

# R

## Adventists at the movies

Do our guardian  
angels really leave  
us at the door?<sup>16</sup>

Sanitarium named 2020  
Supplier of the Year<sup>5</sup>

Adventist Record | February 6, 2021  
ISSN 0819-5633



# Get your Adventist news, before it hits the pews.

## Subscribe to our mailing list for:

- ✓ Weekly news from across the South Pacific Division.
- ✓ *Record* features written by notable Adventists.
- ✓ Links to access our weekly video content.
- ✓ Exclusive written content from our editors.
- ✓ Early offers and behind-the-scenes access to upcoming projects.



Scan the  
QR code or visit  
**bit.ly/recordmail**  
to subscribe!



**No spam guarantee**  
We only send one email,  
every Friday. Nothing more.



**Fresh design**  
Enjoy our updated look  
and feel in your inbox.



EDITOR'S NOTE:

## Speaking the same language: can the church engage the culture?

Jarrod Stackelroth  
Editor  
✉/JStackelroth

“

Is it too much of a stretch to understand enough about television or music to be able to offer a Christian perspective on the space?

I'm sheltering from the sun under a hastily erected tarp in a Sydney backyard, surrounded by my wife's extended family. It's a fairly regular occurrence, these family lunches, especially around significant dates or family events like weddings, funerals or international relatives visiting. It's a huge family and I'm sitting with some of the male cousins around my own age, in deep conversation about basketball, specifically the NBA. My wife's family have always been inclusive and kind, I enjoy their company, but sometimes, culturally, religiously and socially there are many differences and gaps that need to be bridged. But in these interactions, sport is the great leveller. We can talk basketball or rugby for ages. Sport has led me to many great relationships and deeper conversations. It provides some shared ground that helps time fly by.

Traditionally, Adventists have had a troubled relationship with sport. Some would argue watching sport is a waste of time, that playing sport is competitive. A similar philosophy has extended to our attitude to novels, movies, television and other cultural artefacts. Entertainment, it seems, is not a very Adventist virtue. However, many of us still partake in these pastimes, we just keep it quiet or don't share in church circles.

But could that be throwing the baby out with the bathwater? How can we reach a world we don't understand and that speaks a different language? After all, film, literature, even sport, have their own unique languages. If we have no understanding of those languages, we will have a hard time communicating with those who have no concept of our Christian language. In the world Adventists came out of, the 1840s, everyone in the West spoke "Christianese". Now, less and less people understand and we must grapple with what it means to be in the world but not of the world.

Church members have gone one of two ways: choosing to either reject every aspect of popular culture, almost as a badge of honour (a merit of works perhaps) or wholeheartedly and unquestioningly embrace the culture, divorcing it from our worldview completely.

As Lynelle Ellis described in her lecture on "Seventh-day Adventists and the movies" at the 2020 Society of Adventist Communicators conference, church members need "media literacy". From her research, she found members are crying out for guidance on how to relate to movies and other visual communication forms—"to live faithfully and realistically in our media saturated world" and "to understand the tools [languages] used to persuade and inform" (see feature page 16). Few in the Church have addressed our current mobile media age or come up with a positive way of relating to and interacting with the pervasive technology that is taking over our lives.

Just as Paul quoted poets and philosophers, is it too much of a stretch to understand enough about television or music to be able to offer a Christian perspective—to see the redemptive and uplifting storylines in those spaces? Paul even referenced the Olympics. We have an opportunity to understand how sport offers people hope and connection in difficult times, not necessarily to become obsessed, but to find enjoyment and understanding. "I have become all things to all people so that by all possible means I might save some" (1 Corinthians 9:22).

We must develop an attitude of faithful criticism. Not to consume everything the world puts out as entertainment, but to value discernment and to choose what we consume wisely. It is important to work out for ourselves a theology of creativity; to find God in places of art, beauty and pain through the narratives of our culture. Because we are made in God's image and believe God is a Creator God. He instilled in the human race His creative spirit. And, as with anything, we can choose to use that gift for good or evil, but the gift of creativity itself is good.

God has called us to reach every nation, language and people group. Can we speak their language?



INSIGHT:

## Being prepared!

Mavani Kaufononga  
Trans Pacific Union Mission president  
f/Trans Pacific Union Mission

One word that describes my priority now is “preparation”—preparation for this year and for the next five years. Our success depends on how well we prepare.

Have you ever been caught unprepared? I know that life is spontaneous and seemingly random at times—that there are many things that take us by surprise, that we never see coming, or that we can’t prepare for. It may be a change of health status, a change of relationship, a passing away of a loved one or just the weather. I am a firm believer in being flexible, not trying to control everything or be too rigid about things. On the other hand, when we are well-prepared, we can easily jump to Plan B if needed or practice flexibility and adapt when circumstances change.

I found out that being prepared helps us in two very important aspects of life:

Firstly, being prepared enhances self-discipline. The act of being prepared means that we must discipline ourselves and make time to prepare. We must get over the feeling of “I don’t feel like doing this now”. We must put off procrastination. We must dump the excuses.

Secondly, being prepared develops our resilience. Resilience is that ability to recover quickly from difficulties. When you are prepared, you have a direction in your life to keep you moving forward—in spite of life’s downfalls.

The Bible talks about the importance of preparation. The parable of the sower (Matthew 13) tells us that only good soil produces a good harvest. A piece of soil won’t be good soil unless one prepares it.

I like this quotation: “Prepare for success because if you don’t you will live a life of mediocrity”. 2021 is here, prepare for success!



## 4 WEEKS **FREE** MEMBERSHIP

When you sign up for Combined  
Hospital & Extras Cover

*Because we care...*

\*Terms & Conditions Apply.  
Offer ends 26 February 2021

Contact us today at 1300 368 390 | [acahealth.com.au](http://acahealth.com.au) |    



Moving pallets at the Sanitarium factory.

## Sanitarium recognised for supply in 2020

📍 **Berkley Vale, NSW** | Record staff

Sanitarium Health Food Company has been named 2020 Supplier of the Year by major retail trading partner Woolworths.

"Sanitarium shares our ambition to support the wellbeing of the communities we serve, continuing to develop new healthier options across the grocery aisles," said Woolworths director of buying, Paul Harker.

Woolworths thanked Sanitarium for its commitment to food security during the pandemic, with Sanitarium being the first supplier to support its Basics Box initiative that provided vulnerable Australians with ongoing access to pantry essentials, while panic buying ravaged supermarket aisles.

"Sanitarium's dedication to customers also drove their rapid response in the early stages of the pandemic. Their teams quickly consolidated production and pack sizes to keep up with demand and ensure their products made it to our shelves as quickly as possible," said Mr

Harker.

Sanitarium's Cordell Van Heerden was also recognised as a finalist in the National Account Manager of the Year category.

"It's a real privilege to lead such a positive, hard-working group of people who collectively turn up and make incredible things happen every day," said Todd Saunders, Executive General Manager of Sanitarium Health Food Company.

"Being recognised by Woolworths as Supplier of the Year is testament to [our staff's] outstanding efforts and the truly special culture we have here that unites us behind our founding purpose."

More than 80 per cent of Sanitarium products have a Health Star Rating of 4 or more and in September, Sanitarium was named among the top three healthiest brands at the supermarket by the annual *The State of Food Supply* report published by The George Institute.



Jana Lombart, Benjamin Milis, Rachelle Fair and Lee Thompson performing "Go tell it on the Mountain".

## Carols moves online, reaches thousands more

📍 **Wahroonga, NSW** | Juliana Muniz

With the rise of COVID-19 cases in Australia, Christmas wasn't the same in 2020. Amid the cancellation of many events, Wahroonga Adventist Church partnered with Sydney Adventist Hospital and Hope Channel to make the traditional experience of Christmas carols a possibility, not only for local residents, but for people all around the world.

Wahroonga's annual "SING NOEL" carols program and Sydney Adventist Hospital's annual San Carols program were combined into one event and streamed on Youtube, Facebook and Hope Channel on December 12 and 13.

"From having 1,000 people in the church, four walls and a roof, we move to the digital world, and suddenly we've got 100,000 people that we've been able to share the story of Jesus with," said Wayne Boehm, director of Hope Channel South Pacific.

