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Lessons learned from David¹⁴

New officers appointed for Northern Australia⁶



Celebrating
60
YEARS



**AAA 60th
Anniversary**

Avondale Memorial Church | Cooranbong

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|------------|---------|----------------------------------------|
| November 1 | 7:00pm | Friday evening vespers |
| November 2 | 9:30am | Sabbath school |
| | 11:00am | Church service - Pastor Glenn Townend |
| | | Church pot luck luncheon |
| | 3:30pm | AAA Anniversary |
| | 6:00pm | BSN - Best Saturday Night in the 'Bong |

Cessnock Hangar | Cessnock Airport

- | | | |
|------------|--------|--------------------|
| November 3 | 9:00am | Brunch and flights |
|------------|--------|--------------------|

For more details, contact: John Kosmeier - 0418 248 133



**Adventist
Aviation Association**
North New South Wales

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EDITOR'S NOTE:

Unsanitised saints like us

Jarrod Stackelroth
Editor

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It's fine to focus on Jesus. Yet we do ourselves a disservice if we ignore the Old Testament.

I've always been fascinated by the characters and stories of the Old Testament. The stories found there form a rich tapestry of meaning that showcases the best and worst of the human condition and how we relate to God. And perhaps most importantly, how God relates to us. Many people wrestle with the barbarism on display in some of the Bible's earliest stories. They find it easier to relate to Jesus, who lived and taught among humans who seem more "civilised" and brought a gospel of love and acceptance.

It's fine to focus on Jesus. Yet we do ourselves a disservice if we ignore the Old Testament. I've always been drawn to the stories, the history and the characters there. Jesus Himself said He had come to "fulfil the law and the prophets"; a common shorthand way of referring to the First Testament. Revelation, the book that Adventists cherish so much, can only be understood by first grappling with Daniel and countless other OT references it makes. The gospel writers and Paul all grapple with OT meaning and stories to explain and imbue new meaning into their burgeoning Christian experience.

That's why *Adventist Record* is spending the next year or so running through the third of our "Living" series. Our first entry in the series, *Living 28* explored our fundamental beliefs and what difference they made when practically lived out in our lives. The next series, *Living Kingdom*, focused on the parables of Jesus and what it looked like to live those practically. This series, *Living Covenant*, will explore the lives of different Old Testament characters.

Before the promised Messiah arrived, God's people lived in relationship with God on the strength of the promises He had made with them.

He promised the Messiah to Adam and Eve directly after the Fall. He promised a land to Abram and promised to multiply his descendants and bless the world through them. He even made a covenant with Abraham.

Covenant is not a word we use that frequently anymore and, while it has some relation to the word promise, it is stronger than that. It is more of a two-way transaction, with similarities to a contract or binding agreement. And many times, God binds Himself to His people throughout the Old Testament.

In many ways, the Torah, God's law, is part of this contract. Deuteronomy details the blessings and the curses—terms and conditions that the people of Israel agree to.

Moses brought the law but many of the characters before and after Moses, who experienced God, did so through promises and covenants. So all the people who followed Moses lived, in some sense under the covenant that God implemented.

This series delves into the sometimes messy lives and actions of those characters who lived in the time of God's first covenant. It will also include people like Hagar, who you could argue are outside of Israel's covenant, and yet God makes promises to them in their own right. It may feature characters who actively work against God's covenant (we might consider them "bad guys"), as we can still learn lessons for what not to do.

We will explore the main characters of the stories of the Old Testament and ask what they can teach us about living out our faith in relationship with God, who promises never to leave us or forsake us.

Beyond the important life lessons that we can learn from these unvarnished heroes of the Bible, this series once again gives *Record* the opportunity to showcase younger and more diverse writers. The strength of the first two "Living" series has been just that: the new and emerging writers we've found to take part. And this series will be no different.

So join us as we explore the lives of these blessedly unsanitised saints and apply the lessons they learned to our lived experiences, all with the reminder that we are living in relationship with a living God who loves and wants to live in covenant with us.



INSIGHT:

Coincidences

Glenn Townend
South Pacific Division president

It was after a meeting I was not supposed to be at, in a city where I was not supposed to be, but I thank God I met Lyle. Lyle, a retired gentleman, was also from out of town. I'd never met Lyle before but he said he knew me from the picture that accompanies this column in *Adventist Record*. Lyle introduced himself and told me he appreciated reading *Insight* every edition. This encouraged me, however what he said next was even better: "My wife and I pray for you (and he mentioned others) every day." This short connection blessed my innermost soul. Before I had to go to the airport, I was able to tell Lyle I really appreciated their prayers and that at different times during the week I also pray for all those who bless me with their prayers.

This was a chance meeting with Lyle. My flight to that city had been delayed, so I'd missed the connecting flight home. I had to stay overnight unexpectedly and was able to attend some church meetings. I also caught up with some family, friends and colleagues. Because I travel a lot I often wonder why flights are delayed or cancelled . . . it is a common occurrence (or should I admit, annoyance) at times. Except for this inconvenience, I would not have been blessed by having a faithful church disciple of Jesus tell me that he and his wife were praying for me.

Another time, I was visiting one of the Church's institutions unexpectedly and met someone there who was also paying a random visit. It was good to catch up and encourage each other in where God was leading us.

On one of my bus trips, I was the only passenger and was able to talk with the driver. He was a Muslim I was able to give him Adventist literature and he asked me to pray for him. I have met him since and given him more Adventist tracts.

Coincidences happen, however I believe they happen more when we pray. That is why some people call them divine appointments. Prayer is a weapon in the world. It outsmarts the enemy's plans and enables us to share faith and build each other up in the discipleship journey.

"As you help us by your prayers. Then many will give thanks on our behalf for the gracious favour granted us in answer to the prayers of many" (2 Corinthians 1:11).

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The Adventist school is one of only 12 selected from across all Commonwealth countries.

Commonwealth honours Adventist school

📍 Canberra, ACT | Kiera Bridcutt

Canberra Christian School has been honoured with inclusion in a limited edition book to commemorate the 75th anniversary of the Commonwealth.

The Adventist-operated school is one of just 12 educational institutions that will be featured in *The Commonwealth at 75*, which is being officially launched this month in London.

Published by St James's House, 400,000 copies of the book will be distributed worldwide. Exploring the origins, history and impact of the Commonwealth, the fully illustrated album celebrates the family of nations and the ideas, individuals and organisations who have contributed to its success.

"We're aware that the school has received attention for its high standard of teaching and dedication to the future of learning," stated Kian Husain Bor, partnerships manager at St James's House.

"Also highlighted was the focus and impact the school has on providing an outstanding wholistic education and personalised learning. This aligns with the Commonwealth's plan to serve communities and improve global education.

"We firmly believe that Canberra

Christian School will be a wonderful benchmark in highlighting best practice in primary education."

School principal Bree Hills said the invitation to be included in the book was unexpected and indicated that the school is held in high regard.

"We are immensely proud of this recognition," Mrs Hills said. "It is a testament to the hard work and dedication of our staff, students and community. Being featured in such a distinguished publication highlights our commitment to excellence and our role in advancing education not only in Canberra but across the Commonwealth."

