

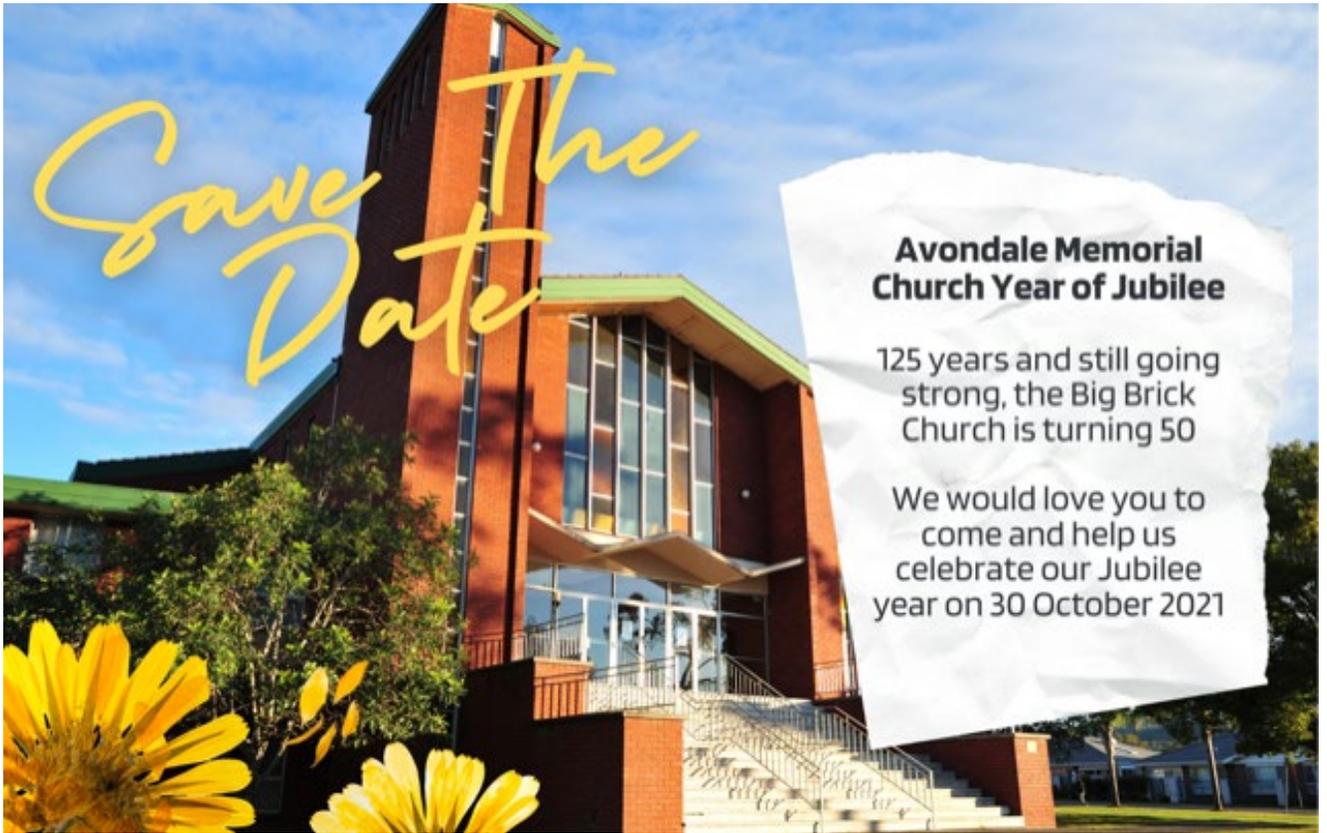
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I don't see colour

Identity and racism ¹⁶

New leader's vision to grow
the Adventist Church ⁵



21 August 2021

San Homecoming



A warm invitation to all current and former staff, nursing graduates, doctors, volunteers, friends and family of the San.

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EDITOR'S NOTE:

Seeking discomfort: when comfort is becomes dangerous

Jarrod Stackelroth
Editor

“

God uses our
discomfort, for our
growth and for His
kingdom.

As Sydney returned to lockdown just before the mid-year school holidays, it was with a sense of *deja vu*. Back to working from home, limited contact with others, church services and plans derailed, postponed or destroyed. Unlike the first time, where, at least for me, there was a bit more preparedness and newness (it helped that I was on paternal leave) this lockdown feels more draining.

But can I admit something? I was a bit happy to return to work from home after a stressful month or two. Not getting out of bed until work starts, not getting out of sweatpants or pyjamas to dress up for work (ever), staying warm and comfortable at home.

It's liberating to be set free from certain obligations and events.

It's easy to become familiar with comfort clothes and comfort foods. But comfortable is not always healthy or good.

Comfort can be dangerous. With comfort comes complacency and excess. Discipline is harder to maintain. Pain and discomfort are avoided at all costs.

The pain and effort that comes from exercise is necessary for many of us in our sedentary work from home lifestyles. It is often uncomfortable to share Jesus. His path is not an easy one to walk and he never promised comfort. His way is foolishness to the world (reference). Spiritual disciplines are also uncomfortable. It becomes harder to read our Bibles and pray and easier to watch television or scroll social media.

I want to be very clear. Many of us are choosing comfort in this season due to underlying collective trauma. A worldwide pandemic, not seeing family, freedom restricted—these are difficult challenges to work through. So we must acknowledge the burnout and not pile pressure on ourselves. It is easy to be discouraged and heap more shame upon our already guilty feelings.

We need to be kind to ourselves. But more than that, we need the Holy Spirit.

Only God can heal the underlying reasons why we seek out comfort over discomfort. Only God can send us His Holy Spirit to prompt us to leave our comfort zone and do something uncomfortable for Him. God uses our discomfort, for our growth and for His kingdom. Jesus illustrates this principle in His discourse on the kernel of wheat.

“Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life” (John 12:24).

As humans our flesh wages war with our spirit. And our flesh seeks comfort and ease and happiness. But joy is worth so much more. Living out God's calling for your life is a place of joy, even in times of difficulty and darkness. It can be uncomfortable. Ask the early apostles, who faced persecution and death, ask any Christian missionary or leader. Being in God's will is not always a place of comfort. Yet for our own spiritual growth and development, we must be challenged charged and released out of our comfort zone and into contact with others. Most of us are uncomfortable sharing our faith.

God can still use us in our discomfort.

The problem with the church of Laodicea is that they are comfortable. They believe they are rich, but don't realise they are poor, wretched and naked. In this season, this letter reads less as a critique on any denomination or church of a certain age, but as a challenge to me as an individual. As I luxuriate in the riches of my life, the blessings that surround me, am I willing to be pushed or challenged for the sake of the gospel? Am I willing to lay my life down, to become comfortable being uncomfortable? Something needs to change or my comfort will kill me (it may take a long time, but continually eating “comfort food” and not exercising will get you eventually).

Yet I find that I cannot leave my comfort zone in my own strength. I need to buy from the Holy Spirit gold that has been refined by fire, balm so my eyes can see spiritual realities and a robe that covers me in Jesus' righteousness. Maybe with that new robe, I can finally get out of these sweat-pants.



Now that travel is opening up a little more, I am getting to preach at different churches and events—at least around Australia. At every church event someone asks, “How has COVID impacted your life as the SPD leader?”

INSIGHT:

COVID-19 and church leadership

Glenn Townend
South Pacific Division president

Seeking
Adventist
teachers in
Sydney!



Sydney

The GSC Education department are seeking qualified teachers for their six Sydney schools in both Primary and Secondary roles. They are also wanting to connect with any current Adventist students studying teaching degrees in Sydney universities who are interested in teaching positions in our schools once they graduate.

