering was launched, the first cereal in Australia to include the Heart Foundation's recommended 2 grams of plant sterols per serve. In recognition of this innovation, Weet-Bix Cholesterol Lowering was named *Australian Healthy Food Guide's* 2017 Product of the Year.

For six consecutive years, Weet-Bix has been voted the Most Trusted Breakfast Food in Australia in the *Reader's Digest* Trusted Brands Survey.

"We're constantly looking for new and innovative ways to ensure Weet-Bix can be enjoyed



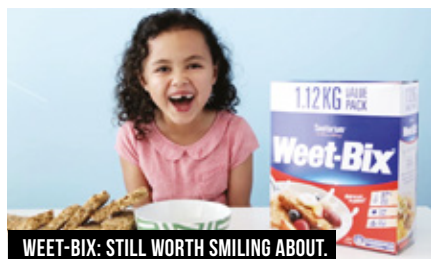
WEET-BIX BOX FROM AROUND 1930.

by every[one]," Mr Saunders said.

"And how our foods can play a role in helping address some of our modern-day health challenges.

"Everyone at Sanitarium shares that sense of commitment and passion for Weet-Bix and what it stands for and I like to think that's what makes us unique."

2018 is a big year for Sanitarium, which is also celebrating its 120th birthday and the 21st birthday of UP&GO.



WEET-BIX: STILL WORTH SMILING ABOUT.

'TEACHERS MUST REFLECT ADVENTIST FAITH AND VALUES'

TRACEY BRIDCUTT

Leaders of the Seventh-day Adventist Church in Australia (AUC) have affirmed the right to continue to employ staff in Adventist schools who share the Church's principles and beliefs.

They are among leaders from a number of denominations who have expressed concern over a push to remove the ability of faith-based schools to ensure staff share their faith, values and beliefs. The calls were sparked by leaked recommendations from the Ruddock Review into religious freedom, and have caused widespread political and public debate.

In Adventist schools, the values and beliefs of Christianity are not just tacked onto an academic program—they are foundational and central to everything that happens within them, according to AUC leaders.

"It is essential that our teachers share the values, beliefs and moral principles of the Seventh-day Adventist Church so that they can contribute to the culture and faith ethos of our schools and be positive role models of those beliefs, including in areas of spirituality, lifestyles and relationships," AUC general secretary Pastor Michael Worker said.

Adventist Schools Australia national director Dr Daryl Murdoch said Adventist schools take a wholistic approach to education—nurturing physical, social, emotional and

spiritual needs to facilitate the balanced development of every student.

"This balanced, values-based approach to education is highly regarded in the communities we serve," he said.

"It is imperative that faith-based schools have the freedom to operate according to their religious beliefs, including the right to employ staff who support and reflect their convictions and values."

The Ruddock Review into religious freedom was commissioned by the federal government to examine whether Australian law adequately protects the human right to freedom of religion. More than 15,500 submissions were received by the panel, which delivered its report to the Australian Prime Minister in May.



ADVENTIST SCHOOLS TAKE A WHOLISTIC APPROACH TO EDUCATION.

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FIRST TERTIARY TEACHER TRAINERS CONFERENCE

BRENTON STACEY

Teacher educators at Seventh-day Adventist tertiary institutions across the South Pacific will seek to collaborate on development and research after attending an inaugural conference.

Academics from Pacific Adventist University and Fulton and Sonoma Colleges and education administrators from the Church's South Pacific-based unions travelled from Fiji and Papua New Guinea to join their Australian and New Zealand-based colleagues at Avondale College of Higher Education.

Initiated by the Church in the South Pacific on the recommendation of the Adventist Tertiary Network—comprising the heads of the Church's five tertiary institutions plus the directors of education for the Church's unions—but hosted



TERTIARY TEACHER TRAINERS FROM ACROSS THE SPD.

by Avondale on its Lake Macquarie (NSW) campus, the conference sought to share and strengthen teacher education programs.

The sharing of findings from research helped, too, with the conference featuring about a dozen 20- and two dozen five-minute presentations. The variety of the research and the young age of the researchers impressed Dr Carol Tasker, director of Adventist Education for the SPD.

FRENCH BOOK A FIRST FOR SPD TERRITORIES

NATHAN BROWN

A translation of *Following Jesus* is believed to be the first book published by Signs Publishing specifically for the French-speaking territories of the South Pacific Division (SPD).

Suivre Jesus, the translation of *Following Jesus* by Dr Peter Roennfeldt, has become a key resource for the Church's focus on discipleship. The SPD Discipleship Ministries Team worked in conjunction with the New Zealand Pacific Union Conference (NZPUC) to support the translation work by Pastor Claude

Couty, general secretary of the New Caledonia Mission.

"Since we are focusing on reconnecting people with Jesus as their Saviour and Lord,

Following Jesus is one of the best resources we can provide to our church leaders and members," said Pastor Victor Kulakov, leader of Discipleship Ministries for the NZPUC. "This resource is going to add value to the strategic intent of NZPUC and our French territories."

According to Pastor Kulakov, this is not merely a new book but will be part of training and resourcing of the French-speaking churches in the coming year.

"Together with the mission leaders in New Caledonia and French Polynesia, we have planned to offer special training to all pastors, elders and leaders so they are fully equipped to start life groups in their churches that will embark of this journey of discovery and mission," he said.

Orders for *Suivre Jesus* have also come from French-speaking territories in the West-Central Africa Division, where Dr Roennfeldt conducted discipleship and disciple-making training earlier this year. In addition, Signs Publishing has now completed a fifth printing of the original book.



NEWS GRABS



PRAYERS FOR PITTSBURGH

The Adventist Church in North America (NAD) has released a statement in response to the shooting at a Jewish synagogue in Pennsylvania on October 27, where 11 people lost their lives. "Nothing is more sacred than the right to worship our God in the safety of our sanctuaries with those we love," said the NAD.—ANN



NEW VISION

A team of world-renowned cataract surgeons from Loma Linda University recently travelled to Fiji, performing 137 corrective eye surgeries in six days—reportedly the most cases ever completed in a week in Fiji.—Adventist Review



FIGHT FOR FREEDOM

Adventists in Korea are requesting prayers as a landmark Sabbath-keeping lawsuit makes its way to the nation's Supreme Court. First-year medical student Jiman Han is suing for the right to take university exams outside of Sabbath hours. This will be the first time Korea's highest court has taken up the issue, and a favourable outcome could give new religious freedom protections.—ANN

HOT TOPICS



LASTING MESSAGE

Presbyterian pastor Eugene Peterson died on October 22, aged 85, after battling heart failure and dementia. The author of more than 30 books, he is best known for authoring *The Message Bible*, which has sold 20 million copies worldwide since its 2002 release. —*Christianity Today*



CHRISTIAN CRACKDOWN

Christians in India are facing increasing pressure as Hindu radicals attempt to crack down on their faith. The latest incident in a string of attacks saw a Pentecostal pastor in the northern state of Rajasthan abducted and beaten by more than 100 radicals, after being accused of attempting to convert an elderly woman to Christianity. The Evangelical Fellowship of India recorded 147 incidents of Christian persecution in 2014, but this figure more than doubled in 2017. —*Express UK*



GOOD STEWARDS

According to recent research published by the Harvard Business Review, shoppers with strong religious beliefs are much less likely to go on an impulse spending binge, prioritising careful saving instead. —*Relevant*

CHURCHES AND CHILDREN THE FOCUS OF LEADERSHIP WEEKEND

MARITZA BRUNT

More than 600 church members from North New South Wales (NNSW) were inspired by a recent leadership weekend to focus on their local churches and children.