The book will be published under Crown copyright and will feature the crowned portcullis—the official emblem of the UK Parliament. It will be officially launched at an exclusive invitation-only event at Westminster Abbey to be attended by more than 700 guests including members of both Houses of Parliament, as well as other key dignitaries. Mrs Hills and South New South Wales Conference secretary Calvin Drinkall will be among those attending the launch.



Dr Kemp accepting the award at the Excellence in Media awards ceremony.

CSFBHI awarded at Christian media conference

📍 Gold Coast, Queensland | Tracey Bridcutt

A video produced by Adventist Media for Christian Services for the Blind and Hearing Impaired (CSFBHI) won the Giving Campaign of the Year award at the annual Christian Media and Arts Australia (CMAA) conference.

The award, accepted by Adventist Media CEO Dr Brad Kemp, was one of several honours presented during the CMAA Excellence in Media awards. These awards recognise the vision, passion, skill and effort of individuals and organisations seeking to share the hope of Jesus through media and the arts.

The award-winning video, created by Adventist Media cinematographer Clayton Gallego, tells the story of three individuals and the profound impact CSFBHI has had on their lives.

"Media is largely about sight and sound," said Pastor Wayne Boehm,

director of the Hope Discovery Discipleship Centre, which oversees CSFBHI, a ministry of Adventist Media.

"Winning this award brought an awareness to media leaders across Australia that thought needs to be given to those who can't see, hear or experience the Word of God."

Established more than 40 years ago, CMAA is the peak industry body for Christian broadcasters and program producers in Australia. Its mission is to empower Christians in media to have a greater impact for Christ. The Connect24 conference, which ran from September 24 to 26 on the Gold Coast, Queensland, brings together Christian media and arts professionals from across Australia.

To view the award-winning video and to learn more about the ministry of CSFBHI visit <csfbhi.adventistchurch.com>.



A new secretary and CFO were elected at the constituency meeting.

Officers appointed for Northern Australia

📍 Townsville, Queensland | Juliana Muniz

The Northern Australian Conference's (NAC) 28th constituency meeting, held September 14–15, saw president Pastor Simon Gigliotti re-elected and two new officers appointed. Pastor Matthew Pearce was elected as secretary, and Dr Tawanda Mutandwa will serve as the new chief financial officer.

Pastor Pearce, who has been in ministry since 2013, moved to Mackay in 2022, where he currently pastors the Mackay Central and North Mackay churches. Dr Mutandwa, based in Adelaide, brings experience from various industries, including transport logistics, the public sector and manufacturing.

Commenting on the appointments, Australian Union Conference president Pastor Terry Johnson said, "I'm pleased for the NAC's 40 organised churches and companies, comprising 3000-plus members, with the quality of officers that they've selected and elected. Their

nominating committee prayerfully considered who should be selected for each role, and I think that on behalf of their Conference, the committee listened to the leading of the Holy Spirit."

Over the two days, 117 delegates focused on prayer while voting in the Conference officers, an executive committee, an appointments committee and a nominating committee. They also discussed the Church's work over the past four years and approved a strategic plan moving forward.

The plan focuses on: church revitalisation, church planting, expanding Aboriginal and Torres Strait Islander Ministries, supporting ministries, Adventist education and financial health.

Pastor Gigliotti encouraged members to "focus on mission, work together and pray as God leads the church to take new ground for His kingdom across Northern Australia".



Author Andrew Dittmer at Wahroonga Adventist School, where a launch event was held.

New kids' book shows big differences for small actions

📍 Wahroonga, NSW | Nathan Brown

Child slavery and human trafficking might seem an unlikely topic for a children's picture book, but for author Andrew Dittmer, *Eight at a Time* was a logical response to these sad realities.

"I met with someone who worked at an anti-slavery organisation, who told me their most loyal donors were families united in their desire to see freedom for the oppressed," Mr Dittmer explained. "They were looking to create resources for families. This was a perfect fit for me as a children's author to help fill that need."

With bright and colourful illustrations by Tanya Larina, *Eight at a Time* tells the story of Jack and Ruby, two young octopi who are tricked into slavery and forced to make bricks—"eight at a time"—until they are dramatically rescued. "Younger readers will pick up the message that even the littlest of all can make a life-changing difference," said Mr Dittmer. "Older readers may see the parallels with slavery and realise that we can make a difference for a real person."

Director of children's ministries for the

Greater Sydney Conference, Pastor Daron Pratt was excited by the story when the author shared it with him last year and connected him with Signs Publishing. "*Eight at a Time* is powerful because it takes on some of the significant issues of our day in an appropriate manner, providing a segue for parents to have a discussion with their children around some of these issues," Pastor Pratt explained. "It then leaves families with a call to action to make a difference in their homes, schools and communities for the greater good of all."

In the back of *Eight at a Time* are links to Christian anti-slavery and anti-trafficking agencies.

"I think in the family is where deeper discussions can be had based on each child's individual readiness but more importantly, to unite together and actively do something to make a difference in somebody's life," said Mr Dittmer.

Eight at a Time is available now from Adventist bookshops in Australia and New Zealand, or at <bit.ly/8atatime>.



SPD heritage director David Jones, Dr David Trim (centre) and Adventist Heritage Centre office manager Sallyanne Dehn.

AHC achieves prestigious accreditation

📍 Cooranbong, NSW | Tracey Bridcutt

The Adventist Heritage Centre (AHC) has been honoured with the prestigious accreditation of Centre of Excellence—the highest level of accreditation within the Seventh-day Adventist Church worldwide.

Dr David Trim, director of the Office of Archives, Statistics and Research at the General Conference, was pleased to confer this status on the AHC in September. Currently, the Centre for Adventist Research at Andrews University is the only other entity to hold this esteemed accreditation within the global Adventist Church.

The milestone comes 10 months after the AHC achieved “Archives–Approved” status, the second-highest level of accreditation, following a review conducted by Dr Trim.

To qualify as a Centre of Excellence, archives centres are evaluated on 84 criteria. Reflecting on the inspections over the past year, Dr Trim praised the AHC team for their “fine and professional treatment of the documents and artefacts in their care, with every item in climate-controlled storage, in acid-free boxes and folders, with appropriate measures against fires and floods”.

Dr Trim also commended the team’s “excellent and meticulous policies”, which guide their operations, as well as their community engagement, adding, “They don’t only conserve and organise materials, they also reach out, in person and on social media, to make church members aware of important aspects of their history. This is very gratifying to see.”

South Pacific Division (SPD) president Pastor Glenn Townend praised the AHC team for their remarkable work.

“I visited their centre a few years ago—it was full of boxes all over the place in dark rooms. Now I visit and the floor is painted, there are racks with boxes, clear signage; it is bright, cool, clean and orderly. The transformation has been remarkable.

