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GLENN TOWNEND 12

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THE PROBLEM WITH BOUNDARIES

Most of us think of boundaries as a necessary evil. They protect us from danger, but they also seem to stop us or hold us back when we disagree with them. This is a misunderstanding of the role and function of boundaries. They are actually crucial for true freedom and even life.

Think about it. A boundary-less state equals death. Space is a void with no confines, but also no life. If you lost your skin—the margin of your body—you would die. Even cancer is cells that do not respect their limits and expand where they shouldn't.

The work we see God doing in Genesis' origin story is the work of creating boundaries. From the chaos, the "without form and void", the tempestuous waters, God delineates boundaries: between light and darkness, day and night, land and water, flora and fauna of all kinds, man and woman—even work and rest.

The original lie tested the boundaries God had established. The tree of knowledge of good and evil was a boundary that actually provided freedom of choice. The enemy questioned that freedom and painted boundaries (between trees, and God and man) as negative, reframing the conversation and creating the conditions of suspicion and rebellion. Humans have had a troubled relationship with boundaries ever since.

The body of Christ is not immune from these issues around boundaries. And a lack of clear and healthy boundaries works against God's intentions.

Unfortunately, it is often seen as a mark of heroism not to have boundaries in church work. Pastors, elders and ministry leaders are often expected to be available 24/7, otherwise they are seen as uncommitted. Christian relationships must be founded on love, respect and sacrificial service, but giving all the time, giving beyond our means, is spending someone else's coin—it is dangerous. Those who have a hard time saying no become burned out and resentful of others and the church. Those who are controlling (not accepting "no") often have power in church boards or influence among the congregation as no-one wants to make waves by standing up to them. This can create numerous problems at a local church level.

Adventists have dietary restrictions and behavioural boundaries that place limits on external things. These restrictions protect us and in many cases are positive. They also show who's in or out or on the margins. Sadly, they are easy to enforce on others and often give us a false sense of achieving something, or being in a right relationship with God because we remain within these behavioural boundaries. This is works.

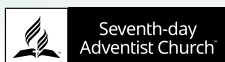
Yet we struggle with relational boundaries. We shy away from interpersonal conflict, are afraid to place restrictions on controlling or manipulative rogue elements (for fear of being unloving) and often mistake the call of being makers of the peace with being keepers of the peace. The problem is that we suffer when we don't enforce our own personal boundaries: we lack moderation, self-care, private spiritual disciplines. We focus on the external to the loss of the internal and inter-personal. We enforce external boundaries on those with whom we have not established interpersonal borders.

Jesus left the crowds (Luke 4:30-32; 9:18). He created boundaries around His work. When Moses was burning out, his father-in-law recommended some delegation or boundaries being set for someone who had trouble saying no (Exodus 18:17-23).

Peter took Jesus aside to "correct his course"—he had a different idea how things should work and wanted to control Jesus. He was overstepping his boundaries. Jesus rebuked him—and reminded him that his domain was within human concerns, whereas Jesus was working within different boundaries (Matthew 16:22,23).

Boundaries are a huge blind spot for us. I pray we can learn from the example of Jesus, Moses and other biblical leaders, as well as engage in our own personal reflection and self-analysis about where our boundary problems might lie. Hopefully we can then become a Church filled with well-adjusted, healthy, loving individuals.

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UNITY IN DIVERSITY

"I have never been to the South Pacific Division before and I am amazed at the creative and cutting-edge thinking. I have learnt so much. You have so many quality people working for the Church here." This was the response I received from a General Conference leader recently. Another commented, "The resources for mission that you develop here are of the highest quality and can be used in most places around the world."

Many marvel at the diversity and yet unity of our Division. Unity in diversity is one of the SPD's key values.

We have Micronesian, Polynesian, Melanesian, Maori, Aboriginal, European and a diversity of recent immigrants—yet we seem to work together well. We respect, try to understand and support each other. We are all focused on developing more and better disciple-makers with Jesus. That's not to say we don't have challenges and disagreements, but we get on with Jesus' mission.

The GC has requested leaders from each division to visit two other divisions over five years. This certainly helps when we are involved in decisions that affect the whole Church—we get a broader perspective.

SPD leadership visited South Africa and Zimbabwe (Southern Africa-Indian Ocean) last year where we saw similar diversity in culture. We will visit China, Korea and Japan (Northern-Asia Pacific) later this year.

SPD is the most popular destination—we have hosted the Trans European, Inter-European, Northern Asia Pacific, North America, Southern Asia and soon, South American Division.

They keep telling us we are governed well, mission focused, creative, confident, supportive as well as diverse. It is good to know that although we focus on making a difference in our neighbourhood we have a global impact. Let's keep allowing God to build unity and influence.



GLENN TOWNEND
SPD PRESIDENT
@SPDpresident

IT IS WRITTEN RETURNS TO AUSTRALIAN TV

LINDEN CHUANG

It Is Written made its long-awaited return to Australian free-to-air TV on Sunday, June 2.

The announcement came in the lead-up to the final weekend of a "Revelation Today" evangelistic series in Victoria, hosted by *It Is Written* presenters Pastors John Bradshaw and Eric Flickenger.

The series, which was launched on May 3 and part of the Victorian Conference's "Harvest Victoria" initiative, saw thousands of people attend the meetings at four locations across the state, with many others watching via live stream.

"Adventist Media and Hope Channel are delighted to be partnering with *It Is Written* and the potential for the Adventist message to be made available in thousands of homes across Australia," said Hope Channel (South Pacific) director Pastor Wayne Boehm.

It Is Written commenced broadcasting in 1956 and remains the Seventh-day Adventist Church's most effective message-based TV program around the world. Its return to national TV in Australia is the culmination of 12 months of work by many people across the Church organisation.

"We look forward to receiving many phone calls requesting further information about each program," added Pastor Boehm. *It Is Written* episodes can be seen at 6am (AEST) on 7TWO in capital cities.



TUNE IN SUNDAYS AT 6AM ON 7TWO.

AVONDALE'S NEW LEARNING FACILITY

COLIN CHUANG

A new Innovative Learning Area at Avondale School in Cooranbong (NSW) will provide students with fresh and exciting opportunities to engage in project-based learning.

Officially opened on May 28, the facility is part of the Trade Training Centre on Avondale's secondary campus and features design elements to complement 21st-century integrated learning, including a digital fabrication space, an amphitheatre and a blacksmith's corner. Students will be able to utilise the different zones within this new learning space to investigate, collaborate, prioritise, create and innovate to find solutions to real-world

problems. The establishment of the facility was a collaborative effort, with some former Avondale students even helping with the construction.

The new facility provides flexible learning and teaching experiences that make Avondale school a unique learning environment.



MR RICK EVANS AND MR NIGEL LYNN
OPEN THE INNOVATIVE LEARNING AREA.

TITHE ON THE RISE IN SPD

TRACEY BRIDGUTT

Tithe across the South Pacific Division (SPD) rose by 11 per cent in 2018, the largest percentage increase in the past 10 years.

In fact, tithe has been trending upwards over the past decade, averaging a 4.4 per cent increase per year.

Offerings have also grown, though not at the same rate. In the past decade, the major offerings (world mission and Division) have increased at an average of 3.4 per cent per year.

SPD CFO Rodney Brady said the SPD is regarded as one of the most generous divisions in the world and, on behalf of SPD leadership, thanked members for their faithfulness.

"We express our sincere appreciation to members for their support of the Church through tithes and offerings, which make possible continued advancement of the work of the Church in this region," he said.

SPD tithe growth reflects a global trend, with most divisions recording increases in 2018.

"The consistent reason that many

put it down to is that the first quarter lessons last year were on stewardship," Mr Brady said. "In the SPD the Discipleship Ministries Team put in extra effort to support the lessons with resources and short video clips."

Mr Brady said the availability of electronic giving has also supported tithe growth. "It provides a safe, convenient way for members to return their tithes and offerings," he said.

The Trans Pacific Union Mission (TPUM) was a standout for the SPD, having the largest tithe growth—30 per cent—followed by Papua New Guinea Union Mission (17 per cent).

TPUM president Pastor Maveni Kaufononga believes the growth is due to a number of factors.