Held October 19–21 at Avondale School in Cooranbong, the event was held specifically for church members within the southern area of the NNSW Conference. A repeat event, held October 26–28 in Murwillimbah, catered to the northern end of the Conference.

With the theme “Revitalisation”, attendees received tips and encouragement to ignite a spiritual renewal in their churches, according to NNSW president Pastor Tom Evans.

“I think [events] like this re-inspire our members,” he said. “Many of them are already inspired, it just gives that extra spark, energy and practical ideas that they can carry back to their local churches and implement right away.”

The event kicked off on Friday evening with a keynote address delivered by Mark McCrindle, an award-winning social researcher and author, who gave an overview of recent trends and a look at where society is headed, and how to respond as a Church.

The remaining keynote speakers, including Pastor Evans, NNSW church revitalisation director Nic Coutet, assistant director Charissa Fong, and AUC Sabbath School and personal ministries director Pastor Cristian Copaceanu, focused on the need for mission and prayer.

Workshops on Sabbath afternoon and Sunday morning covered topics such as reaching secular people, local missions, true leadership, and revitalising churches to welcome youth and young adults.

“A revitalisation in our churches is reviving our sense of identity—who we are, why we’re here and what we are supposed to be doing,” said Ms Fong, who also serves as prayer coordinator for the NNSW Conference.



PASTOR DARON PRATT INTERVIEWS HAYDEN BAILEY.

Photo: Maddy Voinea

Another key highlight of the weekend was the launch of Next Generation Minister—an AUC-inspired initiative adopted by the NNSW Conference focusing on children and teens aged 10–18. Over the course of 12 months, the program matches children who feel called to ministry with a mentor to help them grow, with the motto “Inspire, mentor, equip”.

“We want to take children, their families and their churches on a journey,” said NNSW children’s ministries director Pastor Daron Pratt. “Everyone who feels called by God in some way—whether it be a teacher, pastor, health worker, writer—we want to inspire them in that journey.”

On Sabbath afternoon, the program was officially launched, with a special dinner held to celebrate the 25 children and teens who signed up to participate. An offering collected nearly \$A5000 to support a mission trip to the Philippines next year.

Members of all ages came away from the weekend blessed, inspired and ready to revitalise their churches.

“My prayer is that people would leave this place revived with a sense of mission and a sense of need for more of God so that they can go back to their churches and start [metaphorical] fires,” said Ms Fong. “We’re praying for a movement for mission; to see the Church get active and involved in service, because we want Jesus to come, and the more of us who are active and serving the Lord, the quicker that will happen.”

FLASHPOINT



HUNDREDS BAPTISED

More than 240 people were baptised as a result of a mission trip to Davao (Philippines) by members of the Perth-based Filipino International Fellowship. Aside from the baptism, which was the highlight of the trip, a series of lectures entitled “Happy family life” was held at the Bangkal Adventist Church. The group also conducted a medical-dental outreach program, optical service and home visits that benefited more than 300 residents. At the end of the outreach, the Davao Adventist Mission awarded a plaque of appreciation to the team.

—Romela Sanggala



PRESCOTT SERVES

Students from Prescott College (SA) spent a week of their school holidays serving on a STORMCo trip in Port Augusta for the fifth year in a row. The team, comprising 16 students and a group of staff members, hosted a kids’ club every morning, getting about 40 local children involved in activities such as singing songs, playing games, face painting, craft and storytelling. The students spent their afternoons serving the community by hosting a free barbecue on the foreshore, cleaning up the basketball court in Davenport and visiting nursing homes. —Marco Balsamo



BLUE HILLS BAPTISM

Two Blue Hills College (NSW) students were baptised on Sabbath afternoon, September 22, in the Richmond River at Ballina. Jacob Fayers and Murphy Tinworth have enjoyed many Bible studies during their time at school and earlier in the year responded to a call to give their lives to Jesus through the waters of baptism. Their decision culminated in a special afternoon of praise and worship, witnessed by many of their church family along with their class teacher, chaplain and school principal. —Sherree Merritt



GIVING SPIRIT

Last year, Mossman Adventist Church (Qld) won the ADRA Appeal shield for the greatest amount raised per capita in the Northern Australian Conference. But this year, the achievement was even greater. The tiny church located just south of the Daintree, which has a usual congregation size of four to 10 people—including visitors—recently won the ADRA Appeal shield for the greatest amount raised per capita in all of Australia. With a grand total of \$2349.40, it’s the first time a church from Northern Australia has ever won the shield. —Fiona Thomson



SOUTH AUSTRALIAN RE-ELECTIONS

The South Australian Conference Constituency Meeting was held over the weekend of September 22 and 23. Various committees were appointed and the three incumbent officers were re-elected (Pastor David Butcher—president, Pastor Joseph Maticic—general secretary, and Kaye Zyderveld—chief financial officer). The weekend commenced with a city-wide regional that focused on God’s outworking in the community. “Our vision forward will continue to focus on equipping and encouraging all members to utilise their gifts and talents to build intentional relationships within their communities,” Pastor Butcher said. —Jarrod Stackelroth



CHURCH TRAINING

The Eastern Highlands Simbu Mission (PNG) recently conducted personal ministries and Sabbath School leaders training. Held in the Kumul district over four days, more than 120 church leaders and members attended. On the final day, a non-Adventist mother, who had come to hear the sermons presented each morning and evening, was so moved by the worship she decided to accept Jesus as her Saviour. —Buno Samson Obedi



NEW MEMBERS

Pastor Brian Chand, coordinator of the Indian churches in Fiji, recently had the joy of baptising five new members into the Seventh-day Adventist Indian Church in Nasinu. The new members, from Sasawira Place in Nakasi, initially heard the gospel through the ministry of a dedicated group of men who took up the challenge to serve in that area three years ago. —Na Kaci



HARVEST TIME

Children attending the Operation Food for Life (OFFL) Christian Early Learning Centre (Kivori Poe, Papua New Guinea) have recently harvested their very first crop of vegetables, which they learnt to grow as part of their school curriculum. The vegetable garden is just one of the OFFL projects making a sustainable difference in the lives of children. —Dennis Perry



Really, Lord?



Is this your plan Lord? Really?

I ask myself the question as I step out of the mission van and pause in the heat outside the old transit building in Rabaul, Papua New Guinea.

It's an emotional return. The mission compound has a sad feel, even though some life has returned after the volcanic eruption of 1994. Roofs are missing, some buildings are completely gone—like empty spaces in a row of teeth.

To my left, the former mission president's house hardly seems liveable. It's really half a building, and the exposed roofing timbers extending over the missing section remind me of the brim of a scarecrow's hat.

Really Lord?

I ask the question again. Two years of fundraising for the They are Not Alone Project (TANA) have led to this moment. I'm aware of all those who have made donations for the first low-cost refuges operated by the Church in PNG and I feel my pulse quicken.

The interior of the transit house is dim. Light filters in through gaps in the walls and I catch a glimpse of the bathroom, long disused, hiding behind an embarrassed door. The floor creaks. Paint peels from the walls. Only the gleaming corrugated roof seems hopeful.

"This is my house!" a young girl says proudly. Her radiant smile is an infectious burst of joy and happiness in the gloom of the interior. Giggles fill the hallway as I arrange a photo and the staccato flash of my camera captures her grin.

Thank you Lord.

A moment of confusion follows as I notice her family's

possessions stacked in neat piles on the floor of an unlit corridor. I realise that she is in the process of moving out. Beneath my feet, the timber groans.

The walk through the old transit building has triggered mixed emotions. I feel like an intruder whose good intentions have potential to do great harm. Absently, I run my fingers along the jagged edge of a hole in the wall. And stare down at the fibres in my hand. And blink.

