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The night the soup went bad ³

Avondale ensemble earns
champions invitation to World
Choir Games ⁶

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EDITOR'S NOTE:

The night the soup went bad

Jarrod Stackelroth
Editor

“

I'd love a relationship with God that is instant and easy but sometimes the slow, tested methods are the best.

Last night I had a bit of a cooking disaster. I got home a bit earlier than normal and—needing to use up some veggies—thought I'd make a lovely potato soup.

I've made soup many times but never the same soup twice! I'm not much of a recipe guy. I learned the basics of cooking from my mum and usually just throw a few things together and it works (incidentally this is why I don't like baking! The recipe following is too precise). My rustic techniques have never steered me wrong before. As the primary cook for our household, I can usually throw together a meal that will keep the wolves from the door—even if it seems there isn't much in the house to eat.

This was the first time in almost 13 years of marriage that I have cooked something for my wife and I that ended so disastrously. We ended up having eggs and mushrooms on toast instead.

What went wrong?

Before I tell you, apparently, I made a cardinal mistake that everyone knows (except me). When I shared the story with some colleagues at work, they all seemed to know that what had happened to me, was bound to happen. So no doubt you'll roll your eyes or have a little laugh. That's okay. I forgive you! I think enough time has passed that I can laugh at myself too!

Now back to the soup.

Tired of dinner prep taking too long and trying to get dinner ready early so we could eat as soon as the kids arrived home from day care, I tried to hack the system. I had a foolproof plan to expedite the process. I wanted a creamy soup and usually this involves cooking everything up in stock and then blending it down to a creamy consistency. The problem is, without a whizz bang device, this always involves (with the tools I had at my disposal) cooking then cooling the soup before blending. I didn't have time so I came up with my fool-proof plan. I'd blend the veggies—potato, cauliflower, carrot, garlic, onion—and then cook them.

The resulting mixture just wouldn't cook. The resulting bile tasted exactly how you'd expect raw onion and potato to taste but warm and gritty.

I learned a few lessons that night about my life and my faith.

Quicker isn't always better: In this day and age, we love to take short cuts. We want things to happen quickly and conveniently. If something doesn't happen instantly we become frustrated and impatient. Sometimes there is value in the process. Things are done in a certain way because it's tried and tested. I'd love a relationship with God that is instant and easy but sometimes the slow, tested methods are the best. I try to fit God into my leftover time without doing the slow and steady work of walking with Him every moment.

A good base: If you don't have the right foundation, you can't necessarily fix the taste. I tried adding salt, sugar other spices. Nothing much worked but I was expending energy and resources that could not be recuperated. The soup could have continued to grow, while I continued to try to fix it, but it was all wasted at the end because it was where I started that was the issue.

All the right ingredients can still taste wrong: This one is interesting. The soup was probably still edible, but it tasted terrible. Everything I used was healthy. If one had forced themselves to eat it, they may have had nutritional benefit. They certainly wouldn't have starved. But there was no joy in the way the ingredients were presented, no finesse in the technique that made them accessible to others. And so, the soup remained on the stove, uneaten. (I was hoping time would cook everything more and make it palatable but alas, this was not the case). The pearl was only fit for the pigs.

Okay, okay, metaphors only go so far, so I'll try not to make the soup things stretch beyond their usefulness. They who have ears, let them hear.



INSIGHT:

Visit to South America

Glenn Townend
South Pacific Division president

I'd heard about the incredible growth of the Church in South America (SAD) as a young pastor in the early '90s and have always wanted to visit. My work as a General Conference vice president has taken me to many parts of the world but not SAD until recently. I was not disappointed. We visited churches, conferences, unions, universities, a hospital and publishing house and Adventist technology in Peru, Bolivia and Brazil. The first thing you notice is the hospitality—church leaders and Pathfinders met us at airports, then gave us food and time to get to know the people (through translators). Although language was a barrier, we knew they were glad to have us. When we left, they made sure we would not forget them, giving us local gifts. Hospitality grows a church.

South Americans are very proud of their church/institutional buildings. Each of them was architecturally designed and in pristine condition (new and old). In every foyer there were two clear visuals—a local history timeline highlighting major events of the church/entity's development; and a map of their territory and where they fit into the world. Entries and visuals make an impression. These visuals recognise the great work done in the past and the world that still needs to be reached. Every time a leader spoke, within the first minute they were talking about their mission and the importance of mission. They highlighted victories God had given and outlined challenges ahead but always in the context of partnering with God in His mission. Such mission focus grows the church.

SAD are on the cutting edge of technology, visual media development and programing and publishing/printing. Hope VA is a virtual assistant who the SPD is using in our territory. She gives thousands of Bible and health studies every day—including in PNG and TPUM. *Novo Tempo* (SAD Hope Channel) has a logo on every local church building (even other denominations want the logo on their buildings because it attracts people)—the quality of the programs is so good. Local conferences and churches have Hope Channel coordinators just to follow up all the people who want more information about the programs, financed by viewers. These innovative ministries grow the church.

There's much more I could write. The Church in SAD does have challenges but, like a well-maintained and tuned car, it knows where it is going. I thank God I could see the growth of the Church there.



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Credit: Unsplash.

10,000 Toes supports recommendations of diabetes inquiry

📍 **Wahroonga, NSW** | Tracey Bridcutt

The 10,000 Toes Campaign has welcomed the recommendations of a year-long federal government inquiry into the state of diabetes in Australia and its impact on the country's health system and economy.

The inquiry by the Standing Committee on Health, Aged Care and Sport generated almost 500 written submissions and included 15 days of public hearings attended by individuals, organisations and government bodies. In its report, tabled on July 4, the committee listed 23 recommendations aimed at strengthening the government's response to diabetes and obesity.

Committee chair Dr Mike Freeland said, "In Australia, approximately 1.5 million people are known to live with a form of diabetes. In addition, it is expected that the number of Australians diagnosed with the condition will continue to rise. The nation faces what has throughout the inquiry been referred to as a diabetes epidemic."

10,000 Toes Campaign coordinator Pamela Townend said the committee's

report aligns with their mission to help people reduce their risk of diabetes and other non-communicable diseases like heart attack or stroke.

"We are pleased that the Australian government is acting against diabetes, which is consistent with our values at the 10,000 Toes Campaign," Mrs Townend said. "We have been taking bold steps to tackle diabetes across the South Pacific, positively impacting people's lives. With an estimated 2 million Australians living with all types of diabetes, the committee's recommendations align with our key health strategies across the South Pacific."