During the program that was viewed

by people from 45 countries, the book *Advent*, by Nathan Brown, was offered as a gift.

According to Pastor Boehm, the purpose of the online event was to connect with people in the digital space. "If you don't put an offer on the program, they watch it and then move on. Whereas this offer allowed us to touch base personally with people", he explained.

Almost 200 viewers requested the book. "This enables either the local church or us to follow up with phone calls, visits with other materials and invitations to programs run in local churches. So all these people are followed up locally, not just watching an online program," Pastor Boehm concluded.



Soloist Anna Weatherup performing "Have yourself a blessed little Christmas".



The offer is open to all permanent residents of South Pacific countries.

## Financial quarantine support offered to overseas tertiary students

📍 **South Pacific Division** | Record staff

There is good news for overseas tertiary students who had been planning to study at Adventist tertiary institutions in 2021.

Students from overseas but within the South Pacific Division who have been accepted to study at Avondale University College, Pacific Adventist University, Fulton Adventist University College or Sonoma Adventist College can access financial help for mandatory quarantine periods that apply.

The offer is for any new or returning student who is a permanent resident of any country in the South Pacific and who has already enrolled or accepted an offer to study at one of these institutions this year.

The funding comes from South Pacific Division administration, who want to remove any barrier to attending a denominational institution or leaving a home country to study.

Some of the finer detail? Students can only make one claim for costs per calendar year. If there is a choice, they must choose the most economical quarantine option, and minimise transit quarantine costs.

"We thank the church for its ongoing support," says Avondale's Chief Operating Officer Kelvin Peuser.

Avondale staff say they hope overseas students will find the support helpful in beginning or completing their study this year.



Author Sukeshinie Goonatilleke received her first copy of *Sisters in Arms* while visiting Signs Publishing in November.

## Reformation book highlights faithful women

📍 **Melbourne, Vic** | Lauren Webb/Nathan Brown

According to debut author Sukeshinie Goonatilleke, the eight Reformation women whose stories she has re-told in *Sisters in Arms* were women of courage, women of faith and women who stood for freedom of religion and conscience. Mrs Goonatilleke introduced these women to a small group of family, friends and her church community at the Adventist Book Centre in Melbourne on Sunday, December 6.

Mrs Goonatilleke's interest in the stories of these women was sparked while researching and writing for the online series *Lineage Journey*, the first season of which re-told stories from the history of the Reformation, although admittedly mostly the stories are of men such as Luther, Calvin and Zwingli.

"[These women] were wives, mothers, daughters and sisters," she said. "And yet once they were captured by Jesus, once they understood the cross and the beauty of salvation, it changed them. And suddenly they bent all their energies to holding onto that faith."

Published by Signs Publishing, *Sisters in Arms* presents these eight women

through stories of key experiences in their lives amid the Reformation in Germany, France and England, mostly in the 16th century.

Mrs Goonatilleke sees these women as having a message for us today in an increasingly polarised society where Christian perspectives are not always welcome. "These women were unapologetically for the Bible—and they did it at great personal cost. Freedom of conscience is such a relevant social issue for us to talk about."

Planned around COVID-19 restrictions and Melbourne weather, the launch of *Sisters in Arms* was livestreamed with local viewers invited to drop by for a book signing across the afternoon, after a prayer of dedication led by Johnny Wong, longtime leader of Melbourne's Gateway Adventist Centre community, where Mrs Goonatilleke has served as a Bible worker and her family continues to be active.

*Sisters in Arms* is available from Adventist bookstores and online at Adventist Book Centre Australia or New Zealand.



Juliana Muniz and Jarrod Stackelroth.

## Staffing changes at Adventist Media to streamline print publications

📍 **Wahroonga, NSW** | Maryellen Fairfax

Staffing changes at Adventist Media (AM) will restructure the editorial department in the attempt to integrate the print publications and digital communications of the South Pacific Division.

Current *Adventist Record* editor Jarrod Stackelroth has been appointed *Signs of the Times* magazine editor, but will retain his role at *Record*.

Juliana Muniz has been appointed as a new, full-time assistant editor for *Record*, based at the Wahroonga office in Sydney. She will replace Linden Chuang, who held the role for nine years and will be teaching at Hills Adventist College (NSW) this year.

"It has been wonderful working with Linden for all these years and we wish him well as he enters the ministry of teaching," said Mr Stackelroth. "His presence will continue to be felt even though he has left our team, through the new *Record* template design and the website he has helped us run for many years."

Mrs Muniz worked previously at West Parana Conference in Brazil where she was responsible for all institutional communications related to journalism, social media, press office, PR and crisis management, and also worked in television production for TV Novo Tempo (Brazilian Hope Channel).

"In 2019, I left my job to volunteer for the North New South Wales communications department where I did a little bit of everything: video editing, writing . . . produced podcasts, live-streams and a documentary to celebrate the centenary of the Conference," she explains.

Mrs Muniz was baptised at eight years old and has been working for the Church since she graduated university in 2014.

"We are very excited to have such an experienced communications professional join our team," said senior editor Jarrod Stackelroth. "I'm impressed by her passion for media ministry and know she will be a great asset to our team."

## making headlines

### SOS Manaus

Due to rising COVID-19 cases, Brazil's Amazonas state has been facing a shortage of oxygen supplies in hospitals and expects an increase in poverty in the coming months. In response, ADRA has provided more than 400 basic grocery packages and coordinated the purchase and transport of oxygen to the state's capital, Manaus. —**Silvia Tapia/ADRA Brazil**



### GC Session delay

For the second time in 10 months, members of the Executive Committee of the global Seventh-day Adventist Church have voted to postpone the General Conference session, due to challenges arising from the COVID-19 pandemic. The session is now expected to happen from June 6 to 11, 2022, also in Indianapolis. —**ANN/Adventist Review**

### COVID-19 persecution

The 2021 World Watch List, released in January, reveals that COVID-19 has intensified persecution and discrimination against Christians in countries across Asia, Middle East and Africa. Christians have been refused COVID-19 aid and human trafficking has worsened during the pandemic. To read the full 2021 report, visit <open-doors.org.au/report>. —**Open Doors**

### Christian dating app

A new Christian dating app has been launched in Australia. Founded to provide a better way for Christians to meet, date and marry, SALT has become the highest rated and most downloaded Christian dating app in the UK, and is aiming to do the same in Australia. SALT is available for Android and iOS. —**Jersey Road**

# BEING A DYNAMIC SDA CHURCH LEADER



## New leadership strategy for South Pacific Division

Wahroonga, NSW | Tracey Bridcutt

Research-informed professional training and development initiatives will be rolled out for Seventh-day Adventist Church leaders in the South Pacific Division (SPD) over the next five years.

The initiatives are part of a new comprehensive leadership strategy. The strategy was adopted at the November year-end meetings of the Division Executive Committee.

Architect of the strategy, SPD leadership and professional development manager Dean Banks, said it is essential for the Church to have an intentional strategy for its leaders.

"The new strategy provides a roadmap, showing us how to actively grow current leaders and identify and grow future leaders to achieve our mission," he said.

"Society is being disrupted at so many different levels, accelerated even more so this year with COVID-19. This has significant implications for our leaders. If we are to fulfil our mission and remain relevant we need to be agile as an organisation and very clear on what's required by our leaders to drive us towards that mission."

Over the past few years there has been extensive dialogue and research conducted among church leaders to see what support systems were in place to develop their leadership capacity. This included feedback on what was working well, what could be done better and the priority areas for immediate focus.

"We realised that we need to be more intentional about developing our current leaders to keep up with the pace of change, with a particular focus on building a pipeline of future

leaders," Mr Banks said.

"Those surveyed indicated that they understood the vision and mission of the Church but were not as confident about how to develop a culture of professional growth, productivity and accountability. The other insight was that systems such as leadership inductions, goal setting and performance appraisals could be improved."

The leadership strategy has three components: 1) clarifying the behaviours, skills and knowledge required to be a successful Adventist church leader; 2) assessing leaders against these criteria; and 3) using the highlighted gaps to inform a professional development plan using a range of activities including professional coaching, mentoring, cross-cultural experiences, short modular courses and online training resources.