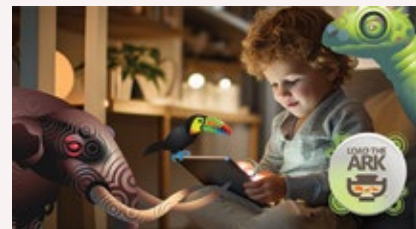
“Thank you to the team for prioritising the keeping of our historical records. This will make it easy for researchers to discover more of our history.”

In addition to this achievement, the AHC has recently received a priceless collection of historic and rare Bibles from Europe, some dating back to the 14th and 15th centuries. The collection is currently being processed and documented by the team.

making headlines

Game on: Load the Ark

Adventist developers from DayStar Media Labs have launched a puzzle game called Load the Ark. Combining Bible-based storytelling with educational elements like animal conservation, quizzes and a comic book recounting the story of Noah’s Ark, the game aims to bridge faith and play, but needs community support to complete development. It is available for free download on the app store.—*Gleaner*



Handwritten faith

In the remote Peruvian jungle, 65-year-old Elías Saboya hand-copied a Bible study guide each week to teach his community about God, travelling to a neighbouring village to borrow the material. Thanks to donations from Peru Projects, Mr Saboya’s congregation now receives Sabbath school lessons and Bibles, enhancing their access to spiritual resources.—*ANN*

Michigan’s legacy Church

Jackson Adventist Church (US), the oldest continuous congregation in Adventist history, celebrated its 175th anniversary, highlighting its foundational role in spreading Adventism across Michigan as well as the church’s many “firsts”, including funding early evangelistic efforts and establishing Adventist institutions.—*Lake Union Herald*

1025 reads and counting

Retired American pastor Shelvie Summerlin, 95, has read the Bible more than 1025 times, dedicating two to three hours daily for the past 63 years to this practice. Inspired by evangelist George Müller, Pastor Summerlin continues to find new insights in the Bible, calling it “a new book every time” as he searches for spiritual “nuggets”.

—*Vision Christian Media*



Visiting local premier

ADRA Solomon Islands director Leyn Gantare recently met with government leaders to discuss current projects and challenges facing the team. Mr Gantare met with Western Provincial Government (WPG) premier Billy Veo and Provincial secretary Patrick Toiraena at the WPG office on August 26. "It was valuable to sit down with them, discuss our ongoing projects and challenges we face in implementing projects in the province," said Mr Gantare. "Following this meeting, I will explore ways to overcome the huge needs with limitations of funding and donor support to enhance our projects in the Western Province. I look forward to working closely with WPG as our partner in these efforts."

—Denver Newter



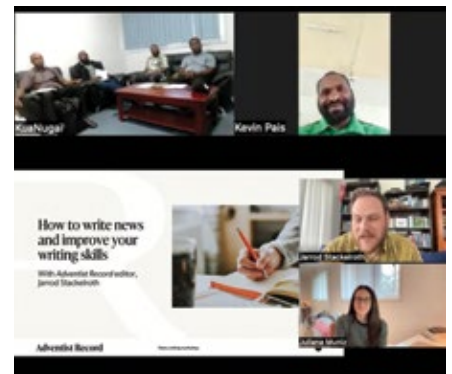
Flourishing together

Around 20 women gathered at Hanmer Springs, New Zealand, for Oikos church's (Christchurch) first Women's Ministries Retreat from September 13 to 15. Themed "Called to Flourish", the program provided opportunities for deeper connections through shared experiences and fellowship. Oikos church treasurer Teuila Saafi expressed her appreciation for the event, describing it as a blessing. "It was a chance to form strong bonds beyond our usual Sabbath greetings," she said. The highlight of the weekend was a Sabbath evening commitment ceremony. Participants used modelling clay to symbolise God's shaping of their lives, followed by a candle-lighting ceremony and closing prayer. Women's ministries leader Akanesi Kavainutuu expressed gratitude for the successful retreat.—South News



Turning on the tap

Greater Sydney Conference women's ministry ran a cultural night to fundraise for ADRA Australia's Turn on the Tap (TOTT) project on September 21. The event, hosted at Macarthur Adventist College, raised \$A7500 for ADRA, exceeding their goal of \$A7000. TOTT aims to partner with school leaders, education providers and provincial sectors to improve access to water, clean and safe toilets, sustainable menstrual supplies and effective hygiene facilities in Solomon Islands.—Juliana Muniz



News training

Morobe Mission held a news writing workshop via Zoom on September 26, to equip staff. The training, facilitated by *Adventist Record* editor Jarrod Stackelroth and news editor Juliana Muniz, covered simple news structure, the importance of direct quotes, how to submit articles and an activity that involved creating a news story. Ms Muniz said, "I hope to see more missions and conferences generate and submit news so that *Adventist Record* can continue to represent all areas of the Division."—Jarrod Stackelroth



Australian-owned

Sanitarium Health Food Company has teamed up with other leading Australian food businesses to discuss “country of ownership” labelling on products.

The move comes in response to new research, commissioned by the Australian-owned dairy cooperative Norco, which revealed that there is significant consumer confusion. The study found that 81 per cent of Australian shoppers believed they were supporting local businesses but were, in fact, buying foreign-owned products.

The research also showed that 66 per cent of Australians say they would purchase more Australian made and owned products if the information was readily available.

This has prompted the bosses of major Australian food brands, including Sanitarium, Norco, SPC, Mayvers Foods and Sunshine Sugar, to join forces to explore the concept. As a first step, they are encouraging consumers to download the “Bring Back Australia App”, which allows users to scan barcodes and instantly identify whether a brand is Australian owned.

“By choosing the product of an Australian-owned business such as Sanitarium or our coalition partners, customers are not just making a purchase, they’re making an investment in supporting local jobs and economies,” said Todd Saunders, executive general manager of Sanitarium Health Food Company.—**Tracey Bridcutt**

have news to share?

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



Historic visit

Fiji Minister for Education Aseri Radrodro opened a new \$FJ48,000 restroom facility at Suva Seventh-day Adventist Primary School in Suvavou on September 13. In his address at the opening ceremony, Mr Radrodro acknowledged the traditional landowners and the Adventist Church for their dedication to the education of Fiji’s children. This was the first visit to the school by a sitting Minister for Education. Pastor Epeli Saukuru, Fiji Mission secretary, expressed his gratitude for the government’s support, noting that this was Mr Radrodro’s second visit to an Adventist school within two days. “This is a historic moment for the Church and we are grateful for the minister’s commitment and passion towards education, especially his support for Adventist education,” said Pastor Saukuru.—**Juliana Muniz/Joni Vatuvatu**



New finance chief

Dr Warrick Long is the new chief financial and operations officer at Avondale University. Convenor of the Master of Business Administration, Dr Long has almost 30 years’ experience as a secretary-treasurer and company secretary and director for the Seventh-day Adventist Church across the South Pacific. His PhD, completed at Avondale, explored the lived experience of accounting academics at Australian universities. “We’ll continue to put Dr Long’s expertise in corporate governance and his research about business in the higher education sector to good use,” said Avondale vice-chancellor Professor Malcolm Coulson. Dr Long replaces Matthew Brown, now senior accountant for Adventist Schools (North New South Wales). Professor Coulson thanked Mr Brown for his service: “We’ve appreciated his diligent and valued contribution.”—**Brenton Stacey**



Death

The first time I was confronted by death was when my nanna passed away. I was still in primary school. Not long after, my pa succumbed to cancer. My grandfather Ackland had died when I was just two, so I have no recollection of him. However, my grandmother Paterson was still with us until late 1958, the year I met my wife-to-be.