Please contact Associate Education Director, Jo Medbury, with your details: jo.medbury@gs.adventist.edu.au



New discipleship strategy leader
Pastor Danny Philip.

New leader’s vision to grow the Adventist Church

📍 Wahroonga, NSW | Tracey Bridcutt

Pastor Danny Philip has a big vision for the Seventh-day Adventist Church in the South Pacific—that it will have one million members by the end of 2025.

With current membership sitting at around 600,000, it will be a significant challenge. But it’s something Pastor Philip will focus on in his new role as South Pacific Division (SPD) discipleship strategy leader—one of several leadership appointments made at the July 6 to 8 Division Executive Committee (DEC) meetings. (Scroll down for a list of appointments.)

Pastor Philip believes that every Adventist has a role to play in disciple-making and he will be encouraging widespread participation.

“It means every Adventist should not remain idle,” said Pastor Philip, who has served the Church as president of the New Britain New Ireland Mission in Papua New Guinea since November 2018. He previously served as a local church pastor, district director, mission secretary and ministerial secretary.

Pastor Philip has played a key role in the disciple-making efforts in PNG where many house churches and church plants have been established and thousands of people baptised.

“House church became a movement—it has been established everywhere and promotes being in connection with the larger church family,” he said.

Pastor Philip said he and his wife Susie are excited by his appointment. They have three sons, aged 10, five and six months.

“Though excited to face the challenges and work on the opportunities available I can feel the enormous task and expectations to execute the core business of the Church—making disciples,” he said.

Pastor Philip was among several new appointments made at the July 6 to 8 DEC meetings.

The complete list of new appointments and reappointments is available on our website <record.adventistchurch.com>.



Division CFO Rodney Brady.
(Photo: Daniel Kuberek)

SPD leaders recognised for their commitment and service

📍 Wahroonga, NSW | Tracey Bridcutt

An administrative leader who has held the senior financial role at the South Pacific Division (SPD) longer than any other person in the 125-year history of the SPD received special recognition at the July 6 to 8 Division Executive Committee (DEC) meetings.

Rodney Brady was acknowledged for his 21 years of service as Division CFO/treasurer with a citation written by former SPD president Dr Barry Oliver, who served alongside Mr Brady for many years. The citation recognises Mr Brady’s exceptional leadership, his wise counsel and support of other leaders, his strategic thinking and faithfulness throughout his denominational service, which began when he was appointed as a clerk in the Victorian Conference in 1980.

Mr Brady will relinquish the role at the end of July to work part-time on

special projects. He was one of three Division personnel to receive citations at the DEC meetings.

Discipleship Ministries Team leader Dr Leigh Rice was acknowledged for his distinguished service and leadership.

“He has served as a caring and helpful pastor, a knowledgeable resource provider and a collaborative leader and administrator. He has shown authentic servant leadership around the South Pacific Division and overseas,” the citation states.

Discipleship Ministries Team member (women in ministry), Dr Danijela Schubert, was recognised as a “diversely skilled individual”.

“Over her years of service, she has been able to help change lives through innovative ideas in teaching, and administration,” the citation states. “She is also a skilled writer and an author.”



Pastor Ted Wilson (top left) was among those at the meeting.

Division Executive nominates new SPD secretary and CFO

📍Wahroonga, NSW | Tracey Bridcutt

The new Division Executive Committee met for the first time officially on Friday (July 2) and their first task was to nominate the new secretary and CFO for the South Pacific Division (SPD).

Due to pandemic restrictions, the meeting was held via video conference. The significance of the meeting was evident by the attendance of world Church president Pastor Ted Wilson and other General Conference leaders.

After prayerful discussion, the committee nominated Pastor Mike Sikuri as the SPD secretary and Francois Keet as the SPD CFO.

Pastor Sikuri is currently the president of the South New Zealand Conference and has been in ministry for 23 years. He has worked as a pastor, Adventist Media manager (Fiji Mission), Trans Pacific Union Mission departmental director and South NZ ministerial secretary. He is married to Sara and they have four adult children, all living and studying in NZ.

"I feel deeply humbled to be approached to serve in this capacity," Pastor Sikuri said. "What is clear to me is that the Lord is leading and I have to trust Him."

Mr Keet has served the SPD as associate CFO for the past four and-

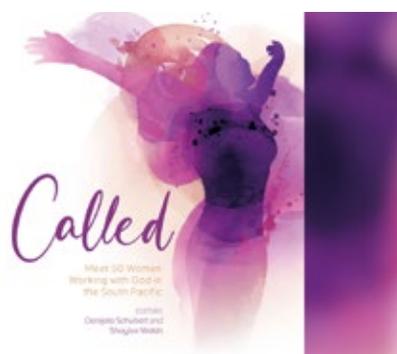
a-half years. Prior to that he was CFO at the Australian Union Conference for a year and-a-half, CFO for the Trans Pacific Union Mission for five years and vice president of finance at Avondale University for five years. He is married to Monique and they have four children.

"I am truly humbled by this appointment," Mr Keet said. "It was absolutely an honour to work alongside [outgoing CFO] Rodney Brady for the last four and-a-half years, and no doubt he will continue to be my mentor and friend."

SPD president Pastor Glenn Townend said he is delighted by the appointments. "Francois is a real innovator, has a heart for people and a focus on mission," he said. "And Pastor Mike has great people skills, is insightful and is a strategic leader."

"Please join me in praying for these new appointments as they orient themselves in their new roles and as we work together to expand a disciple-making movement in the South Pacific."

As these roles are General Conference appointments, the nominations of Pastor Sikuri and Mr Keet will now be presented to the General Conference Executive on July 22 for approval.



Proceeds from the book will go toward providing theological education for women in the Pacific Islands.

New book celebrates women in ministry across the South Pacific

📍Wahroonga, NSW | Lauren Webb/Maryellen Hacko

A new book, *Called*, was launched by Dr Danijela Schubert and Shaylee Walsh on Thursday, July 8, at the virtual meeting of the South Pacific Division (SPD) Executive Committee.

A special project of the SPD's Discipleship Ministries Team, in which Dr Schubert has led Women's Ministries for the past several years, *Called* tells the inspiring stories of 50 women who serve God across the SPD, each responding to God's calling in their own ways.

Nearly 180 people, including church leaders, committee members and contributors to the book, tuned in to watch the launch, during which Dr Schubert spoke of her hope that it will inspire a

new generation to dedicate their lives to God. "One of the most important parts of my role has been to promote and celebrate the role and achievements of women in ministry," she said. "This book is an important way for us to do that."

The 50 women featured in *Called* come from all over the SPD and represent a diversity of roles and experiences. They serve God in leadership positions for the Church and its institutions, as members of major committees and boards, and in pastoral ministry.

Published by Signs Publishing, *Called* is now available at Adventist bookshops and online.



Established in 1897, Avondale has graduated more than 12,000 students who serve largely in people-helping professions.

Avondale now Australia's newest university

📍 Cooranbong, NSW | Brenton Stacey

It has finally happened (yet much sooner than expected). With a 124-year history that places it as one of the oldest, Avondale is the first higher education provider in Australia to become a university under new national standards.

It is the only addition to the "Australian University" category following a transition to standards introduced by the federal government in February.

The Tertiary Education Quality and Standards Agency (TEQSA) congratulated Avondale for achieving the requirements under the revised Higher Education Standards Framework. "Our decision recognises Avondale's commitment to student outcomes, its significant research progress and Avondale's contributions to the communities it serves," said Chief Commissioner Professor Peter Coaldrake.

The announcement is evidence of God's leading, says vice-chancellor and president Professor Kevin Petrie. "I feel a deep sense of gratitude for the opportunity to bring further diversity to the sector, which will benefit students." And, he adds, "I'm determined to use our new position to transform more lives through Christ-centred higher education. God will continue to bless as we continue to be faithful to His calling."