"The strategy also includes the creation of an SPD Leadership Academy—an online digital resource centre housing webinars, ted-talks, podcasts and training courses. By providing professional, accessible learning activities, we want the academy to be a central hub that all Adventist church leaders will engage with," Mr Banks said.

The first initiative commencing in March will be a 10-month leadership pilot program involving 24 senior and emerging leaders from SPD entities. "The idea is, we test the strategy model and allow participants to experience the various components; this will then provide a tested methodology that institutions and entities can adapt for their own contexts in the future," Mr Banks said.



## Medical missionaries

More than 80 students who are members of the Papua New Guinea Adventist Tertiary Students Association (PNGATSA) attended a week-long evangelistic program themed "Reconciliation and Restoration" from December 6 to 12. Medicine students were deployed to four rural areas of PNG's East New Britain Province to provide free healthcare to the community. Other students also donated clothes and gave community presentations to educate people about health and local issues. General secretary for PNGATSA, Lynus Zydusowakram said that the event is the eighteenth biennial convention for the association, aimed at strengthening the spiritual life of students and encouraging them to witness to others the magnitude of Christ's death. —**Loop PNG**



## Pineapple love

Landsborough Adventist Church (Qld) members embarked on their annual community pineapple drive in the weeks leading up to Christmas, delivering 500 pineapples and Christmas cards to homes surrounding their church. A few young people met a couple they had delivered pineapples to the previous year, who had planted the tops and were now bearing pineapples themselves! Members also collected enough non-perishable food, household and festive items to fill 30 washing baskets. These "Baskets of Blessings"—an annual event organised by Beth and Dave Beaden—were delivered to disadvantaged individuals and families in the local area by Morris House Neighbourhood Centre and St Vinnies at Landsborough. —**Charles Russell**



## Church dedicated

Members of Mt Hagen Adventist Church (PNG) witnessed the dedication and opening of their new church "K4 Million" by PNGUM president Pastor Malachi Yani on December 13. Built at the Adventist headquarters in Kimininga, the project took 10 years to complete and contains offices, board rooms, an information technology centre and a space for children. Its construction was thanks to financial contributions from the community. —**The National**



## Hurstville kids

A group of six children from Hurstville Adventist Church (NSW) and the Philippines have found a way to keep growing spiritually despite social distancing. Taking turns leading their Sabbath School via Zoom, the group, aged 7 to 11 years old completed 17 studies from the Pathfinder Bible each Sabbath, receiving an e-certificate after completing all the tasks and fun activities. —**Buster Teariki**



## Grades don't matter?

Dr David Potter—who headed the Diploma of General Studies at Avondale University College for 27 years—graduated at Avondale with a Doctor of Philosophy degree on December 13. Qualitative research for his thesis, "The Lived Experience of Teenage Alternative Entry Students", revealed that attitude and environment were stronger predictors of success at university than grades, reinforcing the limited value of the Australian Tertiary Admission Rank (ATAR) as a predictor of success. The study also incited the importance of starting a university course with a carefully explored career goal. —**Brenton Stacey/Record staff**

have news to share?

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



# Church responds to conversion therapy bill

**T**he past few decades have been marked by increasing openness regarding human sexuality. Issues that were once considered taboo are now openly discussed and debated in schools, universities and the media.

In recent years, the informal public conversation has progressed to a more formal stage, particularly with regard to LGBTQ rights, which in turn has resulted in lawsuits, court decisions and new government legislation. Along with other Western nations, Australia has adopted a progressive approach to LGBTQ-related matters, resulting in the 2017 legalisation of same-sex marriage.

More recently, Queensland and the Australian Capital Territory became the first Australian jurisdictions to pass legislation banning conversion therapies. And in Victoria, the Change or Suppression (Conversion) Practices Prohibition Bill 2020, which would ban any attempt to change or suppress a person's sexual orientation or gender identity, is currently before state parliament.

Various Christian groups in Australia fear that this bill might open the way for a broader agenda that could infringe on religious freedoms in Australia. How should Seventh-day Adventists respond to this proposed legislation? To address this question, it might be helpful to consider how Adventists have approached the question of epistemology or how we know what we know.

From its early years, the Adventist Church has sought to integrate what we know of the world and human life from Scripture with what we know of the world and human life from the world of science.<sup>1</sup> For example, in contrast to the Medieval Church, which was convinced that Scripture supported the notion that the sun moved around the Earth and thus tried Galileo for heresy, our understanding of the Cosmos has been informed by science and thus we accept a heliocentric worldview.

At the same time, however, we also embrace a biblical understanding of origins, and thus the Genesis account of Creation, rather than Darwinian evolution, is foundational to our understanding of the world, as well as the meaning and purpose of human life.

Similarly, in the area of health and healing, we recognise that God is the source of all healing and that Christians are called to live by faith. However, we also believe that, more often than not, God works with and through the gift of increased medical knowledge. As a Church, we have historically sought to integrate these sources of knowledge while recognising that there may be Adventists who lean toward both ends of the continuum—between scriptural exclusivity at one end (thus rejecting aspects of modern medicine, such as vaccination) and scientific exclusivity at the other end (thus embracing a more evolutionary understanding of origins).

This integrative approach to knowledge also means that, while we attempt to interpret what we know from science in light of Scripture, we also recognise that science sometimes speaks into domains of human life that Scripture does not. For example, while the Scriptures are central to our understanding of spiritual growth, we recognise that the Bible says very little about child development. Hence, in striving for excellence in our denominational school system, we look to Scripture for the principles of children's spiritual development, while allowing social science to inform our understanding of the psychological development of infants and children, which in turn informs our understanding of how children learn and grow.

Similarly, while the Scriptures underscore the sanctity of human life, they are silent regarding the modern technologies that create some of our most significant ethical questions, such as the termination of high-risk pregnancies, assisted reproductive technologies such as IVF, and end-of-life decision-making. Consequently, the Church has sought to prayerfully understand how to wisely relate to these technologies in a way that is true to the spirit of the Scriptures.

In the area of homosexuality and transgenderism, however, the Church has struggled to adopt an integrative approach. In its attempt to remain faithful to a biblical sexual ethic, the Church has not always understood the challenges faced by the LGBTQ community.

This has been particularly true in the area of change or suppression practices, also known as conversion therapy. The Scriptures proclaim the reality of new birth and new life in Christ, and so, for many years, various Christian organisations promoted and practised a variety of conversion-related practices, including talk therapy, prayer and even exorcism, which aimed to change sexual orientation from lesbian, bisexual or gay to straight, as well as to change gender identity from transgender or nonbinary to cisgender.

In recent years, however, social science research has revealed that the conversion practices of both medical and faith communities are not only unsuccessful in reducing same-sex attraction or increasing other-sex attraction, but that they have a wide range of potentially harmful side effects, particularly for LGBTQ youth, including loss of faith, as well as significantly higher levels of depression and suicidality.<sup>2</sup>

Accordingly, in 2012, Exodus International, a US-based

interdenominational Christian organisation that had promoted conversion practices, renounced conversion therapy, stating that it was not effective in changing same-sex attraction, apologised for the harm they had inflicted on participants and closed the organisation.

While Exodus International no longer exists, conversion therapy and related practices continue to be promoted in some faith-based communities, including in Australia. According to a 2018 research report initiated by La Trobe University, the Human Rights Law Centre, and Gay & Lesbian Health Victoria, conversion therapy continues to be practised in some religious communities, causing real harm to vulnerable individuals.<sup>3</sup>

The report called for action by governments, the health sector and religious communities, in order to minimise harm to individuals who experience conflict between their sexual orientation or gender identity and their beliefs. Accordingly, as outlined above, some Australian states have passed or are in the process of passing legislation prohibiting conversion practices.

The Seventh-day Adventist Church in Australia does not support conversion therapy and related practices due to evidence that, not only are they not effective in changing sexual orientation, but that they can cause harm to vulnerable individuals.

However, the bill that is currently before the Victorian State Parliament is of concern to Adventists due to its ambiguous wording. The bill does not clearly define Change or Suppression (Conversion) Practices, making it possible that praying with an individual who is struggling to reconcile their sexual orientation or gender identity with their faith might be criminalised.