According to Dr Freeland, the aim of the committee's report is to improve health outcomes for Australians affected by all forms of diabetes. By placing particular emphasis on prevention, the committee is also seeking to raise awareness of major risk factors associated with the disease, such as obesity.

The 10,000 Toes Campaign is an initiative of health ministries at the South Pacific Division.



Participants and facilitators at the new Sabbath school curriculum training held at PNGUM's head office in Lae.

PNGUM children's ministries leaders ready to roll out new Sabbath school curriculum

📍 **Lae, PNG** | Jacqueline Wari

Children's ministries directors and Adventist Book Centre managers in the Papua New Guinea Union Mission (PNGUM) were trained to use the new Sabbath school curriculum *Alive in Jesus*. The training was organised by PNGUM children's ministries director Dr Agnes Kola and held at the PNGUM head office in Lae from July 15 to 17.

Conducted by Dr Kola and Central Papua Conference children's ministries director Ruthy Batu, the sessions included learning and teaching strategies, the context and philosophy of the new curriculum and sessions on the different children's Sabbath school levels.

South Pacific Division (SPD) director of ministry and strategy Dr Sven Östring, SPD discipleship strategy leader

Pastor Danny Philip and PNGUM Sabbath school director Pastor Miller Kuso also presented, linking Sabbath school with member retention.

Speaking during the Beginners' class session, Dr Kola urged Sabbath school leaders to ensure that the children of PNG know who Jesus is. "You have to pioneer this new curriculum. Never give up on a child. Pray to be a change agent," Dr Kola said.

Dr Östring also encouraged everyone involved in children's ministries to share what they learned at the training. "Pass the ball. We have the good news. We had the *Alive in Jesus* training. Are we going to pass them on? Sometimes, we keep them in our pockets but we need to keep going forward," Dr Östring said.



Elihon Taulapapa sings a gospel music solo backed by Avondale University vocal ensemble *The Promise* in The Open Competition at the World Choir Games.

Avondale ensemble earns champions invitation to World Choir Games

📍 Auckland, NZ | Brenton Stacey

An Avondale University vocal ensemble has received two gold diplomas in The Open Competition at the World Choir Games in Auckland, July 15-21.

Despite being the only entrant, The Promise had to perform at the highest standard to be declared winner of the University and College Choirs category. It placed second—also with a gold diploma and ahead of two other choirs—in the Gospel category the day before.

Receiving gold diplomas earns the students an invitation to compete in The Champions Competition at the next games. “That is an honour,” said artistic director Dr Aleta King, “and a reward for hard work and prayer.”

Even with experience as musical director of London Adventist Chorale, Dr King felt nervous entering The Promise in the Gospel category because of the African-American origin of the music. “So, I chose repertoire we could perform in our own style.” As a smaller, more agile ensemble, Dr King thinks The Promise also earned points for harmonic clarity and complexity.

Practice and previous performances

also played a part. Dr King likens conducting the ensemble at the games to driving a Formula 1 race car. “With every gesture came an instant response. I had to be careful how much pedal I put down. The students were reading me closely.” She is most proud, though, of their willingness to “glorify and praise God every step of the way”.

As a small ensemble from a private regional university, “we were shocked to do so well”, said soprano Olivia Morton. She credits Dr King’s leadership and the bonds the students developed as keys to success. “We learnt not just vocal techniques but group dynamics.”

With 11,000 participants making up 250 choirs representing 42 countries, the biennial World Choir Games—the “Olympics of choral music”—claims to be the world’s largest international choral competition. Recognising the privilege of performing at an event with prestige and profile, Ms Morton said the experience is helping her consider music as a career. “I don’t want to give it up when I graduate.”



The new PAU logo.

Pacific Adventist University launches new logo

📍 Port Moresby, PNG | Kym Piez/Juliana Muniz

Pacific Adventist University (PAU) introduced its new logo as part of its 40th anniversary homecoming celebrations.

According to vice-chancellor Professor Lohi Matainaho, the rebranding is a significant milestone for the university.

“Our new logo is more than just a visual representation; it encapsulates our core values, our commitment to innovation, relevance, global citizenship and spiritual growth,” said Professor Matainaho at the closing ceremony of the anniversary celebrations.

The new logo, featuring three encircling flames in the Seventh-day Adventist Church of the South Pacific logo colours, aligns with the identity of the world Seventh-day Adventist Church and the South Pacific Division. It symbolises PAU’s dedication to preparing

well-rounded individuals equipped to serve their communities, their countries and God—to be world changers.

“This rebranding reflects our commitment to staying connected to our church and addressing the evolving needs of our students and the global community,” Professor Matainaho continued.

In areas with high illiteracy, PAU will use a combination of the new university logo and the Adventist Church logo to ensure people recognise that the university and church are interconnected.

“While we wear new clothes, our heart for mission has not changed. This new logo is a symbol of our unity and a testament to our shared aspiration to be a force for good in this world until Jesus comes,” affirmed the vice-chancellor.



Jenaya Lewis received the Adventist Accessibility Scholarship.

Scholarship empowers outreach to most unreached group

📍 **Wahroonga, NSW** | Juliana Muniz

An Adventist school teacher has been awarded the Adventist Accessibility Scholarship (AAS) for her dedication to enhancing accessibility within the church and community. Jenaya Lewis, a teacher at Noosa Christian College in Queensland, received the scholarship to complete Certificate III in Auslan with Deaf Connect.

AAS is an initiative of Christian Services for the Blind and Hearing Impaired (CSFBHI) to financially support individuals dedicated to contributing to the lives of those who are Deaf or have vision or hearing loss, which affects their access to Adventist community programs and resources.

"We believe scholarship recipients can help create a more accessible and inclusive Adventist Church," said CSFBHI coordinator Coralie Schofield.

Taking an interest in sign language since a young age, Ms Lewis learned Auslan from her father, who offered support at Deaf camps in the '90s.

While studying teaching at Avondale University, Ms Lewis was co-leader of a life group, teaching basic Auslan. Now living and working in Queensland, she collaborated with CSFBHI to facilitate Auslan workshops for the first time at the South Queensland Conference Big Camp in October 2023. She also interpreted some of the programs for Deaf attendees.

Ms Lewis's intention is to restart Deaf camps, particularly for children. "It would be a great outreach opportunity for our Church," she said.

According to DOOR International, the Deaf are the largest unreached people group in the world. Adventist Media Discovery Centre manager Pastor Wayne Boehm attributes the statistics to the Deaf community being an often-forgotten area of ministry. "People struggle with hearing issues at all ages, which significantly impacts their ability to hear the Word of God," said Pastor Boehm.

