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EDITOR'S NOTE:

Freedom and life

Glenn Townend
South Pacific Division president

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Before Jesus returns, governments and religious bodies will limit the freedoms of those who will not worship the beast or its image.

I don't like being told what to do. Most people are similar. Freedom is an important Biblical value. Even when humans fell into sin, we retained our freedom of choice (Genesis 2 and 3). As visionary Adventist pioneer Ellen White comments, "To deprive man of the freedom of choice would be to rob him of his prerogative as an intelligent being, and make him a mere automation. It is not God's purpose to coerce the will. Man was created a free moral agent." (*Patriarchs and Prophets*, 331,332).

In the current COVID-19 pandemic there are many who are feeling pressured by government mandates to be vaccinated to retain their employment. There have been "riots" and protests regarding lockdowns as well. People believe their civil liberties are being violated. I don't like the lockdowns or the mandates for vaccination—but I do understand the rationale for them.

The role of government is to care for the collective good of people. The Bible also recognises this (Romans 13:1–7). In democracies, all laws are voted by the representatives of the people. Such governments must act for the good of all people in the context of many conflicting values. The conflicting values in the COVID-19 pandemic are those of life and freedom. It is never easy to govern but when there is a health crisis and conflicting values it is more challenging. How do governments maintain the health of all and give liberty to all? The liberty of freedom has been restricted to uphold the value of life.

The Adventist health message is based on the value of life. The health resources and habits, the medical institutions who research and offer interventions are an extension of the healing ministry of Jesus. Jesus came to give life—that is a quality life now and ultimately the best quality of life forever (John 10:10).

There are some among us who see the government coercion for vaccinations as a pre-cursor of the mark of the beast and a religious liberty issue. The COVID-19 pandemic is a health issue that does have implications on freedoms, the economy, governance, law and many other things.

From the research the governments have available they believe the best way out of the pandemic—and to give people their usual freedoms—is to have most of the population vaccinated. They are restricting freedoms of all people until this happens. However, those who are not vaccinated have less freedoms and feel they are being victimised.

When the mark of the beast does come, governments and religious bodies will cooperate to mandate religious laws contrary to the Ten Commandments (Revelation 13). Those who choose to follow the Ten commandments will lose their freedom to buy and sell. This is a religious liberty issue and the followers of God will feel victimised too.

There are parallels between the mark of the beast and the current situation. The government has limited the freedoms of those who will not be vaccinated in this pandemic. Before Jesus returns, governments and religious bodies will limit the freedoms of those who will not worship the beast or its image. However governing authorities limiting freedoms are the only parallels.

Most of us have thought through these issues and the important values of life and freedom. When doing this I was challenged with these questions: am I using the freedoms I have to enhance life now? Am I engaging thoughtfully and from a Biblical perspective on other important community issues? Should I be standing up more for women against any coerced sexual experience or other forms of violence? Should I value life so much that I speak up about abortion and euthanasia? Should I be showing more care for the quality of life for those who feel marginalised—including refugees, LGBTQI+ and those who live with some form of disability?

It seems to me that as an Adventist leader I should be advocating for all freedoms to life whether they reflect my personal need or not. Otherwise, my voice is one of pure selfishness. Oh, that I could reflect Jesus' values of life and freedom more in a troubled world.



INSIGHT:

Personal brand

Tracey Bridcutt
South Pacific Division
communication director

One of my roles at Adventist Media is to oversee the rollout of the Adventist Identity project around the South Pacific. I've been working with unions, conferences, missions and church entities, supporting their adoption of the distinctive orange and charcoal logos, signage and other assets. It's great to see the Seventh-day Adventist Church proudly displaying its colours for all to see. Consistency with our branding will help to raise awareness of the Church and all our activities.

Recently, I was part of a study unit where we were asked to think about the idea of creating a personal brand. It may seem like a strange concept to have your own brand, but according to author Sara Kelly, it's essential for creatives in our rapidly changing world.

She writes, "... today's creative professionals must create and even *be* their own brands."

Kelly, of course, was looking at the concept entirely from a career point of view: in today's competitive employment market it's important to stand out from the crowd. Crafting a personal brand is an opportunity to showcase our careers, our skills, our achievements.

But what if we thought about personal branding in terms of our Christian journey? What would our brand message be? Would there be anything to showcase? Would the branding be consistent, or would there be mixed messaging? Consistency is the key to building trust and a solid reputation. There's no point having a brand message that says one thing, but your actions say otherwise.

According to Kelly, successful brands "evolve over time to meet the needs of those they serve". Meeting the needs of others—that's something we as Christians should all be doing. Imagine if that was the personal brand message of all Adventists around the South Pacific. And we remained true to that message.

What an amazing difference we could make in our communities, modelling Jesus' example of servanthood and showing His love to others.

Back-to-School

We remain focussed on the challenges of returning children back to school when it is safe to do so. Our new **Back-to-School** fund will aim to improve infrastructure of school buildings, update school materials and then support both teachers and students to return to school post Covid-19. Our aim is to have a better school to return to than the one they left at the beginning of lockdowns.

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Some of the 98 leaders from around the SPD who attended the program.

Leadership program encourages and inspires

📍 **Wahroonga, NSW** | Tracey Bridcutt

Ninety-eight participants from around the South Pacific Division (SPD) recently took part in a dynamic, interactive online leadership program.

The GLI Leadlab Launch, a pilot program, was held over four mornings from September 6-9. It was facilitated by Dr Erich Baumgartner and Dr Randy Siebold, director and associate director of the Global Leadership Institute of the Seventh-day Adventist Church. Topics focused on issues for SPD leaders including professional identity, strategic growth planning, team growth, cross-cultural leadership, and mission and strategic innovation.

The sessions were informative, insightful and spiritually based, with participants representing the SPD office, unions, conferences, missions, educational institutions and entities. After each session, small breakout groups provided participants with the opportunity to share ideas and discuss the concepts.

Coordinator of the program, SPD Leadership Strategy leader Dean Banks, said, "It was fantastic to see a collective

meeting of leadership minds from all areas and levels of the denomination. The program really connected and aligned the group as leaders at the start of the quinquennium."

Fiji Mission president Pastor Nasoni Lutunaliwa expressed his appreciation for the program. "The Leadlab training has been helpful in many ways," he said. "I have been challenged, affirmed, motivated and encouraged to do more in my role in discipling people for the Lord Jesus. So thankful for the SPD in supporting us."

Avondale University lecturer Dr Sherry Hattingh said, "Thank you for organising the Leadlab. I thoroughly enjoyed the sessions and learnt so much."

Some participants will now take up the opportunity to further develop their leadership skills and gain formal certificate qualifications through the GLI Leadlab Forward program that will be presented by Dr Baumgartner and Dr Siebold in association with Andrews University.



L-R: Pastor Brad Thomas, Graeme Drinkall, Pastor Steve Goods and Pastor Roger Millist, who was flying the admin team to a regional in Norseman WA, nine hours away by car.

Officers returned in WA constituency meeting

📍 **Welshpool, WA** | Lorraine Atchia

Pastor Steve Goods, Pastor Brad Thomas and Graeme Drinkall have been reappointed as president, secretary and chief financial officer (CFO), respectively, at the 78th Western Australian Conference constituency meeting which took place on September 11-12.

With WA not experiencing the restrictions present in the rest of Australia, 284 delegates from around the state met at the Conference office in Welshpool, with Australian Union Conference officers, president Pastor Terry Johnson, secretary Pastor Michael Worker and CFO Peter Cameron, and South Pacific Division president, Pastor Glenn Townend, joining via Zoom.

During the meeting, the delegates voted in the new executive committee and received reports from the departments, the WA Care company and the

WA Schools company.

They also made changes to the constitution, reducing the number of delegates for future constituency meetings, from one delegate per church plus one for every 15 members, to one delegate per church plus one for every 25 members.