"When our members are faithful to the core mission of the Church—making disciples—it moves them to be more faithful in returning their tithe," he said. "There is also more accountability from our treasury team in collecting tithe from local churches—members trust the system more. The



increase of tithe proves the sincerity of our members' commitment to God's mission and I would like to thank our members for their faithfulness."

In May, the SPD approved budgets for the 2019–20 financial year. One of the largest allocations (20% or \$A7.6m) is going to the SPD's four main strategy areas: Mission to the Cities, Discipleship, Comprehensive Health and Media. About \$A2.8m (2% of tithe) will go to the General Conference's operating budget. More than \$A8m will be sent for world mission offerings. Tertiary education is the largest expenditure: 20 per cent (about \$A9.7m) of available funds.

ADVENTIST SCHOOL IMPROVES INDIGENOUS LEARNING

MARYELLEN FAIRFAX

Kempsey Adventist School (KAS) was one of four independent schools selected to participate in a unique pilot program aimed at improving literacy and numeracy outcomes for Aboriginal and Torres Strait Islander students across NSW.

Commencing in 2016, the two-year program was designed by the Association of Independent Schools NSW (AISNSW) to encourage independent schools with a high percentage of Indigenous enrolments to bridge the gap between Indigenous and standard learning outcomes.

KAS participated alongside Pymble Ladies' College, St Ignatius' College Riverview and St Joseph's College, Hunters Hill.

Each school was asked to identify specific teaching and learning strate-

gies to enhance the literacy, numeracy and academic achievements of their Indigenous students within the two-year period.

"As the only low socio-economic status school [we have] welcomed the opportunities created for our young people as a result of this project," said KAS principal Leanne Lesic.

Students and teachers participated in project-based learning and focus group discussions to discover how to overcome the most significant barriers experienced by Indigenous students. Although the project initially focused on improving academic outcomes, the focus soon shifted to building stronger relationships.

KAS staff maintained regular communication with each student's family and were proactive when it



came to learning about Indigenous cultures and traditions, favouring project-based learning over traditional teaching methods.

AISNSW chief executive Dr Geoff Newcombe was excited by the pilot's success at increasing academic outcomes as well as the general wellbeing, happiness, and the sense of pride and belonging that Indigenous students felt towards their school.

LITERATURE EVANGELIST LEADERS ADDRESS RESTRUCTURE

DANIEL KUBEREK

Literature evangelism (LE) leaders gathered in Sydney on June 4 for the first time since the decision to restructure Literature Ministry in Australia and New Zealand.

The eight senior LEs met with Adventist Media's new literature ministries co-ordinator Brenton Lowe and marketing manager Tim McTernan in Wahroonga, NSW.

The meetings discussed the needs of all aspects of LE work.

A survey of 60 LEs was reviewed,

identifying the need for continued support of the ministry at various levels of governance, as well as the ongoing need for prayer.

"I really enjoyed it and feel positive that great improvements can be made to the LE work," said South Australian literature evangelist Rita Pinzone. "I appreciate our voices being heard."

"Literature ministry is a simple way members can share their faith through literature, either as a volunteer or in a self-employed capacity," Mr Lowe said. "The focus group was an important time of consultation and collaboration as we develop plans for the literature ministry relaunch. We want to see literature evangelists in all aspects of literature ministry supported and better resourced to reach others for Jesus."



BRENTON LOWE.

"The literature evangelists need our support as they conduct this soul-winning work," said Mr McTernan. "I'd encourage church members to keep them in their prayers."

The soul-winning effectiveness of LE ministry was also highlighted, with anonymous survey responses shared.

"I love meeting and connecting with people and sharing my faith and testimony with others while showcasing our books. . . The spiritual high you receive when working for the Lord is simply amazing!" one respondent said.



LITERATURE EVANGELIST LEADERS.

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SPD APPOINTS NEW EDUCATION DIRECTOR

MARITZA BRUNT

Dr David McClintock has been appointed as the new Adventist education director for the Seventh-day Adventist Church in the South Pacific (SPD).

The announcement comes after current SPD education director Dr Carol Tasker expressed a desire to transition into a part-time role. She will continue in the education department, serving as associate education director until September 2020.

Dr McClintock was most recently the principal of Avondale School in Coorabong, New South Wales, a position he commenced at the start of 2017. He previously served as SPD associate education director, and has also been a conference and union education director and a curriculum writer for Adventist Schools Australia, as well as deputy of three schools and principal of six (five in Australia and one in Papua New Guinea). He holds a degree in theology as well as

various degrees in education.

"Please pray for David and Carol as they enhance the disciple-making ministry within the vast SPD school system," said SPD president Pastor Glenn Townend.

Dr McClintock took up his role in early June.



DR DAVID MCCLINTOCK.

ADVENTIST MEDIA SEEKS SUPPORT AT TAX TIME

RECORD STAFF

Adventist Media (AM) is offering supporters the opportunity to make tax-deductible donations to support the production of film and print ministry resources as the 2018–2019 financial year closes.

"When Adventists get passionate about an evangelistic initiative, they're often incredibly generous with their time and financial support," said Kent Kingston, editor of *Signs* magazine, one of AM's evangelistic projects that relies largely on donor support. "But some-

times it takes that extra incentive of tax deductibility to get them over the line!"

Tax-deductible donations can be made to AM's Cultural Trust, which, by Australian law, is set up to develop, produce and promote the arts—literature, music, visual arts, media arts, etc. Many of AM's activities fall into this category. Donors can communicate a preference for a particular project.

The *Signs* magazine website is set up to receive tax-deductible Cultural Trust donations at <signsofthetimes.org.au/donate>, where both monthly donations and one-off gifts are catered for. Alternatively, donors can contact Adventist Media on +61 (0)2 9847 2222 or info@adventistmedia.org.au to explore other ways to become a financial partner in mission.

Mums At The Table can also be supported through the Trust.



ADVENTIST MEDIA BUILDING IN WAHROONGA, NSW.

NEWS GRABS



US TEENS RAISE \$15K

On May 3, 16 teen girls from San Diego carried water buckets to raise money for wells in Africa. Inspired by mission trips with Maranatha Volunteers International, the girls created a "Walk for Water" event, traversing rocky hills and streets to raise \$US15,485, enough to fund a simple well for a village and improve hundreds of lives. —*Adventist Review*



YOUTH MARCH AGAINST CRIME

To help tackle escalating knife and gun crime in the UK and Ireland, Adventist youth set aside two consecutive Sabbaths (May 18 and 25) for prayer walks, with youths wearing red and walking the streets of their towns to remember lives lost. This was followed by a noisier peace march on May 27 where Pathfinders, youth and local council members took to the streets. Local businesses opened their windows to watch young drummers make noise in protest. —*TED*



THIRTY BAPTISMS

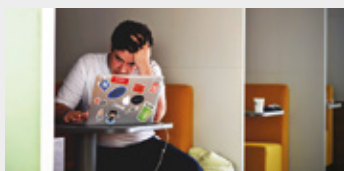
Junior high school students at Ruth Murdoch Elementary School (Michigan, US) preached for nine days (May 10–18) from a tent pitched on the Andrews University campus, resulting in 30 youth and adults requesting baptism. —*NAD*

HOT TOPICS



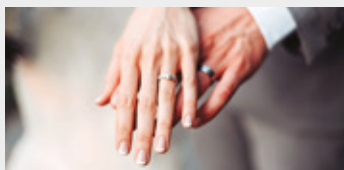
CHURCHES OUTNUMBER PUBS IN UK

The National Churches Trust recently found that there are more churches (40,300) than pubs (39,000) in the UK. This is due to Pentecostal-style churches like Hillsong and immigrant denominations attracting new members. The increase is occurring despite the UK's three biggest denominations—Anglicans, Roman Catholics and Presbyterians—reducing by 16 per cent in the past five years. —*Christianity Today*



BURNOUT FROM JOB STRESS

The UN and World Health Organization have listed “burnout” in their latest International Classification of Diseases. Although not classified as a “medical condition”, it is characterised by feelings of exhaustion, mental distance from a job and reduced professional efficacy. —*Sydney Morning Herald*



MARRIAGE AND CHURCH STUDY

Ties that Bind, a report by the Institute for Family Studies (IFS), found that couples who attend church regularly experience higher quality relationship and sexual satisfaction, lower infidelity and 28–47 per cent less divorce than couples who attend church infrequently, or not at all. Further, couples who attend church infrequently experience the same relationship quality as secular couples who never attend church. —*Christianity Today*

LEADERS SET THE COURSE FOR ADVENTIST EDUCATION

TRACEY BRIDCUTT

Seventh-day Adventist school leaders helped to set the course for the future direction of Adventist education in Australia at a recent three-day conference in Sydney.