The first time I caused the death of an animal, apart from the odd mosquito or fly, was when I was told to take a certain hen from our family flock and put it out of its misery. I believe I was asked because one of my chores was chopping the wood for the family fires, so I was handy with an axe. Having caught the chook, I carried it up to

the woodheap. The chook wriggled furiously, dangling from my left hand with the axe in my right. Her little brain must have worked out that the axe had something to do with her and she wasn't going to give up without a struggle.

This was about the worst thing I was told to do in my childhood, but having been told what to do . . . down came the axe. In that split second, I let go of her legs. Not having used an axe for that purpose before, what happened next was quite a shock. The headless chook fluttered all over the woodheap with blood spurting everywhere, like tomato sauce over a gluten steak.

I recovered from that trauma and as I grew older, I became more aware of

death and its unhappy implications.

My wife had lived with her grandparents during and a little after the War. During that time, she became very close to her grandmother, to the extent that she called her Mum, and her natural mother, Mummy. So it was with great sadness that her grandmother passed away just several months before our first child was born. How my wife would have loved to have shown her first baby to her grandmother who had cared for her as though her own child.

We had thus entered the world of death with all of its finality, tears and heartache. But even though in our humanness we experienced heart-rending sorrow when someone dear to us went to their long rest, as Christians we knew that was not necessarily the end.

We knew from God's Word that God has planned a time when we shall be with Him, a time called eternity. A time when there will be no death, no sorrow or parting, but only vibrant life, peace and safety. And best of all, no more sin and no more death.

Death can be described in various ways, but when death strikes in the here and now, we are not interested in definitions, we just want someone to hug us, to share our sorrow and to help us pick up the pieces—the shattered pieces of our life.

When my precious Barbara passed away, it impacted me more than I can say. There are still the occasional tears when I think about her too much.

As callous as it may sound, maybe a little forgetfulness could help. The other thing to help is to realise that our dear ones have been entrusted to God until the day of the great resurrection when the Life-giver returns and calls His saints from the graves.

So, when someone close to us closes their eyes for the last time, let us think of the time to come when we shall be together again. And let us not forget that even God experienced death in His family and that all the angels were silenced by that dreadful event when our Saviour gave up His life on the cross for you and for me.

William Ackland

is retired in Cooranbong (NSW) and has written eight books.



95 years *young*



Norman Tew, a long-standing member of Thornleigh Seventh-day Adventist church (Sydney, NSW), expressed that “if I have not studied the lesson enough to be able to teach it, I have not studied it properly”.

Norman Tew is 95 years old, but he does not view serving God as something which he can retire from after dutifully serving for many years. Instead, Norman continues to serve each week at Thornleigh church as the Sabbath school leader, consistently delivering a detailed and biblically rich lesson to church members. Norman has been teaching the Sabbath School lesson for around 75 years, beginning when he was in college studying to be a teacher. His knowledge and understanding of the Bible provide a valuable resource to those who listen to his lessons each week.

Norman was born into an Adventist family in a cottage on Stanborough College Farm, England, and first encountered God at a very young age. Even from his youth, Norman has always had a heart for serving others, becoming a Junior Missionary Volunteer as a youth before becoming involved in Adventurers and Pathfinders. Even into his late 80s, Norman was serving as a District Adventurer leader!

When Norman finished his studies, his first officially paid role was working for the Seventh-day Adventist Church as a teacher in England. After a few years, Norman and his wife Isobel moved to Ethiopia as missionaries to continue serving as a teacher for the Church. While in Ethiopia, Norman became involved in numerous different positions serving the Church, taking on the role of treasurer, college business manager, and Union Conference assistant treasurer during the 15 years he was a missionary there. But during all this time, Norman said, “no matter what I was doing as a paid worker, I was always teaching Sabbath school”. Week in and week out Norman taught the lesson without fail.

After returning to England from Ethiopia, Norman and his wife found it very crowded and decided to move to Australia in 1973, where they would receive better education for their children. On their first Sabbath in Australia, a friend brought Norman and his family to Thornleigh church, and there Norman has been ever since. In Australia, Norman worked in treasury and management roles before being asked to work on a specification for the first computers installed at Sydney Adventist Hospital. He became involved in the selection of the comput-

ers and was then employed in computer programming and management.

From school teaching to finance and computer management, Norman stated that “whatever your skills or interests, they can be used to serve God (whether paid or voluntary)”. God gives each individual skills and abilities and will place us in positions where we have the opportunity to serve—we need only be willing. Galatians 6:9,10 says, “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”

Norman is 95 years of age, but he continues to serve each week at church, demonstrating that we should not allow anything to prevent us from serving God. He commented that “the Christian life is all of life, not just at church”. The entirety of our lives—not just the few hours we spend at church—are to be a reflection of our faith and lived out in service to God. As Colossians 3:23 says, “Whatever you do, work at it with all your heart, as working for the Lord . . .”

Olivia Fairfax

assistant editor, *Adventist Record*.

Margaret's *miracle*

"And we are confident that he hears us whenever we ask for anything that pleases Him." Luke 15:20.

After a trip to visit family members in Papua New Guinea, Margaret and her husband Levana were back at home in Perth, WA, sitting together in their living room.

Margaret was quietly reflecting on the words that her devout Christian father had said to her at the airport during their farewell.

After praying for her, he had said, "Margaret, Jesus is coming back very soon. When you arrive at your home in Perth, my God will be at your door the next day."

Just a few kilometres away, Jumpstart literature evangelist Jo Laing was at a local Seventh-day Adventist church. Jo and some other literature evangelists had gathered together to worship and pray for divine appointments before heading out for a day of canvassing.

Margaret and Jo had no idea that in just a couple of hours, their worlds were going to collide.

When Jo knocked on the door of Margaret and Levana's house, it looked no different to the other houses on the street. Levana opened the door. Although he looked through the cookbook that Jo showed him, he didn't demonstrate any real interest. She then began telling him about *The Great Controversy*.

Levana flicked through the pages and then turned to his wife. "Is this one of ours?" he asked.

Margaret came to the door and confirmed that they did have the book. She then explained that she

was a backslidden Seventh-day Adventist.

"We just came home from Papua New Guinea last night," she said. "And the last thing that my dad said to me was that he would be praying for God to show up at my house."

It was a hot day in Perth—43 degrees Celsius—but Jo felt goosebumps forming on her arms. Both women looked at one another and marvelled at how God had answered Margaret's father's prayer!

"Wouldn't it be great if I could come to your church and share this story?" commented Margaret.

"It would," Jo agreed, and the two exchanged phone numbers.

A few weeks later, with tears in her eyes, Margaret stood at the rostrum in Bickley Seventh-day Adventist Church and told her story of how God had found this lost, straying sheep.