Recognising the Avondale story "spans the century," Professor Petrie acknowledges, with appreciation, the contribution "of those who came before and of those who continue to mentor and collaborate with us."

Avondale's journey to become a university has spanned about 30 years. "It has all been worth it," said chancellor Pastor Glenn Townend, president of the Seventh-day Adventist Church in the South Pacific. "Avondale as a university will continue to provide graduates and research that blesses the church and the world around us. We thank God."

Iurii Ponosov, the undergraduate representative on Avondale's governing council, describes the announcement as "a proud moment." "We all look forward to graduating from Australia's first Adventist university."

The experience for students will become an even better one because university status "strengthens our ability to provide high-quality, research-informed learning experiences," said provost Professor Kerri-Lee Krause. Avondale is a leader in delivering strong student outcomes, with national surveys showing levels of satisfaction and rates of employment that rank Avondale among the best higher education providers in Australia.

making headlines

Digital clown

An Adventist hospital humanisation group in Brazil that visits patients rooms, bringing them joy and messages of hope dressed as clowns, has reinvented itself. Adapting to the new reality brought by COVID-19, they created a digital clown called "Adriana"—a mannequin who carries a tablet through which the volunteers can speak with the patients. —ANN



Emotional care

Adventists have provided emotional and spiritual care to support residents and family members affected by the Champlain Towers South condominium building collapse in Miami, United States, on June 24. Counselling was offered to those sheltering at a nearby hotel and to residents and rescue workers near the building. —Adventist Review

Pray for Haiti

Adventist leaders in Haiti continue to appeal to church members to pray for God's protection and peace in the streets in the wake of the assassination of Haiti's president on July 7. "People don't know what will happen next and everyone is scared," said Pastor Pierre Caporal, president of the Church in Haiti. —ANN

Flu jab

An analysis of 75,000 coronavirus patients found fewer major health problems among people with the flu vaccine. While the jab did not reduce Covid deaths in the study, the findings suggested significant reductions in stroke, sepsis, and fewer admissions to emergency departments and intensive care units among those who had been given the flu vaccine. —The Guardian



Pastor Lolo ordained

Penrose Adventist Church, New Zealand, was filled on Sabbath June 26 to celebrate Pastor Samisoni Lolo's ordination. As a committed Christian with a heart for service, he left a promising career in rugby after feeling the call into full-time Ministry. Moving to Fulton with his family in 2010, he graduated from theology in 2013. Pastor Lolo has ministered as an intern at the Tafoa, Fahefa and Nukunuku churches in the Tonga Mission (TM) and elected TM Youth director in 2018. He was called to the North New Zealand Conference in 2019, where he currently pastors Bethany and Rehoboth Tongan churches and Mizpah Adventist Church.—**Juliana Muniz**



Landmark decision

A decision by the South American Division (SAD) of the Seventh-day Adventist Church to approve women to serve as church elders is welcome news, according to South Pacific Division field and ministerial secretary Dr Darius Jankiewicz. The vote, taken on July 8 during the SAD Executive Committee mid-year sessions, is seen as a landmark decision for the Church in South America. Most divisions of the world Church, including the South Pacific Division (SPD), have had women elders serving for many years. "I welcome the decision by the South American Division," Dr Jankiewicz said "Here in the SPD we have many deeply committed women elders in our churches who are making a significant contribution to the mission of the Adventist Church in the South Pacific. We recognise and uphold these women leaders and thank them for their ministry." —**Tracey Bridcutt**



Heal Country

The Australian Union Conference (AUC) celebrated the history, culture and achievements of Indigenous Australians during NAIDOC week on July 7. Starting the day with worship following this year's NAIDOC theme "Heal Country", the team gathered for a presentation with AUC ATSIM director Pastor Darren Garlett and the unveiling of a plaque recognising the original custodians of the land the AUC office is situated on.—**Record Staff**



Sabbath walk

Stuarts Point Convention Centre (NSW) has officially opened the Sabbath Walk, a 1.6 kilometres trail around the campground. Dedicated at a special ceremony on May 8, during the Grey Nomads camp, the track displays 26 sandstones topped with plaques that trace and describe the history of the Sabbath from creation, through Bible times, human history to the second coming and New Earth. The project was led by Pastor John Lang with labour, machinery and funds donated by Grey Nomads, and members of surrounding churches.—**Adrian Raethel**



Making space

Over the weekend of June 18 to 20, more than 250 young adults gathered for a conference focused on faith, relationships and finding their calling entitled "Make Space"

Organised by the South Queensland Conference, this gathering was designed to encourage young people to make space in their lives and relationships for the Holy Spirit to work, based on Isaiah 54:1-3.

"Throughout the weekend, made possible by over 70 volunteers, we were challenged and empowered to step into a new season of spiritual growth and renewal," said Alina van Rensburg, who serves as Young Adult specialist on South Queensland's Church Support and Development Team.

The event was held at Life Church in South Brisbane on Friday night and Sabbath, and Victoria Park Golf Complex on Sunday, and was also livestreamed across Facebook and YouTube.

Lucy Dessington, a young health professional from Perth and the Growing Together project officer for Western Australia, was the keynote speaker for the weekend, sharing about the significance of acknowledging our longings and losses and finding our song within our brokenness; what it means to abide with Jesus, and how we can make space for purpose, worship, interruptions and sacrifice as we make space for His Kingdom.—**Maryellen Hacko**

have news to share?

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



Task accomplished

With the theme "Lord send me, I will go", 96 young adults from Antiragem Adventist Church in Markham One district, Papua New Guinea, have recently gone out into the streets of three different towns to share the Word of God. In Madang—a town located 190 kilometres from Lae. More than 1000 people gathered around the group of young people to hear Wantuat church pastor Joseph Natap preach. "Travelling to other provinces to spread the word of God through singing and preaching with a big group of youths is not easy. You will face challenges, but still, God will be with you," said youth leader Sabestin Zarampua.—**Gibson Yudah**



Albinism awareness

Macarthur Adventist College (MAC) students raised more than \$A1000 during their Albinism Awareness Day on Wednesday, June 16. With the students dressed in high vis vests and super bright colours, the initiative aimed at creating awareness and promoting social inclusion. The funds raised were destined for the Albinism Fellowship of Australia, a national non-profit organisation that provides support, education, and fellowship to people with albinism, their families and friends. "The feedback we have received has been very positive, and it's always great to see so many students getting involved in fundraising initiatives and using it as a chance to give back," said MAC principal Anna Calandra.—**Juliana Muniz**

30 years in the making:

how Avondale became a university



A Q&A with Avondale vice-chancellor and president, Professor Kevin Petrie

Avondale's registration as an Australian university is the culmination of a 30-year journey. It is also evidence of God's leading, says vice-chancellor and president Professor Kevin Petrie. "I feel a deep sense of gratitude for the opportunity to bring further diversity to the sector, which will benefit students." And, he adds, "I'm determined to use our new position to transform more lives through Christ-centred higher education." What are the implications now for the institution, its staff and students, and you, its key stakeholders? *Adventist Record* asked Kevin the following questions:

Your journey towards registration as an Australian university began in the 1990s. Why the investment of so much time, effort and resources?

I believe being a university gives us the opportunity to have an even greater impact within our transformational agenda. We also have to acknowledge that the title "Australian university" carries national and international recognition in the higher education sector. And because our rapidly growing regional community in Lake Macquarie and our North Shore community in Sydney deserve a university that serves local needs and enhances wellbeing through high-quality teaching and learning and applied research.



What will registration as an Australian university mean for students?