About 160 Adventist school leaders from around Australia attended the “Setting the course” educational leadership conference—an Adventist Education initiative held biennially.

The challenges facing Adventist schools in the area of religious freedom was among the key topics discussed.

Pastor Michael Worker, director of Public Affairs and Religious Liberty for the Seventh-day Adventist Church in Australia, said there is still a long way to go to ensure positive protections for freedom of religion and freedom of conscience in Australia.

“The challenge for every one of us in the room is that schools are currently ground zero in this battle,” he said. “Recent attempts by [Senator] Penny Wong to remove our ability to employ teachers and staff who will uphold the beliefs, values and ethos of the Seventh-day Adventist Church are a prime example of this. As a Church we are taking this threat seriously, this threat to the ministry and mission of Adventist education.”

Keynote speaker, Bishop Dr Michael Stead, chair of the Anglican Diocese of Sydney’s Religious Freedom Reference Group, said faith-based schools will face very significant challenges,

particularly in the next 12 months, if they are to ensure they continue to have the freedom to operate according to their faith-based ethos.

“We shouldn’t take anything for granted,” he said. “Let’s be very serious about the very steep road ahead of us.”

Other speakers at the conference included social researcher Mark McCrindle, Centre for Public Christianity executive director Simon Smart and *As Light Lingers* author Nina Atcheson.

Key focus areas for Adventist education moving forward are:

- Creating governance structures that deliver specialist support and a shared resource hub;
- Strengthening engagement in the religious freedom/freedom of conscience arena;
- Enhancing the supply of committed Adventist teachers;
- Deepening the engagement in leadership development and succession planning arenas.

Adventist Schools Australia national director Dr Daryl Murdoch said the conference provided an important forum to engage Adventist educational leaders around Australia.

“Mission is what drives,” he said. “We have set the course for Adventist education for the next five years and by God’s grace our schools will continue to be at the forefront of mission for the Church in Australia.”



L-R: DR DARYL MURDOCH, PASTOR MICHAEL WORKER AND BISHOP MICHAEL STEAD DURING A Q&A SESSION.

FLASHPOINT



OFFICE GRAND OPENING

The Western Australian Conference of Seventh-day Adventists celebrated the grand opening of their new office on Sunday, June 9. Church members and leaders from all over WA attended the opening ceremony and went on tours to explore the new facility. The conference worked with designers from State28 Interiors to conceptualise an office building that would be the face of Adventists in Western Australia, but also functional for the purposes of mission, with extended parking areas and brand new interiors. —Connect WA



WEEK OF WORSHIP AT BAC

Brisbane Adventist College (Qld) celebrated its Week of Worship from May 20-24. The theme was "Chosen" and featured a theme song of the same title, written by Year 12 student, Orlando Pule. Pastor Brock Goodall spoke during the week about how being chosen by God makes us holy, accepted and loved. On the last day of the week, international speaker, author and creator of evangelistic ministry Life Without Limbs, Nick Vujicic, was also invited to attend. He spoke about being bullied for his lack of limbs as a child, and how God can use anyone, regardless of how worthy or prepared they feel. —BAC News



CREATIVE THINKERS

Students at Macarthur Adventist College (Sydney, NSW) are not only putting their creativity into practice, they are also developing skills in mathematics, information technology, communication and abstract thinking. This is the second year the college has offered industrial technology, a course that gives students the ability to design and create tangible products. But there are also other benefits, according to teacher David Beebe. "Students are able to develop their abilities in creative design, planning and problem-solving. We are excited about the future of this course and look forward to the unique products that our students will produce in years to come." —David Beebe



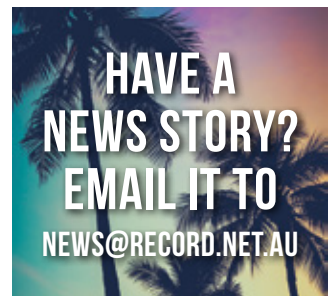
WORKPLACE HEALTH

The new people and culture manager at the Australian Union Conference (Vic), Melissa Hill, is looking forward to building an even more positive work environment in the Union office. A former teacher and head of upper primary at Edinburgh College, Ms Hill says she will also be available as a HR resource to conferences in Australia "to empower and sustain healthy functions of the ministries and services that our Church provides". —Record staff



CHIP FACILITATOR TRAINING IN SAMOA MISSION

Thanks to the Complete Health Improvement Program (CHIP), awareness is growing about the impact of lifestyle diseases in Samoa. Trans Pacific Union Mission (TPUM) health director, Dr Paul Wood, prepared CHIP training for 30 church members from around the Samoa-Tokelau Mission, but to his surprise, 80 individuals turned up to learn about the program. A growing interest and enthusiasm for health in Samoa has prompted the TPUM to commence CHIP training (Community Health Education Program) in November 2019. —Record staff



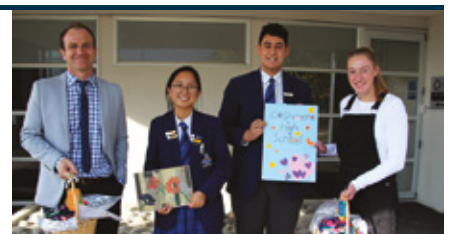
HOUSE PARTY

Simon Gigliotti (Youth director, Greater Sydney Conference) and his wife Brittany generously opened their home to young adults around Sydney on May 25. The night was filled with live music, fairy lights, a grazing table, hot drinks, a barbecue, Mario-Kart on the big screen and fire pits to keep everyone warm. More than 80 young people attended, making new connections and enjoying the atmosphere. —Record staff



BAPTISM IN KAUMA

Daily Bible studies at Kauma Adventist High School (Kiribati) held by chaplain Roroa Karebwa resulted in 12 students being baptised on May 19, with eight more students still studying. Most of these students come from remote areas of Kiribati where there is no Adventist presence. TPUM Associate Education director Mele Vaihola said the baptisms were the result of continuous support from parents, teachers and chaplains. —TPUM News



SYMPATHETIC SCHOOL

Two teachers and two students from Christchurch Adventist School (NZ) visited Cashmere High School on May 22. Some of the Cashmere school community had family members affected by the March 15 mosque attacks. The CAS group made a presentation, letting them know the students and teachers at CAS have been praying for their staff, students and school community. —SNZ News

Hottest cafe in Redfern doing ministry

Redfern Adventist Community Centre (RACC) is living its vision of service and empowerment by connecting with a diverse community. Located next to the hustle and bustle of Sydney's CBD, RACC is passionate about being the hands and feet of Jesus in the local community.

Centre manager and lead pastor of RACC, Bernard Deojee, set an audacious goal at the beginning of the year: to be friends with all the neighbouring businesses by June 2019. By March, he says RACC had already connected with most of them. "I refuse to be a church who, if we leave, no-one will know who we are . . . We want to be intentional about relationships and immerse ourselves in the community, not be detached from them."

Given the diverse cultural and socio-economic demographic of Redfern, this is no small achievement. While homeless and disadvantaged people line up for free meals and food parcels at RACC, some residents complain to the council that loitering is bringing housing prices down in the local area.

"On one side of the road, there's a boutique that sells kimonos for \$A600, and on the other, there's Housing Commission. The council hasn't made it easy for us, we're not allowed to 'loiter outside'," said Pastor Deojee.

A big part of RACC's success has

been opening a free café called Café at the Way from the centre during the week, made possible by a team of dedicated volunteers.

"People can come and have a chat, vent, have a hot beverage on us, and experience hope and goodness despite their circumstances," Pastor Deojee said. "We've even delivered free hot drinks to businesses up the road."

Café at the Way volunteer Tori Karraz loves being involved with RACC's café ministry.

"[Hot drinks] are a luxury many can't afford . . . we are giving people who are used to having the bare minimum a little bit extra," Tori said. "As someone who naturally enjoys building relationships, I believe God has called me to work at the café. It's restored my belief that there's goodness in the world."