In Australia, it is estimated that one in six people experience some degree of hearing loss and 357,000 people are blind or have low vision. By offering the accessibility scholarship, Mrs Schofield hopes more church members will create better access to Adventist resources and programs.

"Other examples might include accessibility design for websites or printed materials, or perhaps learning how to convert text to braille or even how to create and narrate audiobooks," said Mrs Schofield.

To learn more about the AAS and how to apply, visit <bit.ly/3WMBYfl>.

making headlines

The Last Victory

The Adventist Church in northern Peru celebrated more than 5000 baptisms, achieved through a widespread evangelistic effort that reached homes, sports fields and arenas. The evangelistic series, titled "The Last Victory", drew more than 70,000 people, and had a special emphasis on engaging younger generations through dedicated children's evangelism centres.—**SAD**



Centennial celebration

The Adventist Church in Iraq celebrated its 100th anniversary on May 12. The event was attended by notable guests including Kurdistan's Minister of Endowments and Religious Affairs, and the Hungarian counsel representative, and featured a special video message from the GC president, a recount of the Church's resilience through persecution and a call for greater involvement in advancing the Church's mission in the Middle East.—**ANN**

Healing in heels

In Bulawayo, Zimbabwe, the Adventist Church launched the Hats and Heels (hurts and heals) program, inspired by a South African initiative, where women dressed in red and black meet to share life experiences, receive professional counselling and enjoy therapeutic activities to combat depression and gender violence.—**Chronicle**

Alcohol's hidden toll

A study from New Zealand found alcohol's harm extends beyond drinkers, impacting traffic injuries, interpersonal violence and Fetal Alcohol Spectrum Disorder (FASD), with the burden on others surpassing that on drinkers.—**Massey Uni**



Top stroke care

Sydney Adventist Hospital has been recognised for its high standard of stroke care, joining a list of only 19 Australian hospitals that have received official stroke unit certification from the Australian Stroke Coalition (ASC). The ASC Stroke Unit Certification Program encourages hospitals to meet a set of national criteria to deliver the best possible stroke care to patients. This includes caring for all stroke patients on a single dedicated ward, providing specialist staffing, regular training, data monitoring and improvement, and patient involvement in decision making. "The San's neurological and neurosurgical teams are one of the largest of any private hospital in NSW," said Adventist HealthCare CEO Brett Goods.—**Alexandra Ristway**



Family fun day

ADRA Victoria hosted 86 families of recent arrivals from Gaza at a Family Fun Day on July 14. According to Rebecca Auriant, director of ADRA in Victoria, the aim of the day was to "share love through food, games, music and social interaction". ADRA volunteers and members of local Adventist churches have been supporting the families with food, furniture, clothing and bedding. "The Family Fun Day was a highlight to spend time with these families," said Ms Auriant. The day featured lunch provided by members of the Samoan Adventist community, live music, referrals to legal services, and art and games for the children, as well as household goods and food that the families could take home with them. Ms Auriant said ADRA Victoria plans to provide ongoing support and advocacy for the community in Melbourne.—**Nathan Brown**



Heart heroes

Hurstville Adventist Primary School (Sydney, NSW) students have accomplished more than 72 hours of jumping for the Jump Rope for Heart fundraiser, led by the Heart Foundation. The aim of the fundraiser is to get kids enthusiastic about exercise and healthy eating, guiding them to develop lifelong heart-healthy habits. Raising more than \$A2700 for their efforts, students were encouraged to keep active and become Heart Heroes through their participation. The money raised will go towards education and research to prevent and manage heart disease.—**Kiera Bridcutt**



Spirit-filled weekend

Pastors and churches from Auckland, NZ, joined efforts with the Two Percent Ministry to organise the Tatou Kingdom Conference for Maori and Pacific young people. The event, hosted by Papatotoe church from July 20 to 21, offered messages and workshops. It also featured an anointing service and a baptism. Pastor William Ilerua from Papsda church described the event as "Spirit-filled", which profoundly impacted the youth who attended.—**Juliana Muniz**



Camp commitments

A junior and teen camp in New Zealand inspired young people and resulted in six decisions for baptisms.

Themed "Limitless", the camp, held from July 7 to 12 at Tui Ridge Park in Hamurana, brought together 73 juniors and teens from across the North New Zealand Conference (NNZC).

"This camp aimed to inspire and empower our youth in their spiritual journey, teaching them of God's limitless power," said NNZC associate youth director Kelsey Ryan.

The camp featured a variety of outdoor activities including high ropes courses, a giant swing and a flying fox.

Spiritual activities, including morning and evening worship programs, were also a focus of the event. Pastor Ama Pahulu was the guest speaker for juniors, and Pastor Mekuri Su'a presented messages for teens.

According to Ms Ryan, a highlight was the Agape Feast for the teens on the final night, where six campers made the decision for baptism.

During the service, all teens in attendance wrote their prayer requests on paper. "Their private prayers have been placed in a jar in our office, unread, but prayed over daily. Please keep our young people in your prayers," concluded Ms Ryan.—**Juliana Muniz**

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Ordained to ministry

Church and community members gathered at Ponsonby church in Auckland (NZ) to celebrate Pastor Sergio Monteiro's ordination to ministry on July 7. Conducting the service were NZ Pacific Union Conference president Pastor Eddie Tupa'i, ministerial secretary Pastor Victor Kulakov and North NZ Conference president Pastor Bob Larsen. Originally from Brazil, Pastor Monteiro graduated in theology from the Adventist University of São Paulo in 2013 and obtained a Master's in theology in 2015. He is now pursuing a PhD in Hebrew Bible. While in Brazil, he served in ministry as an associate pastor and school chaplain. He also pastored a Jewish Adventist community. In New Zealand, he has served as associate pastor and currently leads the Brazilian Adventist Community Church in Auckland. He is married to Olga Bouchard and they have two children.—**Juliana Muniz**



Hopeful harvest

A three-week evangelism campaign at Davui Park in Rakiraki, Fiji, concluded with the baptism of 48 new members on July 27. Initially planned by the late Pastor Pita Tokalau, who died suddenly on June 25, the campaign was led by Fiji Mission ministerial secretary Pastor Aisake Tiko Kabu, who stepped in to continue the program as preparations were already underway. Pastor Kabu mentioned that almost 20 more people are taking further Bible study in preparation for baptism at a later date. He emphasised the importance of nurturing these new believers before their baptism. Pastor Kabu will lead another three-week evangelism series at Newtown church, which will be broadcast live on Hope Channel and Hope FM.—**Fiji Mission Facebook page**



Riders return to historic Eugowra to celebrate 120 years

Inspired by Philip Reekie, a group of cyclists and their support crew embarked on a 1160km journey from Brisbane, Qld, to Eugowra, NSW, over seven days, riding up to 200km each day. Stopping to talk with people along the way, they shared the story of cyclist Philip Reekie, and gave out copies of *The Great Controversy* and *Your Bible and You*. As a result, hundreds of books were distributed in the communities that they cycled through.