They were also able to reflect on how the Conference has grown over the past term, with a new Conference office building, a new campground in Mornington, new buildings at the Lansdale Christian School and Adventist Care Villages, and the new Derby church building.

"It was great to be able to come together as a Church to reflect on what we have achieved over the past four years and the challenges moving forward," Pastor Goods said.



Pastor John Beck at the ATSIM national camp, Victor Harbor, SA, in 2019.

Remote area pastor to extend ATSIM work in Northern Territory

📍 Ringwood, Vic | Lorraine Atchia

Pastor John Beck has accepted a call to be the first Indigenous Aboriginal and Torres Strait Islander Ministries (ATSIM) senior remote area pastor at the Australian Union Conference (AUC), after Pastor Don Fehlberg retired earlier this year.

Pastor Beck has been working for ATSIM in various capacities at a conference level for almost 20 years and has immense experience sharing God's love to Indigenous communities.

"I feel positive that God is calling me to this position," Pastor Beck said. "I have been involved in this ministry, helping Pastor Don, and it will be good to be able to focus on the outback and remote areas, reaching new people and spending time with friends as I minister to them."

The role involves an immense amount of travel to be able to reach remote communities throughout the Northern Territory.

Pastor Beck, his wife Yen and daughter Ashima will make the move from Perth to Darwin in the new year. Darwin has a high population of Aboriginal people, allowing him to focus on growing the Indigenous membership there.

"God willing, we will be able to create more groups and eventually churches right across the outback," Pastor Beck added.

"ATSIM has been conducting a targeted ministry to the Northern Territory for the past 20 years and today we see the success from the work which has been done," said ATSIM director Pastor Darren Garlett.

"John is a successful evangelist and soul winner who understands the region and the people," he added. "We are confident we will see the ATSIM work flourish even more in the region and we wish John and his family God's blessing."



Pastor Alban Matohiti, his wife Maria and their children Sienna, Emmanuel and Liviyah.

New president for Greater Sydney Conference

📍 Wahroonga, NSW | Joyce Taylor/Record staff

Pastor Alban Matohiti has been called to serve as the new president of Greater Sydney Conference.

The role became vacant after Pastor Terry Johnson was appointed president of the Australian Union Conference (AUC) in August.

Pastor Matohiti has been in ministry for 22 years, pastored at Wahroonga church for 12 years and most recently served as GSC ministerial secretary. He is "humbled by the enormity of the task" ahead of him.

"It is a very challenging responsibility and somewhat at times one cannot help to feel not worthy of the call," he said.

"But part of being called to be in pastoral ministry is to serve in these areas. Please keep us in your prayers."

He and his wife, Maria, have three young children: Sienna, Emmanuel and Liviyah.

"I'm excited by the appointment of Pastor Alban, Maria and their family for

the role of president of the wonderful Greater Sydney Conference," said Pastor Terry Johnson, who served as GSC president from 2017 until August 2021.

"I've been privileged to experience his wisdom in a variety of circumstances and have no doubt that he is ably gifted by the Holy Spirit to lead God's people. His pastoral heart and passion for people is evident and the vision he will communicate in time will be powerful. We pray that the Lord will bless Pastor Alban with wisdom and discernment as he becomes even more of a servant as Matthew 20:25-28 details."

Pastor Matohiti is originally from Albania, where he was the first native Albanian to be ordained as a pastor. He worked as a church planter, pastor and president of the Albanian Mission and earned a bachelor's degree in theological studies at Newbold College. He is currently working on a master's degree in leadership and management.



Left to right: Pastors Brendan Pratt, Lyndelle Peterson and Murray Hunter.

More opportunities for women in ministry

📍 Ringwood, Vic | Lorraine Atchia

The Australian Union Conference (AUC) has appointed Pastor Lyndelle Peterson as a part-time Associate Ministerial Association secretary, after the position was created by the AUC Executive Committee in May.

She is the first female to be employed to work across all areas of the Ministerial Association, including ministry development, resourcing and working with conference Ministerial leaders to develop and implement strategies to support and inspire pastors around Australia.

"I am honoured and excited to be able to serve in the Ministerial Association," Pastor Peterson stated, "and I'm looking forward to working with the team of Ministerial secretaries across Australia.

"Women make up 10 per cent of the pastoral workforce and being able to have representation in these types of conversations is a good step forward."

The AUC Executive Committee also voted to introduce a Women in Pastoral Ministry (WiPM) scholarship, which will assist women who are already studying or thinking about studying ministry at Avondale University or Mamarapha College, with their tuition fees.

"We want to support and enhance the role and voice of women in pastoral ministry," explained Pastor Brendan Pratt, Ministerial Association Secretary at the AUC.

AUC president, Pastor Terry Johnson is encouraged that the Union is making these appointments and showing support of women in pastoral ministry and in leadership positions.

"The AUC wants to show that we value the contribution women make to ministry; it is important to have good representation across our pastoral team, at a union level, conference level and local church level," Pastor Johnson stated.

In addition to Pastor Peterson joining the AUC Ministerial Association, last year Pastor Murray Hunter was appointed as Associate Ministerial Association secretary—school chaplaincy. This role focuses particularly on the ministry challenges, resourcing and support of chaplains in our schools, which is an area of ministry that has rapidly increased.

"Having Lyndelle and Murray working in the Ministerial Association and introducing a Women in Pastoral Ministry Scholarship are good steps on the journey of support for our pastors and churches," said Pastor Johnson.

For more information on the WiPM Scholarship and to apply, please visit aucministerial.org/aboutus/wipmscholarship/.

making headlines

Fighting malnutrition

After joining the ADRA Laos family, chef Touktick has been pivotal in the mission of reducing malnutrition in one of south-east Asia's poorest countries. As part of the project taking place in Xienkhouang Province, where more than 12 per cent of children under five are underweight, the chef teaches mothers how to cook healthy food for their children.—ANN



Dinosaurs and creation

The latest film in the *Seeking Understanding* series has been released by the Geoscience Research Institute for Creation Sabbath. *Seeking Understanding: Arthur Chadwick* features astonishing creatures and an incredible scientist. It should be of interest to anyone who is curious about dinosaurs and how they are studied. Watch it at bit.ly/3AYQbZH.—Tim Standish

Faithful legacy

According to Pacific Press, US *Signs of the Times* editor Marvin Moore, has died after a short battle with COVID-19. He had served in the role for 26 years. "An Adventist publishing giant has fallen," said South Pacific *Signs* editor Jarrod Stackelroth. "Our team works closely with the US team and we send Marvin's family and the Pacific Press staff our deepest condolences."—Record staff

Second chance

Ecologists Katherine Moseby and John Read from South Australia have turned their conservation property into a haven for an endangered mainland marsupial. With some of them already breeding, Dr Read is hopeful the bandicoots will flourish outside their refuge.—ABC News



Serving others

On behalf of the Fiji Higher Education Commission, Fulton Adventist University College administration representatives delivered appreciation gifts to the Nadi Police department on August 11. "It is a godly act to show appreciation to those who are in the frontline. The circumstances surrounding us are not as important as the opportunity to serve others," said Trans Pacific Union Mission president Pastor Mavani Kaufononga.

—Juliana Muniz



Special services

In Papua New Guinea, Pathfinders from across the country—including Rei Village Province, Vual Province and Kavieng New Ireland Province—held special church services to celebrate World Pathfinder Day on September 18. Meanwhile, youth from Sonoma Adventist College, as well as Pathfinders and Adventurers from more than 20 churches across the East New Britain Province, attended a Pathfinder Fair at Kalabon, Kokopo.