One hot drink recipient, Saanya Narang, was walking by the centre and ended up chatting with volunteers for 45 minutes. Inspired by RACC's ministry, she now manages the café's Instagram page, @cafeattheway. Pastor Deojee says he is amazed by how God keeps sending people to grow the ministry.

Alongside their community café, the church also runs a community kitchen, cooking classes and a "Technology for Communities" program that aims

to upskill disadvantaged community members. This is only made possible by local business partnerships and RACC's volunteers.

The community kitchen runs on Monday evenings, where volunteers cook meals and distribute food parcels to those in need. This is made possible by RACC's partnership with OzHarvest, who deliver trays of leftover food that go unused by businesses and shops.

RACC volunteer Betty Pesto runs community cooking classes throughout the week, using the ingredients found in the food parcels, to teach people how to make simple, healthy recipes like stew, curries and tacos.

Community partnerships are vital to RACC's ministry. Having worked previously at Salvation Army's Territorial HQ up the road, and at St Vincent de Paul as an emergency crisis manager, Pastor Deojee understands the Redfern community well. "I am convinced that we serve an Alpha and Omega God because I can tap into resources and experience that others don't have. If we can't help someone in an emergency situation, I know I can send them to Vinnies or the Salvos up the road."

Looking forward, RACC plans to partner with Western Sydney University's psychology department to run a student-run counselling clinic from the centre. Offering free counselling has been a dream of RACC's for quite some time.

"Renting spaces is expensive in the city, so I hope to take advantage of that. I can offer them a free space in exchange for counselling services," Pastor Deojee said.

RACC's connection with Vinnies has helped make this dream a reality. Being forced to close their counselling services at the end of May due to lack of funding, Vinnies have offered their client base to RACC.

"They were closing at the end of May, and we were planning to begin our counselling service at the begin-





ning of June,” said Pastor Deojee. “It’s too much to just be a coincidence! God is active and working!”

Different to most Adventist churches, RACC is open every day during the week and has a unique church service. Up to 50 community members attend church every Sabbath, seeking support for struggles like alcohol and drug addiction, homelessness, food security, prison and rehabilitation.

“We take children out of the room [when discussing adult stuff]. . . the stuff we deal with is real. Sometimes visitors are confronted by how we do church . . . [but] I know the Spirit is here, and that if I’m doing something wrong, the Holy Spirit will tell me. I can rest on my pillow at night with peace,” said Pastor Deojee.

RACC also hopes to run programs

like art classes, and health and fitness classes throughout the week, and to rent out their centre to community groups in order to accumulate some funding that they can then channel back into their ministry.

“At the moment, our biggest barrier to growth is a lack of space and funds, but also pastoral availability. We need more volunteers,” Pastor Deojee said.

While RACC would love to run their café every day, it’s currently only open Tuesday to Thursday 9:30–12:30.

“We work around our volunteers’ schedules,” says Pastor Deojee. “The problem is that, legally, a centre manager must be here for our doors to be open and I’m the only one in that position. As associate pastor of Echo Community Church as well, I just can’t be here all the time.”


Pastor Deojee hopes to train indi-

viduals to help manage the centre, so that RACC’s ministry can grow. He also offers barista training to anyone willing to volunteer at the café during the week.

RACC’s team of passionate volunteers works hard to minister to the physical and emotional needs of the community. Despite having limited resources, by showing love to the local community, they are making waves of change.

“I came into the Church from outside,” says Pastor Deojee, “and my call to ministry is to empower Adventists to go back out into the community. God bringing me here is the best place it could happen. I thank the Lord that He has given me a team that also sees that vision.”

| MARYELLEN FAIRFAX ASSISTANT EDITOR.



A DAY IN THE LIFE OF A... **DIVISION PRESIDENT**

NAME: GLENN TOWNEND

JOB: PRESIDENT, SEVENTH-DAY
ADVENTIST CHURCH IN THE
SOUTH PACIFIC (SPD)

WHERE: WAHROONGA, NSW

WHAT DOES A TYPICAL WORK DAY LOOK LIKE FOR YOU?

I have three “typical” days. If I’m in the office, then the day will always start with staff worship. I’ll typically have three or four appointments with various people, ranging from a photoshoot to working on a serious issue that’s arisen or a report from a department. I’ll also answer emails and phone calls, and there will often be a meeting or two which can last anywhere from an hour up to three hours.

When I’m involved with the five institutions operated by the SPD, and the SPD Executive and SPD Boards, my days will often be completely focused on their boards and sub-committees or being involved in strategic planning. I chair many of these meetings which will take the majority of the day—some of them even two days—and often these meetings can have up to 400 pages to read in preparation. With the unions, there is just as much to read and as many meetings but I don’t have to chair, just support and advise.

The last “typical” day, which happens most weeks, is a travel day. I’m away for just under half of the

year, so I spend a lot of time in cars, trains and planes. Often times, my day will be a combination of these three typical days—as an example, a few times a year I leave home at four in the morning to take a train to the airport, where I fly to Port Moresby (Papua New Guinea). I get to Pacific Adventist University around two in the afternoon, and go straight into meetings that run until around six in the evening.

Whatever the day, I always start with prayer and Bible reading—I have read the Bible through once each year for the past 19 years—and try to walk at least three kilometres. When I’m at home I like to walk with my wife.

WHAT LED YOU TO THIS ROLE?

After graduating from college, I spent two years of my pastoral internship on the Gold Coast (Qld) and married Pamela during this time. We then served the district based in the outback town of Roma for three years, and our two daughters were born.

In the five years I spent in Tasmania, I pastored two churches and served as a departmental director for the Conference. Our son was born there.

Then in Geelong (Vic) I served as pastor for a few churches, and was chaplain for the small primary school, for five years.

We then moved to Gilson College, where we started the church on campus, and I also became ministerial secretary for the Victorian Conference. After that, I spent 10 years as president for the Western Australian Conference, just over two years as president of the Trans Pacific Union Mission, and then in 2015 was called to the role of SPD president at the General Conference session in San Antonio, Texas.

IN YOUR NEARLY FIVE YEARS AS DIVISION PRESIDENT, WHAT’S ONE OF THE BIGGEST LESSONS YOU’VE LEARNT?

Leadership is certainly not a popularity contest. It’s about making the right decisions, regardless of whether people agree or not. People sometimes don’t have the full story, and so they may not understand the decision that’s being made. But I’ve learned that leadership is about staying true to your values and after gathering all the facts and information you can, making a prayerful decision.

FOMO—FEAR OF MISSING OUT

In 2004 Patrick McGinnis coined the term FOMO. For those not familiar with the term FOMO, Webster's dictionary defines it as "Fear of Missing Out". The impact of FOMO has been significant, leading many to invest in the stock market or purchase assets purely out of fear that they might miss out on what everyone else has. Social researchers indicate the FOMO phenomenon has multiplied exponentially with the rise of social media. **CONSIDER** in what ways has FOMO impacted your life and modern Christianity?

The disciples were first called on the shores of the lake. **CONSIDER** the implications of this scene—Matthew 4:18-22. At the end of the Gospels, we again find the disciples here, casting their nets, reflecting on the events of the crucifixion and subsequent appearance of Jesus. Peter's heart was still bruised from his denial of Jesus—something John reminds readers of as he recalls the similar circumstances three and a-half years earlier. **COMPARE** John 18:18; 21:9, Luke 5:5,6; 21:11.

Maybe it was FOMO that caused Peter to plunge into the Sea of Tiberias and make his way to Jesus. Was it too little, too late? Was Peter's sin unforgiveable? Jesus gently urges Peter to once again be on mission. If this wasn't enough, Jesus specifically uses the same phrase He spoke to Peter at his calling: "Follow Me". Two distinct bookends to Peter's ministry in the gospel—Peter was not to miss out. Jesus reminded him and the others they still had a crucial role to play. Just in case you feel your sin has disqualified you from His service, let those same words bring hope and healing to your troubled heart—"Follow Me".

WHAT'S ONE OF THE BIGGEST CHALLENGES YOU'VE FACED IN THE ROLE?

God's people are saints, but sometimes they have very unsaintly ways! There have been times when I've just had to let go and trust God with the situation and my feelings. The psalms of David are a comfort at those times. If I took to heart all of the criticism people have levelled on a few different occasions, I think I'd need more than therapy!

SO WHAT IS THE BEST WAY TO DEAL WITH THE CRITICISM YOU OFTEN FACE?