"People are just so receptive to a chat and receiving all that we had to give them," the riders shared at a visit with the Narrabri, Dubbo and Narromine churches in Narrabri. "Don't be afraid to use every opportunity to connect with people and share Adventist literature." They concluded their ride at the old Eugowra Adventist church, welcomed by family and friends.

Philip Ainslie Reekie, born in Scotland in 1846, immigrated to Australia in 1888 after being widowed and divorced. In 1889, he encountered an Adventist book, discovering Bible truths and leading to a personal encounter with Jesus.



He had not only found a new country, but a reason to live.

Wanting to share his new-found hope, he left his work as an engraver to etch God's word upon the hearts of others. On dusty roads throughout regional Australia, Philip rode a bicycle many miles, distributing Adventist literature.

One of the properties Philip visited

near Eugowra belonged to Tom Kent. Tom had recently lost his wife Mary to pneumonia. She had made Tom promise that he would ensure he and their 11 children would meet her in heaven. Tom had no idea how to keep that promise until his encounter with Philip Reekie, who shared with Tom *The Great Controversy*. After studying the book, Tom accepted its teachings, was baptised and shared his new faith with family and neighbours, leading five of the neighbouring families to baptism.

These six families—Chatman, Gersbach, Grey, Kent, Packham and Thompson—built a small mud-brick church, which was dedicated in June 1904. It was the first Seventh-day Adventist church west of the Blue Mountains and the first in the current South NSW Conference. To commemorate 120 years since its dedication, more than 130 descendants and friends of the pioneering families gathered in Eugowra on June 1 to celebrate.

Pastor Andrew Kingston led opening Sabbath, recalling stories from his grandfather, the youngest of Tom and



Eugowra church's significance to the Adventist Church in Australia.

Shane Haynes from The Eugowra Progress Association welcomed the group, noting the community's pride in maintaining a significant site of Adventist history despite the devastation from the 2022 floods.

Pastor Tim Kingston concluded the weekend with closing Sabbath. He challenged the attendees to move forward with the same commitment of the Eugowra pioneers and finished with reading Psalm 121, which was also a Eugowra tradition for closing Sabbath.

Philip Reekie would never have imagined the effect he had on so many people throughout the South Pacific by selling that one copy of *The Great Controversy* to a heartbroken farmer at Eugowra. Or perhaps he did. He wrote a letter that appeared in the *Union Conference Record* on November 15, 1903:



"I put in months and years of hard labour with *The Great Controversy*, and I knew I was sowing seed that would one day bear fruit. Our rejoicing now will not compare with the joy we shall feel when we meet in the kingdom of God those for whom we laboured."

Rob Hansford

elder at Eight Mile Plains Church, Qld.

Mary Kent's children. Sabbath was opened with Psalm 23, a tradition of the Eugowra families.

On Sabbath, Dr Anthony Kent from the General Conference spoke about the pioneering families' passion for mission work and their significant impact. There have been 17 ministers among their descendants who have contributed to tens of thousands becoming Seventh-day Adventists, through church plants and evangelism.

Pastor Gary Kent reminded those present that the Eugowra church was built as a memorial of Bible truths. Those families chose to make a stand for their new-found beliefs rather than join existing congregations.

On Sabbath afternoon, attendees gathered at the old Eugowra church, where Calvin Drinkall, SNSW Conference general secretary, discussed the





The miracle of Truby

I felt nothing but helplessness, especially when you know you have done all you could." These were the words of Truby's dad, recalling the day he rushed his unconscious daughter to an emergency centre.

Truby, a two-year-old toddler, lived with her mum and dad at her grandmother's home in Wailekutu, Lami, Fiji. Known for her love of water, she often enjoyed swimming and playing in the rain. Their home, surrounded by lush green forests and river streams flowing from the mountains, was a beautiful and serene place.

In August 2017, on an early morning after returning from the Wailekutu Seventh-day Adventist youth prayer walk, Truby's parents found their home filled with children from the Adventurers Club who had stayed over after the Sabbath. Truby's dad took a nap while her mum and grandmother prepared breakfast. It had rained the night before and was drizzling that morning, causing the stream in front of the house to rise and its current to strengthen. Laughter filled the breakfast table until Truby's dad noticed her absence and asked, "Where is Truby?"

The house erupted in a frantic search for the toddler. Given her love for water, they feared she might be by the stream.

The family noticed the porch door was open, which was unusual as it was always kept closed to prevent Truby from going outside. They rushed toward the stream and found Truby's slippers on the path. To their horror, they saw Truby floating face down in the water.

"It was by God's grace that she was not swept away by the river's current," said Truby's dad. Panic gripped everyone as they pulled her out of the water. "I offered CPR twice, but there was still no pulse. At that moment, I cried, 'Truby, no,'" her dad recounted. Her grandmother held Truby by her legs, head down, swinging her to clear the water from her lungs. After this, her dad performed CPR again and found a weak pulse.

Still unconscious, they rushed her to the private hospital, where it seemed as if the medical team had been waiting for her. They wrapped her in a silver blanket and performed all necessary medical procedures to stabilise her. "For a parent to watch their child in this state was not easy; there was nothing I could do, I was helpless," said Truby's dad. Meanwhile, the kids and family at home were on their knees, praying continuously for Truby.

Truby's breathing and heartbeat eventually stabilised, and she was

transferred to the children's ward. The doctor informed Truby's parents that there was a high chance water had entered her lungs and possibly her brain, as she had been submerged for 5–6 minutes. Everyone continued to pray earnestly. Miraculously, the doctor later reported that there was no water in her lungs and no signs of brain damage. "It's a miracle," he said. The next day, Truby regained consciousness, and her first words to her mother were, "Mummy, I want to eat fish." She was discharged the following day. Crossing the same stream where she had nearly drowned, Truby pointed to the exact spot and said, "Jesus." These words filled her family with hope, believing it was Jesus who saved her.