—Maryellen Hacko



Mini camporee

While many Pathfinder clubs throughout Australia and New Zealand were forced to celebrate World Pathfinder Day virtually due to lockdowns, the 12 clubs from the Munungjali district in South Queensland were able to meet for a "mini camporee", held at Ivorys Rock. "We weren't scheduled for a Munungjali camp this year, but since camporee was cancelled at Easter due to COVID, our team of DD's has pulled together a special camp for this weekend," said district director Alan Aldridge on Facebook. —Record Staff



An answer to prayer

The Ringi region of Solomon Islands may be known for its continuous rain, but Ringi members stepped out in faith to run an evangelistic campaign from September 3-11. Hundreds attended the campaign but on the third evening the outdoor program presented by Pastor David Filo was threatened when people started scattering due to a downpour. "Realising what had happened I stopped my presentation and intentionally asked God that night to stop the rain," said Pastor Filo. "God intervened and stopped that rain immediately after we said 'Amen'." The night meetings saw clear skies from then on, and concluded with 49 baptisms and a further 50 people committed to baptism. —Jermaine Thomas



Healthy competition

In a partnership with Hope Books, Adventist Hope Radio Fiji has been engaging listeners across the country with a Bible quiz competition. Listeners of the Coast 2 Coast breakfast show who submit their answers daily via text enter the competition to win a Sanitarium breakfast hamper every week. "Not only does it engage the listeners and families in the mornings, but most importantly, it promotes healthy living throughout the country," said station manager Wyse Bete. —Juliana Muniz



Connecting with mums

Already part of the main Mums At The Table Facebook group, Claire Taylor, from Invercargill (New Zealand), noticed that several group members had asked for a meet-up group in Southland/Invercargill.

“So I contacted Mums At The Table, reached out to a few mum friends [from church] who agreed to help moderate the group, and it just went from there,” she said.

The group started organising meet-ups, going all out for Mother’s Day. With the support of the church, they held a pamper session for mums in the community, with places filled within days.

Encouraged by the successful event, the group has continued to plan other events, including bush walks, cafe catch-ups, lunches, play-and-story-times and even a dessert night.

As many of the mums are now regularly attending the various events, the Invercargill group is developing connections with the mums in the community.

The Invercargill group is part of a larger network of 17 Mums At The Table groups all across Australia and New Zealand, meeting up to support local mums.

To learn more about Mums at the Table ministry and how to start a group, visit <mumsatthetable.com> and follow them on <facebook.com/mumsatthetable>. –**South News**

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Online celebrations

Adapting to lockdowns and COVID-19 restrictions, many Pathfinders across Australia gathered in online meet-ups to celebrate World Pathfinder Day. Cabramatta and Cabramatta West Pathfinders (NSW) created an online program for their church, filled with music, messages and special features and interviews with the Pathfinders. Canberra National Pathfinders (ACT) did the same, featuring highlights from throughout the year and a drama performance. Other Pathfinder clubs across Australia also created programs and celebrated World Pathfinder Day in their own way, including Mile End (NSW), Newcastle (NSW), Bunbury (WA), Burnie-Waratah (Tas), Lilydale (Vic) and Narromine (NSW). –**Maryellen Hacko**



TPUM Pathfinders

Pathfinder clubs throughout the Trans Pacific Union Mission (TPUM) celebrated World Pathfinder Day with several organised events. In Luganville, Vanuatu, clubs gathered to compete in fun activities at the Samna Pathfinder Fair Day, which culminated in the baptism of three Pathfinders. In Fiji, Nakaulevu Pathfinder club practically demonstrated the theme “I Will Go” by putting together care packages and delivering them to families in need. Meanwhile, Pathfinders from Tamavua English Seventh-day Adventist Church participated in a two-hour broadcast, while Wainadai Hilltop and Wainadai English Pathfinders also met together online. In Tonga, they gathered for a special service organised by the Tonga Mission to recite the Pathfinder pledge and law. –**Maryellen Hacko**



New-found purpose lets

Love shine

People are struggling. Since COVID hit, we've never been busier."

Darryl Groves is the pastor of the Gattton Seventh-day Adventist Church in the heart of south Queensland's Lockyer Valley. And he is also the project manager for the ADRA Community Care Centre in Gattton.

"About seven or eight years ago, the church started a soup kitchen," Darryl says. "Two years ago, we started a food pantry. We saw a need in our community . . . people are struggling."

The ADRA food pantry, run by Gattton Seventh-day Adventist Church members, kicked off at the beginning of 2020. Initially, the pantry was run by eight volunteers who were providing the community with 20 emergency food hampers per week. And then, the pandemic hit.

"Through the middle of COVID we were doing about 300 hampers," Darryl says. "On the books we were getting up to 60 to 70 volunteers coming in and helping."

Debbie is one of the volunteers who has been regularly helping out. For the past 18 months she has been volunteering on Tuesdays, Wednesdays and Thursdays. And it has helped to change her life.

"I was a drug addict for 48 years," Debbie says. "I was always rejected from society, being a heroin addict, bikie, gangster, whatever you wanted to label me."

Debbie tried many times to break her addiction. And finally, two years ago, she was successful. But being newly clean didn't fit with her previous social circles. She began looking for purpose and productive ways to spend her time. But most of all, she was looking to surround herself with the right support network.

"[Previously] I always ended up at churches in the soup kitchens for food," Debbie says. "And that stuck with me."

Debbie came across the ADRA food pantry and began to volunteer. Initially, she was apprehensive. Surrounded by new people, she didn't know what to expect. But she found her

place helping those who were seeking assistance, as she could relate to them and their stories. And by making them feel at home, soon she began to feel at home as well.

"I stayed out the back with the fruit and veggies for I was comfortable [there], and I really resonated with the hungry people coming in," Debbie says. "I knew a lot of them because of the scene I was in, a lot of people who are homeless and hungry."

Volunteering with ADRA gave Debbie a sense of purpose and the community she craved.

"It's the first time in my life that I've been in a community," Debbie says. "And I get respect from people."

It also helped her reconcile her broken relationship with her son Lincoln. And now, thanks to the connections that he's made, Lincoln is attending the Gattton Adventist Church.

"Debbie and Lincoln are such an asset to our project and yeah, people like that, we wouldn't be able to operate without them," Darryl says.

The Seventh-day Adventist Church in Gattton has experienced what it means to be the hands and feet of Jesus.

"ADRA is ministry," says Darryl. "You can't separate community service from spiritual ministry because the two work hand-in-hand."

"When you have the love of God, God just moves. God's not stationary, He's always moving and He creates movement within us that that compels us to have compassion and empathy and sympathy. And you know, a desire to improve the lives of others is probably about the best way to try and explain it."

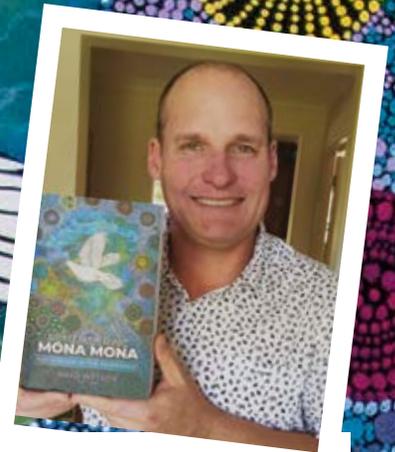
The ADRA Appeal is the main source of funding for ADRA community projects in Australia. "Let Love Shine" this ADRA Appeal and help give someone the support they need to heal and rebuild their lives. Please donate at adra.org.au/shine.

Ashley Stanton

Media and communications coordinator,
ADRA Australia/NZ



Indigenous mission's history adds to Church's truth telling



A new book telling the history of an Aboriginal mission established by the Seventh-day Adventist Church was launched in the context of the Australian Union Conference's quinquennial meetings on August 29. *Remembering Mona Mona* brings together interviews with surviving residents of Mona Mona Mission, near Kuranda in northern Queensland, with historical documents and government records to reflect on the history and influence of this unique Adventist institution that operated from 1913 to 1962.