Further, the ambiguous wording of the bill raises concerns regarding teaching and preaching a biblical sexual ethic, which the Adventist Church has always sought to uphold. In addition to these concerns, the bill criminalises change or suppression (conversion) practices “whether with or without a person's consent”, thus negating our belief in human free will, which is central to our understanding of humanity being created in the image of God.

Thus, while we are supportive of legislation aimed at protecting the vulnerable and preventing harm, the Adventist Church will be voicing its concern regarding the proposed bill in its current form.

*The Seventh-day Adventist Church, in consultation with various groups, is supporting submissions made by Freedom for Faith, the Institute for Civil Society and Christian Schools Australia.*

1. Ellen White states: “Nature and revelation alike testify of God's love” (*Steps to Christ*, p9).

2. <[www.apa.org/pi/lgbt/resources/therapeutic-response.pdf](http://www.apa.org/pi/lgbt/resources/therapeutic-response.pdf)>, p49–53.

3. <[static1.squarespace.com/static/580025f66b8f5b2dabbe4291/t/5bd78764eef1a1ba57990efe/1540851637658/LGBT+conversion+therapy+-in+Australia+v2.pdf](https://static1.squarespace.com/static/580025f66b8f5b2dabbe4291/t/5bd78764eef1a1ba57990efe/1540851637658/LGBT+conversion+therapy+-in+Australia+v2.pdf)>.

**Tracey Bridcutt, Edyta Jankiewicz,  
Michael Worker**



## Black summer . . . one year on.

**W**e were burnt out on New Year's Eve," says Bill. "It's had a fair impact on our property."

It has been one year since the 2019–2020 bushfire season ravaged the Australian landscape. Known as the "Black Summer", the fires burned over 17 million hectares, claimed 33 lives and wiped out 3,094 homes, leaving communities devastated.<sup>1</sup>

ADRA Australia, together with local Seventh-day Adventist Churches, began responding to the growing disaster in November 2019. One of the couples that ADRA helped was Bill and Sandra, farmers in East Gippsland, Victoria.

"We lost about 90 per cent of our pastures and four to five hundred bales of silage, plus fencing," Bill told ADRA in early 2020. "That's a big blow to our farming business."

Like many of their neighbours, Bill and Sandra are primary producers. ADRA was already working with their farming community to provide drought relief through food support. So when fires tore through the area, ADRA already had a presence there and was primed to give help.

Affected farmers received immediate support from an ADRA cash grant. And a team of ADRA volunteers distributed weekly essential food items and helped to rebuild kilometres of burned out fencing.

"We've had help from ADRA with an electric fencing unit which is very useful," said Sandra. "Our animals were trying to get on the road, so we were able to contain them."

ADRA also provided a seed and fertiliser grant to assist in recovery, so, when the rain finally started to fall, Bill and Sandra were able to produce 113 bales of hay to feed their livestock.

"Being tenacious farmers I'm hoping we will get back on top of it again in the very near future," Bill said. "ADRA have supported us 100 per cent."

ADRA recently caught up with Bill and Sandra, and "get back on top of it again" they have.

"Things are looking a lot more positive," says Sandra.

"We've had rain, we've had grass growing. We're having issues with a lot of weeds being present, but at least there's something there for the animals. And they are doing very well on it I will say. So we'll have hay for the winter."

New Year's Eve in 2019 is also when farmers Brett and Tammie's property in Cobargo in NSW was consumed in a firestorm, burning their family home to the ground.

"We had no grass because we're in drought," Tammie said. "So we thought that once the fire came over the mountain it would fade out. But it came down like fireballs. And we lost everything." Many of Tammie's family members also experienced loss on that fateful night.

"Six members of our family lost their homes and properties," said Tammie. "But we're all still alive."

Banding together as a community and with ADRA's help, the town of Cobargo and Tammie's family have been rebuilding what the fires destroyed.

Tammie told ADRA recently, "With the funds we have purchased tanks, pipe, troughs, fittings, pressure systems and electric fence units for our properties so our animals that did manage to survive were able to be looked after and watered. It was a great help just when we needed it. I'm not sure how we can ever truly show our appreciation for the help and support we have received. From the bottom of our hearts, thank you."

The Black Summer of 2019–20 decimated the lives of many Australian farmers. But thanks to people like you, ADRA was there and ready to provide immediate food, cash grants and ongoing farming assistance to people like Bill and Sandra and Tammie and Brett. Your gift of just \$A50 can help ensure ADRA is there and ready to help people in need next time a disaster strikes.

1. According to the Parliament of Australia

**Ashley Stanton**

Media and Communications Coordinator,  
ADRA Australia and New Zealand

# The 10

## 20:21

### Bible references at 20:21

#### **Exodus**

The people remained at a distance, while Moses approached the thick darkness where God was.

#### **Proverbs**

An inheritance claimed too soon  
will not be blessed at the end.

#### **Acts**

I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

#### **John**

Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.'

#### **Luke**

So the spies questioned him: 'Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth.'

#### **Matthew**

"What is it you want?" he asked.

She said, "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom."

#### **1 Samuel**

Then I will send a boy and say, "Go, find the arrows." If I say to him, "Look, the arrows are on this side of you; bring them here," then come, because, as surely as the LORD lives, you are safe; there is no danger.

#### **Ezekiel**

But the children rebelled against me: they did not follow my decrees, they were not careful to keep my laws, of which I said, "The person who obeys them will live by them," and they desecrated my Sabbaths. So I said I would pour out my wrath on them and spend my anger against them in the wilderness.

#### **Leviticus**

If a man marries his brother's wife, it is an act of impurity; he has dishonoured his brother. They will be childless.

#### **2 Chronicles**

After consulting the people, Jehoshaphat appointed men to sing to the LORD and to praise him for the splendour of his holiness as they went out at the head of the army, saying:

"Give thanks to the LORD,  
for his love endures for ever."

# Living Kingdom

## Determine to grow

*Matthew 13:31-33; Mark 4:26-32; Luke 13:18-22*



### Kingdom of heaven: growing seed, mustard seed & yeast

*"Then Jesus asked, 'What is the kingdom of God like? What shall I compare it to? It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds perched in its branches.'" Luke 13:18*

I'm a gardener and a "home body". Planting seeds and making pizza dough (bread) are ordinary and frequent activities in my life.

I find seeds all around me—under the bunch of flowers left perhaps too long in a vase on the table, in the naked poppy heads left to dry in the sun, in the packet from the nursey still in my handbag and even in my kitchen spice draw. They are familiar, common and everywhere. When I take a moment to hold one in my hand—to pause before it is sown and meets the ground—seeds are anything but ordinary, they are perhaps the smallest unit of profound.

I pick up the packet of patient seeds next to the fruit bowl on my kitchen bench. "Zinnia: large double flowers providing a choice selection of colours, a very good bedding plant and cut flower, annual, height 75cm." The packet is incredibly light and the 130 seeds rattle as I walk to the garden. As I tip the seeds onto my hand I notice how far they seem from the

cheerful flowers suggested by the packet. Small, dull, weightless. The packet suggests sowing them thinly in their final position—these seeds won't need to be transplanted, where they land will be their destination for growth.

The final packet instruction—"keep moist, water regularly". The packet has a lot of promises. "Seedlings emerge in 8-12 days, flowers approximately 12 weeks from sowing." As I plant these small humble seeds I sow hope. I anticipate and place my faith in the promise of life, colour and abundant bouquet harvest.

Friends are coming to share a meal. I pull out the reliable recipe book from the shelf and it remembers to fall open to the well worn page—flour dust from previous efforts still present. The dough recipe is so familiar that I almost wonder why I need the book, but I feel comforted by its familiar gentle guidance. I tip each of the dry ingredients in and add a teaspoon of yeast—that's all. I am struck by the transforming power held in this tiny measure. "Add the warm water. Tip the dough onto a work surface and knead rhythmically for 5-10 minutes. Leave in a warm place to rise until doubled in size."