We praise God for how he used a literature evangelist in Perth to answer a father's prayer in Papua New Guinea!

This month, Adventist Heritage is celebrating 175 years of literature ministry. You can listen to the Adventist Heritage Daily Devotional Podcast to hear this story and many more, as well as finding out what's on this month at heritage.adventistchurch.com.

This story was originally published in *Stories of Faith*, edited by Vania Chew for Literature Ministry, South Pacific Division.



How to love your leftovers

We've all faced a fridge full of assorted food left over from a week's worth of cooking. Instead of throwing these leftovers out, turning them into something useful can help you save money, time and cut down on food waste.

Here are our top tips to help you make the most of your leftovers (while keeping them fridge safe!).

1. Make it a meal

Think about what to do with your leftovers as you pack them away, or factor them into your meal planning right from the start and store them in the fridge or freezer within two hours. Tonight's leftovers can be lunch tomorrow, frozen for dinner next week, or transformed into an entirely new dish altogether.

2. Keep them in sight

Store your leftovers at the front of the fridge on a shelf that is at eye-level to prevent the age-old problem of discovering them at the back of the fridge a week later.

3. Mark them up

Keep a marker and labels handy to track when food was made and when it should be eaten. Refrigerated leftovers should be eaten within two days to avoid the risk of harmful bacteria like listeria. Frozen leftovers, if kept at -18°C , can last up to three months. And try to avoid thawing and refreezing again.

4. Act quickly

To keep leftovers safe, make sure to cover and store them in the fridge or freezer within two hours. This is because bacteria can grow rapidly at room temperature, making the food unsafe to eat if left out for too long.



5. Reheat right

When reheating leftovers, make sure they are thoroughly heated to at least 75°C . To kill most bacteria, soups and other liquid foods should be brought to a full boil and stirred for at least three minutes. If the food isn't piping hot all the way through, it's best not to eat it. And don't try and reheat more than once.

6. Total transformation

Similar to the cook once, eat all week approach, you can prepare various main dishes and enjoy a new meal each night. Even if you didn't plan for it and have ended up with extra food, get creative and turn last night's leftovers into a fresh dish.

For example leftover rice, veggies and eggs can become fried rice or burritos and leftover veggies and protein can become a salad, quiche or a pizza.

7. Holiday-style buffet

Set one evening a week as your smorgasbord fridge clean out night. Mix and match leftovers to create a main dish, and serve the rest as sides, or turn it into a buffet where everyone can choose what they like. You can add a few extras like wraps, bread and salad greens for some fresh new combinations.

For more information and research references check out the full article at sanitarium.com.



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WRESTLING WITH GOD: LESSONS LEARNED FROM DAVID

I have always related best to the flawed characters found within the pages of my Bible. I wish it weren't true, but it is. I would prefer to see myself reflected in those who carried their burdens with consistent faith, humility and integrity. But that is not my story, and a life without tension is not something I can relate to easily. I'm well-raised, well-off, well-married, well-educated and well-travelled, but I still wrestle with God daily, yearning to understand His purpose for my life.

For this reason, I relate to the story of David the best—a godly man who

was, at many times, anything but godly. Yet, as he matured spiritually, he learned to wrestle less with the devil and worldly temptations, though they never disappeared, and grapple with God more.

In the elaborate tapestry of biblical narratives, few figures like David capture the complexities of human life. His wonderfully turbulent life, marked by triumph and turmoil, reflects profoundly on the transition from youthful indiscretions to mature faith. A living, breathing, flexing, crying, painful, comforting, tearing, healing faith. It is a faith journey that captures the spectrum of emotions and

feelings that most people feel as they wrestle for God and with God. In my frequent discussions with young people who are considering running to or from, or accusing God, I find no narrative of better relevance to the struggles they are facing than the account of King David.

His journey is a universal one. A striving for the deepest desires of the human soul. A longing for the transformative and grounding connection that is only possible with God. If you

are not of the “youthful variety”, there is still much to learn. For you will know someone youthful, in age or attitude, and you are responsible to support their spiritual maturing with empathy, kindness and share your wisdom in their times of need.

David’s early years are emblematic of youthful exuberance combined with wide-eyed naivety and a desire to experience the full spectrum of life’s passions. His early career victory over Goliath showcases his God-given values of courage, bravery and faith. These are values that most people, young and old, desire deeply as they search for meaning and purposeful living. David’s narrative exposes the incredible achievements possible with youthful passion and desire, an energy that often aggravates “mature Christian folk”. Appointed by God, David restored order and faith throughout Israel. As he expresses his desire to build a temple for God to dwell with His people, God responds by making a covenant with David and promising that from his royal lineage, a descendant would rise to an everlasting throne and kingdom (2 Samuel 7).

In our Christian journeys, most of us have felt these moments, too. Moments where we would give, do or say anything for God. We would serve in the poorest countries, preach on the streets and give generously to the poor. But any mature soul knows that moments of faith, character and integrity do not always deliver us from moments of vulnerability, weakness and temptation. While incredibly successful, David was also fatally flawed. He arranged for the cowardly murder of Uriah (2 Samuel 11:15), slept with Bathsheba (2 Samuel 11:27), conducted a census against God’s command (2 Samuel 24:1-17) and failed as a parent on multiple occasions, leading to the death of his children on multiple occasions (2 Samuel 12:18, 2 Samuel 18).

I see myself in David’s shoes in each of his stories. I’m not the third person. I wouldn’t have made the right choice either. I would have made his choice. If you believe you would act differently, close your eyes and imagine you are the President of the United States. You were formerly the world champion middle-weight boxer, and you toured

as the lead singer of U2 for a decade. You are incredibly wealthy, exceedingly attractive and extremely powerful. All of these impact your decisions, for God or against His will.

And these moments are exactly where most people relate with David the most. Not to King David, but to David, a man, a father, a fatally flawed human fighting with his own flesh (Psalm 37:4). Ordained for God-fearing greatness but lacking the spiritual discipline to live out an appointed existence. Battling moments of great tension where we fall apart over life’s complexities, our moral failings and inabilities, through moments of heartbreak and pain and indescribable feelings of loneliness and isolation. The beautiful truth in all of this is that with our doubts and fears, sinful moments, hateful speech, ignorance and arrogance, we are still loved more than we could ever imagine. By a God who is faithful through generations, slow to anger, steadfast and unchanging, abundant in love, wise and merciful (Psalm 145:8,9). He displays a deep, unshakable love for you—a constant, formidable, personal pursuit towards your brokenness.

In his memoir, Nikos Kazantzakis shares this story: As a young man, he spent a summer in a monastery during which he had a series of conversations with an old monk. One day, he asked the old monk, “Father, do you still do battle with the devil?” The old monk replied, “No, I used to, when I was younger, but now I have grown old and tired, and the devil has grown old and tired with me. I leave him alone, and he leaves me alone.” “So, your life is easy then?” remarked Kazantzakis. “Oh no,” replied the monk, “it’s much worse. Now I wrestle with God!”