Asbestos! God, it's too dangerous to live here.

Heavy-hearted, I smile and thank the residents for allowing us to see inside. The Mission president, Pastor Peter Yambe, is at my side. The girls beam at us. And then, beyond the old president's house with its scarecrow roof, he points it out.

The abandoned treasurer's residence stands silently, a shell of its former self. Volcanic ash has filled the family room. A tree grows amid the sturdy walls. They look like strong walls, built on firm foundations that have endured earthquake and catastrophe. With a new roof and windows, and a fly'n'build team, anything feels possible. Maybe. Just maybe.

And then the music starts. Mysteriously, it's in me.

Something beautiful. Something good. All my confusion, you understood. The melody builds. I find myself humming through my disappointment.

All I had to offer Him . . . was brokenness and strife . . . but He made something . . . beautiful . . . of my life.

And then comes a new awareness. This site is perfect. When the buildings are restored, they will stand as a testimony—that what is broken can be made whole again. Pastor Yambe and Dianne Pelap, the director of



↑
**SOMETHING BEAUTIFUL . . .
SOMETHING GOOD . . .** ↗



women's ministries, have plans. A women's refuge will be built. And if not that, a centre for adolescents in trouble with the law.

Peace floods over me. I can sense God's goodness.

Something beautiful . . . something good . . .

"We've also set aside land for a refuge at another site," Pastor Yambe assures me. "If we can't use the treasurer's house, don't worry. God will provide."

Something beautiful . . . something good . . .

So here I am. Waiting with Pastor Yambe and Dianne. We're believing that in this place, or nearby at Kenabot, the sound of hammers and saws will ring out. Men will build. Children will heal and play in safety. Victims of family violence will weep and receive counselling.

As I depart for the counselling skills training offered by colleagues Paul Bogacs and Trafford Fisher, the melody is still with me. I don't know it yet, but in Port Moresby the leaders of Silver Memorial Church are waiting too. They have dedicated part of a building to what will become the Church's first low-cost refuge in Port Moresby.

Something beautiful, something good, all our confusion He understood. All we have to offer Him is brokenness and strife. But He makes something beautiful of our lives.

Dr Brad Watson lectures in International Poverty and Development at Avondale College. He was recently in Port Moresby with Paul Bogacs, a lecturer in counselling, and Trafford Fisher, the director of Family Ministries at the South Pacific Division. ADRA's TANA project partners with Church leaders in Papua New Guinea to nurture strong families through provision of counselling skills training and safe places. If you have already donated to the TANA project, or are interested in supporting the establishment of the first refuges operated by the Church in PNG, you can contact Dr Watson by email <brad.watson@avondale.edu.au>.

LIVING HIS WORD

WITH WAYNE BOEHM

DAILY STRUGGLES

Amid the struggles and turmoil of life, how often do you pause to consider the source of the issue? From the womb, Jacob's life was characterised by daily struggles, but what was the underlying issue?

CONSIDER Genesis 25:22-26, 29-34, 27:41-43, 31:1,2.

Now on the borders of the Promised Land, Jacob was to face another struggle, perhaps the most difficult of all. Having taken the necessary precautions to meet his brother and secure the safety of his family, Jacob, alone and isolated, is confronted by a Man who wrestles with him until dawn—this experience was the end of Jacob. **READ** Genesis 32:24-26.

CONSIDER the focus now of Jacob. Recognising the problems his birthright deception have caused, Jacob now clings to his assailant, seeking a blessing. What do you cry out for amidst your struggles—freedom from the battle or a blessing from God? For Jacob it was the latter.

Having wrestled with God, Jacob was given a new name, symbolising a new man and a new era. "Your name shall no longer be Jacob, but Israel, for you have struggled with God and with men, and have prevailed." What a story, what an outcome!

CONSIDER Is it possible that we call out to God to be freed from the difficulties of our own devising rather than wrestling long through the night to seek the blessings of God? Perhaps this is something to think about as you prepare for your next battle.

Paul's advice to the early church is also applicable to us as we face the cosmic battle. **READ** Ephesians 6:12,13.

The world is fracturing; give me Jesus

Just recently Donald Trump decided he was a nationalist. “We’re not supposed to use that word,” he told an enthusiastic Texas crowd, according to news site Politico. “You know what I am?” he continued. “I’m a nationalist. OK? I’m a nationalist.” Many commentators were horrified, linking the word with racist hate groups.

Then there are the socialists. This once-taboo label is now embraced by many left-leaning groups, regardless of the historical associations with murderous regimes led by Stalin, Mao and Pol Pot.

Australia is also witnessing increased polarisation. The nation’s recent prime ministerial switcheroo revealed fractures in the Liberal Party and were a dispiriting echo of Labor’s leadership shenanigans just a few years back. Voters were left exasperated. An only half-joking media poll during August’s fiasco asked Australians who they’d like as their next PM. The top answer? Jacinda Ardern, New Zealand’s prime minister!

And yes, we Adventists have our own crises of leadership, confidence and communication. Respected elders of our

movement, William Johnsson and George Knight, have respectively called for those who allowed the compliance committees matter to come to Annual Council last month to be censured, and described the General Conference leadership as “joining the beast [of Revelation 13] in its eschatological crusade, with the denomination’s president leading the charge”. Conservative website Fulcrum lobbed its own grenade, characterising Knight’s concerns as “Wilson Derangement Syndrome”.

“Things fall apart; the centre cannot hold; mere anarchy is loosed upon the world,” wrote poet William Yeats in 1919. A century later his grim foreboding is awfully resonant. Strangely, as our world moves towards pluralism, too many of us retreat into tribalism: our own language and symbols; our own political, social and theological opinions and champions. But if we can’t even handle the slightly divergent opinions of our fellow Adventists, how will we ever communicate meaningfully with the unsaved?

What do we need?

RADICAL OBEDIENCE

Not to the GC necessarily, but to Jesus. He said tough things like “love your enemies”—that’s a message we need right now. Jesus modelled servant leadership. That’s the example our leaders need right now. We need to build servanthood into our structures and organisational culture.

LISTENING

People express themselves poorly sometimes. They don’t realise their “ordinary” words are red

flags to others. So look for the deeper meaning behind the words; identify the underlying fears and the passions and respond to those. Imagine the best about the person, not the worst. We can use the verbal bricks thrown at us by our enemies to either build a wall between us, or a house for us to live in together.

A FAIR FIGHT

There comes a time when we need to speak out strongly. That’s OK. But criticisms should be specific and evidence-based, not sweeping generalisations. Recognise that people on different sides of a debate often go to their own experts and statistics for ammunition. Consider a wide range of evidence. And if you’re still right, tear down arguments, not people.

JESUS LIFTED UP

I observed one of those devotional “object lessons” recently. About 12 people were asked to stand in a circle and each hold a piece of string tied to a rough wooden cross, the upright piece being quite tall. As the cross was lifted higher, the strings grew taut and pulled the people toward the centre of the circle—closer to the foot of the cross and closer to one another. It was a powerful picture of what happens when we are connected to Jesus and uphold Him as our Saviour and Answer—“And I, when I am lifted up from the earth, will draw all people to myself” (John 12:32). Focusing on Jesus, we might not even realise at first that every step towards Him brings us closer to our brother, our sister, our enemy. Almost close enough to reach out and join hands.

KENT KINGSTON EDITOR, SIGNS OF THE TIMES.





BIBLE VERSES ABOUT UNITY

1. EPHESIANS 1:10,11 (NLT)

And this is the plan: At the right time he will bring everything together under the authority of Christ—everything in heaven and on earth. Furthermore, because we are united with Christ, we have received an inheritance from God, for he chose us in advance, and he makes everything work out according to his plan.