Isn't it fascinating that the seeds left the shelves and so did the baking ingredients during the turmoil of 2020? What was it that people sought? I wonder if it was the very basic reassuring rhythm, beat, regularity and pace of sowing and

kneading. Perhaps a combination of this and the hope that these activities bring, the resulting growth and transformation that takes place.

As I delve into three tiny parables hidden in another familiar book, repeated by the storytellers, they speak of a farmer scattering seed, a gardener planting a tree seed and a woman following a recipe. Each of them at their work; the field, the soil, the home. Although each work surface is different, the thought held by each of them is the same. They each determine to grow. This determination propels them to try, to start, to purposefully prepare their hands for work. The farmer scatters, the gardener plants and the woman combines the ingredients.

Although each of them determine to grow, it is clear that they cannot cause growth. Each of them have recognised that the conditions for growth are in front of them and they have set about beginning the work, but they are unable to cause the growth to occur. The farmer is puzzled by the mystery "Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how" (Mark 4:27). There is continuing awe as the gardener witnesses "the smallest of seeds on earth . . . becomes the largest of all garden plants (Mark 4:31-32)". There is predictable bewilderment on the face of the woman as she leaves the dough in one state and returns to find it in another. *How does this growth occur?*

Questions often lead me to the big books—the less familiar, more clinical, intimidating graph- and data-filled books. And it is there that I find again and again an explanation: *X substance/condition is imperative/must be present/is essential for growth.*

From the micro-organism and virus to the trees, forests and the creatures that live in them, there must always be the presence of something other than the basic elements to cause growth.

When we look to each of the parable work surfaces, we find the same, hidden and implied. To the farmer's naked eye it appears that "all by itself the soil produces grain" (Mark 4:28). To the gardener and the woman following the recipe it appears that all it takes is time for the mustard tree to grow and for the bread to rise. And yet we know there is more. In each of these work surfaces there is life. The soil is teeming with

micro-organisms, there is oxygen in the air, sunshine and water from above and yeast that has "permeated every part of the dough" (Matthew 13:33).

The ground is a living soil, the dough is a living

bread.

Conditions

for growth: exponential.

His gentle way of adding emphasis, Jesus tells us (His disciples) the same message three times using these three stories. As I listen, I hear Jesus whispering to me three things: "determine to grow, I have given you a work surface, I'll provide all you need for growth to occur."

I am a gardener and a woman. As I stand at the edge of the garden bed and at the bench in the heart of my home and all the other work spaces in my life, I make a decision with this prayer: "Lord, I determine to grow. Do your work in me and through me".

With a packet of seeds in my hand and the ingredients before me I am reminded of the gifts and resources that God has blessed me with. I make a decision with this prayer: "Lord, I determine to sow. Help me to give freely through the seasons and in the work-spaces of my life. Help me to bless others through sharing the Good News".

As I scatter the seeds on the ground and gently cover them with soil, I water them in and wait. I cover the dough and place it in an oiled bowl on the sunny window sill and wait. I make an invitation with this prayer: "Lord, as I wait, I place my faith and hope in you knowing that you will provide the conditions for growth. May

Your Kingdom come soon and Your will be done on earth as it is in heaven".

A living soil, a living plant, a living bread. His is a living Kingdom.

**Lucy Dessington**

Growing Together project officer  
Western Australia Conference



# Angel outside

Can Seventh-day Adventists visit the cinema? And why are we still talking about it?

I was told that if I went into a movie theater my guardian angel would stay outside." This comment describes the experience of thousands of Seventh-day Adventists who were told that movie theaters were a bad place to go and off limits for the true Christian. The idea may sound surprising to the general population, but it is one Adventists are familiar with.

There has been long-standing tension between visual entertainment and the Christian church that crosses denominations. Adventists and their relationships to movies are a part of that story. Where and how were such beliefs and practices about visual entertainment introduced and perpetuated within our denomination? Why do some Adventists maintain such beliefs within our highly mediated current society? These are questions I set out to answer with research for my doctoral dissertation, "Seventh-day Adventists and the Movies: An historical and contemporary exploration of the conflict between Christianity and visual media."

Seventh-day Adventists as a group historically approached movies in much the same way as many other Christian faith traditions did. When movies were a new art form in the early to mid-1900s (Angly, 1934), many Christian groups and individual leaders within those groups, expressed concern. The early cautions of Adventist church leaders regarding movies were very similar to the warnings given by leaders of the Methodist denomination, for example. There was concern that movies and similar entertainment were a "worldly distraction from higher things" and would "dull the spiritual sensitivities" (Berckman, 1980). Even the general population expressed concern over movies when they were new (Beauchamp, 1997).

What perhaps sets Seventh-day Adventists apart is the tenacity with which we have clung to the early taboos about movies and attendance at movie theatres. Early admonitions about the theatre (stage productions) by Ellen White were certainly influential, but my research showed that White never wrote that our angels would not go into the theatre with us even though many Adventists probably thought her to be the source of this widespread idea. The most closely related statement by White speaks of thoughtful consideration for places where a husband might take his family for entertainment. In *Signs of the Times*, White wrote: "A great responsibility rests upon the husband—houseband—to bind the household together, by the ties of kindness, love, and harmony . . . When about to accompany his wife and children to the theatre or the ball-room, let the professed Christian ask himself, Can I seek God's blessing upon the scene of pleasure? Would my master be a guest at such a place? Will angels minister to me there?" (White, 1882, np)

The more apparent influence in the Church related to movies came from Francis M Wilcox, editor of the *Advent Review and Sabbath Herald* from 1911 to 1944, whose warnings put the Adventist church in the position of essentially forbidding movie-watch-

ing for members. Wilcox presented a rigid viewpoint related to movies and influenced his readership through a series of editorials on the topic. While his views changed over time from being concerned about the film medium itself to greater concern about the content of movies, the writing of Wilcox were significantly influential during his lifetime—and even, to some extent, today.

Wilcox's death in 1951, just as television arrived in the homes of North Americans and others around the world, may have contributed to the more casual way Adventists approached the use of television. His clear-cut warnings and guidelines relative to movies were absent when television arrived on the scene. As Adventists sorted out their own perspectives on television, including its relationship to their faith, church leadership mostly ignored the topic (Strayer, 1993). In general television was much more widely accepted among Seventh-day Adventists than movies and movie theatre attendance had been.

Gradually visual entertainment made its way into the lives of many, if not most, Adventists. With the addition of VCRs and DVD players many Adventists began watching movies at home, and the old admonitions about avoiding movies by staying away from theatres seemed outdated and even a double standard. This led to a relaxation in practice related to movies and movie theatres by many Adventists, although the official stance of the church—no movies, no attendance at movie theatres—remained unchanged until 2010 (*Seventh-day Adventist Church Manual*, 2010). In the past 10–20 years, Adventists have been increasingly exposed to content that may not be supportive of Christian faith and spiritual growth.

Most Seventh-day Adventists, as revealed in the interviews I conducted for my dissertation research, seem to be mostly unaware of how the church came to its early understanding of movies. There has been dissatisfaction among Adventists over perceived double standards related to watching movies at the theatre versus watching them at home or at other venues. The

reluctance of church leaders to address issues related to movies and other visual entertainment during the past several decades has left members charting their own courses. Some have held tenaciously to the old warnings, some have tried to find a principle-based middle ground, and some have thrown out the old cautions entirely.

My study illuminated a need for further media literacy education among Adventists. As a group, we seem to have held onto a strict perspective of the necessity of abstinence from movies much longer than many other Christian groups. Without good tools for discernment or critical analysis of media content, we followed early admonitions of church leaders almost blindly for generations and then quite dramatically threw out much of their guidance. Many young Adventists seem to embrace movies and other visual media without much discernment and with little concern about potential media effects. There is a need from communication and biblically-based training to equip Adventists to relate to and use visual media—including movies—in a truly Christian manner.

- Angly, E. (1934). "Boycott threat is forcing movie clean-up". *Literary Digest*, July 7.
- Beauchamp, C. (1997). *Without lying down: Francis Marion and the powerful women of early Hollywood*. University of California Press.
- Berckman, EM. (1980). *The changing attitudes of Protestant churches to movies and television*. *Encounter*, 41(3), 293–306.
- Seventh-day Adventist church manual (18th ed)*. (2010). Secretariat General Conference of Seventh-day Adventists. Retrieved from <<http://documents.adventistarchives.org/Resources/ChurchManuals/CM2010.pdf>>
- Strayer, BE. (1993). "Adventists & movies: A century of change". *Dialogue*, 5(1). 12–15.