"This book is significant for the people of the region," explains Pastor Darren Garlett, director of the Adventist Church's Aboriginal and Torres Strait Islander Ministries (ATSIM). "Many of the elders in the community who are still alive are part of this. There are people still living at Mona Mona today, but there is no mention of the Church's involvement and what happened there. That is why this book is very important for recording this."

However, Pastor Garlett says this history is also important for the Church to hear. "It tells our Church that we were part of the 'Stolen Generation' policies of Australia's governments—along with many other church groups," he reflected. "And that had an impact on people's lives and the elders who tell their stories in this book represent big families in the region, who are closely connected with this book."

Co-published by Signs Publishing and Avondale Academic Press, *Remembering Mona Mona* was researched, written and coordinated by Dr Brad Watson, now International Programs director for ADRA Australia, with writing contributions from historians Dr Daniel Reynaud and Lynette Lounsbury of Avondale University, and Lynelda Tippo and Pastor Steve Piez, former ATSIM leaders. A dedication by Sandra Levers, a descendant of Mona Mona residents, thanks the 15 people interviewed "for their bravery and honesty" and an original painting by George Riley, another Mona Mona descendant, is featured on the book cover.

Dr Watson says he was intrigued by the story of Mona Mona when he came across stories of Adventist Aboriginal missionaries serving in Papua New Guinea in the 1930s. He followed this interest in 2013 by attending the celebrations of the 100th anniversary of the founding of Mona Mona.

"At the anniversary, a number of elders agreed that it was important to capture their stories, both good and bad, while they were still alive—and to tell the truth," recalls Dr Watson. "I really do believe that the truth sets us free. In my case, researching this book under the careful guidance of Lynelda Tippo and several elders, has opened my eyes."

Given the often-negative assumptions about Aboriginal missions of the past, Dr Watson says he was "surprised to hear so many fond memories and positive accounts. But I was also incredibly humbled to learn that in those days, mission staff discouraged culture, punished children for speaking language and placed all the children in dormitories."

But *Remembering Mona Mona* is also alert to the complexities of writing history of this kind. "With the best of intentions, the missionaries set out to save their Aboriginal residents for a heavenly kingdom, but unwittingly worked with a government that unquestioningly imposed Western culture and beliefs in the assumption that almost all Aboriginal culture was worthless," Dr Watson reflects. "Reconciliation is about truth telling and in writing this book, we have tried to show both sides of the story."

An online launch event was also held on October 2 in conjunction with Avondale.

Remembering Mona Mona: The Mission in the Rainforest is now available from Adventist bookshops in Australia and New Zealand, or online.

Nathan Brown
Book editor, Signs Publishing.



God's good gift

It was nearly the end of the sixth day. God stood with Adam and Eve, looking with pleasure at His six-day work of Creation. He had formed our earth and created light. He had made the earth habitable with land and sea. Then He decorated the land with grass and trees and flowers and fruit. Now on this day He had created the animals and His masterpieces, Adam and Eve. It was good, very good.

As He talked with His newly created children, He loved them with the love of a Father and felt excited as He thought of the special gift He was about to create for them. It was a gift of time, the seventh day, the Sabbath. When the sun set every sixth day, they would have another wonderful 24-hour Sabbath. It would continue for all eternity—a perpetual memorial of His creation, for them and their descendants, us. Talking with God there in that fresh new world, Adam and Eve saw their first glorious sunset and God explained about night and sleep with a beautiful sunrise in the morning. Then days that would continue in eternal happiness if . . .

God promised to meet Adam and Eve in the morning, so they could walk and talk and rest together on the first Sabbath day. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Exodus 20:11). Each Sabbath day God would come and explore this newly created world with them, to enjoy together the beauty of this perfect garden home. The animals and birds would become their friends, for there was nothing to hurt or destroy. They could live here forever if . . .

God had to tell Adam and Eve about His enemy, who wanted to destroy them. They'd be safe if they obeyed God's requirement not to eat the fruit of the tree of the knowledge of good and evil. Obey or disobey—their choice. God gave them choice because He wanted friends, not robots, beings who could return His love for them. It was just one tree. All the rest of the fruit in this wonderful garden was theirs.

We don't know how many perfect Sabbaths Adam and Eve enjoyed in paradise with God. But one day Eve wandered near the forbidden tree. A voice said, "Did God say you can't eat this fruit? He just doesn't want you to be like Him." Eve saw the beautiful serpent, wondered how it could speak,

but did not realise it was being used by the enemy she had been warned about. Deceived she ate the fruit, gave some to Adam and he ate too. Sin and death had entered this beautiful world. Adam and Eve had to leave their perfect garden, but with sin there also came the promise of a Saviour. Although they had entered a world of hardship, they were able to take with them their special gift of rest and fellowship with God (without face to face communion). How they needed it now.

Fast forward through time. The Sabbath continued—preserved by faithful Noah and kept by Abraham's line until it was almost lost with Israel's slavery in Egypt. God had thundered its importance from Sinai, enshrined in His Ten Commandment law and demonstrated how it should be honoured, supplying two days portion of manna on Friday morning and none on Sabbath, so His people did not need to work.

Sabbath's protection was entrusted to the Jewish nation. Jesus Himself honoured and kept it—even in death. Since then there have always been a remnant of God's people who cherished this Sabbath gift—willing to die rather than relinquish it.

Would we too be prepared to give our lives rather than disobey God's commandments? God's enemy will try to deceive us, as he did Eve, with a counterfeit day of rest—Sunday. We must hold on to our gift of love from God and not honour Satan's day by resting on it, as we rest on God's Sabbath. We still have free choice as in Eden—obey or disobey—life or death. This is earth's final test, just before Jesus returns in all His glory to take His faithful people to heaven.

Let's change the scene again. Now we see the earth made new, pristine and beautiful as when God looked over His six days of work so long ago. But this wonderful place is populated by happy, blood-bought people—building houses no war or greed will take from them and planting gardens to enjoy forever. Children play with lions and lambs in perfect safety.

God can hardly wait to again share with us the seventh-day Sabbath, His perfect gift now and for all eternity. And it will be good, very good.

Edith Sullivan

Retired nurse from Dareton church, Vic.



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Avondale Seminary



sin

noun: ἁμαρτία | *hamartia* (Greek)

Sin. It's an unpopular word for some in our world. Some assert it brings connotations of guilt. They claim it's a way of one group controlling another. Yet it is central to the human condition, and a proper understanding of sin is necessary to the solution offered by the Christian faith.

But what is sin?

The oft repeated Adventist answer to the question is: "transgression of the law" (1 John 3:4). This is commonly used as the proof text, and for some that's the end of the discussion!

Yet the Bible's original languages have a number of words underlying the English word sin. They show some interesting nuances of the word.

The Hebrew words carry a variety of meaning focused "on the whole phenomenon of transgression". That's because sin was an offence against God's justice and impacted the whole community. An excellent example of that is the sin of Achan (Joshua 7:10-26).

Here are a few Hebrew words and their meanings: *awon*: offence, guilt or punishment; *awlah*: perversity or wickedness; *pesa*: rebellion; and *chata*: miss the mark, offend or be culpable. Together, they variously mean to miss the mark, offend, be culpable, sin grievously, do wrong and rebellion. It is notable that aiming at the target and missing, is still considered sin. When combined with the fact that sin affects the whole community, it should challenge us with the reality that what we do has its consequences on others, not just ourselves. This concept challenges the individualistic culture of much of our world.

In the very first use of the word sin (*chata*) in Genesis, God tells Cain that if he is not doing well, "sin is crouching at the door" (Genesis 4:7). Indicating this was something from within him that he was not to allow to rule over him, God said, "Its (sins') desire is contrary to you."