Now nine years old, Truby is the eldest of her two siblings. Whenever she has the chance, she expresses gratitude to Jesus for saving her life. She now preaches at her church and loves participating in witnessing programs for Christ. "We thank God for saving our daughter," her parents said, believing that the Lord has greater plans for Truby.

Jordan Weatherall

Bible worker and cross-cultural missionary in Suva, Fiji, serves three local churches including Wailekutu, with a passion for spreading the teachings of the Bible and fostering unity across cultures.

The 10

treasured memories from current missionaries



Lorima – Pohnpei:

I once mentored a student who passed away near the end of my first year here. After a heart-to-heart about his studies, I saw his improvement. Sadly, he died shortly after. It still pains me; I am determined to meet Shawn at the glassy seas and to tap him on the shoulder and tell him how proud I have always been of him.



Lia – Philippines:

Spending time with co-missionaries, we share cultures, food and stories while connecting online with contacts, praying and sharing encouragement. A special moment was comforting a newly divorced mother, relating through my own childhood experience. Through God's grace, we found peace, and I realised my past pain could help others find healing.



Laura – Denmark:

One of my most memorable moments in Denmark was at Denmark's Adventist Church camp. Despite cloudy skies, we were awakened at midnight to witness the breathtaking northern lights dancing above us on the beach. It was an incredible experience of worship and cultural exchange.



Elijah – Philippines:

Among my cherished memories here, the most special is our evangelism program in Negros Occidental. After six months of online outreach—praying, Zoom Bible studies and answering questions—the in-person meetings led to 27 baptisms.



Katherine – Byron Bay:

The moment that I realised that I was loving someone hard to love in my position and prayed to God to help me to love this person.



Daniella – Philippines:

Whilst in the mission field, I had the pleasure of meeting and forming a sisterhood with two beautiful ladies from different countries. We made a lot of memories together and built a bond that was strengthened through Christ. I am very grateful for the chance that God provided for us to meet and build the strong bond that we did.



Anne – Alice Springs:

One of the most impactful times was in Haasts Bluff with Nana Rossi. Her deep love for the community and everyone she met taught me what it means to embody Christian love. I cherish the lessons learned and will forever hold on to that experience.



Joy – Bangkok and New Zealand:

One cherished memory is when a child I worked with spoke English for the first time. Through interactive lessons, we broke barriers and built understanding. It's about transforming lives and opening doors to new opportunities through education.



Allyssa – Alice Springs:

In my two months in Alice Springs, I've been busy with the daily bread run, except Saturdays, delivering free items from Coles and Woolworths to various communities. I'm also involved in Bible studies every Monday and Thursday, grateful to assist Pastor David and support the church's ministry.



Terry – Philippines:

One of my cherished memories is from a mission trip to Bacolod City. We held crusades in 10 locations, sharing about Jesus. It was special having a translator each night, helping me connect with locals. 304 people had decided to follow Jesus. It was amazing.

Rose Miranda

SPD marketing specialist and mission service and support.

If you're interested in serving for a year in mission overseas, email: <carmenwynstra@adventist.org.au>. Please visit our website and subscribe to our newsletter through: <volunteers.adventistchurch.com>.

Written by *the finger of God*



The doctrine of inspiration teaches that God trusted men and women to record His messages to us. However, there were three times, no make that four, when He decided to take total responsibility for what was written. He wrote them Himself. I believe it is worth taking a close look at these passages.

We find the first occurrence in Deuteronomy 9:10.

"The Lord gave me two stone tablets inscribed by the finger of God. On them were all the commandments The Lord proclaimed to you on the mountain of the fire, on the day of the assembly."

Most people have heard of the 10 Commandments. Indeed, they are used as the basis for civil law. We know them as God's LAW.

Seventh-day Adventists are very familiar with the 10 commandments, particularly the fourth commandment. There is something comforting and secure about having a list of rules/law to follow that were written by God. As I read through the Ten Commandments, I see compelling wisdom:

Don't murder

Don't steal

Don't tell lies about others

Don't commit adultery . . .

It's hard to argue with such wisdom. They are obvious choices to include in a set of rules. I doubt there is a parent who wouldn't give the thumbs up to number five! "Honour your father and mother. . ." Wouldn't that make parenting blissful? Number 10 instructing us not to covet is not one I would have immediately thought of for inclusion. To have made it into the 10 suggests that we are dealing with a mind that goes far beyond human wisdom. Commandments one to three make sense if you are God. It's the foundation for a perfect relationship between God and His people. Number four is a delightful surprise in the form of a gift—rest.

The second passage written by God is in Daniel 5. We are all familiar with the story. King Belshazzar is hosting a big feast in which he uses the gold and silver goblets taken from the temple in Jerusalem. As an act of contempt and defiance to God, he called for these vessels to be brought into the feast. We pick up the story in verse 3–6:

"So they brought in the gold goblets that had been taken from the temple of God in Jerusalem, and the king and his nobles, his wives and his concubines drank from them. As they drank the wine, they praised the gods of gold and silver, of bronze, iron, wood and stone. Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king watched the hand as it wrote. His face turned pale and he was so frightened that his legs became weak, and his knees were knocking."

Long story short, Daniel is brought in to interpret the message.

MENE, MENE, TEKEL, PARSIN

"Mene: God has numbered the days of your reign and brought it to an end.

Tekel: You have been weighed on the scales and found wanting.

Peres: Your Kingdom is divided and given to the Medes and Persians."

Belshazzar had been judged by God and had a few short hours remaining.

This all happened more than 2000 years ago, yet we still refer to this incident today. Even people who have no belief in

the Bible might still say, "the writing is on the wall". Something has happened, events are occurring that will cause an inevitable outcome. In other words, judgement has been passed.

In John chapter 8:3–8 we find the third time God writes in person.

"The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, 'Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?' they were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.' Again he stooped down and wrote on the ground."

The teachers of the law and the Pharisees had the law on their side. They were in the right, ready to press charges and pass judgement. Case opened and closed. Now all that needed to happen was the stoning.

This time God, in the body of Jesus, stood there. The 10 Commandments which had been written by the finger of God were handed to Moses on a mountain covered in thick cloud. Belshazzar and his company had seen the hand of God write on the wall. Now in the courts of the temple in Jerusalem we find, not just a finger, nor just a hand, but the whole person of Jesus about to write once more. John doesn't tell us what Jesus wrote in the dust. It's possible he didn't know, but His words made a big impact on those present; they walked away, one by one, without stoning.

We have seen God write His law, we have seen God pass judgement and now we see what happens when God confronts a sinner.

Verse 10,11: "Jesus straightened up and asked her, "Woman, where are they? Has no-one condemned you?" "No-one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go and leave your life of sin."