Being a university further strengthens our ability to provide high-quality, research-informed learning experiences as we empower graduates to serve their world for good. We'll continue to offer the full suite of higher education degrees, from bachelor's to PhD. And can I mention that applications for semester two are now open? Apply now to begin in August. Okay, advertisement over.

Will those studying arts, business and ministry and theology finally get Commonwealth-supported places so they can apply for HECS-HELP loans to pay for their study?

At this stage at least, private universities like Avondale only qualify for Commonwealth-supported places in areas the government deems as priorities. We already have CSPs in nursing and teaching.

What about your academic staff? Does your new status have any impact on them?

Our academics are recognised nationally and internationally for outstanding teaching quality and research achievements. Registration as a university will enhance opportunities to grow and to enrich our teaching programs and further our emphasis on applied research. And it will provide more opportunities to collaborate with other universities in applying for research funding. Our staff are already members of teams applying for grants from a number of Australia's peak competitive funding bodies.

You have a mentoring partner in Charles Sturt University. What impact will your status have on this relationship?

We're still working this out. I can say this, though: Charles Sturt agreed to mentor us through to registration as an Australian university, and the collaboration has strengthened the quality and impact of our achievements.

Students are your core business. What impact will registration as an Australian university have on bringing new students to Avondale?

A positive impact, I hope. As Australia's newest university but with a long history of delivering quality Christian tertiary education, we remain committed to equity and excellence in higher education. This means expanding post-secondary pathways to higher education is a priority. We'll do this by continuing to offer a range of quality courses in flexible formats that engage students in authentic, faith-based learning and discovery.

We want to make a university education more accessible to the local community—we know, for example, that Lake Macquarie hasn't had a local university until this point and is excited about now having one. So, we look forward to welcoming more students—school leavers and mature age—who may be looking to enrol at a local university.

Let's now turn to Avondale's relationship with the Seventh-day Adventist Church. Nothing will change here, right?

Our core purpose stays the same and we remain a loyal member of the worldwide Seventh-day Adventist system of universities and colleges. In fact, registration as an Australian university recognises and celebrates this unique character.

Shouldn't the church provide more funding now you're a university?

The South Pacific Division continues to provide substantial funding to Avondale. But being as self-sufficient as we can is important to us and to the church. The funding from the church helps us a lot with our research program. In turn, the focus of our research supports the mission of the church by increasing our understanding of historic Adventist fields of significance—society and culture, including biblical study and Christian spirituality, Christian education and health.

Can you still be a university and maintain your Christian values and Seventh-day Adventist ethos?

Absolutely! We're proud of our unique character and will continue to deliver authentic, faith-based learning so that our graduates can change their world for good. Registration as an Australian university does not change this commitment. Our faith provides a strong foundation to our new status because it supports a transformational, values-driven culture. We're proud to be an entity of the Seventh-day Adventist Church and to serve and partner with our community for good.

We've noticed a recurring question on Facebook: can alumni request a new academic transcript with the university name?

I wish the answer was "yes," but only students graduating from this year on will have the name "Avondale University" or similar on their testamurs. But feel proud: you and your greater vision of world needs have helped us come this far.

A final question: what name will appear on the testamurs of students who graduate from this year?

I can say for certain that we'll be dropping the word, "college," from our name. A final decision is coming soon, and you can be sure we'll let you know.

Get the full story

Read about how the Avondale experience transforms lives. Subscribe to receive our newsletter and magazine. <www.avondale.edu.au/subscribe>.

The best help: Recovering from the bushfires

The deadly Batlow bushfire raged through Mishtalem in January 2020. Mishtalem is the rural retreat my daughter and I had spent two years developing. The inferno destroyed all buildings and belongings, fences, irrigation and half the apple orchard. We only saved our 30 animals.

Caleb Lawman, church member and RFS firefighter, was delegated to phone me where we were evacuated to tell me I'd lost everything. I collapsed onto the motel bed. And into that numb terrible silence I heard a whisper, I suppose from an angel, "Wait and see that the Lord is good!" I did not feel courage or hope but I clung to that challenge in the bleak impossible days ahead. Could my faith survive the trauma? Could it believe God's good intentions towards me? Could it rebuff the temptation to feel that He'd abandoned me in that dark day of losing everything?

God displayed His faithfulness through human hands and hearts. My pastor's wife activated the ADRA emergency funding while we were still staying in evacuation accommodation. My local church in Tumut, a small country church, sent us money. Church members two hours south who we had never met lent us their precious little caravan. Pastor Justin Lawman roared up the track in his gutsy 4WD. He strode through our black charred remains, surveying the devastated bush and blackened paddocks. He declared, "What you need to go on with is a rural shed 10m by 6m". By the end of that week he had fundraised at his church in Canberra, and the shed was ordered!

Two weeks later, on March 1, 35 Canberra church people converged and put the shed up in just one day. Twelve hours construction plus seven hours driving, God bless them! Shelter is an amazing gift. Then Ian Gilroy from Tumut church applied his skills to outfitting a large room in the shed as a living quarters.

After we lost everything, other denominations and agencies have helped us get back on our feet, with funds and volunteering days. But the most precious and the most comforting was that early help from Adventists.

As I pause to take a breather from the relentless demands of re-building a farm from the burnt ground up, I can reflect. Tonight I ache all over from chainsawing a huge burnt log to make way for my replacement machinery shed. I sit by an encouraging warm fire blazing brightly in the wood firebox which the Canberra men salvaged from the fire demolition site. This winter I can be thankful for the fire in the firebox instead of re-traumatized by it—fear welled up inside me every winter's night last year.

My faith can now affirm that Adonai did not abandon me, that He is building this retreat with His own resources and trusty volunteers, to welcome young people, sustainable-living enthusiasts, Straight 2 the Heart discipleship trainees, refugees and wounded ones to meet Him here and, right on target, experience His faithfulness!

Stephenie Bailey

Burned out church-member orchardist lives with her daughter Shaya, at Batlow, SNSW.



STARTING A CHURCH COMPANY

Information taken from the Seventh-day Adventist Church Manual (19th Edition), page 37.

1 Get approved

When a group of believers begins regularly meeting together for worship and fellowship, they can apply for church company status. The number of people required to start a company will depend on the written guidelines of each conference, but you can contact your local conference and ask. Company status is approved by vote of the **conference executive committee**, who have the right to approve or dissolve the company upon application.

The **conference executive committee** is a group of people from various churches, cultural and vocational backgrounds in the conference, appointed to help make decisions. The specific requirements for this committee varies between conferences.

Things that a church company should do:

A clerk should keep a record of all activities and meetings and send reports to the mother church and conference executive secretary.

2 Work out membership

Membership of those in the church company is not held in the company itself, but rather in the **conference church** or an organised church (mother church). For those who opt to have their membership held at the conference, the conference committee will vote their membership transfer to the conference church and indicate that they are part of the new company.

The **conference church** is for members who want to remain on the roll of Adventist church membership, but don't currently belong to a local church.

A treasurer should keep a record of all money received and disbursed and should send all tithes and offerings, other than funds collected for local purposes, to the conference treasurer.

3 Appoint leaders

Once the conference committee has approved the company's status, a leadership team should be appointed, including a **leader**, a clerk and a treasurer. These appointments should be carried out by the district pastor, or a pastor appointed by the conference committee, in counsel with the company. All other appointments can be made by the company members, with the pastor present.

The **leader** of a company isn't ordained in their office and doesn't have the same authority as a church elder, unless unique circumstances permit.

Leaders should prepare members for eventual church status by promoting all activities carried on by the church so that they can grow.



LIVING KINGDOM

Grace, by extension,
must be extended

Matthew 18:23-35
Luke 7:41-43

Unequal debts, unmerciful servant

“Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed” (Matthew 21:43,44).