The account of the fall (Genesis 3:6,7) demonstrates both the relational dimension and impact of sin, as well as its lodging within us. Eve's sin occurred at the point when she "saw that the tree was good". Her decision that God was wrong and Satan was right shows in her action of taking the fruit. Thus, the condition of being sinful is evidenced in sinful actions. David highlights this when lamenting his own sin (Psalm 51:5). It is this condition that Jesus came to deal with, and why He tells us, "You must be born again" (John 3:7).

There are comparatively few words for sin in the New Testament, unlike the Old. The Greek terms and meanings are *harmatia*: sin, or to sin; *adikia*: do wrong, commit injustice, wrongdoing and unrighteousness; *parabasis*: turn aside, transgress or overstep; and *paraptoma*: go astray, err, sin, trespass and transgression.

In the Western world, and sometimes in the way some have presented Adventist teachings, the focus has been on the individual, their salvation, overcoming and living a life without committing acts of sin. Yet the servant of the Lord made this insightful statement:

"It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God's expressed will in the least particular; for this shows that there is yet communion between the soul and sin" (Ellen White, *MB*, 51.3).

The outward actions indicate the inward condition. That's what Jesus came to deal with, and why I need Him every moment of every day.

Mark Pearce
Director, Ellen G White/SDA
Research Centre



LIVING KINGDOM

Get the Lord a hamburger

Matthew 25:31-46

Parable of the sheep and the goats

“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’ The king will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’” (Matthew 25:40).

Would one of the angels like to get the Lord a hamburger and a Coke?”

This line from Keith Green’s lesser known song “The Sheep and the Goats” cuts with comedic irreverence. Better known for ballads like “There is a Redeemer” or “Oh Lord, You’re Beautiful”, “The Sheep and the Goats” relates almost word-for-word the parable found in Matthew 25. Part protest speech, part comedy routine and part sermon, it hits differently than any of Green’s aforementioned favourites.

As Jesus accuses the goats of failing to feed, welcome, clothe or visit Him, Green brings to life the King’s anguish. Far from some poetic monologue, the listener can feel Jesus’ discomfort and sense of abandonment. But, true to their form, the goats make excuses. They didn’t know what size Jesus is, so how could they know what clothes to get Him? Likewise, they had no idea He was sick, but if they had they certainly would have sent a card. They even question the circumstances around Jesus’ incarceration. If He was in prison, they imply, surely it was because of something He’d done? To top it all off, in response to His hunger,

they offer to have an angel fetch Jesus the aforementioned fast food order. Jesus’ response? He’s not hungry. And suddenly, neither are the goats.

The Parable of the Sheep and Goats sits at a crescendo point in Matthew’s narrative. The three parables that come before (The Talents, Ten Virgins, and Wise and Unwise Slaves) all stress the importance of being ready for the coming of God’s kingdom. Jesus warns His audience that the kingdom’s coming will not be an event that they will be able to mark it in a calendar in order to start preparations at a more convenient time. Jesus insists that because of this, His followers should be prepared at all times.

On top of this, Jesus also seems to believe that it’s important to understand the consequences of our preparedness, or lack thereof. The Parable of the Sheep and Goats gives us an apocalyptic insight into the criteria that “the nations” will be judged with. In particular, Jesus speaks of the treatment of “the least” as to whether or not the nations will be welcomed into God’s kingdom.

Who’s Responsible?

“All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats” (Matthew 25:32).

Historically, there has been some debate as to who exactly Jesus is speaking to here. Some have pointed to the term “the nations” because it is used as far back as Genesis (Genesis 18:18) to refer to those outside God’s covenant family. However, I don’t find that interpretation to be compelling. God has a heart for the nations, but He primarily chooses to work with a smaller group of people to bring

healing and restoration to all (from the family of Abraham to the first-century Church). Make no mistake: God's plan is for all people from all nations to be restored (Revelation 7:9). He makes no mention of a special judgement reserved just for Israelites, with other ethnicities relegated to a different judicial system. It appears that Jesus is referring to all peoples from all times. You and I can have the assurance that when all is said and done, our lives will be judged by the same metric as those living in the first century!

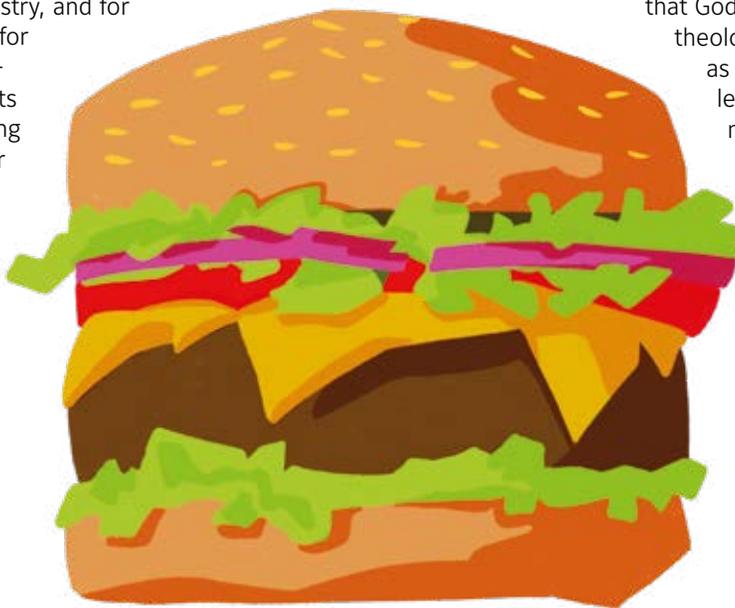
The least

If there has been debate about who Jesus' target audience is, there seems to be none over who "the least" are. Jesus makes it clear: "whatever you did/did not do for the most vulnerable of my children, you did/didn't do it for me". Jesus is describing the other: the outcast, the widow, the social reject. These were the people most drawn to Jesus' ministry, and for good reason. God's heart for the other echoes throughout Scripture. God lambasts Israel in Ezekiel 34 for being an absentee shepherd. For their callous disregard of the other, and for their greedy oppression, God declares that He will "remove the caretakers from the flock", and will shepherd Israel Himself.

In this parable, Jesus is speaking to both His first-century audience, and directly to you and I. No matter who we are, we will all be judged by the same metric. This raises an uncomfortable question. If our treatment of our fellow human beings equates to our treatment of Jesus Himself, how are we doing? Have we stepped up to the challenge, or have we sidestepped it? Is it possible that, like the goats in Keith Green's song, we've deferred our responsibility to feeding the hungry, clothing

the naked and visiting the prisoner? Have we decided they aren't our ministry?

But, before we are swallowed by guilt, wondering whether we "measure up" to Jesus' standard, we should consider one thing. Though His heart of justice is strong, His heart of mercy is stronger. Jesus isn't keeping a tally of our good and bad deeds (after all, he's not Santa Claus).



To me, the Parable of the Sheep and Goats is a call to justice; to recognise and respond to God's heart in our context. We all have influence, and Jesus is urging us to use it wisely. Whether you are the CEO of a multinational company or a grocery store worker, your mandate is the same: to seek justice for those who can't get it for themselves. To provide your fellow human beings with a better sense of dignity and respect. To live with kindness and compassion.

Though this parable is framed in solemn terms, it should be comforting for those of us who struggle with our faith. It serves as a reassurance that God isn't as interested in our theological leanings as much as in how those theological leanings translate to incarnated (in-the-flesh) living.

We don't become a goat by believing wrongly: we become a goat by failing to love. Love, unlike theology, cannot be measured by creeds or checklists. It is either genuine, or insincere. With love, there is no middle ground.