How is it that Jesus could say this to the woman? Here was the law; there needed to be judgement. Could it be that Jesus provided an insight to what He was about to do, to take on the sins of the world, be judged and take the punishment. "Then neither do I condemn you", said Jesus. The woman caught in adultery got a preview of what lays ahead for every sinner who comes to Christ!

God wrote on stone, on a wall and in the dust. Where else might we expect to find Him writing?

In 2 Corinthians Paul tells the early Christians that God would actively write on their hearts.

"You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of the human hearts" (2 Corinthians 3:3).

Today the Spirit of the Living God is still writing on people's hearts. God's promise to write on my heart gives me the confidence to know I am in the hands of the Lawgiver and Judge who also happens to be my Advocate and Saviour.

Kathy Burns

writes from Bundaberg, Qld.



a timeless caution in a world of varied beliefs

2 Peter 2 is a stern warning against the influx of false teachers and misleading doctrines threatening to sway believers from their faith. It underscores the importance of discernment and steadfastness in biblical truth in a world of diverse and often conflicting spiritual teachings. Through a brief examination of this chapter, we explore its profound implications for contemporary Christians, seeking guidance and strength to stand firm in our convictions amid the challenges of modern spirituality.

1. Caution against false prophets in modern Christianity

The apostle begins with a strikingly relevant warning for contemporary

Christian communities (2 Peter 2:1-3). False “prophets” and “teachers” (verse 1) will infiltrate churches, exploiting believers with “destructive heresies” (verse 1) and “deceptive words” (verse 3).¹ These verses aptly describe scenarios that are unfortunately clear in some regions of Adventism, where highly esteemed members of the Church use distorted teachings for personal gain. Verse 3 highlights how these teachers exploit followers through greed, a theme that resonates with numerous financial and spiritual manipulations witnessed today. These teachers cloaked in “sheep skin” (cf. Matthew 7:15) win the hearts of believers to get into their pockets and rob the tithes and offerings that belong to God (Malachi 3:8-10). This scripture

serves as a poignant reminder of the need for vigilance and discernment in our spiritual journey, underscoring the importance of critically evaluating teachings and their alignment with the core values of the Bible.

2. Divine judgement and the condemnation of false teachers

Divine judgement against unrighteousness is described in 2 Peter 2:4-11. As it states in verse 4, God cast the angels who sinned into hell.² It then references historical examples of God’s judgement, including Noah’s rescue during the Great Flood and the destruction of Sodom and Gomorrah with righteous Lot escaping (vv 6,7). These examples show God’s willingness to punish the



wicked and save the righteous.³ The passage describes the corrupt and depraved nature of false teachers (vv 10,11) who exploit others. The text emphasises righteousness and its consequences for those who depart from it, warning of God's pending judgement on false teachers and ungodly paths.

Beginning in 2 Peter 2:12-17, the apostle condemns false teachers, portraying them as morally corrupt and doomed. Verse 12 describes these teachers as irrational, like animals born to be caught and destroyed, foretelling their downfall. Verse 13 further exposes their brazen, indulgent behaviour, depicting them as engaging in shameful acts in broad daylight. Verses 15 and 16 draw a parallel between these false

teachers and Balaam, known for his greed and wrongful actions, even highlighting the absurdity of Balaam being corrected by a donkey. The metaphor in verse 17 paints these teachers as empty and unstable, like "wells without water" and "clouds driven by a storm", and concludes with the stark warning of their destined "blackness of darkness forever". This passage warns about the perils of false teachings, emphasising the necessity for discernment and steadfastness to the unshakable truths of God's Word.

3. The perils of regressing into sin

There are profound dangers of falling back into sin after embracing the knowledge of Christ (2 Peter 2:18-22). In verse 18, the passage describes false teachers who use grandiose and empty promises to seduce those who have just escaped from living in error, exploiting their fleshly desires. As stated in verse 19, this allure is deceptive, offering false liberty while the teachers remain enslaved to corruption. Verse 20 emphasises the tragedy of believers who, after initially escaping worldly corruption through Christ, become re-entangled and overcome by it, stating that their latter state becomes worse than their first.

Verse 21 underlines the severity of knowing the way of righteousness and then deliberately turning away from it, suggesting that for such individuals, it would have been better not to have known the right path at all than to know it and reject it. Finally, verse 22 draws on proverbial wisdom to illustrate the folly of their actions: "A dog returns to its vomit", and "a sow that is washed goes back to her wallowing in the mud". This vivid imagery starkly portrays the foolishness of returning to old sinful ways after experiencing the redemptive power of Christ, warning against the pernicious influence of false teachings and the importance of steadfastness in one's spiritual journey.

Conclusion

Peter's counsel is, as the title suggests, a "timeless caution in a world of varied beliefs". It is especially applicable to members of the Adventist Church.

The apostle alerts believers to the dangers of false prophets in our midst (2 Peter 2:1-3) and the dire consequences of following them, as they are "slaves of corruption" (2 Peter 2:19). He also emphasises divine judgement on such deception illustrated by historical examples like the fall of sinful angels and the destruction of Sodom and Gomorrah (2 Peter 2:4-11). Furthermore, the perils of regressing into sin after knowing Christ's redemption are highlighted, with vivid imagery such as a dog returning to its vomit (2 Peter 2:18-22). These timeless nuggets of divine wisdom urge believers today to remain steadfast in faith and to the teachings of the Bible, serving as a guide through the complexities of modern spirituality and reinforcing the importance of discernment and adherence to God's word. What a fantastic challenge this brings us as we strive to faithfully share the everlasting gospel.

1. See, Arndt, W, et al. (2000). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (p 1097). University of Chicago Press. The Greek *pseudoprophētēs* refers to one who falsely claims to be a prophet of God or who prophesies falsely. This is a deliberate attempt by false prophets and teachers to mislead people for personal gain (Zechariah 13:2; Jeremiah 6:13).

2. See, Ibid, (p 991). The Greek "*ταρταρώσας*" (*tartarosas*) in verse 4, is translated as "cast [them] down to hell". This verb is unique in the NT and refers to God casting down the sinful angels into *Tartarus*, a term borrowed from Greek mythology, used here to describe a place of divine punishment.

3. The Greek words used for the cities of Sodom and Gomorrah, "*σοδομων*" (*sodomōn*) and "*γομορρας*" (*gomorras*), and for the description of Lot as "*δικαιον*" (*dikaion*), meaning "just" or "righteous", highlight the moral contrast between Lot and his surrounding society. This contrast is further emphasised by the use of "*ασελγεια*" (*aselgeia*) in verse 7, translated as "licentiousness" describing the debauched behaviour of the people around Lot. A descriptive metaphor used for the eschatological depravity of false prophets that will arise among God's people.