If you’ve grown up with siblings, you’ll know the experience. Perhaps you’ve done something wrong, and mum or dad are present for a reckoning. Down on your proverbial (or literal) knees you go, begging with them to exercise mercy.

“I promise I’ll wash up for a whole week!”

“I won’t do it again, I swear!”

And in the ideal situation, your parents let you off with a minor consequence or turn a blind eye because your puppy dog eyes are too much to handle.

Then you walk down the hallway, smirkingly satisfied with your negotiation skills, and turn the corner to see your sibling ramming your hot wheels car into the bedroom door repetitively, or pulling the head off your Barbie doll (understood, these are toys typically from an earlier generation, but you get the picture).

Well, well, well. A fire is lit in your belly, the pungent smell of vengeance is released into the air and you’re either screaming “Mum! Dad!” or you’re scrambling toward your sibling with pent-up rage. Your property! Your precious prized possessions destroyed! “Vengeance is mine,” says the child.

If you’re following along, it’s likely that you’re thinking “gone are the days when my world is cars and dolls. I’m not wrapped up in my own little world.” For many of us, we’re

not kids anymore. Not in the physiological sense of the word, anyway. We’ve got cars that are at least three times the size of those in a Matchbox collection (it’s more than three times, but a moment of distracting silliness never hurt anybody). We’re (generally) not living our dream fantasy lives, swapping our outfits twenty times a day like in the land of dolls. We’re not wrestling in mud, spending our summer days licking watermelon juice trails off our forearms, or building blanket forts in the lounge room on a day when the heat is sweltering outside and the air conditioner is on full blast. We’re adults. Grown men and women. Mature... right?

Ha. I don’t know about you, but as a 29-year-old, the objects of my affection may be different, but my attitude sometimes isn’t that dissimilar to that of the disgruntled grump that is a child who doesn’t get their way. I’m protective over my own goals, dreams, ideas, perspectives and it’s not often I operate immediately and solely from a place of mercy and understanding towards people. Admittedly, life isn’t easy. There are over seven billion of us here on the planet, all with selfishness as our default programming, and I’ll bump and clash with my fellow human on the daily. I’ll do things for people, hoping they’ll return the sentiment or favour. But in reality, what I’m expecting from them, I would never expect it from myself.

But this story is not a new one. It’s not original. In fact, as has been pointed out, it’s a common experience for all

of us. It is so common, in fact, that God Himself speaks of this tendency of ours to want forgiveness from above but yet not extend the same mercy and kindness to others.

Peter was talking to Jesus one day. He talked to Jesus a lot. In fact, the word "to" rather than "with" is aptly used here, as Peter is known to be an ideas man, whether or not they're well thought out. Quite confident in his assumption that there must be some limit to forgiveness, he asks "how often should I forgive my brother who does wrong against me? Seven times?" Jesus, possibly bemusedly, looks at Peter. If Jesus had a knack for Australian humour, of which I believe (quite presumptuously) that He does, He would have borderline sarcastically but also prophetically said "no, not seven times. Seventy times seven."

Switch back to Peter's face, who is quizzically now doing the mental arithmetic and possibly going cross-eyed in the process. I imagine Jesus humbly chuckling, and then painting the picture of what goes hand in hand with forgiveness: our relationship to the mercy of God and how it impacts our relationships with others.

In the parable of the unmerciful servant, we get a play by play of a man who just like each of us, receives an immeasurable serve of mercy from the king when the debt from his mistakes is still owing. After begging the king for patience (v 26), the king doesn't just give the man an opportunity in the form of more time to pay off his debt, he totally eradicates it (v 27). He goes beyond what would be expected by any king.

Let's pause. The man goes from owing ten thousand talents (v 24), to owing nothing at all. Can you imagine that? Have you ever experienced anything remotely like it? (spoiler: you have...). The fact was, he did experience something like this. And yet somehow, as we come to find, the takeaway lesson from receiving unmerited mercy did not, in fact, get taken away. He left it behind when he left the King's presence.

You see, the ongoing experience of true forgiveness comes from a place of recognising we are truly forgiven. It seems as though the issue wasn't that the king didn't offer forgiveness - he did, and in abundance. It was that the king's forgiveness wasn't received; it wasn't taken to heart.

The servant walks away and finds a fellow servant owing him a small amount, and demands repayment. It seems he, like me puppy dog eye-ing my parents before seeing my brother disfiguring my dolls, did not truly see the gift of forgiveness extended to his entire being.

Are we all perhaps like this unmerciful servant? I say perhaps almost facetiously, as, in reality, we are. The Bible is story after story of God giving His people - all the people of the world, unmerited forgiveness and mercy. And yet what would really indicate our appreciation for such a thing would be to take what these repetitive acts of forgiveness say about His love for us, internalise that beautiful reality, and extend them to others... no?

In the parable, the King calls upon the unmerciful servant. You see, God (spoiler alert, the King is God) is not just concerned with how we relate to Him. He wants to see the

authentic appreciation we have for Him flow to others. The King (God) passionately expresses his disappointment and hurt in hearing of how the servant has dealt with his fellow man - one of those who the king would happily forgive all debt himself. The king's sadness knowing the heart of this servant is unchanged by the mercy afforded to him results in the withdrawal of his favour. He wants only one thing from and for this man: a changed heart.

After a tumultuous year (hello 2020, you snowball of character growth, you), I've seen more and more a tendency within myself to expect mercy and not give it. I've very possibly lost close friendships over it. And it got to a point where I realised the following: this is not life abundant. This is not an acceptance of the gift promised in John 10:10 by Jesus Himself. The living kingdom is one that works towards fairness and opportunity in every sense. The gentle "thwack" on the back of my head that I so desperately needed was seeing the way my search for mercy to be given to me from people (rather than from God), and my unwillingness, when I did receive it, to share it on is an indication to me that I've envisioned the kingdom as something outside of myself, rather than within myself. In God's kingdom, the central point is the temple, and as a temple of God Himself, this living kingdom begins with me. It begins with mirroring mercy to my fellow members of society because I've truly received it. It begins with me not qualifying and quantifying what is sufficiently "forgiving" behaviour and just leaning back into the arms of God Himself and saying "I see your radical goodness, and I wish to reflect that." Seventy times seven for Jesus wasn't just individual moments, it was years. It was four hundred and ninety years of forgiveness and reconciliation extended to His people, according to Daniel chapter 9. It was more than a lifetime for any human. A lifetime to not expect debts to be paid, but a lifetime to wipe them free.

As I continue on through 2021, may my mercy be driven by His. May it not count moments of failing, but count it all joy that I, and those I interact with, have a whole lifetime to patch up our relationships and perfect doing life together: that, right there—that's the Living Kingdom.



Ruth Hodge

Called to invite others to accept God's grace and join the kingdom family through her earthly professions a counsellor and writer.





“I don’t
see colour”

When COVID unexpectedly crashed into our lives last year it raised a lot of social and economic issues for many households, however, in our household there was one issue that I did not foresee. In fact I was a bit stumped on how to deal with it—it was the issue of race and identity.

In 2018 we moved into a small leafy suburb on the outskirts of Greater Melbourne. My husband and I are both from Mauritius and noticed that it was a predominantly white Australian suburb, but we thought we should not be looking at the colour of our neighbours and that it could not possibly be an issue.

That was until last year when Melbourne had some of the strictest and longest lockdowns in Australia. There was no church, no seeing friends and no seeing extended family. Although we had technology it is not the same as physically being the room with someone, especially for children.

The issue first reared its head in April when my then four-year-old son started to talk about how he felt “dirty” and did not like his always sun-kissed looking skin. He wanted to be white and have blue eyes because that is what was beautiful. White was good and brown was bad.