Jesse Herford

Pastor and chaplain in Palmerston North, New Zealand.



fruit flies

and the problem of sin



Having been born on, worked on and owned my own orchard, I am quite familiar with this pesky little fly. They can destroy a whole crop because infested fruit is rejected at the market. Inspectors at the market are watching for damaged fruit and it only takes one to be infested and the whole lot are thrown away and burned—it can't be trusted to be good fruit.

To get His message of salvation across to people, Jesus used parables that involve nature or what they were familiar with, namely sheep, wheat, fruit and so on. He spoke about moths corrupting things but apparently there were no fruit flies in His day as He never mentioned them.

Fruit flies seem an unusual subject to talk about, but anyone with a fruit tree in their garden has problems with this nasty little creature. It doesn't eat the fruit but uses it as a host for its larvae. The only way to effectually prevent

destruction of your crop is through regimented baiting. Miss one week and they are back.

There are good lessons to be learned here because these flies are very similar to our sin problem. The fruit looks beautiful until it is opened but it is rotten inside. Just like us. We look all right from the outside, but it is inside of us—our hearts and minds—that is all twisted and knotted up with sin's infestation. We need help from outside of ourselves to get rid of this problem in our lives to bear good fruit as we were ordained by God to do (Ephesians 2:8–10). We all are infested "sinaholics" who must abstain from sinning or doing what is wrong (1 Peter 2:11) or we will be rejected by the "Buyer" at the harvest, the coming of Jesus. God and His inspectors, the angels, are working today to sort out the good fruit from the bad.

James 3:18 talks about the fruit of righteousness, so if there's fruit there must also be trees. Righteousness (the

opposite of sinning) is just a word for doing what is right. But how do we know what is right? Is it just doing what we think is right? Fortunately God in His love and mercy has given us a gauge or standard to follow—His law. This law tells us what is right and, of course, what is wrong. Sin or disobeying God’s law is simply being nasty, mean and unkind to both God and mankind.

In Isaiah 61:1-3, quoted by Jesus in the synagogue, it says Jesus first sets us free from Satan’s prison of sin and addictions and then calls us trees of righteousness that He plants in us to glorify Him (v11).

God is the Orchardist or Gardener, not us, but He can only plant His trees in those who desire to bear fruit to His glory. He just loves seeing His trees grow in us. Good fruit, free from infestation, makes the Gardener happy (John 15:16). Also we ourselves must choose the right gardener or our fruit could be very unpleasant and have “disagreeable traits of character”, or produce sour fruit (Isaiah 5:1-6).

If it is our desire to make the right choice and understand how to do what is right; and be free from “infestation” of sin and its problems, God has planted in us three different types of trees to demonstrate what doing right is. Each tree has fruit with segments similar to a mandarin or orange. Each fruit’s segments must be complete (there can’t be any segments missing) or it is rejected at the market (God’s harvest). God leaves us in no doubt in understanding what righteousness involves by these trees and their fruit.

1. The first tree of righteousness defines and describes what doing right is, namely the standard of God’s government—the Ten commandments. Read Exodus 20:1-17. God first set the people free from slavery (sin) to be able to keep His law. If everyone kept this law, what a happy place the world would be—everyone doing what is right. This fruit has 10 segments (commands). If one segment is missing it has to be thrown out (James 2:10), because it is incomplete. You can’t sell oranges with one segment missing! God wants to implant this tree, His law, in our hearts and minds to prevent the infestation of sin (Psalm 40:8).

2. The second tree reveals to others and God whether we are obeying the law and are producing the fruit God wants us to bear—the Fruit of the Spirit, or God’s law. This is the first tree in action (Galatians 5:22-26). All laws are made to be acted upon with an attached penalty to give them their authority. This fruit contains nine segments (love, joy, peace, long-suffering, goodness, gentleness, meekness, temperance and faith) all as important as each other. If one of these segments is missing, all the other segments can tend to glorify self and not God—a counterfeit righteousness. Eg. There can’t be genuine peace without love, goodness (righteousness) etc, or one complete fruit. Other people know us by our fruit. This is why it is called fruit—not fruits.

3. The third tree’s fruit has three segments in it and it reveals just *how* God our Gardener produces this good fruit of obedience (doing His will) in us to His glory. He saves us from the penalty, the power and the presence of sin. This is God’s

work—not ours. The first segment of the third fruit is Christ’s justification (His pardon and mercy). This destroys the infestation of sin. The second segment is His power to transform our lives to keep producing good infestation-free fruit. Our natural fruit is infested with the “maggots” of sin, but if we recognise (confess) our sin problem and it is our desire to allow God to produce good fruit in us, Jesus forgives (justifies) and cleanses us and gets rid of all of our infestation (1 John 1:9). Jesus also keeps, transforms and empowers us to be free from being “flyblown” again with the “eggs” of sin (Romans 12:1,2). The devil can’t stand righteousness and he will “fly away” from us. The third segment of this fruit is the day when our bodies will be changed from mortality to immortality (no more dying) when Jesus comes at the end of the world and our Gardener has produced perfect fruit in us free from infestation or corruption with no segments missing (doing what is right), and we are now ready to be picked for the harvest to be taken home to where Jesus lives (John 14:1-3; 1 Corinthians 15:50-56).

The “bait” that we use to prevent sin’s infestation is a daily application of the righteousness of Christ in our lives. We all need this because we naturally don’t possess this goodness, so Jesus gives His righteousness to us to apply and appropriate. It is a miracle of His love and grace, but we must ask for it as God does not force Himself on anyone. This is the only way we can keep our fruit from going bad. In one way we are like jars of jam! Jude 1 says God the Father sanctifies us (gets rid of infestation) and then Jesus the Son preserves us. Jude 24 says Jesus keeps us from falling (going bad) and presents us faultless before our Father with exceeding joy. This prevents the destruction of the good fruit God wants to bear in the garden of our hearts for His glory (Psalm 23:3). It is all His work in us. Our part is seek, search and have a hunger to do what is right out of our love for our heavenly Father, then let Him do it in us.

The coming of Jesus will be the end of the old “Fruit Fly”, Satan himself: the destroyer and deceiver of everything God made good for our eternal happiness. Colossians 2:10 tells us to be complete (nothing missing) in Him—no infestation of sin or missing segments in our fruit—and then we can meet Jesus in peace because we will be like Him, our Gardener, when He appears, ready for God’s garner (kingdom) today (1 John 3:2,3).

The Bible does mention another tree—the tree of life. God did not create us to die. Because of Adam doing what was wrong, this tree was forfeited and taken away.

But today we can have the blessed assurance that this tree will once again be our right if we love, honor and obey God and live forever in a new home He has prepared for us (Revelation 22:14; Isaiah 65:17-25).

I am looking forward to my new orchard where nothing will corrupt, infest with sin or destroy anymore. A place where only love, peace and happiness will reign for an eternity; it just won’t stop. There will not be any more “fruit flies” of sin in this new world God will make for us.

Eric Hort

writes from Toodyay, WA.

Quick and easy *lunch ideas*

Let's face it, lunch isn't always given the love it deserves. But your midday meal matters – in fact, it's critical if you're aiming to eat the recommended five serves of veggies a day.

Top ideas for your midday meal

A quick-prep vegetarian lunch can be tasty, inexpensive and healthy. Plus a good lunch is going to give you all the energy you need to power through the afternoon.

Using lots of fresh salad ingredients, tinned beans or legumes, tofu and pre-cooked noodles or quick-cook rice is a good starting point for a quick-prep lunch.

Nourish bowls are really popular and ideal for a quick lunch because you can use what you have handy. You can start with the carbohydrate, something like a brown rice sachet that you can cook in the microwave for 90 seconds and start building your bowl from there.

Add loads of salad or raw vegetables, any beans you like or marinated tofu. Some sliced avocado and a sprinkle of nuts adds some healthy fat. Top with a variety of seeds, a good squeeze of lemon and a drizzle of extra virgin olive oil. It really takes no effort at all. And it's going to be a lot cheaper than buying it from the local shop.