I value good, honest critique, and am very much open to it. Feedback is the breakfast of champions! Otherwise, you live in your own little echo chamber, and you don't grow. I value God's people and their assessment of things, but if I sense that their words are delivered with a spirit that is meaning to harm and destroy, it is not productive. Some of the things that have come my way have been downright slander and character assassination—that doesn't build anybody up, so I don't take any notice of that.

On the other hand, if I sense that the criticism is about pointing out some challenges and how I can learn or grow, and it comes from a place of encouragement and support, I find that extremely valuable. Oftentimes, I will filter negative feedback past people around me who I trust and know I can speak openly with—work colleagues, family members, friends—and ask them for their honest opinion. If they agree with the criticism, then I will take notice. But whether affirming or challenging, I always try and respond to every letter or email that's sent to me.

WHAT WOULD YOU SAY IS THE BEST PART ABOUT YOUR JOB?

I really like seeing God's people making disciples. As I travel around the Pacific, I get to see and hear from people who are creating those stories. God is active and He is using His people. I also love the rigour of making our vision of "becoming the last day movement before Jesus comes" become a reality.

WHAT IS SOMETHING THAT WOULD SURPRISE PEOPLE ABOUT YOUR JOB?

Church leaders are not CEOs. We have no executive authority—it's the executive committee that has the authority. As chairs of those meetings I put forward my opinion, but ultimately, it is the representatives of the people who get to decide by their votes and we leaders have to follow through on those decisions.

THE SPD HAS A FOCUS ON DISCIPLESHIP. WHAT ARE SOME WAYS YOU SHARE JESUS—AND MAKE DISCIPLES—IN YOUR EVERYDAY LIFE?

Good question. In the past as a pastor and administrator I have seen neighbours and people I play sport with become followers of Jesus within the Seventh-day Adventist Church.

Now, I pray for my neighbours, and when I'm home, I have intentional conversations with them. I also letterbox a radius of around three kilometres around our house on a regular basis.

When I travel, I take GLOW tracts and books with me. I'll give them out to people or leave them in the airline magazine compartment. I also love to cycle, as it keeps me fit and clears my mind. Some of the people I cycle with are Adventists, but some are not, so I get to talk and listen to them. Because I'm not home very often or in one local church each week, I find my methods, although practical, are very haphazard! But discipleship is about becoming more like Jesus and doing what you can and praying that God can use it.



IDENTITY

within and beyond Adventism

We've all been in a group setting where the facilitator will ask you to "identify yourself". You will probably give your name first, then perhaps describe the work that you do, the place you come from and your family situation.

To speak about "identity" then, is to speak about how we establish our place in the world around us. It is a useful tool for putting ourselves and others on the map of relationships—those who we live with, work with and influence—helping us to quickly understand how we should be interacting and working together.

As members of the Seventh-day Adventist Church, we share a common identity. Our Church website provides the following description of who we are:

"Seventh-day Adventists accept the Bible as the only source of our beliefs. We consider our movement to be the result of the Protestant conviction *Sola Scriptura*—the Bible as the only standard of faith and practice for Christians."

We then expand on this definition, by adding, "Currently, Adventists hold 28 fundamental beliefs . . ."

What I appreciate about this description of "who we are" is that, although our source of belief and identity is found in the Bible, there appears to be an openness to examination and development of what we believe, indicated by the use of words such as "currently" and "movement".

Within our Adventist culture, I have observed that tension often arises in response to a perceived threat to our identity. When our identity is challenged we need to respond. We need to decide whether to preserve and

protect, or whether to allow change, which is often accompanied by vulnerability.

As I have reflected on my personal identity within the Adventist Church, often in response to these tensions, I have needed to address the extent to which my identity is linked with that of the Church. Are there any beliefs that could be removed, changed or proven wrong? And if there are, would it impact on how I understand who I am? How much could be stripped away before my confidence in Jesus Christ as Lord and Saviour would be threatened?

Identity preservation and development are necessary and have a place. However, at times, parts of our identity must be allowed a back seat if we are to achieve a greater purpose.

When Jesus was with His disciples, He asked them, "'Who do people say I am?' They replied, 'Some say John the Baptist; others say Elijah; and still others, one of the prophets.' 'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'You are the Messiah.' Jesus warned them not to tell anyone about him" (Mark 8:27–30).

Why did Jesus ask this question? Do you think it was because He didn't know what others were saying about Him? Or was it because He wanted the disciples to have thought about and verbalised the identity of the One they were following? He understood that if their confidence was placed on the belief that Jesus was simply a great teacher, prophet or future king, this confidence was about to be shattered. He needed for them to know His identity as "Messiah—Saviour of the world".



The apostle Paul writes the following about Christ (Philippians 2:6), “Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.” Are we willing to do the same—make ourselves nothing? When interacting with others do we try to lessen our identity and “place on the map” so that Christ may be revealed through how we listen, speak and behave?

If Jesus found it necessary to hide His identity so that He could carry out His purpose to save the world, then as His follower, I would be wise to do the same if that identity hinders or restricts my ability to reveal Jesus Christ as Lord and Saviour.

As Adventists, we take seriously Jesus’ commission to “go and make disciples of all nations”. We are very intentional about our efforts to teach obedience to everything Jesus commanded.

In our local churches we learn the importance of discipleship. We learn what disciples do and how to do it. However, I have noticed a lack of emphasis or explanation as to how others can identify us as disciples.

It’s a little like the illustration that Jesus provided to the lawyer who asked Him, “Who is my neighbour?” The focus being on who, in particular, should I direct my efforts toward? Jesus re-formed the question, which should have been “who sees you as a neighbour?” It’s not so much about how we see ourselves and what we do, but how others see us and what we do.

Christ was very specific that disciples should be identifiable. In John 13:34,35 He says, “A new command I give you: Love one another. As I have loved you so you must love one another. By this everyone will know that you are my disciples, if you love one another.” A disciple of Christ is known, not only by action and word but, more importantly, by whether the disciple displays love to others.

I want to be part of an Adventist community that, when it addresses a challenge to identity, does so in a manner that is loving towards each other. What I remember when tensions are addressed is not so much who was right or wrong, but how they treated each other in the process. Did they reveal Christ to me in the way they dealt with each other?

It seems to me that identity should not be established on the food we eat, the work we do, who our family is or even 28 fundamental beliefs. Each of these may be vulnerable to challenge, erosion or destruction. Our identity, as followers of Christ, must start, exist and end in knowing Christ, and making Him known, if we are to live well.

Like the apostle Paul, we need to be able to say, “I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage that I may gain Christ” (Philippians 3:8).

BRIGID PEDDIE LIVES IN CHRISTCHURCH, NZ. SHE SHARED THIS WORSHIP FOR THE DIVISION EXECUTIVE COMMITTEE ON MAY 15, 2019.



O SWEET EXCHANGE!

Rabbi Mark was sitting with the old men of his synagogue when the situation of Yeltov the baker came up.

"Yes," Mark mused. "Sadly Yeltov will go to gaol for several months for receiving stolen flour from the army's cook."

"But we can't be without bread for several months," the old men lamented in unison. "Hence we've devised a plan to solve our problem," they optimistically announced.

To which Mark immediately responded suspiciously, "What plan?"

"Pitzik the pauper can take Yeltov the baker's place in prison," the old men happily asserted.

"But Pitzik's done nothing wrong," Mark protested.

"Nor has Yeltov the baker—merely a minor crime, which he did for our sakes," the old men said in defence.

"Anyway prison would be a far better place for Pitzik than roughing it on the streets. In prison he will have his own warm room, three meals a day, clean bedding and our gratitude," the

old men rationalised.

"Your gratitude for going to gaol for something he didn't do?" Mark said in disbelief.

"Yes, our gratitude and we'll visit him in gaol," the old men claimed with finality.

"But he has done nothing wrong!" Mark again reminded them.

"What part of our exchange plan don't you understand, Rabbi? Shall we explain it to you again?" the old men asked in a slightly sarcastic tone.

"No I understand it," Mark said resignedly.¹

Jesus exchanged places with us; He stood in for us; and the place He took for us was far worse than Pitzik's prison cell. Pitzik went from poverty to a relatively better place, but Jesus did the reverse as 2 Corinthians 8:9 (NRSV) powerfully lets us know: "For you know the generous act [grace] of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich (*emphasis added*)."