My motherly instincts kicked in as I tried to navigate gently around the subject and find out if another child at kinder (pre-school) had said something to him. After some discussion I realised that he had come to this conclusion all by himself. He had noticed that he was the odd one out—one of only two children of colour in a class of 23 children.

I had the obvious talk with him saying that God made him beautiful just the way he was and that his skin colour was perfect. This was accompanied by many long hugs and kisses as my heart broke for how my son felt.

As the year progressed and the lockdowns became more severe, things worsened with my son’s identity.

There were days he would find a piece of metal and start scratching himself because that made him white. He did not want to spend time with his father because he has a darker complexion and he would say to me, “I wish I was your colour, because you are a white-brown”.

Again, I would tell him that God made everyone in this world, all different shades and that everyone looked just how God wanted them too. We all look different but that is not what we should be focused on but rather we should be looking past the surface and trying to see who someone is on the inside. Seeing if a person is kind to others and a good friend was the only thing that mattered.

It got to a point where he did not seem to be listening to me, so I called up his kindergarten teachers, hoping to get some back up.

I told them what was happening and then asked them if they discussed race and why people look different. They were shocked and saddened about the situation but admitted they only ever discussed differences due to disabilities and different personalities, not differences due to race. This surprised me. We live in such a multicultural country so why were they not addressing race? After our conversation they assured me that they would start to raise this in their curriculum.

I knew I was also at fault because even though my son knew he came from a Mauritian background and we had been there for a holiday he still did not see/understand his place in the world. And our view of “I do not see colour”, which is a view taken by many in this world, was starting to become a problem.

“I do not see colour” used to be a phrase I used a lot growing up because it meant that I did not look at where a person came from or what they looked like, I looked at their heart, who they were as a person. It is something that God instructed us to do in 1 Samuel 16:7, “Do not look at his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart.”

Even though this is a beautiful sentiment and something that as Christians we need to uphold, we also have to find the balance between seeing our differences but not letting it change how we treat someone. Over the years the meaning of this saying has changed from truly seeing a person, inside and out, to ignoring where a person comes from or what they look like completely, out of fear we will offend someone.

I was born in England and my family migrated to Australia in the late 80’s, when I was only seven months old. My parents surrounded themselves with others from Mauritius which is normal for new immigrants. We attended a multicultural church and school and understood the backgrounds and ethnicities of people we knew. Whether they were white, brown or black we knew their ethnicity, it was more out of curiosity than anything else. Although I did get some comments about my skin colour from children at my school, I never disliked who I was. We recognised our differences and embraced who we were. Something that, over the years, has started to be seen as inappropriate.

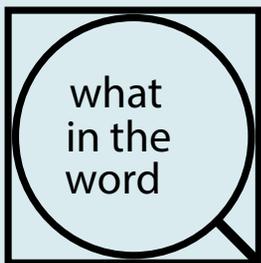
Although God looks at the heart of a person, He is a creator and loves to look at His creation. In Genesis 1, the creation week, God stopped to look at what He had done and “saw that it was good.” I do not know about you, but I would have been perfectly content if God created only one type of spider or one type of snake, but we see thousands of species for each of these animals around the world. After God created all these species, He stopped to look at each one, He saw their different sizes, various colours, textures and characteristics and saw that they were good.

Psalm 139:13 tells us that God created our inmost being and He knitted us together in our mother’s womb. God still creates and He created each and every one of us. He chose the texture of our hair, the colour of our skin and our eyes and when He had finished, He stopped to look at us and saw that we are good. We are His creation and special in His eyes, so let us be proud of that.

Saying we don’t see colour is an easy way out of not actually seeing each other. In Australia, everyone comes from a different background, no matter what colour they are, so I want to challenge you to start seeing colour, start noticing the differences in your neighbours, your colleagues and the church member sitting next to you and celebrate these differences. Let us learn to truly see each other and love each other just the same.

Lorraine Atchia

Communication liaison,
Australian Union Conference.



presented by
Avondale Seminary



fellowship

noun: | *koinonia* (Greek)

Koinonia, regularly translated as fellowship, is a word that has become quite significant in our time of lockdowns, social distancing and mask-wearing. While all those measures are essential to keep us protected against the coronavirus, they have also made us a little more distant and less connected to one another.

The term *koinonia* is used nine times in the New Testament. We first encounter it in Acts 2:42, where Luke recalls that the early Christians “devoted themselves to the apostles’ teaching and the fellowship (*koinonia*), to the breaking of bread and the prayers”. Most of us probably heard this word in a prayer when Paul’s words, “may the grace of the Lord Jesus Christ and the Love of God and the fellowship (*koinonia*) of the Holy Spirit be with you all,” are quoted. Let us look at some of the places where we can see different manifestations of *koinonia* in the Bible and then see how practically it is relevant to us.

The first and most significant manifestation of *koinonia* is found in the trinity. The trinity is the communion of three members, Father, Son, and Holy Spirit. The fellowship of the Father, Son, and Holy Spirit is fellowship in its purest form, untainted by pride, greed or envy. It is a perfect, eternal, and loving fellowship. From that communion, one

experiences everything that is good: Love, forgiveness, and redemption.

The next time we see the manifestation of *koinonia* is in the incarnation. Here, we meet the perfect communion of divinity and humanity. In the incarnation, Jesus, who is fully divine, also becomes fully human. Jesus, who is the radiance of the glory of God, and is seated at the right hand of God, also is our brother (Hebrews 1:3). John in his beautiful prologue, affirms the perfect communion between God and mankind as he says, ‘the Word became flesh and dwelled among us’ (John 1:14).

The church as the manifestation of Christ body, not as a social group or an institution, is another example of *koinonia*. As Christ is the head and we are part of the body, we realise that all parts play an essential role.

Koinonia pervades every practical thing we experience as Christians. In our personal spiritual life, we pray to God. We speak to Him like we speak to a friend. We open the Bible to meditate on the Word of God and understand His will. These acts of personal piety allow us to have fellowship with God.

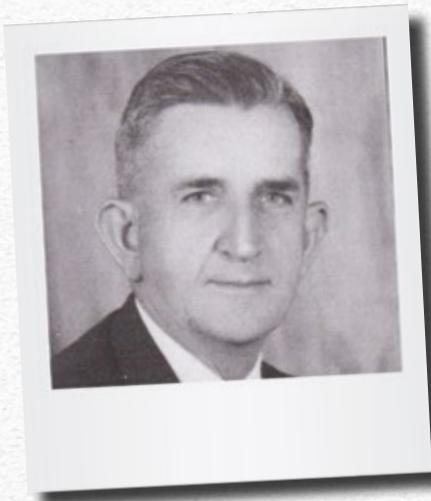
We experience *koinonia* with one another when we gather on Saturday morning to celebrate creation, redemption, and glorification. We share this fellowship (*koinonia*) every time we

gather for communion. There we wash each others’ feet, break bread symbolising the body of Christ and drink grape juice, symbolising the blood of Jesus. Every time we have potluck lunches, we experience *koinonia*.

In conclusion, as we consider the significance of the word *koinonia*, let us remember the words of Ellen White:

“As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds by communion with one another and with God. As we see the day of God approaching, let us meet often to study His Word and to exhort one another to be faithful unto the end. These earthly assemblies are God’s appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfillment of the pledges of our inheritance” (OHC 166.3).

Hensley Gungadoo
Ministry and Theology
lecturer, Avondale
University College



Life long service

Wilfred Kilroy was a career-long employee at Sanitarium Health Food Company (SHF).

Born in Christchurch, New Zealand

on May 6, 1908, Wilfred Kilroy was educated in his home town and began his working life at the Sanitarium Health Food (SHF) factory in 1922 as a humble stock-boy, before transferring to the retail arm of the company in 1926. By 1927 he was back at the Christchurch factory working as a dispatch clerk until 1932.