2. 1 CORINTHIANS 12:12 LIVING BIBLE (TLB)

Our bodies have many parts, but the many parts make up only one body when they are all put together. So it is with the “body” of Christ.

3. PSALM 133:1 (NIV)

How good and pleasant it is when God’s people live together in unity!

4. COLOSSIANS 3:14 (NIV)

And over all these virtues put on love, which binds them all together in perfect unity.

5. EPHESIANS 4:11-13 (MSG)

He handed out gifts of apostle, prophet, evangelist and pastor-teacher to train Christ’s followers in skilled servant work, working within Christ’s body, the church, until we’re all moving rhythmically and easily with each other, efficient and graceful in response to God’s Son, fully mature adults, fully developed within and without, fully alive like Christ.

6. 2 CHRONICLES 30:12 (NIV)

Also in Judah the hand of God was on the people to give them unity of mind to carry out what the king and his officials had ordered, following the word of the Lord.

7. ACTS 4:32 (NLT)

All the believers were united in heart and mind. And they felt that what they owned was not their own, so they shared everything they had.

8. JOHN 17:23 (NLT)

I am in them and you are in me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as you love me.

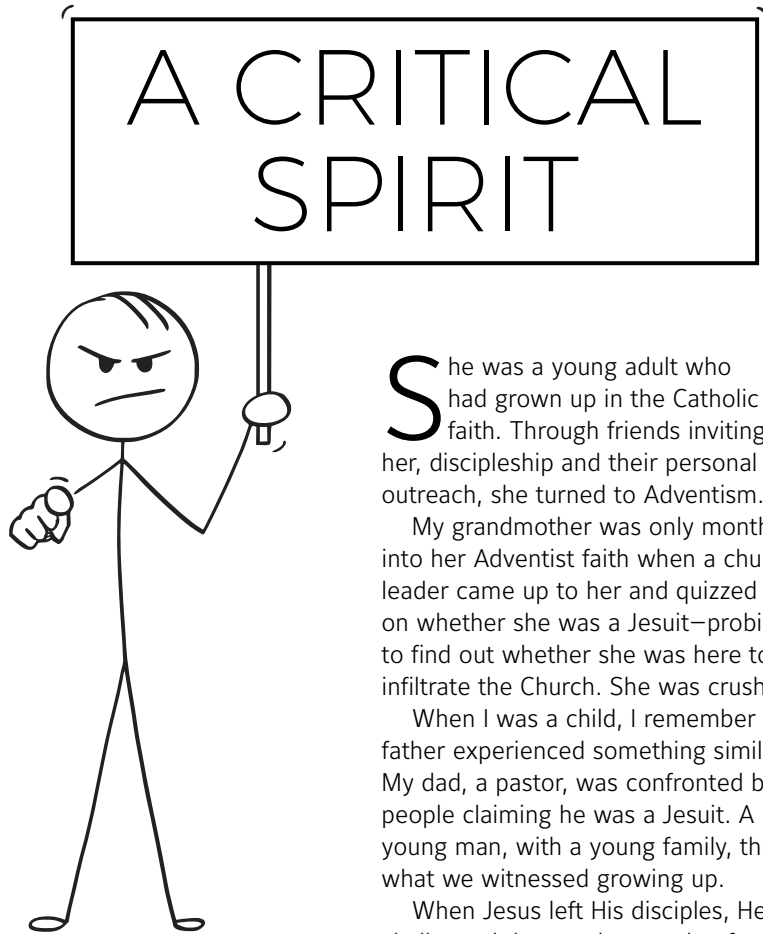
9. EPHESIANS 4:3-6 (NIV)

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

10. PHILIPPIANS 1:27,28 (MSG)

Stand united, singular in vision, contending for people’s trust in the Message, the good news, not flinching or dodging in the slightest before the opposition. Your courage and unity will show them what they’re up against: defeat for them, victory for you—and both because of God.





She was a young adult who had grown up in the Catholic faith. Through friends inviting her, discipleship and their personal outreach, she turned to Adventism.

My grandmother was only months into her Adventist faith when a church leader came up to her and quizzed her on whether she was a Jesuit—probing to find out whether she was here to infiltrate the Church. She was crushed.

When I was a child, I remember my father experienced something similar. My dad, a pastor, was confronted by people claiming he was a Jesuit. A young man, with a young family, this is what we witnessed growing up.

When Jesus left His disciples, He challenged them to be people of peace. "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid" (John 14:27 NKJV).

I wonder: *Is our faith community known as a people of peace? Do Catholics, Pentecostals, Jehovah's Witnesses, Muslims and those from other faiths see us, individually and collectively, as people of peace? Or are we better known for a critical spirit?*

I realise this is a difficult conversation, but it troubles me that we have let something so dangerous as a critical spirit take root in parts of our body.

I wonder: *Do we just tolerate people who self-righteously divide our community? Do we turn a blind eye to these "accusers", who point fingers at people from "Babylon", especially people they don't agree with?*

Some of the types of labels or

phrases used include:

- "That is from Babylon"
- "They are a conservative" or "a liberal"
- "There is false teaching at Avondale"
- "That music is from the devil"
- "That is from Hillsong"
- "That is the Emerging Church"
- "This is the wheat" and "that is the tares"
- "That is anti-Christ" or "you are a false prophet"
- "Jesuits have infiltrated Adventist Church leadership"

In this age of sound-bite media, it's very easy to make "sound bites"—isolated phrases taken out of context to fit a label, to paint a certain narrative.

It is this demonising language—so pointed and harmful—that can actually damage people's wellbeing: spiritually, mentally and physically.

To be quite honest, this form of bullying and harassment isn't even tolerated in secular work environments, let alone within a body of faith that's committed to bringing the Advent message to "every tribe, language, people and nation".

It is this type of logic and behaviour you might find in unruly students at a primary school, where kids feel justified in bullying and harassing students who might think, believe or who look different from them.

I remember being asked to serve as a worship coordinator when I was a young person. It was both exciting and overwhelming as it was the first time that I had ever done anything like this.

On the day I was coordinating, I had

organised “Millennial Prayer”, a version of the Lord’s Prayer, to be played during the offering. As it was being played, an older leader in our church marched up to me at the sound desk and started raising his voice, telling me that this song was not appropriate for church. I was so shocked, I was shaking. I had hardly spoken to this man before. As a young person, this situation really rattled me. And I know of countless other stories of people encountering similar situations.

I really believe this dark cloud, this culture of criticism, has not only damaged people on a personal level it has also stifled creativity within corporate worship in our Church. In many parts of the body, this culture has developed into a form of political correctness whereby we are too afraid to do certain things, too scared to offend a vocal minority to the detriment of discipleship and the vitality of the whole Church.

In many Sabbath School groups, people are actually afraid to share what is on their heart because somebody might throw fire and brimstone at them.

I know personally of pastors and church members who still cling to their faith but no longer feel like they belong to this body. When this happens, it doesn’t just affect one individual but also the faith journey of their community, their family and their friends.

Yet, when I look at my own spirit, criticism often disguises itself as being constructive. For me, I know my critical spirit rises when I feel discontent with the way things are being done. I use blanket statements like “they always” or “they never” to describe my frustration. Sometimes I am directing it to “that leader”, “the Conference”, “GC” or “the Church”. I forget the person behind the label. I also forget that I am part of this Church too. The problem with criticism is that it’s often aimed at a person or group’s character and not at the behaviour or action.

And while I can be frustrated, have holy discontent, I need to ask myself what spirit am I bringing to the situation? Is this coming from a place of

pride, jealousy, discontent, insecurity, fear or am I just being mean? What spirit is causing me to speak up?