When I explore the story of David, I see his youthful years marked by a dramatic battle with the devil. Dealing with passion, sexuality, fame and the desire for fortune. Things we can all relate to. But God is faithful to David and keeps His covenant. As David matures, he is never perfect, rarely right and still frustrated, but he

begins to wrestle with God rather than the devil. I encourage you to re-read the Psalms and acknowledge David’s honesty. He consistently demonstrates three practical ways to wrestle with God truthfully:

- Acknowledging and confessing our sins (Psalm 51:1,2)
- Admitting our desires and longing for a relationship with God (Psalm 84:2)
- Praying for the restoration of our heart and soul (Psalm 51:10)

As a young father and an educator, I want my daughter and all young people to know that the Bible is worth reading, knowing and worthy of application in their lives. Whether we are honest about our sins, like David or not, we all wrestle with worldly desires and sinful living. You are not alone. But remember that God keeps every covenant He declares, and Jesus is coming back again soon for you and me (Revelation 22:12). He has already carried the burdens you cannot bear and died so that you may live freely in the beautiful aftermath of His sacrifice. There is nothing that you can do that would change His mind. His heart is set on you. He is not afraid of your questions or your flaws. He knows exactly how to answer them and heal your deepest wounds, just like He did for David.

“Freedom found in Your scars
And in Your grace my life redeemed
For You chose to take the sinner’s crown
As You placed Your crown on me”
(Lyrics from Aftermath by Hillsong UNITED)

Trent John Martin
Head of Secondary at Mernda Hills
Christian College, Victoria.





Anti-Trinitarianism and Adventist Identity

As a young pastoral couple, my wife and I had just arrived at our new parish. Having researched the area, I was excited about growing the Adventist membership in that location. Something I'd not anticipated, however, were the serious theological challenges that were awaiting me in my new church, which was embroiled in debate regarding the nature of the Godhead, particularly the nature of Christ and the personhood of the Holy Spirit.

As so often happens, the church was divided into two camps: the majority supported official Adventist teachings, while the minority, consisting of sincere church members, believed that the Adventist Church had erred in embracing the doctrine of the Trinity. This group agitated for a return to the teachings of early Adventist pioneers, many of whom were not comfortable with the doctrine of the Trinity. Within a few days of our arrival in town, an envelope containing tracts compiled by the latter group arrived in my letterbox. With my head still spinning from our recent move, I nevertheless reviewed these tracts, the main thrust of which was that Christ owed His existence and thus was subordinate to the Father throughout eternity past, present and future; that the early Church's adoption of the trinitarian doctrine was a departure from the teaching of the Scriptures; that by adopting trinitarianism, the Adventist Church was vulnerable to other "heretical" doctrines, such as Sunday worship and ecumenism; and that the only hope for Adventism was a return to the anti-trinitarianism of early Adventist pioneers.

As I mulled over these tracts, it struck me that the authors of these tracts did not advocate a return to the *very earliest* Adventist thinking, when many considered Christ "the first created being".¹ Rather, the tracts advocated a more refined position, ie, that, rather than being created, Christ was *generated* (or begotten) by God the Father so far back in eternity that, for all practical purposes, He could be considered eternal, but that this did not entail Christ's equality with God.² This position, advocated by modern Adventist anti-trinitarians, overlaps in its understanding of the origin and function of Christ with the teachings of the Alexandrian school of theology, which flourished during the second and third centuries AD.³

The theological school of Alexandria, Egypt, was founded in the mid-2nd century AD with the purpose of instructing baptismal candidates in the Christian faith. Very quickly, it became a major theological think-tank of the ancient Christian church and played an important role in the development of early Christian theology. However, the Alexandrian theologians were strongly influenced by Greek philosophy, which they saw as a natural ally for explaining Christian teachings to those with a pagan worldview. As a result, they departed from biblical teaching in some of their theology and these unbiblical teachings continue to impact some Christian doctrines, including the doctrine of the Trinity.

Drawing on Greek philosophy, the Alexandrian theologians taught that there was one God, the Father of Jesus Christ, who alone was the uncreated Creator, the fountainhead of all existence. Because God was transcendent, He could only be known to humans through a mediator, the *Logos*. While the Alexandrians spoke of the *Logos* as "God in the form of man",

they hesitated to ascribe to the *Logos* the supreme, undivided divinity that would make Him equal with God. Instead, they considered Christ to be eternally subordinate to God the Father. They considered this position more compatible with both the monotheism of the Old Testament and Greek philosophy, thus making Christianity more acceptable to a pagan audience.

Furthermore, to explain the origin of the *Logos*, the Alexandrian theologians also drew on Greek philosophy, which taught that subordinate beings "emanate" or "generate" out of the "Absolute One" rather than being created. While oversimplified, this concept of "eternal generation" can be understood by comparing it to the process of yeast reproduction. Yeasts are unicellular organisms, which reproduce asexually through a process known as budding that results in a clone equal to and separate from the original. However, the primary cell always remains primary, and the secondary cell always remains secondary, with the process of generation continuing throughout eternity. By explaining the relationship between the Father and the Son in terms of eternal generation, the Alexandrians were able to speak of Christ as sharing co-eternal existence with the Father and participating in His nature, without making Christ equal to God. As a result, while the Alexandrians underlined the full divinity of Christ, their theology inevitably led toward subordinationism, ie, the fountainhead of all existence was God the Father, whereas Christ, while considered one with the Father, was subordinate to Him.

The Alexandrian theologians' understanding of Christ as subordinate to God the Father inevitably impacted their understanding of salvation. As with all their theology, the way they understood God's saving activity was deeply influenced by Greek philosophy. Following the first stage of His existence, when the *Logos* was "with God", Christ was incarnated in the human form of Jesus, thus becoming a mediator between God and humanity. While on earth, Christ was both God and man, and the main purpose of His incarnation was to show humanity the path to becoming more like God. Human beings, the Alexandrians believed, were born minimally impacted by the Fall and with their free will intact. Thus, by following the example of the incarnated Christ, humans could, if they chose to, embark on the journey toward becoming divine. What began with Christ, i.e., "the union of the divine with the human nature", they argued, could also be a reality for humans, who "by communion with the divine, might rise to be divine" by "enter[ing] upon the life which Jesus taught". The outcome of this process was being "changed into God", otherwise referred to in early Christian literature as "deification", or *theosis*. In Alexandrian thinking, therefore, salvation depended on human performance. Because their free will was unaffected by the Fall of Adam, humans had the ability to choose between good and evil. Subsequently, believers could follow Christ's example until they were perfect. Once again, this understanding of salvation unmistakably resembled Greek philosophy.

So, what did the Alexandrian theologians make of the New Testament teaching that salvation was through the blood of Christ? While they emphasised the sacrificial character of Christ's death, they did not teach that Christ died in place of sinners. Rather, the primary value of His death lay in the fact

that he provided an example of “death endured for the sake of piety” and “for the good of the human race”. Secondly, His death served as “the first blow in the conflict which is to overthrow the power of that evil spirit the devil”, who stood in the way of humans’ journey toward perfection. Thus, by utilising Greek philosophy as a tool for explaining Christian theology, the Alexandrians significantly diminished the value of Christ’s sacrifice on the cross.