On October 31, 1929, Wilfred Kilroy married Thelma Dulcie Bates, who was a great encouragement to him during his many years of SHF service. Their home was a source of great hospitality and its cheerful witness blessed many.

From 1932, and for the next 10 years, he was a food process worker and ultimately foreman at the Auckland factory. Mr Kilroy must have been a man of considerable ability for in 1938 he was made Manager of the Auckland factory at just 30 years of age. In that role for only a short time, Mr Kilroy became the General Manager for all of the New Zealand SHF operation in 1941, a role he filled for the next three—very difficult years—of World War II.

Then in 1944 he transferred to the Head Office in Wairoa, NSW, and for the next 14 years he was the Australian Production Manager of SHF. In 1958, he was promoted to assistant general manager, and then in 1962, he was promoted to the highest position: general manager.

Having come up through production, Mr Kilroy knew the value of trained technicians and qualified quality control officers. Avondale College agreed to offer two courses to train such young men, each of them of two years in duration, and graduates were employed at company factories around Australia and New Zealand. In January 1968, a 10 day course for managers was conducted at Avondale College—to familiarise them with the content and function of these new courses. Some managers saw the benefit of these courses and were happy to employ graduating technicians in their factories; others not so much. Unfortunately, following Mr Kilroy's death, the significance and importance of those courses declined and their cancellation was only a matter of time.

Development of new SHF products had been unstructured at best, but by the late 1960s laboratory workers could come up with a new product and submit it to the New Products and Standards Committee, established by Mr Kilroy. With 17 members, including marketing executives, accountants and

laboratory staff, it was a bit unwieldy and the great weakness was that it had no one representing consumers, the only ones who could give an objective opinion about their likelihood of buying the product under discussion. Nor was there anyone on this committee representing current marketing research. Thus, while a step in the right direction, this committee was doomed to ineffectiveness and was replaced in 1987 by a marketing committee with only seven members.

Needing to stay in the vanguard of food companies, some aggressive planning was necessary. Stan Grubb proposed to Mr Kilroy the HC Tempest Memorial Scholarship to train engineering students and some notable recipients who later worked for the company were Dr Ivan Scale, Neville Chester, Graham Fraser and Ian Robson.

By this time the international Church was developing an appreciation of the commercial success of SHF. Granose Foods in the United Kingdom appealed to the SHF for help in rescuing a business on its way to failure. Mr Kilroy believed that more than anything else Granose Foods needed a really good marketing manager so he “lent” them one of the SHF's brightest minds, Allan Evans—and in time things got better.

At the age of 62, Wilfred Kilroy died—still general manager of SHF. He'd only been ill for a few weeks; 48 of his years had been spent working for SHF and he had recently been re-appointed. He had been a member of the Australasian Division's Executive Committee for 26 years, a record few could claim. During Kilroy's time as general manager, the SHF was essentially a department of the Church at the Australasian Union Conference (now South Pacific Division) headquarters at Wairoa, NSW, rather than the more independent organisation it is today.

A few days after his death were found the following lines in Wilfred Kilroy's handwriting:

“This is not I . . .

Retouched and smoothed and prettified to please;

Put back the wrinkles and lines I know;

I have spent blood and brain in achieving these;

Out of the pain, the struggle and the work

These are my scars of battle . . .

Put them back!”

Only in eternity will we know why this brilliant man was taken, but while he sleeps we still have the challenge and example of his dedicated life.

Dr Lester Devine,

Director emeritus of Ellen G White/Adventist Research Centre at Avondale University College.



Hot Banana & Peanut Butter Weet-Bix™ Porridge

Warm and cozy porridge for those cold winter mornings.

Ingredients

- 2 Weet Bix™ Cholesterol Lowering
- 1 banana
- 1 cup So Good™ Almond Milk
- 1 tbs Sanitarium™ peanut butter
- Pinch of cinnamon

Method

1. Slice half the banana and set aside. Mash remaining banana and place in a pan with crushed Weet-Bix™, almond milk and cinnamon. Stir well.
2. Bring to a simmer then remove from heat. Tip into serving bowl.
3. Top porridge with sliced banana and peanut butter, serve immediately.

Tips:

- For a creamier taste, try this winter warmer with So Good™ Oat No Added Sugar.
- Peanut butter can also be stirred into porridge instead of drizzled over top.
- If you don't have elevated cholesterol swap Weet-Bix™ Cholesterol Lowering with Weet-Bix™.

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Fortified foods - are they *good for you?*

If you've just munched through your favourite bowl of cereal for brekkie or a delicious sandwich for lunch, chances are you've eaten something that has been fortified. Fortified foods have one or more vitamins or minerals added when they are made. Sanitarium dietitian and Corporate Regulatory Manager Alison Oliver answered some of the most common questions on fortified foods.



Are fortified foods safe?

Food manufacturers can't simply go-to-town sprinkling vitamins and minerals into food mixes. Food fortification – whether mandatory or voluntary – is tightly regulated by Food Standards Australia New Zealand.

Why are foods fortified?

The process of fortifying foods dates back 100 years. They play an important role in helping to fill the gap when it comes to vitamin deficiencies. Foods are also fortified to replace vitamins and minerals lost during processing, handling or storing. Today, breakfast cereals are the leading source of iron for Aussie and Kiwi kids.

Are fortified foods good for you?

Yes. The reality is the majority of us don't eat enough fruit, veggies, wholegrains, legumes, nuts and seeds to get all the vitamins and minerals we need naturally. Many people wouldn't reach their daily nutritional requirements without fortified foods.

What are the most common fortified foods?

Commonly fortified foods include breakfast cereals, bread, flour, margarine, salt, snack bars, dairy milk and plant-based milk alternatives, juices and baby foods – foods most people buy regularly.

Kid's space

Weddings



KENT—KIRKPATRICK. Thomas Harrison (Harry) Kent, son of James (deceased) and Lillian Kent (Preston, Vic), and Christiana Nicole Kirkpatrick, daughter of Lowell Jr and Elizabeth (Beth) Kirkpatrick (Houston, USA), were married 15.6.21 in the Royal Botanical Gardens, Melbourne. Harry and Christiana met at UNSW in 2016 and commenced a long-distance romance between Melbourne and Houston. Unfortunately, international border closures prolonged their engagement. They were finally reunited in person on May 27, the day Melbourne went back into lock down. Agape love and patience finally won the day, and they are loving being married in their home in Melbourne.

Sven Ostring



THOMSON—MASON. Wayne Donald Thomson, son of Robert (deceased) and Joan Thomson (Cooranbong, NSW), and Althea Raewyn Mason, daughter of Pastor David and Gaya Currie (Cooranbong) were married at the Hillview Church, Morisset, on 2.5.21. It was a beautiful afternoon that brought family and friends together to celebrate Wayne and Althea's special day. May God bless them abundantly as they serve Him together.

Danny Milenkov

Obituaries



EDWARDS, John Peter, born 9.5.1938 in Christchurch, NZ; died 24.4.21 in Bethesda Care, Manukau City, NZ. On 9.5.1960 John married Noeline. He is survived by his wife; children, Zane and Tammie (Canberra, ACT), and Vernan and Mai (Singapore), Jonene (Rotorua,

NZ) and Wendell and Sarah (Cobdogla, SA); and grandchildren, Mitchell, Morgan, Devan, Francesca, Connor, Isadora, Jessica, Makayla, Penelope, Wade, Nate, Ava and Carter. John was an energetic, multi-talented man who loved his family and his church. He was involved in building churches at Blenheim, Paptotoe and Manna Park, and the Adventist campground at Tui Ridge (all in NZ). He had a wide circle of friends and will be missed for his sense of humour and zest for life. His faith was strong and he was secure in his relationship with Jesus.