The apostle Paul says, “stop being critical and condemning of other believers, but instead determine to never deliberately cause a brother or sister to stumble and fall because of your actions”.¹

As the body of Christ, we should be known as people who encourage, bring healing, bring peace; the atmosphere of our environment is changed because people feel God’s presence there; people are encouraged to see the world as Jesus does, seeing hope in people’s brokenness.

The Bible has clear methods of navigating difficult situations and dealing with people who we don’t agree with.² One thing is very clear: it is the Holy Spirit’s role to convict. John 16:7–15 explains, “I will send the Holy Spirit to you and the Holy Spirit will convict the world of sin, and the Holy Spirit will convict the world of righteousness.”

We must remember that the Holy Spirit might live in us but we are not the Holy Spirit.

Ellen White, a founder of our movement, also shared on this³: “if you walk humbly with God you may unite with the students not of our faith, agreeing with them as far as possible by dwelling upon points wherein you harmonise. Make no effort to create an issue. Let them do that part of the work themselves. Let them see that you are not egotistical, pharisaical, thinking no-one loves God but yourselves, but draw them to Christ, thus drawing them to the truth. All heaven is engaged in this work. Angels wait for the cooperation of men in drawing souls to Christ. We are labourers together with God.”⁴

As we meet key people of influence, allowing the Holy Spirit to unite on points where we harmonise, it will

take humility, wisdom and patience. Yet, may we bring God’s presence to our spheres of influence, to every tribe, language, people and nation. May we be known as people of peace.

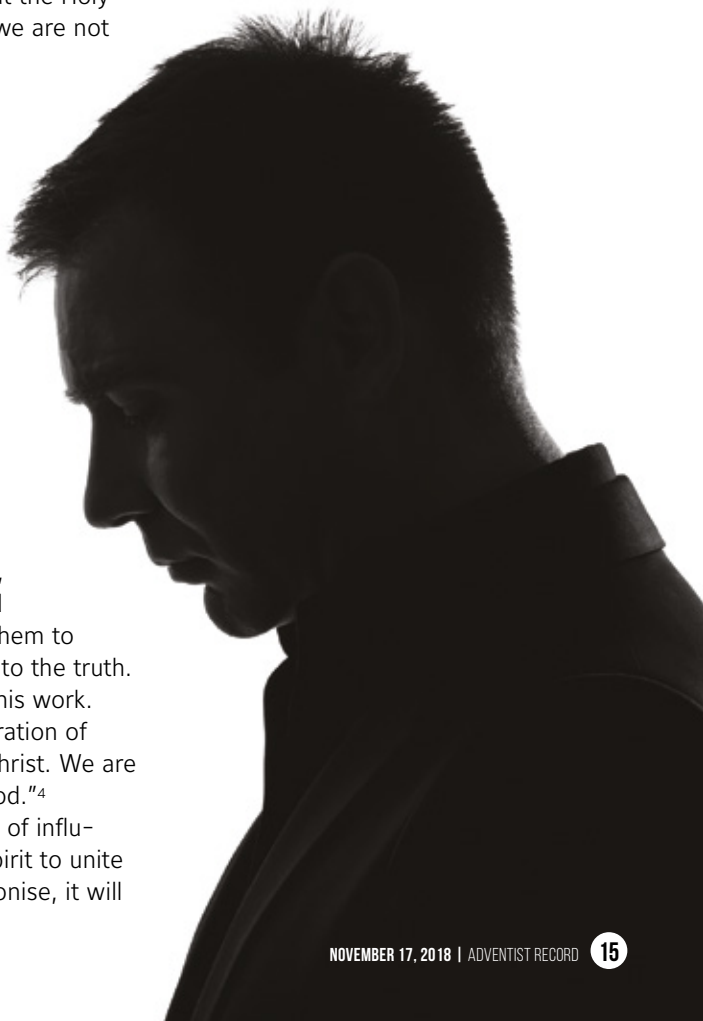
1. Romans 14:13, *The Passion Translation*. Read further here in Matthew 7:1–5.

2. There is also a biblical way of dealing with people that we may have a problem with. See more in Matthew 18:15–17.

3. Ellen White also shared further on this, “In bearing the message, make no personal thrusts at other churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the ‘mysteries of iniquity’ . . . Speak the truth in tones and words of love. Let Christ Jesus be exalted.” Ellen White, *Evangelism*, p 576.

4. Ellen White, *Manuscript Releases*, Vol. 4, p 49.

MARTIN VAN RENSBURG BRAND AND
ORGANISATIONAL CULTURE ADVISER. ELDER AT
SPRINGWOOD CHURCH, QLD.



28 FUNDAMENTALS

ACT OF REMEMBRANCE

The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility and to unite our hearts in love. The communion service is open to all believing Christians. (Matthew 26:17-30; John 6:48-63; 13:1-17; 1 Corinthians 10:16, 17; 11:23-30; Revelation 3:20.)



You never really know someone until you share a meal with them!"

A girl said this to me as she grabbed a handful of my hot chips and ate them without asking first. I was mortified. Horrified! I asked myself, *Is this normal? Is this what I am in for over the next few years?* It happened on my second day of eating at the Avondale cafeteria. I barely knew the girl I was sitting across from and this was the first time they had served hot chips. My favourite! As it turned out this actually became a semi-normal experience. Everyone you eat with becomes family in a way and sharing food is a hugely bonding experience. (But I would still say asking first is a good idea.)

I like to imagine the friendship and even brotherhood that Jesus would have had with His disciples. Beyond the teacher and disciple roles they had, I feel they would have had an amazing and deep friendship. Their meals together would have been incredibly insightful—full of much laughter, in-jokes and smiles.

The Last Supper would have been more solemn than usual though. Jesus had done everything with His disciples for the past three years and now He knew it was their last meal all together.

We've all been there, right? Surrounded by your friends but there's something on your mind that they don't and possibly can't even know about. It's isolating, burdensome and pretty draining.

Yet Jesus used this time to establish something new with His disciples. He shared a symbolic meal with them so they would remember Him and all of His actions.

This meal is meant to be regularly eaten with all those who choose to follow Jesus. I appreciate that Jesus wasn't too prescriptive in the specifics (how frequently, the settings it should be in etc), but focused on the meaning: His body—the pain He went through in taking our punishment upon Himself, and the blood—the price He paid for us in His sacrifice.

I love this. It actually binds us all

together as we gather and it helps us refocus on the very reason we are here in the first place. Jesus.

I don't think it's any coincidence that Jesus chose to use food to convey this message either. There is something powerful that happens when we gather around food. As argued by Alice Julier in her book *Eating Together*, food seems to level us out and helps us to perceive those of different races, genders and socioeconomic backgrounds as more equal than we do in other social situations. It is radical community building at its finest and of course Jesus was right there at the forefront, using it to set up something that constantly brings us back to the gospel together. It tears down the walls between us to re-centre us in the cross.

This is why again and again, I find it so shocking that Jesus chose to do this with Judas the betrayer at the table. Jesus knew and even foretold that Judas was going to betray Him. He could read his heart. He probably knew Judas' plan for betrayal was already set in motion. Scripture shows that there was essentially a final act Judas had to do to set everything in place and, straight after this meal, he was going to do it.

Yet even knowing all of this, Jesus chose to include and invite Judas into this meal, into the remembrance. Jesus didn't make him leave the room, Jesus didn't stop him from taking part. Jesus included him just like all the other disciples.

It's no surprise that Jesus handled these situations a lot better than I would have. If I was with my closest friends and had known a friend had betrayed me, I would want to throw the bread at the guy's face. Hard.