Limoni Manu O'Uia

Head of department—Theology, Fulton Adventist University College, Sabeto, Fiji.

What foods are high in *saturated fat?*

It's a common question regularly searched on Google—what are saturated fats, why are they bad for us and what foods contain them? The Sanitarium dietitians help explain.

Fat is essential for healthy bodies—it helps you absorb nutrients, makes healthy cells and can reduce inflammation. The trick is in choosing the right types of fat to eat. Saturated fats are fats that are solid at room temperature. Often saturated fats are found in animal products like meats, dairy foods including butter and cream, tropical oils such as coconut and palm, processed foods like cakes and biscuits, as well as fried foods.

Why should we avoid them?

Consuming too much saturated fat can heighten your risk of heart disease by increasing the bad (LDL) cholesterol. If a food is high in saturated fats, it's wise to watch how much of that food you eat—or swap for foods with healthier, unsaturated fats, like polyunsaturated or monounsaturated.

Here's some easy healthy fat swaps:

1. Spreads

Butter is about 70 per cent saturated fat and while a small amount in cooking is not cause for concern, it's best to swap for an unsaturated choice for everyday use. Made from plants or seeds, margarine is a great substitute and can be used in cooking or as a spread.

Top tip: Try using alternative spreads like avocado or tahini on your toast, and cooking with olive or vegetable oil for a daily dose of healthy fats.



2. Oils

Despite what you may have heard, seed oils—such as canola, linseed and sunflower—are a superior option to coconut oil when it comes to saturated fat. Like olive oil, seed oils are a good all-rounder that can be used for anything from baking to sauteing to drizzling on salads. They contain healthy, unsaturated fats that are good for your heart, lowering your risk of cardiovascular disease (CVD) and can increase good (HDL) cholesterol, while coconut oil is 92 per cent saturated fat and appears to raise both our bad cholesterol (LDL) and our HDL.

Top tip: Olive oil is a perfect all-rounder for almost anything—whether cooking with it, drizzling over salads or even incorporating into baked goods.

3. Snacks

Many store-bought snacks, muffins, chips or biscuits contain some level of saturated fat. A simple swap here is to snack on a handful of nuts, fruit or veggie sticks instead. Nuts contain healthy fats—both monounsaturated and polyunsaturated, and have been shown to help suppress hunger, regulate appetite and help you to maintain a healthy weight.

Top tip: Make your own snacks, muffins or cakes where you can choose recipes with low saturated fat ingredients such as olive oil or vegetable oil like canola oil.

For more information and research references check out the full article on the Sanitarium website.



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The doctrine we had to have

The doctrine of the Trinity—the three-in-one God—is complex and complicated. So much so that Christians would not have come up with it if we did not have to. Theologian Christopher Morse put it like this: “If the story of what happens with Jesus could be told without a threefold reference to God there would be no church doctrine of the Trinity.”¹

On those occasions when I have been confronted by an earnest church member with a burden about the supposed heresy they believe they have found in the doctrine of the Trinity, my simplistic response has been to suggest that if we want to step away from this admittedly complicated and mysterious doctrine, we need to somehow ignore a few of the most important Bible stories. Our best theology is not an exercise in abstract philosophising, neither does it rise or fall in the

history of its embrace or otherwise by the Christian church or even by our Adventist pioneers. Rather, the basic premise of Christian theology is that we know God by what God does, by how He has revealed Himself to humanity at different times in history, particularly in the stories of the Bible and pre-eminently in the story of Jesus.

In Adventist history, the early rejection of the doctrine of the Trinity was part of a broader questioning—even suspicion—of significant aspects of Christian theological tradition, which continues to see expression in doctrinal distinctives including seventh-day Sabbath-keeping, belief in conditional immortality and rejection of eternal hell. That our Church found its way back to the doctrine of the Trinity is again evidence of its necessity, particularly to our growing understanding of Jesus and His centrality to our faith.

In contrast with the centuries of debate in Christian history, the Adventist doctrinal shift back to the Trinity took place over a period of a (mere) few decades with comparatively little drama. An early but influential statement addressing this question was published in *The Desire of Ages* in 1898: “In Christ is life, original, unborrowed, underived.”² This was a necessary answer to some of the questions and debates circulating in the Adventist Church at that time. Yet, from this small but profound starting point, Seventh-day Adventist theology grew towards orthodox trinitarian theology without landmark councils or major schism, culminating in the description adopted in the current statements of Fundamental Belief.

Significantly, the Seventh-day Adventist Fundamental Beliefs statements 3, 4 and 5—as expressed today—draw heavily on the biblical narrative of salvation, the historical acts of God, including Creation, the Incarnation and the manifestations of the Holy Spirit, to narrate the functions of God’s triune Personalities, in preference to any further description or explanation of an abstract concept of Trinity.

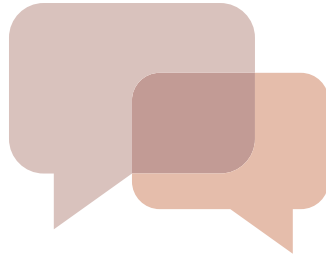
At times we have fumbled for metaphors to explain the Trinity, often in the context of children’s stories involving eggs or water or similar three-piece illustrations. But rather than trying to explain the mysteries, we would be better to re-tell the stories that reveal our Trinity-shaped God: the announcement of Jesus’ birth (see Luke 1:35), His baptism (see Mark 1:9–11), the great commission He gave to His disciples to continue His ministry in the name of the three-Person God (see Matthew 28:18–20), and His promises of the coming Spirit (see John 16:5–15) and the fulfilment of these promises only a few weeks later (see Acts 2), among others.

Rather than being caught up in the complexity of the theology or a suspicion of our Christian and Adventist histories, a better approach to the doctrine of the Trinity is found in re-telling the story of Jesus. That’s why it matters. That’s why it is the doctrine we have had to have.

1. Christopher Morse, *Not Every Spirit: A Dogmatics of Christian Disbelief*, 2nd ed (Continuum, 2009), page 128.

2. Ellen White, *The Desire of Ages* (Pacific Press Publishing Association), page 530.

Nathan Brown
book editor, Signs Publishing.



Conversations

Collectively lift

Thanks for the article “Welcome back, Sister Betsy!” (Feature, July 20).