Why Is This Important?

The impact of Alexandrian theology on ancient Christianity was resounding. At one level, the Alexandrians spoke very highly of the *Logos* and their work stimulated discussion on the nature of Christ and the Holy Spirit. At the same time, however, the Alexandrians’ desire to harmonise Greek philosophy with New Testament Christianity resulted in a creeping syncretism that impacted the core of the Christian faith, i.e., the understanding of God, Christ and the Holy Spirit, as well as salvation, for generations to come.

Considering this history, it is important for Adventist Christians to consider an important question: Was it coincidental that the Alexandrians embraced a subordinationist view of Christ and rejected His substitutionary atonement? Or was their rejection of Christ’s co-equal and co-eternal divinity and emphasis on His human nature the primary reason why they minimised Christ’s death and emphasised emulating His example as a way of achieving perfection?

In the centuries that followed, the ancient Christian Church revealed its discomfort with Alexandrian theology in two ways. First, in the early creeds, the Church attempted to settle the question of the divinity of Christ. However, unable to free themselves of the influence of Greek philosophy, they still spoke of Christ in terms of “eternal generation”. Second, the Church combined grace and obedience as the means of salvation. Furthermore, rather than returning to the New Testament idea that Christ’s death was a complete atonement for human sin, the Church turned towards its rituals as the means of God’s grace and embraced the notion that there was no salvation outside the church (Latin: *extra ecclesiam nulla salus*). However, the desire for *theosis*, or sinless perfection as a way of salvation, was never entirely extinguished and manifested itself in the monastic movement, in the various self-mortification rituals of medieval Catholicism, and, most importantly, in the cult of the saints.

The 16th-century Reformation dealt a serious blow to the concept of salvation through *theosis*, or perfect sanctification, and the focus moved from human achievement to Christ’s death on the cross. While the early Reformers’ theology was not a complete return to the teachings of Scripture, their focus on the co-equal and co-eternal divinity of Christ and salvation by grace and faith alone (*sola gratia et fides*) constituted a valiant effort to ground Christianity in the teachings of the New Testament.

In modern Adventism, we are currently witnessing a resurgence of a version of Alexandrian thinking relating to Christ’s divinity and the doctrine of salvation. While very few contemporary Adventist anti-trinitarians agree with Uriah Smith and those early Adventist pioneers who claimed that Christ was

created, neither are they willing to accept the trinitarian theology of Christ’s co-equal and co-eternal divinity. Thus, the only option left is the Alexandrian concept of “generation”, which, they believe, occurred so far in the past that, for all practical purposes, Christ could be considered co-eternal.

Does their understanding of Christ as eternally subordinate have any effect on their understanding of salvation? I believe it does.

A careful study of anti-trinitarian Adventist literature, all of it self-published, reveals an unmistakable trend; namely, the centrepiece of their understanding of salvation is usually the life of Christ as an example for believers. While acknowledging Christ’s death as important, contemporary Adventist anti-trinitarians tend to focus on Christ’s perfect obedience and subordination as an example for believers to emulate, often leading to an emphasis on the need for sinless perfection.⁴ As shown above, however, such an understanding of salvation is, of course, a version of early Christian *theosis*, which has roots in Alexandrian theology, and, ultimately, in Greek philosophy.

The Adventist doctrine of salvation values the example of Christ’s life and sanctification. However, sanctification has its proper place in relation to justification, which comes first, and which was accomplished through Christ’s substitutionary death. When believers accept Christ’s accomplishments on the cross, God, through His Holy Spirit (the third Member of the Godhead), works in their lives “to will and to act according to his good purpose” (Philippians 2:13; Hebrews 13:20,21). Ellen White expressed this with striking clarity: “We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith” (*Steps to Christ*, 61).

Making Christ less than God the Father and sanctification the means of salvation unmistakably points to the influence of Greek philosophy.

1. Uriah Smith, *Thoughts, Critical and Practical on the Book of Revelation* (1865), 59.
2. Similar positions were taken by some Adventist thinkers around the time of the Minneapolis General Conference (1888), such as EJ Waggoner.
3. For a fuller, scholarly treatment of the Alexandrian school of theology and sources of quotations in this article, see Darius Jankiewicz, “Lessons from Alexandria: The Trinity, The Soteriological Problem and the Rise of Modern Adventist Anti-Trinitarianism.” *Andrews University Seminary Studies* 50:1 (Spring 2012): 5-24.
4. It is important to note that this is a generalisation, as there exists a variety of anti-trinitarian expressions of faith within Adventism. Furthermore, not all who advocate for sinless perfection are anti-trinitarians; the reverse, however, is mostly true.

Dr Darius Jankiewicz

ministerial and field secretary, South Pacific Division.

Hello Kids!

We reveal God's love by serving others.



Wisdom Rules!

Two women who share a house come to Solomon with a problem. Both have infant sons. One night one infant dies and the mother of the dead son switches the baby with the live one. In the morning, the mothers argue. They go to Solomon for help in solving their conflict. The wisdom God has given Solomon enables him to judge correctly and give the baby to the true mother.

Solomon didn't have to take the case. He could have dismissed it as unworthy of his notice. Solomon wanted to be fair to two women to whom life hadn't been fair. Even more, he wanted to be true to God and reveal God's love and compassion to them by being a true servant of His.

Find-a-Word

FIND THE FOLLOWING WORDS: BROTHERS, SISTERS, CALLED, FREE, FREEDOM, INDULGE, FLESH, SERVE, ONE ANOTHER, HUMBL Y, LOVE, GALATIANS, WOMEN, SOLOMON, PROBLEM, INFANT, SONS, MOTHER, SWITCH, BABY, ARGUE, CONFLICT, WISDOM, JUDGE

W	T	Z	Z	V	U	E	H	Q	R	N	S	L	Y	X	B	P	I	M	E	L	B	O	R	P	V	V	F
L	H	S	U	R	Y	V	I	D	Y	A	I	H	Z	J	J	X	O	J	U	E	J	T	S	A	C	X	U
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MEMORY VERSE

"You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love" (Galatians 5:13).



Conversations

Blaming the sufferers

As a health professional, I was aghast reading, "Mental health and the Adventist health message" (September 7). I was happy to see that as a Church we are open to talk about mental health, something we don't do enough of and when we do, we often do it poorly. Unfortunately, this article is an example of how, when we talk to this subject, it is done in a way that is likely to increase mental distress and can perpetuate potentially dangerous misconceptions.

I value the Adventist health message however, when we focus solely on plant-based eating as the answer to mental health challenges, we can do more damage than good.

It is important to stipulate that the metabolic theory of mental illness is just that, a theory, and is simplistic in its broad approach. Mental illnesses are multifaceted involving genetic, environmental, psychological, social factors and trauma. Reducing them to metabolic dysfunction oversimplifies the complexity of these conditions.

Many of the references used in this article are opinion pieces and research articles quoted are identifying correlations, not causations or cures which the above article implies.