Do you know what this says to me though? Jesus knew what Judas was going to do and still had the power to forgive him. He foresaw everything

Judas was setting out to do and pushed it all aside, saying "Take part in this because I love you and am about to go through all this for your sins too."

This shapes the Lord's Supper in a whole new way for me. It moves from just an act of remembrance that I fall deeper into each time I take part in it, to also become a call to action.

The Lord's Supper is a call to forgiveness. I look back on how freely I have been forgiven for my sins and transgressions and it propels my heart to forgive those who hurt me. Even those who do it deliberately, which is definitely not easy.

I use the time during the Lord's Supper to really think about anyone in my life whom I'm feeling bitterness or anger towards, those whose actions I've been holding onto in my heart. I use it as a time to let that go and surrender my heart again to Jesus.

I would challenge people to take time to take the bread and the cup in the context of a small group so you can spend longer reflecting on this and even sharing what's happening in your heart with each other.

When we take the bread and the cup, we don't do so in a way to show who is in and who is out. It actually reminds us that we are all in. From the worst to best, none of us deserve it or could earn it, but we are in. We are all forgiven and called to forgive others. We are loved and called to love others.

So I guess it's kind of true in the end.

"You never really know someone until you share a meal with them!"



JOSHUA STOTHERS

Youth pastor,
Palmerston North, NZ.



CHASED OUT OF THE JUNGLE

It all began in 2014 when a group of young people from Honiara went on an Ambassador hike in Solomon Islands. Ambassadors is the stage after Pathfinders' Master Guide and is for youth aged 16 to 21.

During their hike, they met a single mum living in a hovel with her children. They felt impressed to help her out and gave her their spare clothes and food.

After this encounter, the group decided to take the gospel to the jungle by hiking to remote places and delivering food, medicine, second-hand clothes and Bibles. Led by Spink Mahuta, youth leader at White River Seventh-day Adventist Church, and Brandon Teava, they began doing what they later termed as "jungle ministry" whenever they had a spare weekend.

Early Friday morning, they catch public transport (the backs of three-tonne trucks) and get dropped off as far along their route as possible. They then hike with their gear and spend Friday night sleeping in the jungle. On Sabbath, they hike the rest of the way to a remote village and send in a local scout to visit the chief/head elder and ask for permission to enter the village. Once they have permission, they enter, split into teams and give care packages to the villagers. The youth

spend time with the people, find out what they need, pray with them and even study the Bible. They then sleep Saturday night in the jungle.

On Sunday, they return to the village and help the people with whatever community service needs they have—from assisting widows to harvesting crops. When they finish their community service, they share whatever leftover food they have with the village.

"The group keep their connections with the village. They make sure to return in the next few months and follow up on how they are doing," says Clare Baldacchino, an Australian who found out about Jungle Ministry and wants to bring awareness to their cause.

There was one village (Tamboko) where the group wasn't welcomed at first. Although the scout had received permission for them to enter the village, they were chased out by a man with a machete who didn't like them speaking about Sabbath. Upset because they hadn't had the opportunity to meet many people yet, they went back to the jungle to sleep. As usual, they had no shelter or tents. Spink's "cousin-brother" Danny had been born with a heart condition and wasn't as physically strong as the

others. Sadly, some time after they had reached home, Danny got sick and died as a result of sleeping in the wet jungle.

Two weeks after they had buried Danny, the youth felt convicted that they should return to that village and visit the man again. They fasted, prayed and returned.

To their dismay, the man was still unreceptive and unwilling to have them stay. He gave them permission to sleep in the village that evening but he warned them that they would have to leave first thing the next morning. The group felt dejected.

The next morning as they were packing up and getting ready to leave, the man came running to them and asked them to stay. He apologised profusely for his previous treatment of them.

"Clearly the Holy Spirit worked on him," says Clare with a smile. The group now consider him a dear friend and he is eager to learn more about God's Word.

If you would like to learn more about Jungle Ministry, visit their Facebook page or website: <hahine.wixsite.com/jungleministrysolo>.

VANIA CHEW ASSISTANT EDITOR.



WHAT'S IN A SERVE OF VEGGIES?

With Instagram feeds full of green smoothies and nourish bowls bursting with veggie goodness, you may think that we're all doing better when it comes to eating our vegetables.

Unfortunately, that's not the case, with many of us not getting enough vegetables in our diets. A recent study found men, twenty-somethings, people who were unemployed and people who were overweight were most in need of increasing their vegetable intake. Young men in particular could do with doubling the amount of veggies they eat.

Vegetables provide a range of health benefits, with most being low in kilojoules and rich in fibre and nutrients. As part of an overall healthy diet, veggies may also lower the risk of heart disease and other chronic diseases.

So how can you reach your daily veg goals? And just what does a serve of veggies really look like?

A serve of veggies is 75 grams—what that will look like on your plate will depend on the type of veggies and whether they are raw or cooked.

- For raw, leafy vegetables, 75 grams is 1 cup. So loading your dinner plate with 2 cups of salad will tick the box for 2 serves of veggies.
- For cooked green or orange/yellow veggies, like broccoli and carrot, it only takes half a cup to make up a 75g serve. It's also half a cup for sweet corn.
- For potatoes, half a medium-sized spud is a serve. The same applies for other starchy veggies like sweet potato.
- For tomatoes it's a medium-sized tomato and for avocados it's a quarter of the fruit (yes avocados are technically a fruit but they can also count as a serve of veggies).

When it comes to cooked beans, peas and lentils, half a cup makes a serve. That's the case whether they start off fresh, dried or canned.

Why not try some of our favourite tips to help you reach your five serves a day?



Chickpea feta and rocket salad

This chickpea, feta and rocket salad is a simple, quick salad that's full of interesting textures and flavours. Packed with protein, it's great as a side dish or a light meal.

Find this recipe and hundreds more at:

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

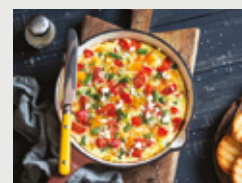
 **Sanitarium Health and Wellbeing is now on Facebook!**

TIPS TO REACH YOUR DAILY SERVES



HEALTHY SWAPS

Switch an afternoon muesli bar or muffin for some vegetable sticks (eg carrot, capsicum, cucumber) with a homemade dip. Prepare on a weekend so you have healthy, veggie-packed snacks ready for the week.



SECRET SERVING

Veggies are actually really easy to sneak into any meal. It's great for the kids, especially picky eaters, and you'll enjoy the benefit too. Pack your bolognese with grated carrots, onions, mushrooms and legumes, or try pumpkin, spinach and capsicum in a breakfast frittata—helping you start the day with an extra serving.



EAT THE RAINBOW

Make your lunches more colourful by stuffing your sandwiches with veggies or bulking out pasta with all the colours. Think eggplant, asparagus and cherry tomatoes.

Sanitarium
health & wellbeing



SOUTH PACIFIC DIVISION Church Planting Conference 2019

February 10-13

Avondale College

Accommodation and meals can be booked
via the registration process. See below for address.

Open to anyone who is passionate about
making disciples and church planting.

Maybe you want to be inspired, equipped
and empowered. If so, this conference is for you.

Online Registration

events.adventist.org.au/ew/app/registration/index.html?e=3048

HI KIDS!

KIDS SPACE

JEREMIAH VISITS A POTTER

God tells Jeremiah to visit a potter who is working at the wheel. The potter is making a clay jar. It has a defect and the potter makes it over again. God tells Jeremiah that Israel is in His (God's) hand, and that He has power to reshape the nation to conform to His will.