The language of movement from plenty to penury is clearly metaphorical. The text, of course, is referring to Jesus' coming from heavenly splendour to earthly shame (see Philippians 2:6-8). Two things should be noted. First, Jesus' descent into poverty somehow procures our ascent from deprivation into spiritual abundance, with the implication that we should share our material wealth with others who are in poverty (vv 13,14; 9:7,13). Second, that Jesus' action was entirely altruistic is expressed with the prepositional phrase *for your sakes*.

The idea of exchange is also found in 2 Corinthians 5:21. "God, for our sakes, treated him, who knew no sin, as though he knew sin, so that we, who know sin, might receive in Christ a right relationship with God" (author's free translation). That the text refers to the cross seems unavoidable, and the New Testament rather frequently attributes the action of that tragic event to God—"Whom God put forward as a sacrifice of

atonement by his blood" (Romans 3:25); "who was handed over [by God] to death for our trespasses and was raised by Him for our justification" (Romans 4:25); "He who did not withhold his own Son, but gave him up for all of us" (Romans 8:32); "For God so loved the world that he gave his only Son" (John 3:16); "But when the fullness of time had come, God sent his Son" (Galatians 4:4).

Thus "He made Him to be sin" belongs to this body of texts that affirm that God was present and active in the death of Jesus.

Another text that captures this sense of a sweet exchange between Jesus and the sinner is 1 Peter 3:18: "For Christ also suffered for sins once for all, the righteous for the sake of the unrighteous, in order to bring you [or "us"] to God." The reference to Christ's once-for-all [*hapax*] suffering is clearly alluding to the cross, as the verb "to suffer" often does. For examples see Luke 9:22; 22:15; Acts 1:3; Philippians 3:10; Hebrews 2:9 ("suffering of death"); 9:26; 13:12; and 1 Peter 2:23,24. The "righteous" is obviously Christ and is equivalent to "he who knew no sin" in 2 Corinthians 5:21, and "he who was rich" in 2 Corinthians 8:9. It is reasonable to see the idea of exchange in this passage, as it is quite clear that the unrighteous are the beneficiaries of the suffering of the "righteous One".

There are two verses in Romans 5 that go together (verses 6 and 8).

"For while we were still weak, at the right time Christ died for the sake of the ungodly [*hyper asebon*]" (Romans 5:6, NRSV adapted, *emphasis added*).

"But God proves his love for us in that while we were still sinners Christ died for our sakes [*hyper hemon*]" (Romans 5:8 NRSV).

Asebon is a plural adjective and thus refers to the ungodly ones or the impious ones; in other words, sinners, a word with which it is sometimes conjoined (see 1 Timothy 1:9; 1 Peter 4:18; Jude 1:15). The word *weak* (*asthenon*) is also a plural adjective, and although often used

for the sick (for example Matthew 25:43; Luke 10:9; Acts 4:9; 5:16), it is clearly used here with the same negative moral meaning as ungodly, which is confirmed in the related text of Romans 5:8 that uses *sinner* (*hamartolon*).

The word "ungodly" is also used in Romans 4:5: "But to the one who does not work, but trusts him who justifies the ungodly person (*asebe*), his faith is reckoned for righteousness" (author's translation). Clearly God's action in Christ crucified justifies the ungodly (Romans 5:6); His death is the catalyst that precipitates the change. Any notion of meritorious human action in redemption is immediately excluded in that the initiative is God's alone; His saving righteous action [that is, "the righteousness of God"] occurs while we were *impious, helpless* and *sinner*—to put into sequence Paul's three plural adjectives, as in Romans 4:5; 5:6 and 5:8. There is no reference to punishment in these verses, yet by some profound means the death of Jesus reverses the state of the impious, the helpless and the sinners, just as the "poor" became "rich" in 2 Corinthians 8:9.

Around the middle or the end of the 2nd Century an unknown "disciple of the apostles" penned in Greek these beautiful words, which capture the exchange theme of this article and provide its title: God "gave His own Son as a ransom for us—the Holy for the wicked [lawless], the Sinless for sinners, the Just for the unjust, the Incorrupt for the corrupt, the Immortal for the mortal . . . *O sweet exchange!* [*o tes glukeias antallages*]."²

"Sweet exchange" indeed.

1. Adapted from David Kossoff, *A Small Town is a World: The Rabbi stories of David Kossoff* (London: Robson Books, 1979), 84-88.

2. *The Epistle to Diognetus* (translated by Maxwell Stanforth).

DR NORMAN YOUNG IS A FORMER SENIOR LECTURER AT AVONDALE COLLEGE OF HIGHER EDUCATION.



CAN WHAT YOU EAT BOOST YOUR BRAINPOWER?

Eating well is important for your brain, as well as your body. Your brain needs fuel and nourishment to perform at its best—now, and in the future. What you eat can make a big difference to your mood, how clearly you think and your memory.

So whether it's for an exam, an important meeting or simply to stay on top of all the things you need to remember, what foods are best for boosting your brainpower?

While there isn't a single go-to brain food, for a healthy brain it's all about eating plenty of nutrient rich, high fibre plant foods, while cutting out saturated fats (mainly animal fats).

These plant foods have been linked to better cognitive performance and memory function—so remember to add these foods to your diet.

LEAFY GREENS

These powerful greens are generally rich in vitamin E, folic acid, vitamin K, lutein and beta-carotene, which research suggests may play a role in protecting the brain. A recent study discovered that older people (average age of 81 years) who ate a serve of leafy greens a day preserved their memory and thinking skills. The results showed those who regularly tucked into their greens had a cognitive age 11 years younger than those who didn't eat leafy greens.

BROCCOLI

Broccoli is part of a bunch of veggies called the cruciferous family. This includes cauliflower, cabbage and brussel sprouts. They are rich in vitamins and minerals that may help memory. One of these is vitamin K. It helps regulate calcium in your bones and brain. Vitamin K has anti-aging benefits and is at the heart of emerging research about Alzheimer's disease.

PUMPKIN SEEDS

These tiny seeds have big brain credentials. They are a plant-based source of zinc, which supports everyday learning by helping brain activity and function. They are also a source of magnesium, an essential mineral that helps maintain mental and emotional function.

MUST-BUY BRAIN FOODS



GO NUTS

Nuts include a wide range of nutrients that are important for brain health like vitamin E, magnesium, calcium, zinc, iron, manganese, copper, B group vitamins, and healthy fats. Regularly eating nuts can improve cognition and memory, and boost learning skills.



CLEVER CITRUS

Citrus fruits such as oranges and mandarins are particularly high in flavonoids—nutritional compounds important for maintaining cognition and memory as we age. If you are not a citrus fan, try apples and berries for a flavonoid boost.



WHOLE GRAIN BREKKIES

Eating breakfast daily should be a "no brainer". It can lift your mood and has been associated with improved cognitive function and concentration in school kids. For long-lasting energy choose healthy brekkie options like whole grain cereals or oats, low fat yoghurt and fruit or whole grain toast and spreads.



Recipe of the Week

Sanitarium
Health & Wellbeing

Roasted cauliflower and almond chowder

Fend off the fuzzies with this hearty winter warmer featuring brain boosting ingredients such as cauliflower and almonds. It's packed with the goodness of extra veggies too.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/recipes
New Zealand: sanitarium.co.nz/recipes



Natural beauty products bringing women to church



I started handing out pamper packs after experiencing multiple pregnancy losses and complications," says Christina Oliva, a member of an Adventist Church plant in South West Rocks (NSW). "I needed something new to put my energy into instead of being consumed by what my heart was aching for—another baby."

As Christina was processing her personal grief, she became aware that there were other people around her who were also in pain, although for different reasons. Wanting to help encourage these people, she began assembling and handing out pamper packs.

The packs would contain items such as bath salts, soy candles, natural creams, herbal tea bags and, most importantly, a card with an encouraging Bible verse. Some pamper packs were sent to the women's refuge in Kempsey, others were given out to Cooranbong residents and still others to people in the South West Rocks area.

"Giving out these packs was a way to reach out and share my faith, even though I was struggling with it," says Christina. "It was a way to remind people that, even during our darkest days, God is still with us and He does care."

But how could Christina keep her ministry sustainable as a stay-at-home mum with a husband studying in college? She prayed about it.