**Lynelle R Ellis, PhD.**  
Director, Centre for  
media ministry,  
Walla Walla University



# High Protein *summer salads*

Eating more plant foods doesn't mean missing out on protein. There's plenty that pack a protein punch. The evidence consistently shows eating more protein from plant sources is linked with better health. Plus, eating more plants and less meat is one of the most powerful things you can do to minimise your impact on the environment. To help you pump up your summer salads, our dietitians have shared their favourite ways to increase the protein in your next bowl of goodness.



## Mediterranean Bean Salad

A quick and easy salad that's full of the goodness of legumes, perfect for a light nutritious meal.

### Ingredients

#### Salad

- 100g baby spinach
- 2 cups (40g) baby rocket
- 1 cucumber, sliced
- 3 roma tomatoes, cut into wedges
- 1 cup mung beans
- ½ avocado, sliced
- 1 small red onion, thinly sliced
- 420g can four bean mix, drained and rinsed
- ¾ cup kalamata olives, pitted and sliced in half

#### Dressing

- 1 tbs lemon juice
- 1 tbs balsamic vinegar
- 1 tbs olive oil

### Method

1. Place all salad ingredients in a large serving bowl.
2. In a separate bowl, whisk dressing ingredients until combined.
3. Drizzle dressing over salad. Toss and serve.

Find this recipe and hundreds more online:  
[sanitarium.com.au/recipes](http://sanitarium.com.au/recipes) | [sanitarium.co.nz/recipes](http://sanitarium.co.nz/recipes)

### Chickpeas

Commonly thought of as a plant protein hero, chickpeas are part of the legume family, and just one cup of cooked chickpeas provides 12 gram of protein. Try them roasted in a salad with cauliflower and a zesty, minty fresh yoghurt dressing.

### Borlotti beans

The lesser known borlotti bean (also a legume) may sound a little bit fancy, but they can be picked up at any major supermarket, canned or dried. Their mild nutty flavour and creamy texture make them perfect with Indian flavours and vegetarian recipes.

### Tofu

Tofu makes a brilliant addition to a meat-free bowl. Just 170g (one serving) of tofu delivers around 20 grams of protein! Try tofu firm, smoked or marinated in your next salad.

### Pecans

Pecans are one of the few plant sources of omega-3 fats, and also contain both mono- and poly-unsaturated fats important for heart health. You can swap pecans for walnuts, also a good source of omega-3 fats. Try them in a sweet pumpkin salad with green beans.



# HOW IS THE CHURCH STRUCTURED?

Information from South Pacific Division Combined Statistical Report 2019, the Seventh-day Adventist Church Manual and <[adventiststatistics.org/](http://adventiststatistics.org/)>.

## Local Church

1

The frontline of community and church interaction, the local church looks after its members. Every three to five years, these members are selected to attend constituency meetings where they elect Conference leaders.

## Conferences and Missions

2

A Conference or Mission is a group of local churches or congregations in a state, city, province or territory. Their core purpose is to support churches, and a primary way they do this is by employing and assigning them pastors. Larger Conferences may be sub-divided into district or regional groups.

## Unions

3

A Union supports the work of multiple Conferences or Missions in its territory. One responsibility Unions have is approving the commissioning or ordination of pastors. Geographically, Unions are typically groupings of states or countries, or a single country.

## General Conference

4

Located in Silver Spring, Maryland (USA), the General Conference (GC) coordinates ministries and activities of the worldwide Church. It is split into 13 global Divisions that are not subordinate to the General Conference, but merely *divide it up* for more effective governance, hence their name. Officers of the GC, the executive committee and president are elected by worldwide church delegates at a GC session every five years.

## South Pacific Division (SPD) facts:



Local Church

In the SPD, there are nearly 570,000 members worshipping in more than 2,000 organised churches. There are thousands more companies and hand churches. More than 80 per cent of church members live in Papua New Guinea and the Pacific islands.



Missions

In the SPD, there are 12 Conferences, 19 Missions and 4 attached fields. The largest is the Western Highlands Mission (PNG) with 105,000 members. In comparison, Pitcairn Island—an attached field of NZPUC—is home to approximately 60 people, 22 of whom are Adventists, making it one of the most isolated Adventist populations in the world.



Conferences



Union Mission



Union Conference

In the SPD, there are four Unions: Australian Union Conference (AUC), New Zealand Pacific Union Conference (NZPUC), Papua New Guinea Union Mission (PNGUM) and the Trans Pacific Union Mission (TPUM). More than 800 languages are spoken across the SPD, with a third of NZPUC living in French-speaking territories.



South Pacific Division

The SPD is one of the smallest Divisions in the world, but also one of the most culturally diverse, having Maori, Aboriginal, Micronesian, Polynesian, Melanesian, and European people groups. The Division office is located in Wahroonga, NSW.

# HI KIDS!

# Kids Sports

God gives me the victory.



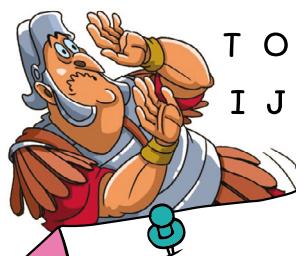
## GOD WINS!

An immense Philistine garrison is stationed in the pass at Michmash to ravage and fight Israel. Israelite soldiers are afraid and hide in caves and pits. Jonathan and his armour bearer secretly climb to the Philistine fortress, surprising and defeating the Philistine guards. As the earth trembles, mass panic occurs within the Philistine army. The Israelites come out of hiding and wreak havoc on the Philistines. The Lord rescues Israel.

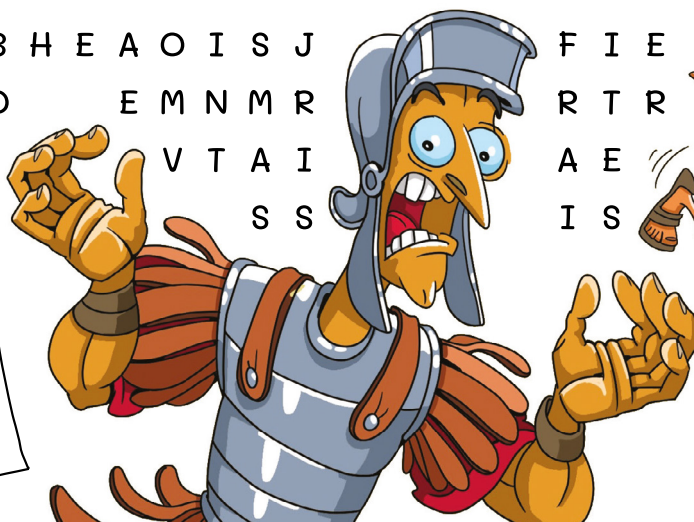
## FIND-A-WORD

WORDS TO FIND: AFRAID, ARMOURBEARER, ARMY, BATTLE, CAVES, EARTH, FORTRESS, GUARDS, HIDE, PHILISTINES, SNEAKING, JONATHAN, ISRAELITES, RESCUES, GARRISON, MICHMASH, SOLDIER, MASS PANIC, LORD, HAVOC, PITS, RAVAGE, FIGHT

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



**MEMORY VERSE**  
"Nothing can hinder the Lord from saving"  
1 Samuel 14:6



T O R L O  
B R D R O L  
Y E L O D R



## A crazy man is sane and all your pigs are dead

**A** story is told in which a man possessed by demons meets Jesus.\*

The disciples have just pulled the boat onto the shore and Jesus is a few steps ahead of them. As they look past him they see a man, clearly out of his mind, flailing and jerking as he fights to make his way to Jesus. It is as if some force is pulling his body backward while his heart, mind and soul are leaning forward—desperate to get to Jesus.