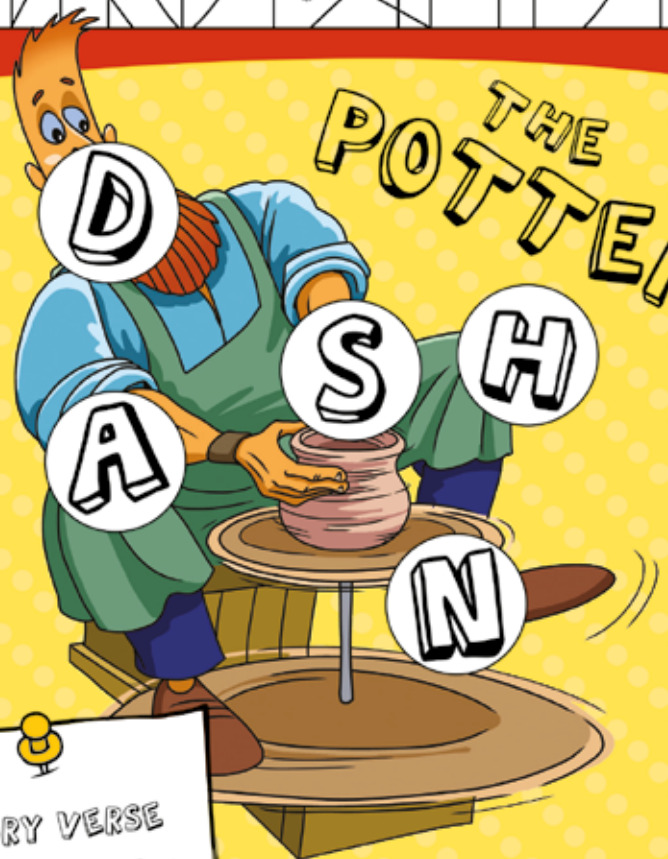
COLOUR ME IN!

COLOUR ALL THE SHAPES MARKED WITH
A * IN YELLOW TO SOLVE THE MESSAGE.

"God holds me in His hands
and me."



THE POTTER



MEMORY VERSE

"O Lord, we are the clay,
you are the potter; we
are all the work of your
_____."

ISAIAH 64:8

MATCH THE MISSING PIECES
PLACE THE LETTERS IN THIS ORDER
TO FINISH THE MEMORY VERSE





COMPLIANCE ISSUES?

Will a committee be there for me when I stand before the throne? No, it will be Jesus, as promised.

Will a union be there for me when I explain why my gift almost rusted away? No, it will be Jesus, with tear-filled heart.

Will a compliance agenda be my reason for a shared talent? No, it will be Jesus, with wounded hands.

Will an edict be my reason for reverence and worship? No, it will be Jesus, and Him crucified.

Will anyone else's conscience be there for me? No, it will be Jesus, and Him gloriously risen.

Heather Hagan, *Qld*

PROGRESSIVE IDEAS

Churches in which so-called progressive ideas gain a foothold inevitably go into decline. This has happened in North America with the Episcopalian, United Methodist, Evangelical Lutheran Church of America, the United Church of Christ and the Presbyterian churches.

In each case adoption of a "progressive" perspective in greater alignment with secular values has resulted in declines of around 20 per cent in church membership within 10 years (sometimes even sooner).

The same thing has happened in Australia, with some churches losing up to 50 per cent of their membership since becoming progressive.

The debates now taking place in the Seventh-day Adventist Church virtually tore apart the Episcopalian Church. We would be foolish not to learn from their example. In this light, recent [General Conference compliance] decisions appear wise in seeking to exercise Church discipline to maintain unity rather

than everyone "doing what is right in their own eyes". Jeremiah 6:16 says it best: "You are standing at the crossroads. So consider your path. Ask where the old reliable paths are. Ask where the path is that leads to blessing and follow it. If you do you will find rest for your souls" (NET).

Ian Gray, *NSW*

DISAPPOINTING DAY

Another day of disappointment [regarding GC 2018 Annual Council].

At the stroke of someone else's pen, I have been changed from an SDA to an NCA—a non-compliant Adventist. I value spiritual leadership by women, I affirm homosexual fellow Christians and regard young-earth creationism as having neither theological nor scientific merit. All these conclusions have been reached as an Adventist yet now I am declared to be non-compliant.

It is disappointing that the global Church leadership has placed creed before community and, as such, is willing to betray the laity.

Paul Johanson, *Qld*

INCONSISTENT

Our Fundamental Beliefs (FBs) are derived from the Bible—7, 12, 14 and 17 state that God created us with individuality and freedom of thought.

They tell us Christ is the Head of the Church, where no distinction of male or femaleness is to divide us.

We are to serve without partiality or reservation—it is God through the Holy Spirit who bestows spiritual gifts inclusive of pastoral ministry for fostering unity of faith.

Gender bias is not to be an issue within the Church (that's discrimination).

All are to serve without partiality or reservation (inclusiveness).

As it is God who calls and appoints men and women to minister, to oppose His inclusive directive would be to foster disunity (anarchy).

The challenge for our organisation is how can they in good conscience implement policy GCAC18A that in part speaks against the ordination of women ministers? This policy has created the very disunity and divisiveness it seeks to hinder.

I am confident our Church leaders have a sincere desire for our Church to be unified. Yet, when our FBs demonstrate elements of inconsistency with practice, is it any wonder that we see elements of difference?

The goal should be to achieve congruence of practice with our biblical belief statements. How do we do this? We determine the biblical and God-like principles that guide all we think and do. As a principle offers consistency of measurement, it is the perfect test for congruence of our beliefs and practice. Let's continue to uphold each other in prayer and serve the Lord with a humble spirit.

Paul Richardson, *NSW*

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.

Anniversaries



PARKER. Pastor Ross and Janice (Jan) celebrated their 60th

wedding anniversary with their three daughters, sons-in-law, grandchildren and friends on the Sunshine Coast (Qld) on 27.10.18. Reaching this milestone was extra special for Jan and Ross due to health issues. Their secret to a long marriage is placing God first in their lives and serving Him together. A good sense of humour also helps! Family members travelled from interstate to celebrate the happy event. Jan and Ross received congratulatory messages from the Queen, the Governor-General of Australia, the Prime Minister, other dignitaries and friends.



COCK. Robert and Mollie were married on 11.10.1958 in the

Archer Street Methodist Church. To this union two children were born: a boy and a girl. They now have five grandchildren: three boys and two girls. The Landsborough Catering Ladies prepared a 60th anniversary cake. Church members celebrated with the couple at a potluck luncheon.

Wedding



JAKUPEC-MARTIN. James Jakupiec, son of Kruno and Val Jakupiec

(Altona Meadows, Vic), and Kate-Marie Martin, daughter of John and Jeanette Martin (Sunshine Coast, Qld), were married on 30.9.18 in the East Prahran church (Vic). They will make their home in Melbourne, close to where James works as a storeman and Kate-Marie works as a teacher at Gilson College.

Terry Goltz

Obituaries

BEDNAREK, Kazimiera (Kathy) (nee Mazur), born 21.2.1927; died 22.8.18. She was predeceased by her husband Michael in 1983. She is survived by her son Charlie and daughter Krystina Jagiello (both of Sydney, NSW). Kathy was a woman of God. She was born just before the war and survived the death of most of her family to live until nearly 92 years.