"I began making my own organic health and beauty products—rooibos

chai tea mix, body butter, lotion bars and charcoal face mask—and selling them to finance the ingredients and/or products in the pamper packs," Christina says. "The ladies in Nappy Valley (Cooranbong) became my best customers!

"Sometimes the pamper packs contain products I've made myself, high-quality natural products I've purchased or a mix of the two. I've also used some of the profits to buy natural baby essentials and a Bible-themed board book."

Christina's church plant has also been helping the pamper pack ministry continue. A few of the ladies who have received pamper packs now attend the church plant's monthly friendship group. "It's a wonderful way to reach out to our community," comments Christina.

God ended up blessing Christina with the baby she had prayed for. "It was a huge miracle against so many medical odds—even the obstetrician was amazed," she says. But that hasn't diminished her pamper pack ministry. And she encourages others to think about what God is calling them to do too.

"Each person's ministry will be different," she says. "It's something you'll be passionate about, something that God directs you to. Be a blessing to others. Think about what you've needed in your own days of grief and be that need for someone else."

VANIA CHEW PRODUCER, MUMS AT THE TABLE.

G'DAY KIDS!*

KIDS SPEND

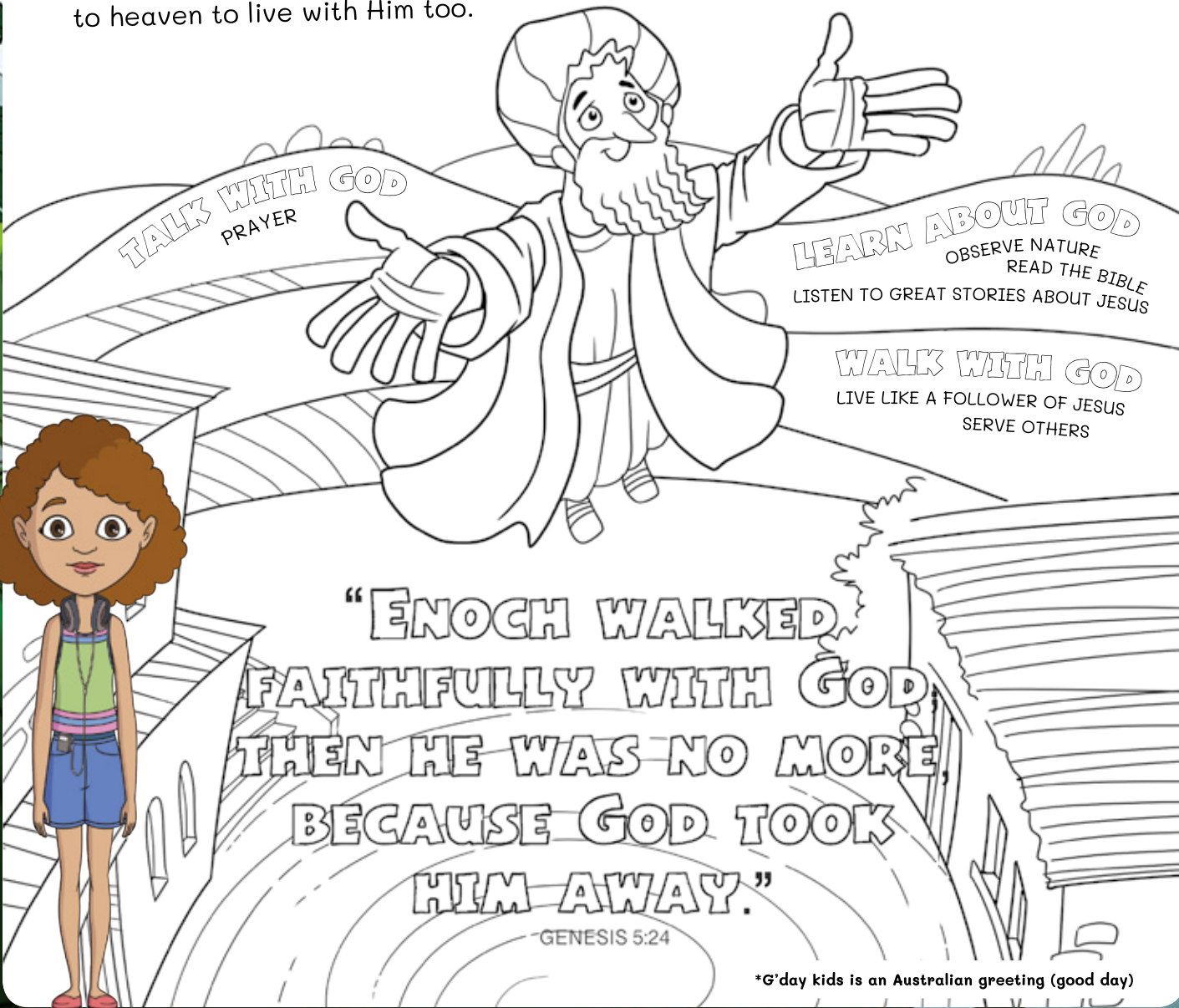
We become friends with God when we spend time with Him every day.



Going Home with God

Enoch lived on this earth for 365 years. It is written that he “walked with God”, meaning that he and God stayed close to each other throughout Enoch’s lifetime.

Enoch and God were so close that God wanted Enoch to live with Him forever. God wants us to be that close to Him today. He wants to take us to heaven to live with Him too.



TALK WITH GOD
PRAYER

LEARN ABOUT GOD
OBSERVE NATURE
READ THE BIBLE
LISTEN TO GREAT STORIES ABOUT JESUS

WALK WITH GOD
LIVE LIKE A FOLLOWER OF JESUS
SERVE OTHERS

“ENOCH WALKED
FAITHFULLY WITH GOD
THEN HE WAS NO MORE
BECAUSE GOD TOOK
HIM AWAY.”

GENESIS 5:24

*G'day kids is an Australian greeting (good day)



BRAVE EXAMINATION

Wow, what a brave article: "By any other name" (June 1). So let us also be brave, and bravely examine the issues around why we have a significant image problem. Is it in the name or is it in the substance?

We are a movement and unlike other denominations our theology is dynamic. Our pioneers were given theological truths and these truths are contained in our name: Seventh-day Adventist. We should be proud of this name because this name was prophesied by Daniel: 2300 years and Perpetual Sabbath will return to the Law of the Sanctuary, the Christian Church.

Henry Firus, *Vic*

OUT OF SYNC

Just a comment on the letter called "Downward Slide" (*Adventist Record*, May 18). The author quotes Leviticus 23:5, giving the timing of the first day of the eight-day Passover feast, but ignores the fact that the Hebrews followed a lunar calendar in which the first day of the month was always the new moon; thus day one of the Passover being the fourteenth day would always approximate the full moon.

Remember also a full lunar calendar will soon get out of "sync" with the solar year, so the Hebrews added an extra month in their calendar every few years. This being so the Passover will seldom fall on the same date each year for a solar calendar although it is the same date for each lunar year.

A little study of Church history and/or the calendar history shows clearly that the rule for setting the date for Easter was to overcome the problem of each church setting its own date for "Resurrection Day" or "Easter Day".

It is a pity that it also seems too many people still

prefer to get their theology from the Rev Alexander Hislop, the author of *The Two Babylons* rather than the Scriptures.

Graham Mitchell,
via email

FARM FACTS

I wonder if the author of "Health Nutters" (February 16) is aware that the findings in *Cowspiracy* are disputed for flawed methodology by the Union of Concerned Scientists and because it runs counter to scientific consensus (Wikipedia: *Cowspiracy*).

The author also states that, daily in Australia, up to 620 million land animals are killed. The Australian Bureau of Statistics in its "Australian Farming in Brief, 2013" reveals that as at 30 June 2012 there were 199,499,000 dairy and meat cattle and calves, sheep and lambs, pigs and chickens (meat and egg) in Australia.

If the figure quoted by the article's author is to be believed then by Monday at lunchtime all the animals I have listed would be dead.

What other suspect information do people blindly believe as truth from these documentaries?

We should not be using incorrect information to justify a stance.

My husband and I as farmers administer anti-biotics sparingly to our animals in an act of benevolence. Australia has the fifth-lowest use of anti-biotics in food-producing animals in the world according to <www.amr.gov.au>. With consumer concerns regarding antibiotics in food animals I have seen manufacturers advertising antibiotic free animal feeds, so it is possible that antibiotic use will drop even further.