When the man gets close enough, he falls to his knees at Jesus' feet and cries out, begging Jesus not to torture him. It becomes clear that the man does not speak for himself but as a puppet controlled by a legion of demons living within. The demons recognise Jesus and are terrified of Him. In their fear, they reveal their knowledge of things to come, asking Jesus not to send them into the abyss because the time has not yet come for their judgment. They know Jesus has the power and authority to control them.

Seeing a huge herd of pigs on a hillside nearby, they use the man's voice again to beg for permission to enter the pigs rather than be left unhoused. Jesus gives them permission and they rush out of the man and into the pigs.

There is no knowing what the mind of a pig does

as it whiles away the day grunting and grazing, but the arrival of the demons certainly did not go unnoticed. The legion's arrival caused such confusion that the herd's mood changed instantly from peaceful to panic. As one, the pigs ran down a steep embankment into the sea and died in the water.

Clear-headed and free-spirited, the man surfaces from the deep fog in which he has been living. He looks up at Jesus and sees his Saviour as if for the first time. The disciples, who have been standing stunned nearby, join them and the man is clothed and fed.

Sometime later, the whole town shows up. The men hired to look after the pigs had run home and told everyone what had happened.

*The crazy man is sane and your pigs are all dead.*

The townspeople were not happy. That herd of pigs was very valuable.

After listening, in amazement, to the healed man tell his story the entire town agrees that Jesus needs to leave. His power is too great. Who knows what other damage He will do?

As Jesus and the disciples enter their boat, the healed man asks to go with them. Instead, Jesus sends him home with a mission: to tell everyone what has happened to him. He is to be a missionary to his own people, preparing them for the next time Jesus arrives on their shore.

It is a sad but common truth that Jesus is often sent away. If we are not seeking a better life we will protect what we have and believe the way things are is the best way.

The town that sent Jesus away could have had a miracle-worker walk home with them that day. Each of their lives could have been changed. Their shackles could have been loosened and their demons cast out. But they valued their pigs more than their own man, healed and returned to them. They asked Jesus to leave because they were afraid of His miracle-working power.

Are you so committed to your pigs and profit that the power of Jesus to change your life scares you? What are the "pigs" in your life? What do you value more than people? If Jesus cast the demons out of a broken family member and sent them home, would you welcome them? What if that person's healing cost you all your precious pigs? Would you ask Jesus to leave, as well?

Imagine Jesus coming to visit you. All the things holding you back—all your demons—are not strong enough to slow you down. Running to Jesus, you fall at his feet and he heals you! He casts your demons out. Then, he sends you home to tell your story. Who will you tell first? What will your story of freedom sound like?

\*See Matt 8:28–34; Mark 5:1–20; Luke 8:26–39.

**Dave Edgren**

Writer and school chaplain who lives with his wife and three grown children in Melbourne, Victoria.

## Anniversary



### TARBURTON.

Michael and Shirley were married 20.12.1970 at Nunawading church (Vic) by Shirley's father, Pastor HG Josephs. Together, they taught in Adventist schools all their working life, including in four states of Australia, New Zealand, Fiji, Samoa and Papua New Guinea. They have two children, Krystelle and Dirk (Pakenham Upper, Vic) and Kerrin and Lisette (Narre Warren South) and four grandchildren. They celebrated their golden wedding anniversary with family and friends. In retirement, Mike has continued his ornithological research; Shirley, her writing and both serve their home church, Nunawading.

dren. They attended the Nerang church where Les served as a deacon until becoming ill in 2013.

Mike Collum

**GRAY**, Jonathan (John); died 1.12.20 in Thames, NZ, aged 87 years. He is survived by his wife, Josephine; sisters, Estelle and Trissie; and family members in Australia, NZ and USA. "I have fought the good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).



**HARDINGHAM**, Rex, born 24.5.1935 in England; died 12.12.20 at Coffs Harbour, NSW. Rex

was predeceased by his wife Sonya. He is survived by his son, Stewart (Sydney) and foster son, Andrew (Holbrook). Rex and Sonya migrated to Australia in 1970 and settled in the Coffs Harbour area. He re-started the Coffs Harbour brass band which continues to meet mid-week for practice at the Adventist Church. After many years of attending the Sabbath services, he was baptised and joined the church membership.

Bob Manners

**HOPKINS**, Marie Agnes, born 27.7.1934 in Orange, NSW; died 22.12.20 in the Wyong Hospital. On 28.10.1952 she married Jim Markey, in 1972 she married Jim Maria and in 1986 she married Chris Hopkins who predeceased her in 1996. She was also predeceased by her daughter Carmen in 1956 and her sister Dorothy on 2.10.20. She is survived by her children, Carol and Archie Braidwood (Cooranbong), Jim and Gay Markey (Bundaberg, Qld), Peter Markey (Cooranbong, NSW), Kerry Norman (Eumundi, Qld), Janene McAnally (Dubbo, NSW) and Matthew Hopkins (Dubbo). Marie's passion for flying started at age 12 and she became the first licensed female pilot in Coonabarabran in July 1965 age 31. Marie joined the church in Narrabri in 1976 and, as a very active member, made many friends there and later in Gunnedah. Marie and Chris served the church in Perth, WA, and in Murrurundi, NSW. In 2018 she moved to and thoroughly enjoyed the Avondale Senior Living facility, Cooranbong. She is fondly remembered by her surviving siblings, children, grandchildren and great-grandchildren.

John Kosmeier, Kay Winter

**MILLER**, Leslie Max, born 11.1.1931 in Parkes, NSW; died 31.10.20 in Lismore. Max was predeceased by his wife, Val and son, Keith. He is survived by his two remaining sisters, Nola and Joyce. Max loved his God and loved to serve others, spending much of his working life in Papua New Guinea and the Solomon Islands. He served much of his time, as teacher, headmaster, and education director. He continued to serve in many ways throughout his retirement years, opening and operating the Lismore op-shop. We look forward to our Lord's second coming, when we will all be reunited again.

Tim Meritt

**O'NEILL**, Pastor Clarence Benjamin (Clarrie), born 25.6.1927 in Christchurch, NZ; died 8.9.20 in Caloundra, Qld. On 31.12.1953 he married Lydia Mitchell. He was predeceased by his daughters, Karen in 1982 and Ruth in 1999. Clarrie is survived by his wife (Crows Nest, NSW); children, Jan Basel (Motueka, NZ), Steve (Crows Nest, NSW), Mark (Liveringa Station, Kimberly, WA), Clarence (Joe) (Marks Point, NSW), Daniel (Danny) (Canberra, ACT) and Lydia Bailey (Reno, Nevada, USA). An old soldier of Christ has been laid to rest. A fearless leader and dynamic witness. Truly loved by all.

Scott Wareham, Malcolm Potts

**REEVES**, Dennis John, born 19.1.1947; died 16.12.20 in Warburton, Vic. He is survived by his wife, Sandra; and two sons, James and David. Dennis was always a willing helper in the church, whether it was giving a welcome in Sabbath school, leading out in singing or assisting his wife with church catering. He served as part of the army reserves for 24 years. He served as president of the RSL and with Sandy cared for 26 RSL families. He was also president of the Lyrebird club (for veteran war widows) for 17 years. Dennis will not be forgotten—his thoughtfulness for others, his humour, fun, laughter and music will be remembered. He will be missed by his wife Sandy and also his church family.

Terence Goltz



**SMITH**, Joyce Elizabeth (nee Mead), born 9.12.1922 in Brisbane, Qld; died 10.8.20 in Adventist Aged Care, Alstonville, NSW. On

18.12.1943 she married Malcolm Smith. She is survived by husband (Alstonville); sons, Bob and Gwen (Stanthorpe, Qld), Garry and Phyllis (Terrace Creek, NSW) and Trevor and Doris (Terrace Creek); 12 grandchildren; 24 great-grandchildren; and three great-great-grandchildren. Joy was a loving, gentle, kind and caring lady and she lived up to her name. The joy in her heart was reflective of her closeness to Jesus. Her life has left an influence for good upon many people.