Leftover love

It's a great idea to deliberately make more dinner than you need and have the leftovers the next day for lunch. Often, less than two minutes in the microwave is all you need to have a hot, tasty lunch ready to go.

Pastas, salads and quiche all make easy next day lunches. As well as helping you to stick to health goals, lunching on leftovers is a great way to save money.



But remember not to eat in front of your computer. By eating while distracted, we don't always recognise when we're full, and can easily consume much more than we actually need. Try to sit down at the table and enjoy your meal undistracted, and hopefully with some good company.

To protein or not to protein

Some good news when it comes to quick-prep lunches there is no need to go out of your way to look for high-protein options. Having some plant protein included is a good idea, such as tofu, legumes and nuts, but almost all foods contain protein, including vegetables and wholegrains.

Why lunch matters

The Better Health Channel says people who cook at home are likely to eat smaller portions, leading to a healthier weight. And that's true for all meals, including lunch.

It's also important for our metabolism that we eat at regular intervals throughout the day. The US National Weight Control Registry found that the individuals most successful in maintaining their weight ate lunch every day—and ate it at lunchtime, not at 3pm.

Prep ahead

Got a few more minutes to spare? Set aside just a little time, buy some good-quality containers and you'll have all the quick, healthy lunchtime options you could possibly want. Check out our website for some nutritious lunch ideas.



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A time *before time*

In a time before time, when the world was unborn, the void was empty; the emptiness void.

Colours, sounds, energy, thoughts. Unfurling as liquid smog suspended on the shelf of the deep. Like petrol on the surface of a puddle, mixing yet unmixed.

This unoccupied universe, this unfathomable unconsciousness, detached from time's tapestry. Unwoven feelings and fibres without firmament, contained only by Love's vivid imagination.

Then, He spoke. Like cutting invisible custard, it started slowly, softly. Silently, a needle of light sliced the viscous vacuum, pulling a thread of liquid gold that knit a cocoon around the abyss and swallowed it whole.

Suddenly, sunny yellows and bright whites drowned the empty space. Warmth gushed from their hues, setting this story's soul ablaze. Light pushed molten shadows into the corner of the orb, sending darkness dripping like wax, filling the mould of history's bookends.

He spoke a second time. Not with thunderous rumbling or lightning cracks, but with soft melodies, round and smooth. Hollow at first—like a distant memory. Then a whisper, a lyric, a reunion. A rushing, royal blue resonance, declaring the coming of the King. Again, His voice reverberated, floating up from the belly of the deep, puncturing the surface and tumbling from the ocean's lips as it echoed His tune and crashed into the shore.

Launching up through the spray, His music left twinkles in its wake. With each note, luminosity lingered. One breath, two, three. Moment by moment, celestial lights morphed into giant fireballs of splendour, spiralling into galaxies like bullet holes in twirling black blankets.

Then a loud whoosh. Tendrils of green and blue grew from the ground, bursting with elixir and sweet sap. Lollies of life congealing beneath the fiery golden bowl, waiting to sprout succulent, syrupy seeds, ready and ripe for mouths to feed.

Love lying on His back, submerged in slender emerald blades, He taught the earth to sprout riches, to mould pale dough into bones, and bones to flesh. Springing from hilltops and highlands, muscles galloped and fleece frolicked, noses nuzzled, claws cuddled and skin snuggled, while feathers fluffed and flurried. And giggles abounded, each creature connected in the technicoloured dance.

With language He built His living library, leaf by leaf, page by page, day by day, bookended by swallowed darkness and a great white Light. Songs emanated from each chapter. Memories waited to be formed. A perfect playground was born, but the vine-strapped swings hung empty.

Gently tousling the tendrils aside, He didn't speak this time. He didn't command the ground to mould, or the bones to move. He was silent. The garden held its breath. Then, with light-filled hands He rubbed rough dirt between His fingertips, as it sparked and zapped, unlocking new life.

Enveloping the earth with one bold stroke, Love clutched the dust He had made and heaped it into place with strong arms, embracing its weight like a steel vessel. Kneading each shape and sculpting each frame, He breathed His song into its lungs. Glistening light wands reached from inside, forcing the creature upright as radiance pumped through its veins. Luminous rays encircled its head, forming round reflections in those deep green eyes, fixed on Love.

"Adam," said Love, His words dissolving the dirt. "You are very good."

Maryellen Hacko

Assistant Editor, *Adventist Record*

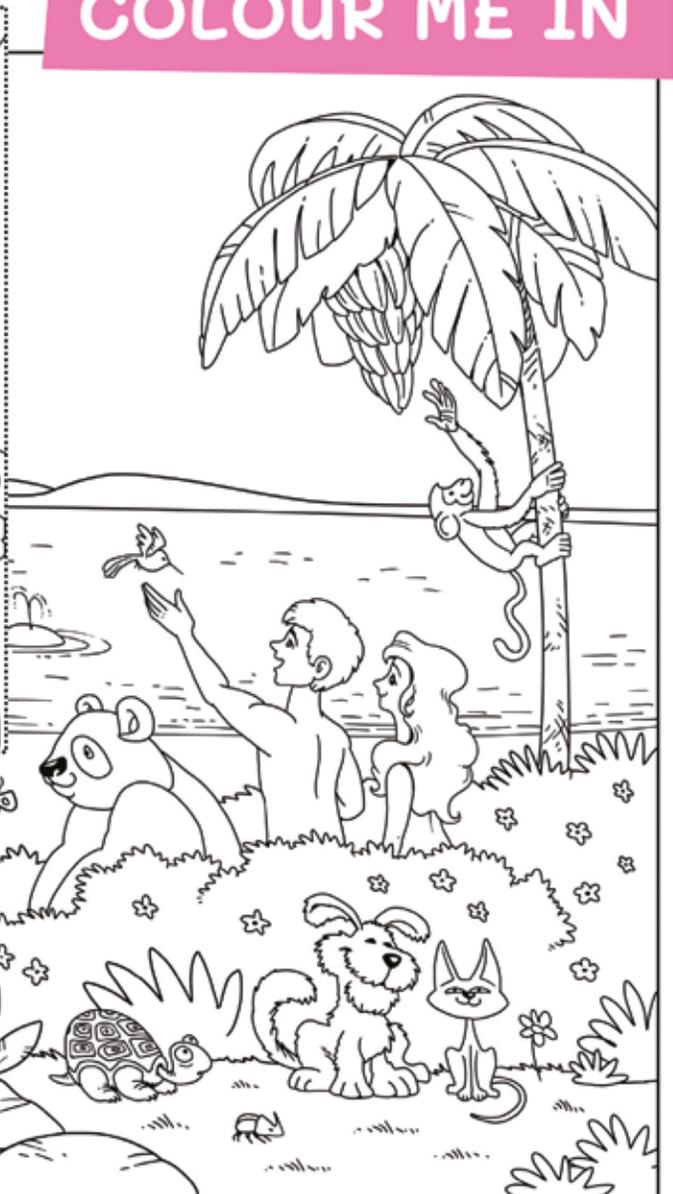
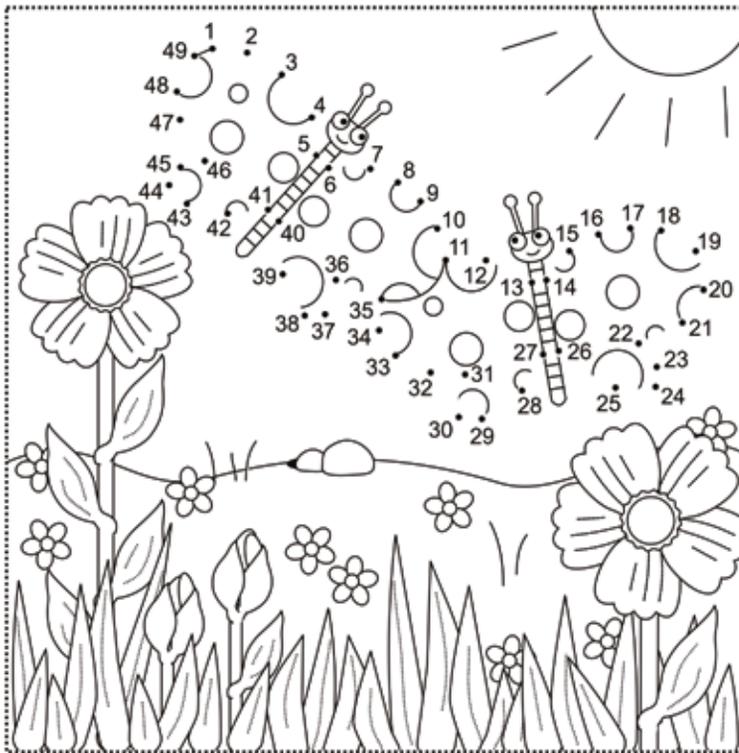