Hopefully this can be helpful feedback when writing future articles. Please keep writing on this subject of mental health as it is important. When publishing on the subject of mental health, please consider how those struggling with

moderate to severe mental illnesses including addictions could read this, as well as readers who don't understand the complexity around mental illness might result in blaming the sufferers which will increase stigma and harm.

Mental illness is a major cause of loss of quality of life, where compassion, grace and care is important for individuals to feel safe, seen and valued. While adopting a healthy lifestyle is helpful in improving metabolic health and promoting mental wellness, simplification of mental illness as simply a metabolic dysfunction is likely to lead to misunderstanding in those who read the article, increase stigma towards mental illnesses, and increase guilt and shame in mental illness sufferers. Please consider who all your readers could be, but also, please do keep writing about mental health.

Dr Wayne Hurlow, NZ

Deep concern

I'm writing to express my deep concern regarding the proposed sale of our beloved campground, Ankara. Ankara has played a significant role in the lives of thousands of youth, providing a spiritual and nurturing environment.

Ankara is a fully owned asset of the South Australian Conference. Selling such a vital resource without a clear, immediate plan for replacement is not a strategically viable move. The risks associated with liquidating this asset

are considerable. With the cost to rebuild following recent floods being a manageable \$A2000 excess from RMS, the potential for loss far outweighs the benefits of cashing out.

History has shown us that when assets are sold and cash is held for an uncertain future, it often leads to misallocation. Time and again, we have witnessed financial pressures result in previously liquidated assets being redirected for other purposes or used as operating capital. When we face challenges, we turn to these assets for support, but what happens when they no longer exist?

A recent town hall style meeting demonstrated a strong desire among constituents to rebuild this cherished facility. However, a constituency meeting being already scheduled after the gathering raises concerns about whether the voices of those who cherish Ankara will truly be heard.

As we look to the future, we must prioritise the retention and development of our youth. Ankara has championed this cause for decades. Stripping away this asset would leave us vulnerable and diminish our capacity to support the next generation.

Let us rebuild and invest in a space that has provided so much for our community. Together, we can ensure that this significant asset continues to serve our youth for years to come.

David Stackelroth, SA

Obituaries

ANDERSON, Cheryl, born 14.2.1947 in Australia; died 2.8.24 in Victoria. Cheryl is survived by her husband, Ian; sons, Gavin and Shane; daughter-in-law, Natalie; and grandchildren, Harriet, Mietta and Scout. Cheryl worked for many years at the Signs Publishing Company, along with her husband. She loved her family and was active at Warburton church. She loved her garden, which supplied many beautiful flowers for her home, the church and her friends. Cheryl was also a legendary cook. She will be deeply missed by her family and the Warburton community.

Kevin Geelan



BARKER, Gillian Louise (nee Bichard), born 11.7.1937 in Colac, Vic; died 14.8.24 in Wyong

Public Hospital, NSW. She was predeceased by her husband, Walter in 2001 and brother, Allister in 2020. Gillian is survived by brother, Seth Bichard and wife Beryl (Kingaroy, Qld); sister-in-law, Beverley Bichard (Brisbane); nephews, Lance

Bichard and Brendon Bichard; nieces, Angela Runnells and Camille Bichard. Gillian served as a missionary in Africa and South America, taught school in the USA and worked in the former Trans-Tasman Union Conference office and also the South Pacific Division office in Sydney, NSW. Generous in nature, she gave much of her time in volunteer service. Gillian was determined but kind and loving, a person of cheerful disposition and strong of faith.

Roger Nixon

EYERS, Carmen (nee McSweeney), born 16.6.1937 in Ballina, NSW; died 29.7.24 in Tenterfield. She was predeceased by her husband, Kenneth in 2011 and her son, Royce in 1967. Carmen is survived by her children, Robyn, Christine, Jeffery, Glenda and Terry. She was a lady who loved life, people and animals and loved sharing God's Word with others.

Brad Cooke, Tim Merritt, Tim Kingston



GOSLING, Douglas Arthur, born 20.11.1938 in the Sydney San, NSW; died 9.9.24 in

Cooranbong. He was predeceased by his wife, Joycelyn in 2017. Doug is survived by his sister, Margaret Doble (Cooranbong); children, David (Central Coast), Julie and Wayne Marsden (Sydney) and Jennifer Wright (Sydney); seven grandchildren; and 11 great-grandchildren. Doug's life was dedicated to service. As an electrician, he was involved in fly'n'builds to Fiji and Solomon Islands. In PNG he was both maintenance manager and CEO at Sopas Hospital and the manager of Adventist nursing homes in Melbourne and Warburton, Vic. Doug dearly loved his wife and family, his work and his role as a senior elder. To the end he was strong of faith.

Roger Nixon



KOVACIK, Vladimir, born 26.1.1931 in Trencin, Czechoslovakia; died 14.8.24 in Kings Langley, NSW.

He was predeceased by his wife, Anna on 17.3.23. Vladimir is survived by his daughters, Anna and Frank Cidorik (Kleinton, Qld), Vilma and Paul Golstajn (Alstonville, NSW) and Vladka and Bryce Henley (Erina); grandchildren, David Stankovic,

Jason Stankovic, Timothy Golstajn, Linda Bainitabua, Emma Henley and Sarah Henley. Vladimir was a life-long avid reader with a biblical knowledge that was profound. He loved to travel both near and far with his wife Anna, creating cherished memories. We look forward to Christ's second coming and the resurrection morning.

Janusz Jagiello

PORTER, Sylvia Ann, born 6.3.1934; died 8.8.24 in Emmaus Nursing Home, Port Macquarie, NSW. Sylvia is survived by her son, Brett and Gemma; and grandchildren, Billy, Ann and Tom. She was strong of faith and now sleeps in Jesus, awaiting the great reunion.

Andy Mathes



RAUENBUSCH, Emely, born 28.12.1993; died 14.4.24 as a result of an accident. She is

survived by her parents, Gerhard and Luisa; siblings, Yarani and Jeremy, Esther and Tori Pepper, David and Michelle, and Nick; and special nephew Ronin. All who knew her can attest to her amazing heart of love that flowed from God to others. The heart

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symbol was a symbol she frequently used in her many notes. She will be remembered as an extras kind of girl, who was extra special to all who came in contact with her. She will be sadly missed and ever in our hearts, as we look forward to seeing her again when our Lord returns in glory.

Tim Merritt

ROBERTSON, Isabel (Bell), born 18.1.1929 in Vic; died 10.8.24 on the Gold Coast, Qld. She is survived by her husband, John; and her two children, Denis and Lynette and their families. John and Bell met at a bowls club on the Gold Coast some nine years ago. Their life together was a wonderful journey, during which Bell recommitted her life to Jesus and was accepted into church

membership on profession of faith. No matter how dark the day or the journey, Bell always had a smile and a word of cheer. Hers was a remarkable life, owning and running a hotel in Hobart, being an expert clothes maker in Victoria, raising two children and caring for her very sick first husband, Keith. Bell was the light of John's life.

John O'Malley, Denis Chamberlain

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