Eric Greenwell, Keith Jackson



**SMITH**, Malcolm Sidney, born 14.10.1943 in Tocumwal, NSW; died; 29.12.20 in Adventist Aged

Care, Alstonville. On 18.12.1943 he married Joyce who predeceased him on 10.8.20. He is survived by sons, Bob and Gwen (Stanthorpe, Qld), Garry and Phyllis (Terrace Creek, NSW), Trevor and Doris (Terrace Creek, NSW); 12 grandchildren; 24 great-grandchildren; and three great-great-grandchildren. Malcolm was a loyal and honest Christian gentleman who dearly loved his wife and family. He died trusting in Jesus and looking forward to the Resurrection when he will see Jesus and be reunited with his loved ones.

Eric Greenwell

**TINWORTH**, Selwyn Lindsay, born 27.3.1925 in Boonah, Qld; died 13.12.20 in Caloundra. On 17.3.1954 he married Rosemary Kean who predeceased him in 2011. Selwyn was very practical and took great pleasure in helping people. He looked forward to the Lord's soon return. Clarrie is survived by his children, Jan Basel (Motueka, NZ), Steve (Crows Nest, NSW), Mark (Liveringa Station the Kimberly, WA), and Clarence (Joe) (Marks Point, NSW), Daniel (Danny) Canberra ACT and Lydia Bailey (Reno Nevada, USA). An old soldier of Christ has been laid to rest. A fearless leader and dynamic witness. Truly loved by all.

Scott Wareham



**THOMSON**, Douglas, born 12.8.1933 in Toowoomba, Qld; died 26.12.20 in Victoria Point. He is survived by his wife, Betty; three daughters, Beverley, Lynette, Bettina and their families; seven grandchildren; and eight

## Appreciation

**MILLER**. The family of Leslie Max Miller would like to thank those who sent food, flowers, cards, made visits and attended his funeral service. Thanks to many of Max's friends from the islands, who sent through thoughtful messages. Thanks to Pastor Keith Jackson who arranged to have Max's old violin played at the service. Thanks also to the Lismore church and op-shop staff who were instrumental in having a beautiful plaque made and placed in the shop in memory of Max and Val's many years of valued service. Our deep appreciation goes out to you all.

## Obituaries



**GALE**, Leslie Alan, born 2.6.1944 at Coonamble, NSW; died 19.5.20 peacefully in Gold

Coast Private Hospital, Qld. On 8.11.1966 he married Janette Tasker. Les is survived by his wife; his children, John and Annette, Robert and Joanne, Javette and Mark Hosken; and 10 grandchildren, Ashley and Taylor, Leah, Patrick, Joel, Dayne, Gemma-Rose, Jessica, Hayley and Brooke Hosken. Les ran the general printing department at the Sanitarium Health Food Company. Les and Janette moved to the Gold Coast in 2002 to be near their children and grandchild-

great-grandchildren. Douglas was the youngest of seven brothers and one sister. He served in the Royal Australian Navy on the Destroyer HMAS Tobruk as a telegraphist in the 1950's and was a keen fisherman. In later years he became a craftsman of pens and ornate timber music boxes. He enjoyed landscape painting and a good laugh. Douglas served as a church treasurer for 13 years. His naval experience equipped him to instruct the Pathfinders in Morse code, signalling and knot-tying. He was a kind-hearted gentleman. In his final moments he affirmed his love for His Lord and family. Waiting for that great reunion day.

Keith Miller

## Advertising

### SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*, *Adventist World* and *Signs of the Times* issues, along with Sabbath School lessons, for the vision impaired. If you or someone you know could benefit from this service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the legally blind in Australia and New Zealand, CSFBHI also has a large

audio library of Christian and denominational books available.

### TRUCK FOR SALE

Southern Illawarra Adventist Church is selling its 2009 Isuzu Refrigerated Truck. It is 4.5 tonne gross, 4 pallet pantech, auto trans, car licence, has low kms and is in good condition. Rego to May 2021. \$A29,500 neg. For information and photos contact Alan Blake 0403 164 310.

## Positions vacant

### ASSOCIATE EDITOR

#### Adventist Media, Wahroonga, NSW

Adventist Media is looking for an enthusiastic associate editor to join our Communications, News and Editorial team. A key part of this role will be proof-reading print and online content for our various platforms, so excellent spelling and grammar skills are essential. The successful applicant will work closely with our editors, and will need to be well organised, have meticulous attention to detail, be flexible and have the ability to work in a team. The full-time position is based at the Adventist Media offices in Wahroonga, NSW. For more information, interested parties should request a copy of the full Job Description (JD) by emailing <corpserv@adventistmedia.org.au>. To apply, please email a cover letter addressing the requirements, skills, knowledge and experience section of the JD, along with your CV, three work-related referees and the contact details of your Adventist church pastor to <traceybridcutt@adventistmedia.org.au>. Overseas applicants should ensure they can satisfy Australian working visa requirements before applying for this position. Adventist Media reserves the right to fill this vacancy at its discretion. **Applications close February 15, 2021.**

### ADMINISTRATIVE PROFESSIONAL

#### SPD, Wahroonga, NSW

The South Pacific Division is seeking a highly skilled and versatile office administrative professional, committed to furthering God's mission. As a key support person to a busy administration team, your attention to detail whilst multi-tasking is critical to manage diverse situations, and your flexibility and willingness to jump in wherever needed will

be appreciated. As a team member you will apply initiative, discretion and confidentiality whilst exercising a high degree of diplomacy. Understanding of cultural sensitivities, advanced computer skills with experience in general analysis and reporting is ideal. For full details including the selection criteria please visit <employment.adventistchurch.com>. To apply, please email a cover letter addressing the selection criteria, your CV, three work related referees and the contact details of your church pastor to <hr@adventist.org.au>. **Applications close February 14, 2021.**

### FULL TIME MANAGER

#### Stuarts Point Convention Centre and Yarrhapinni Youth Centre, Stuarts Point, NSW

This exciting and diverse role oversees all operations of the Stuarts Point Convention Centre & Yarra Centre for education, health and lifestyle. The successful applicant will be involved in marketing & promotion as well as managing the Centres, ensuring appropriate standards are adhered to in regards to cleaning, maintenance, office management and guest services and overall presentation. We are looking for a person with a diverse set of skills and abilities who can demonstrate an engaging approach, a passion for customer service, and a strategic and innovative approach. For further information visit: <nsw.adventist.org.au/news/manager-position-spcc-yarra/>. **Applications close February 15, 2021.**

See more available positions at  
<adventistemployment.org.au> or  
<facebook/sdajobs>.



abn 59 093 117 689  
vol 126 no 2

**Consulting editor**  
Glenn Townend

**Editor**  
Jarrod Stackelroth

**Assistant editors**  
Maryellen Hacko  
Juliana Muniz

**Copyeditors**  
Tracey Bridcutt  
Lee Dunstan

**Graphic designer**  
Maryellen Hacko

**Template designer**  
Linden Chuang

**Noticeboard**  
Julie Laws

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

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

**Noticeboard**  
ads@record.net.au

**Subscriptions**  
subscriptions@record.net.au  
+ 61 (03) 5965 6300  
Mailed within Australia and New Zealand  
\$A60.00; \$NZ90.00  
Other prices on application

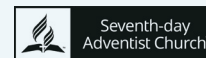
**Website**  
record.adventistchurch.com

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

**Cover credit**  
Hazal Ak, Getty Images

**Next issue**  
Adventist World,  
February 13

**NOTE:** Neither the editor, Adventist Media, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Classified advertisements in *Adventist Record* are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au> or online at <record.adventistchurch.com>. Notices will not be reprinted unless there is an error of fact caused by *Record* staff.



South Pacific

# MAKE 2021 THE YEAR TO...

Study a course you enjoy, have an experience you'll love and become job-ready.

## You could become an

- | Accountant
- | Counsellor
- | Historian
- | Marketer
- | Musician
- | Nurse
- | Pastor
- | Teacher
- | Visual Artist and more.

**APPLY NOW FOR SEMESTER 1**  
**APPLICATIONS CLOSE END OF FEBRUARY**



[www.avondale.edu.au/apply](http://www.avondale.edu.au/apply)  
[study@avondale.edu.au](mailto:study@avondale.edu.au)

Avondale University College Ltd

CRICOS Provider No.: 02731D | RTO: 91191 | TEQSA: PRV12015 | ABN: 53 108 186 401