Nigel Ackland

BROSSMANN, Annette Pearl (nee Winter), born 28.1.1957 in Ballina, NSW; died 5.12.17 in Lismore. On 19.9.1976 she married John. She is survived by her husband (Goonellabah); children Scott (Lismore), Nathan (Lismore), and Karli and Ben Veal (Tweed Heads); grandchild Mirissa Pearl (Tweed Heads); parents Arthur and Pearl Winter (Brunswick Heads); and siblings Brian (Grafton) and Christine (Ballina). Annette loved God and her family. She shared her love of her Saviour with the community craft groups she attended. She loved reading her Bible and gospel literature, which gave her great faith in her Saviour's soon return and everlasting life. A memorial service was held at Kingscliff church with many church, family and community members celebrating her life.

Joel Slade, Tim Merritt

BURGESS, Donald Reginald, born 16.2.1934 in Goulburn, NSW; died 22.7.18 in Wyong Hospital. In 1956 he married Lorna Harrison. He was predeceased by his children Jennifer and Kenny. In 1994 he married Ruth Turner. He is survived by Ruth; stepchildren Jennifer Schur and Kevin Turner; and four grandchildren. Don was born into a Seventh-day Adventist home and remained faithful to the Church to the end. Before his retirement he ran a successful business in Sydney. Don was known to be industrious and a person of integrity. For several years he faithfully served as the senior deacon of the Avondale Memorial church. He was strong of faith and looked forward to the second coming of Jesus.

Roger Nixon, Lionel Smith

CHAPMAN, Helen Strang, born 15.3.1953 in Invercargill, NZ; died 15.10.18 in a tragic accident. On 15.1.1977 she married Brian in Invercargill. Helen is survived by Brian (Timaru); children Ben and Sonya Chapman (Christchurch), Emma and Nathan Piggott (Invercargill), Jamie and Rebekah (Timaru), Laura and Cam King (Timaru), and Andrew (Timaru); and nine grandchildren. Helen and Brian fostered many children over the past 30 years. Helen was very active in children's and youth ministries, including teaching Bible-in-Schools for the past 17 years and holding other church roles. A large crowd at her funeral was evidence of the appreciation of her loving life.

Stew Presnall



FEHRE, Elaine Edith, born 7.5.1931 in Brisbane, Qld; died 11.10.18 in Timaru, NZ. She was predeceased by her husband Pastor Keith de Ville in 1982. She is survived by her husband Kevin (Temuka); and children Yvonne Stewart (Perth, WA), Mark de Ville (Invercargill, NZ), Paul de Ville (Crescent Head, NSW) and Andrew de Ville (Java); sister Patience (Coffs Harbour) and brother Damien (Woodford, Qld). She helped raise her stepchildren Gail de Ville (Townsville, Qld) and Trevor de Ville (Cardwell). A writer, poet and musician, Elaine was driven by a desire to share the gospel. For 30 years as a pastor's wife she also worked as a literature evangelist, preacher, a leader of local friendship, youth and Bible studies. In the last decade of her life Elaine was faithfully supported by her husband Kevin as her mobility and independence were challenged. Elaine maintained a steadfast faith and remained true to what she believed.

Paul de Ville, Mebzar Quinto



HALLIDAY, Harold Glen, born 17.6.1936 in Sydney, NSW; died 2.9.18 in Brisbane, Qld. On 19.1.1960 he married Helen Norma Gardner in Bowral (NSW). Harold is survived by his wife; children Russell and Amanda (Newcastle), Linda and Murray Hunter (Melbourne, Vic) and Carolyn and Jacques Calais (Brisbane, Qld); and eight grandchildren. Harold served the Church with distinction in senior leadership roles for 41 years, including as secretary-treasurer of several conferences: NA, Tas, WA, North NSW and South Qld; executive director of ADRA South Pacific; and vice president of ADRA International. He was a visionary, innovative and wise leader. A loving husband, father and grandfather, he was a faithful man of God who lived to serve God and others.

Joe Webb

JACKSON, Matthew (Matt) Aldren, born 25.5.1988 in Adelaide, SA; died 5.10.18 in Adelaide. On 2.9.18 he married Susanna Frigo, but sadly their life together was cut short when Matt lost his battle with leukaemia. He is survived by his wife; parents Alan and Sandra Jackson; brother Brett and sister Sarah. The tributes presented showed how much Matt was loved by both family and friends, and all now eagerly await the Master's call on resur-

rection morning.

Allan Croft

JOHANSON-FISH, Bobbie-Mae, born 1.5.1936 in Singapore; died 4.7.18 in Lake Macquarie, NSW. She was married to Vivian Fish. She was predeceased by her siblings Eric, Lyn and Jim. She is survived by her husband; children and partners John and Anna, Darlene, Robert and Therese, and Cheryl-Lyn and Geoff; 13 grandchildren; 13 great-grandchildren; and sister Beth. In 1966 Bobbie-Mae moved from Warburton to Cooranbong. She attended the Memorial church for 52 years where she shared her musical talents as a member of the choir. She found beauty in her garden and in people, especially those passing through difficult experiences. A devoted friend to many, Bobbie-Mae loved and was loved by her church and extended families.

Ross Goldstone

LOWN, Natalie Adelene (nee Trood), born 11.3.1925 in Abbotsford, NSW; died 21.8.18 in Kurri Kurri. On 24.8.1953 she married William Lown, who predeceased her. She was also predeceased by her son Ian. Natalie is survived by her sons Kenneth (Newcastle) and Ronald (Kurri Kurri); and sister Hazel Waters (Altonville). She held many offices in Kurri Kurri church, where she had been a loved and valued member since 1949.

Wilfred Pascoe, Ken Love, Braedan Entermann

TAYLOR, John Nicholas, born 26.2.1958; died 16.9.18 in Grafton, NSW. John is survived by his two sons Andrew and Lachlan, both of Sydney (NSW). He joined the Church after boarding with Michelle Hoy during a difficult transition in his life. The experience brought him in contact with the caring community at Redcliffe church (Qld) and Jesus became John's even better best Friend. He was baptised with his spiritual sister, Kirinda Miller, by Pastor Mike Brownhill at Suttons Beach on 31.10.09. He loved his sons and his Lord.

Ian Baskin



WAINMAN, Coralee (nee Sperring), born 6.3.1912 in Adelaide, SA; died 20.9.18 in Alton Lodge, Cooranbong, NSW. Coralee was married to Franklyn Wainman at Hamilton church on 19.6.1935 by Pastor Reuben Hare. She was predeceased by her husband in 1971. She was

also predeceased by her daughter Gloria Kench in 1985. She is survived by her daughter Judy Jackson and her husband Perry (Cooranbong); grandsons Tony and Kim Kench (Tamarama), and Michael and Kim (Gladesville); and great-grandsons Douglas, Joshua and Oliver. Franklyn and Coralee ran Wainman's Garage on the corner of Freemans Drive and Alton Road, Cooranbong, for more than 30 years, where she worked in the office and served customers. Her love for Jesus was shown in the life she lived, her lifelong support of the Avondale Memorial church, and Sabbath services on Hope Channel and 3ABN in her later years.

Sid Griffith

WELLS, Gwendolynn Catherine (nee Heads), born 11.4.1926 in Invercargill, NZ; died 4.6.18. In 1953 she married Jack Stewart Wells, who predeceased her in 2008. She is survived by her children Beth, Stewart, Stephen, Margaret and Janet; grandchildren; and two great-grandchildren. Gwen was a stalwart of the Adventist faith, having been baptised with Jack into the Church in 1967. As a very active member of the Nelson church, she ran the 5-Day Stop Smoking

programs and presented vegetarian cooking classes long before these were fashionable issues. Gwen worked for many years at Nelson Public Hospital: in the intensive care unit and later in the pharmacy. After retiring, she enjoyed farming life and eventually settled in Hanmer Springs before moving to Culverden where she died at home after a brief illness.

Margaret Wells

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