CREATION SABBATH

Creation Sabbath is next week! Creation Sabbath is a beautiful time to reflect on the beauty of creation and of our Creator. God invites us, through His power, to be lights in the world today. To let the world know that there is a Creator God who made them, who loves them, who died for them, and who is one day soon coming back to redeem His own.

DOT-TO-DOT

COLOUR ME IN



MEMORY VERSE

"In the beginning was the Word, and the Word was with God, and the Word was made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it" (John 1:1-4).

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ARISE

Appreciation

MARTIN. The family of Pastor Ken Martin would like to thank you very much for the lovely cards, flowers and kind expressions of sympathy shown following his passing. The loving support of so many during this difficult time was very much appreciated and a great comfort to all of our family. Elaine, Jenelle and Max, Steve and Chris, Dale and Linley, and their families.

Wedding

O'CONNELL—TODD. Stephen Brett O'Connell, son of Robert and Audre O'Connell (both deceased), and Cheryl Margaret Todd, daughter of Ian Todd (deceased) and Dulcie Todd (Ayr, Qld), were married on 27.8.21 at the Old Courthouse chapel, Esk.

Bob Possingham

Cooranbong, NSW. In 1960 she married Bob Barclay. In 1982 she married Albert (Bill) Barlow, who predeceased her in 2012. She is survived by her son, Robert and Amanda Barclay (Brisbane); and four grandchildren. Vi was an enrolled nurse and worked in both the Warburton hospital and SPD office. With husband Bill, she served as a missionary in several countries and later they worked together as literature evangelists in Australia. Following her husband's passing, for eight years she engaged in distributing *The Great Controversy* between Murwillumbah and Cooranbong. Vi will be remembered as a quiet, humble and courageous woman, a selfless Christian, ever seeking to help others.

Roger Nixon, Ian Royce

BAXTER, Douglas John, born 28.12.1929 in Brighton, Vic; died 27.6.21 in Mt Barker, WA. On 27.7.1957 he married Iris, who predeceased him on 4.3.21. He was also predeceased by his son, Paul in 2000. Doug is survived by his daughter, Sandra (Perth); and son, Anthony (Gosnells). Doug and Iris were devoted members of Mt Barker church for more than 45 years. They regularly travelled to other churches in the

Obituaries



BARLOW, Violet, born 9.5.1936 in Glasgow, Scotland; died 24.8.21 in Jacaranda House,

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region to preach and fellowship, welcoming countless visitors into their home for a meal and a laugh. Doug was well known for sharing his faith and, through his example, many came to know God. He will be fondly remembered as a faithful, kind and loving Christian.

Geoffrey Plewright



FERRIS, Kevin Stewart, born 6.4.1934; died 14.4.21 in Brisbane, Qld. On 15.12.1964

he married Lorraine Lawson. Kevin is survived by his wife (Brisbane); children, Carissa and Michael Bladin (Brisbane), Dale (Brisbane), Sheldon and Cathyanne (Kellyville, NSW) and Brendon (Brisbane, Qld); grandchildren, Callen, Reilly, Elizabeth and Charlton; brother, Warren (Melbourne, Vic); and sister, Glenda Hanbury (Perth, WA). Kevin graduated from ministry in 1962 and spent 17 years in youth leadership in Victoria, Queensland and south New South Wales. In recent years he has been involved in pursuing business with the ultimate goal of creating innovative evangelism tools. Kevin's passions were God, family and sharing the gospel through music and visual presentations.

Lyell Heise, Malcolm Potts

GOODING, Ellen Joyce (nee Millman), born 13.5.1944 in Perth, WA; died 17.7.21 in Collie Hospital. On 16.11.1966 she married Des. Ellen is survived by her husband (Darkan); sons, Jonathan (Perth), Geoffrey (Darkan) and Bradley (Perth); and eight grandchildren. Ellen was a faithful member of the small Collie church and was very active in the Darkan community where she lived. At home she was a very keen gardener and a supportive farmer's wife. In the latter years she suffered greatly from Parkinson's disease. She had strong faith in Jesus and will be remembered as a loving and lovable Christian.

Robert Kingdon

HEAD, Kevin, born 14.10.1941 in Whanganui, NZ; died 13.3.21 in Whanganui. On 28.1.1963 he married Dorris Rippingdale. Kevin is survived by his wife (Whanganui); and children, Maree (Auckland), Warrick (Auckland), Vernon (Hamilton) and Laurelle (Auckland); their spouses; and six grandchildren. Kevin was a lifelong member of Whanganui church and well known for his service to his church and community. His faith in God and the love of his family added to his courage as he fought a long illness with his characteristic humour and strength.

Tafu Sione, Ben Timothy



MORONEY, Lillian Jane (nee Newton), born 31.5.1939 in Nabiac, NSW; died 8.6.21 in Lake

Macquarie Private Hospital. On 1.5.1960 she married Reg. Lillian is survived by her husband (Newcastle); sons, Ian (Newcastle), Craig (Newcastle) and Glendon (Zurich, Switzerland); six grandchildren; and three great-grandchildren. Lillian was a charter member of Charlestown church (NSW) and over the years, served her church in many capacities. She was blessed with a beautiful voice and performed in many church choirs. Lillian leaves a huge legacy of love not only for her family who she loved dearly, but also with friends and people she has touched throughout her life.

Bob Bolst

Position vacant

ADMINISTRATIVE ASSISTANT, DIVISION SECRETARIAT WAHROONGA, NSW

The South Pacific Division (SPD) of the Seventh-day Adventist Church is seeking a highly capable and versatile administrative assistant who is committed to furthering God's mission and eager to support the work of our secretariat team. This full-time role based at the Division office in Wahroonga, NSW will be the first point of contact for Division secretariat. For selection criteria please visit the Division's Adventist Employment website at <adventistemployment.org.au>. To apply, please 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 this position at its discretion and close applications early. Only those who have the legal right to work in Australia will be considered. **Applications close October 24, 2021.**

Advertising

KINGAROY ANNIVERSARY, QLD

Kingaroy church invites all past members to celebrate its 75 year anniversary, happening at 10am on November 20, 2021. Please RSVP either by emailing <kingasdabulletin@gmail.com> or by text to 0428752421.

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.

AVONDALE FAMILY FUNERALS

offers a comprehensive funeral service, personalised with utmost care, compassion and respect to communities from Sydney to Newcastle. As committed Adventists, our family is here to guide you every step of the way. Contact Mark Windus on 0411 797 854 or <director@avondalefamilyfunerals.com.au>.



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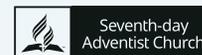
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South Pacific



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