It was interesting to read of the decline in missional giving in your article. It got me thinking . . . When we migrated to Adelaide in 1965, we joyfully went door to door for the “Adventist Medical Mission Appeal”. People happily gave, as we showed a picture of a boy with an awful cancer on his leg. They usually gave a 2-shilling donation or sometimes even 10.

At conference camp meetings we met missionaries from PNG and the Pacific Islands appealing for funds. They looked worn and tired. We admired their spirit and enjoyed supporting them. Later in the '70s a visiting division pastor encouraged a second tithe at Big Camp! It really did not encourage anyone. I heard some people saying; “there is only one skin on a cow!” But we know it's both biblical and Ellen White encourages it.

In the '80s Satan hit us hard with the fallacies around the Chamberlain and Ford situations. It was a time of shaking in our Church. There was also around that time some mismanagement of funds at the SA Conference and also at the General Conference which discouraged many.

Later various independent ministries arose—these also ask members

regularly for a slice of our financial pie. In addition to these, however, today we get monthly requests for donations from ADRA. It really creates discouragement and confusion of where best to put your money!

In short, I think we would do well to read again the EGW article in PP p530 and also T8 p184,185 regarding giving and priorities in Adventist mission.

It is very encouraging that after so many years, the Holy Spirit is blessing, resulting in so many baptisms in PNG. Today there is an urgent need for Bibles, churches and other resources there. May we collectively lift the percentage of missional giving!

Welcome Back, Sister Betsy!

Paul Przybylko, SA

Risky business?

Credit to the editor for maintaining a healthy freedom of expression in *Adventist Record*. However, sometimes this comes at the risk of giving print to part-truths and omissions. Recent examples are:

1. The author's well-intentioned pleading for a halt to the serious decline in, and a corresponding increase and support for mission offerings (“Welcome back Sister Betsy”, July 20). The “elephant in the room” is, why the decline? Are present-day Seventh-day Adventists less generous than their forebears?

Perhaps, perhaps not.

A glance at some Conference eGiving websites reveals a plethora of church-supporting organisations (apart from independent and secular ones!), all enabling giving options and appealing for financial support. Thus the Adventist “donor pie” gets cut up into a multiplicity of small pieces, of which mission offerings becomes merely another claimant.

2. In the context of the PNG for Christ campaign, “Errors corrected” (Conversations, July 6) rightly probes reported statistics of the GC Church Member Survey, that seemingly are freely (unjustly?) applied to PNG.

The quality of survey results always depends on questionnaire reliability and validity, including unambiguous instructions and administration, clearly framed questions together with accurate and nuanced translations into “original tongues” (of which there would have been scores, globally). Also, there is the need for piloting questionnaires in real, local settings. Finally, some face-to-face interviewing, as part of a mixed methods approach, and a high return rate lends credibility to survey results, avoiding the denigration, “There are lies, da** lies, and statistics”.

Wilf Rieger, NSW

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Obituaries



AINSWORTH, Eric John, born 31.8.1941 in Collie, WA; died 14.2.24 at his home at Jumburra Farm.

Eric is survived by his wife, Beryl; and children, Lionel, Tianie, Kellie-Jane and Jaclyn—who are left to carry on his legacy of love for Jesus and love of people. Eric was a farmer who included people from all walks of life to enjoy their experience in the country. He encouraged the young people of Kullikup church to have fun as they walk with Jesus. He wanted them to love and support each other and always be forgiving.

Lilli Mauga, Ross Craig



JACKSON, Janetta May (nee Edwards), born 15.6.1941 in Wellington, NZ; died 12.5.24 in Wyong

Public Hospital, NSW. In 1963 Janetta married Graham in Christchurch, NZ. She is survived by her husband (Cooranbong, NSW); daughter, Wendy (Cooranbong); son, Kevin and Fiona (Cooranbong); and grandchildren, Melissa and Emilie. For much of her working career, Janetta was a valued employee of the Sanitarium Health Food Company. She was a skilled musician and demonstrated an outstanding artistic flair in her varied craft interests. Janetta was a loving wife, mother, grandmother and friend to many. She was strong of faith and now sleeps in Jesus, awaiting the great reunion.

Roger Nixon, Lyell Heise



JOSEIT, Pastor Peter Herbert, born 6.6.1943 in Germany; died 18.5.24 in the Sydney Adventist

Hospital, Wahoonga, NSW. Peter is survived by his wife, Lilly; children, Daniela Hamilton and Michael; and grandchild, Jordan. He was a dedicated biochemist, who received a call to ministry and studied at Avondale College. He served the Church as a church pastor, evangelist, ministerial secretary and Union president in Switzerland. Peter was deeply

committed to spreading the teachings of the Lord Jesus Christ and the Church. We look forward to Christ's second coming and that resurrection morning.

N Pereira



KEVERN, Olive Joan (nee Manners), born 1.3.1930 in Kadina, SA; died 12.5.24 in Adelaide. She was

predeceased by her husband, Ron. Olive is survived by her children, Graeme and Chiranan (Darwin, NT), Desrae and Don (Adelaide, SA) and Philip and Sandra (Port Wakefield); and grandchildren, Rhys, Deanne, Deija, Shenae and Jaydon. She is warmly remembered for her generous friendship, hospitality and sense of humour. Joan passed away confident in her faith and in her Saviour.

Lilian Panozzo



McFARLANE, Ronda Irene (nee Rebbek), born 6.4.1928 in Adelaide, SA; died 24.6.24 in Victoria

Point, Qld. On 15.2.1950 she married Keith Watson. On 28.12.1983 she married Norman. She was predeceased by both Keith and Norman. Ronda is survived by her sons, Grant and wife Yvonne, and Mark and wife Lorna Watson; grandchildren, Trent, Joel, Danny, Jye and Kylie; great-grandchildren, Charlotte, Lucy, Oliver, William and Isabela. Ronda was from a pioneer Adventist family in South Australia.

Malcolm Potts

SAMPSON, Jennifer Jayne (nee Minchin), born 3.8.1958 in Moree, NSW; died 14.6.24 at her home in Arcadia Vale. On 14.2.1983 she married John in Sydney. Jennifer was predeceased by her father, Allan. She is survived by her mother, Iris Minchin (Branxton); sons and their wives, Adam and Emma, Mark and Jenny, Corey, and Jarrod; seven grandchildren, Victor, Jaxon, Archer, Sophie, Claire, Kiara and Wyatt. She had her own unique personality, always committed to sharing Jesus, serving Him in her own inimitable way. Only those who knew her could appreciate her special giftedness.

Raymond Baird

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