Zane Edwards

GODFREY, Pastor Albert Arthur, born 30.12.1932 in Wairoa, NSW; died 17.6.21 in Wyong Hospital, Wyong. On 27.12.1955 he married Heather. He was predeceased by his son, Kenton in 2017. Bert is survived by his wife (Cooranbong); sons, Dalwyn and Debbie (Melbourne, Vic) and Ian and Tammy (Kitchener, NSW); daughter, Rosalie and Glen (Auckland, NZ); Kenton's wife, Sandra and Patrick (Bungendore, NSW); sister, Doreen Smith (Cooranbong); 13 grandchildren; and 11 great-grandchildren. Bert faithfully ministered in five

conferences in Australia and New Zealand. He also spent many years as a missionary, district director and president in the Manus, Western Solomons and Eastern Highlands missions, as well as Union President for PNGUM. Bert was an adventurer, good listener, wise counsellor and true friend to his children, parishioners and community.

Lionel Smith

GREENWOOD, Lorna Sylvia (nee Clements), born 26.11.1934 in Coopers Plains, Qld; died 19.5.21 in Wesley Hospital, Brisbane. On 10.3.1952 she married Fraser. Lorna is survived by her husband (Brisbane); children, Gayle Rusterholz (Beerway), Neil (Woodford), Bronwyn Jacobson (Widgee) and Bruce (Jimboombah). Lorna's love for her Lord spilled over everyone around her in loving kindness and acceptance towards others. She was the first female elder at Park Ridge Church and one of the first appointed in the South Queensland Conference. Lorna blessed her church family and those in her community, with her dedicated service over many decades. She also served as a hospital chaplain for 15 years.

Wolfgang Stefani



POSITION VACANT

Senior Risk Officer - Risk Control

Are you an experienced and enthusiastic Risk Officer with great people skills? Do you want a fulfilling role where you can be a positive influence on the Adventist organisation? If so, this exciting new opportunity could be your chance to join our friendly team, supporting the Seventh-day Adventist Church throughout the South Pacific Division.

We are seeking someone:

- Tertiary qualified in Engineering or Electrical Engineering.
- With 5 or more years' experience in risk management, asset protection or similar roles.
- Is client-focused, an excellent communicator and able to build healthy working relationships.

We'll consider candidates from other professions who've got a willingness to learn and a desire to grow.

A few of your responsibilities include:

- Coordinate and conduct site inspections within SPD territories.
- Maintain a close working relationship with property insurers to present the Church's property assets in the best possible light.
- Encourage and assist Church organisations with risk management and asset protection.

Closing date: 23 August 2021

To find out more, visit: adventistemployment.org.au



HANDS, Gwennyth Mona (nee Ward), born 11.11.1940 in Richmond, Vic; died 17.6.21 in Redlands

Hospital, Qld. She is survived by her husband, Doug; and sons, Stephen (Newcastle, NSW) and Philip (Sydney).

Russ Wilcocks



JACOBSEN, Colin Reginald, born 21.4.1940 in Rockhampton, Qld; died 18.6.21 in Sunshine

Coast University Hospital. On 5.5.1962 he married Betty, who predeceased him in 2016. Colin is survived by his children, Peter (Gladstone), Leonie Burke (Brisbane) and Stephen (Ipswich). Colin was a dedicated volunteer at the Caloundra Adventist Retirement Village for more than 15 years. A much-loved father, grandfather and great-grandfather, he is sleeping next to Betty until Jesus returns. Colin loved the Lord and will be greatly missed.

Scott Wareham, John Rabbas

JOYCE, Robert Arthur, born 4.8.1939 in Bowraville, NSW; died 11.6.21 in Wauchope. On 7.5.1975 he married Jovanka. Bob is survived by his wife (Wauchope). He was a faithful husband and step-father. He discovered the Adventist message late in life and was baptised and remained a faithful and supportive Adventist.

David Kosmeier, Danny Milenkov



McFAULL, Colin, born 4.10.1941 in Dunedin, NZ; died 5.6.21 in Adventist

Care, Rossmoyne, WA. On 22.10.1962 he married Noeline Fairclough. Colin is survived by his wife (Perth); children, Wayne and Kathy (Perth), Dean and Leoni (Augusta), Royden and Andrea (Perth) and Andrea (Perth); 12 grandchildren; and three great-grandchildren. Colin became a Christian following evangelistic meetings in Hastings, NZ, conducted by Pastor John Coltheart. His miraculous survival of a 250 ft fall down a rock face at Te Mata

Peak led Colin to commit to a life of service to God. He served as a literature evangelist for 29 years including LE leadership in North NZ, Vic and WA. Prior to retirement, Colin worked for 12 years at Sanitarium in Perth. Colin was a faithful, gentle Christian who remained steadfast in his faith and consistent in living his values.

Roger Millist

MURRIE, Colin William, born 23.10.1939, died 6.6.21 at Nurse Maude Hospice, Christchurch, NZ. In 1975 he married Ingeborg Littau, who predeceased him in 2016. He is survived by his step-daughter, Sigrid Bank; step-grandchildren, Simon, Bettina and Jeremy; step great-grandchildren, Ella, Katie, Ashton and Hudson; sister, Dorothy; and niece, Joanne and family. Colin trained as a fitter and turner then studied to

become an engineer. He retired to Culverden and was a volunteer for St John's ambulance. Colin was a valued member of his rural community.

Grant Burton

WHITEHEAD, Ronald James, born 8.8.1932 in Mt Gambier, SA; died 6.6.21 in Penola Hospital, Penola. On 26.2.1954 he married Margaret Guerin who predeceased him. He was also predeceased by his son, Trevor in 2020. Ron is survived by daughters, Marilyn Merrett, Jennifer Kelm and Jillian Stockdale. Ron was a faithful member of Penola church and following its closure attended Mt Gambier church. He was a loving father and husband and worked at Penola Hospital as a maintenance man for 21 years. Ron had a strong faith and we look forward to meeting him again soon at the resurrection.

Brenton Wilkinson

Positions vacant

BIBLE WORKER, TASMANIAN CONFERENCE

Margate and New Norfolk church district

The Tasmanian Conference is seeking a full-time Bible worker for Margate and New Norfolk districts. The successful candidate will be passionate and committed to the mission of the Church. Applicants must have a good understanding of Seventh-day Adventist beliefs. Ideally the candidate will have experience in conducting Bible studies as well as bringing new contacts to Jesus Christ. Prior experience would be an advantage. Generous remuneration. For further information please contact Mark Falconer. Email <markfalconer@adventist.org.au>. **Applications close August 16, 2021.**

IT SECURITY ADMINISTRATOR *Wahroonga, NSW*

The South Pacific Division (SPD) is seeking an experienced and dedicated individual to join our dynamic Adventist Technology team. Supporting a diverse Adventist group of entities across the South Pacific, this full-time role requires an individual who is highly self-motivated, well organised, with excellent attention to detail and great communication skills.

IT SYSTEMS ADMINISTRATOR *Wahroonga, NSW*

The South Pacific Division (SPD) is also seeking a highly skilled and experienced Systems Administrator to join Adventist Technology. This full-time role will be responsible for supporting IT systems and related infrastructure, be an escalation point for service desk, assisting the engineering teams, and remote support to locations across the South Pacific. For full selection criteria for each role, please visit Adventist Employment at <www.adventistemployment.org.au>. To apply, email a cover letter addressing the selection criteria, your CV, three work-related referees and the contact details of your Adventist Church pastor to <hr@adventist.org.au>. The appointing body reserves the right to fill these positions at its discretion and close applications early. Only those who have the legal right to work in Australia will be considered. **Applications close August 13, 2021.**



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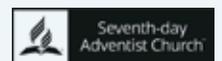
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South Pacific



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