Robyn Goods, *WA*

SECULAR WAY

I totally agree with "Timely Message" (Have your say, June 1) and particularly with this quote: "This points to the fact that there is a desperate, urgent need for us to do something to proclaim the unadulterated truth about creation and evolution." How true!

We are living in an era of technology and projects to even colonise outer worlds!

We need to be informed not only on matters related to our health. We need to be equipped—as a Church—

on how to respond to the secular way this society is challenging us!

How many times have I personally invited pastors to ask a scientist to share from the pulpit their knowledge on a topic. It's like talking to a blank wall. And not only our youth but even "well-informed adult members" are leaving their pews empty!

Yes, there are indeed scientists in our fold—thanks to the Lord. On July 16–19 at Avondale College we will hear from "some of the Church's leading experts on 'The origins of life'".

Hallelujah, yet will all of us be there? We need to oppose the work Satan is carrying on in destroying our youth—and not only them. May the Lord help.

Gennaro Cozzi, *Vic*

NOTE: Views in "Have your say" do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all comments received are published.

Anniversary



FORD. Malcolm and Marnie Ford of Whangarei, NZ, celebrated their 70th wedding anniversary on 26.5.19. They met at Longburn Adventist College in 1947. Malcolm's career was teaching in NZ and Canada. They will celebrate with three generations of their family. They give praise to the Lord for all His blessings.

Weddings



BULLAS-MILLAR. Nigel Bullas, son of Graham and Lorraine (dec) Bullas, and Dr Julianne Millar, daughter of Murray Millar and Ruth Stilinovic, were married on 30.12.18 at The Tree House, Brunkerville, NSW. Nigel and Julianne met at church through mutual friends. They will make their home in Victoria where Nigel works as a police helicopter pilot and Julianne works as a GP.
Peter Watts



CURE-KSIAZKIEWICZ. Chris Cure, son of Neil and Sue Cure (Paeroa, NZ), and Beata Ksiazkiewicz, daughter of Stan and Kazia (dec) Kuder, were married on 1.3.19 on Bribie Island, Qld. Chris and Beata met on christiansonline.com.au. After five years they decided to elope to Bribie Island, where they celebrated their wedding day. They live in Adelaide and attend the College Park church. It was only through their faith and trust in God that this relationship and marriage was made possible.
Heinrich Rusterholz

HUBBER-DALAIS. Liam Hubber and Olivia Dalais were married on 11.4.19 at the Adams Peak Country Estate in Broke, NSW. The various speeches at their reception indicated just how much this young couple are loved and appreciated by family and friends. Liam and Olivia are both registered nurses and are committed to continuing their shared ministry of bringing health and healing to others.
Trafford Fischer



PAGE-DEHN. Timothy Page, son of Phil (dec) and Neroli Page, and Crystel Dehn, daughter of Robert and Sallyanne Dehn, were

married on 28.4.19 in Martinsville, NSW. They were married in a beautiful grove on private property. Crystel is a nurse and Tim is a software developer living in Cooranbong. They are finally married after meeting in Grade 2.
Justin Boyd, Allan Saunders

Obituaries

BUTCHER, Eleanor (nee Scarfe), born 24.2.1929 in Sydney, NSW; died 8.4.19 in Cooranbong. On 31.10.04 she married Ken, who predeceased her in 2007. She was also predeceased by her sisier, Lois Hanen in 2015. Eleanor is survived by her brother Ted and his wife Joy (Cooranbong). Eleanor trained as a nurse and in her first year of service in Papua New Gunea contracted polio, spending the rest of her life in a wheelchair. Despite this, she spent 10 years as a tutor sister at Kurri Kurri hospital and worked in the Pak Right office for a decade. She made a significant contribution to her church, teaching children's Sabbath School for many years. She also worked with Pathfinders and ran cooking classes.
Adrian Craig, Allan Lindsay, John Malkiewicz

HAPUARACHCHIGE, Don Joseph Patrick, born 5.3.1947 in Colombo, Sri Lanka; died 5.2.19 in Brisbane, Qld. On 28.2.1975 he married Ramona Carmel. He was predeceased by his brother, Victor. Don is survived by his wife; daughter Shyamali and Steve Stainwell; and son Shirley and Julieta Hoar (all of Brisbane); grandchildren Matthew and Jevon; and siblings Henry, Christi and Donita. He will be greatly missed.
David Edgar, Kelly Richards, Andre Hamilton

MEYERS, Maureen Joyce, (nee Lang), born 8.1.1938 in Wahroonga, NSW; died 3.5.19 in Malvern, Vic. On 9.5.1970 she married Albert Meyers. Maureen is survived by her husband (Hawthorn East); children, Dr Ashley Cable (Newcastle, NSW), Trevor Lang (Hazelbrook), Carmen Oehlmann (Toowoomba, Qld) and Gary Lang (Warwick); and nephews and nieces. Maureen was a much-loved and appreciated member of the Mont Albert church. She trained as a nurse at the Sydney Adventist Hospital and worked in different capacities as a nurse and teacher. She was a very good recorder of minutes.
Malcolm Reid



MLADJEN, Dragan, born 26.9.1953 in Sremska Mitrovica, Serbia; died 15.7.18 in Brisbane, Qld. On 8.5.1977 he married Marcia Andric. Dragan is survived by his wife; daughters Ivana and Nina; sons-in-law Radovan Stanimirov and Stuart Clark; and grandchildren Damian and Ava. Dragan's life was dedicated to his family and service to God. Dragan worked as a pastor in Brisbane, and later continued to serve as an elder and on various church committees for many years. He was also a respected builder, receiving many accolades for his work in construction. He loved his God above all else, and his faith was immovable.
Jorge Munoz, Stuart Clark

TURNER, Douglas Norman, born 9.8.1927 in Perth, WA; died 7.5.19. In 1975 he married Rita in Busselton. He is survived by his wife; his children Norman (Narromine, NSW) and Kerry (Perth, WA); and stepchildren David and Sharon (both of Busselton). David was a faithful member of the Busselton church.
Clark Riggins

VAN DYCK, Pastor Maxwell, born 16.7.1924 in Sydney, NSW; died 9.5.19 in Caloundra, Qld. He was predeceased by his first wife Barbara in 1946 and his second wife, Joy in 2003. He is survived by his sons John (Forster, NSW) and Stephen (Brisbane, Qld). Max was the last surviving member of Six Machine-gun Battalion, AIF 1942-1944. He served the Church as a literature evangelist and later as a pastor. He loved the Lord and treasured every moment to share Jesus with people.
Scott Wareham

WATTS, Dr Vivienne Joy (nee Fletcher), born 26.11.1948 in Sydney, NSW; died 10.4.19 in Redland, Qld. She was married to John Watts. Vivienne is survived by her husband (Brisbane); and daughter Sonja and Clinton Jackson (Brisbane). Vivienne is remembered for her role in establishing the Capricorn Adventist Retirement Village (Yeppoon) and for her service as vice-president of Avondale College of Higher Education where she was instrumental in developing the research capacity of the college.
Keith Black

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SOUTH NEW ZEALAND CONFERENCE TRIENNIAL CONSTITUENCY MEETING NOTICE

Notice is hereby given that the 67th constituency meeting of the South New Zealand Conference of the Seventh-day Adventist Church for the period 2016 to

2018 will be held at Bishopdale church, 74 Breens Road, Bishopdale, Christchurch, on October 18-20, 2019. Registration for appointed delegates will open on Friday, October 18, and the meetings will conclude on Sunday, October 20.

GREY NOMADS CAMP—ADVENTIST ALPINE VILLAGE.

October 28–November 2, 2019. Plan now to attend the South New South Wales Conference Grey Nomads camp for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW, set in the beauty of the Australian Southern Alps. Along with caravan sites, we offer chalet and dormitory accommodation. To receive an application form and details of accommodation options please contact Robyn Howie.

Phone: (02) 6249 6822 or email <robynowie@adventist.org.au>.

TAX PROBLEMS?

We can assist. Did you know that all donations to Avondale College over \$A2 are tax deductible? For more information or to make a donation just contact Kelvin Peuser, vice president (finance) <kelvin.peuser@avondale.edu.au> at Avondale College or call 02 4920 2102.

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afternoon teas. I can help find a venue or choose your own. Call Annette 0404 015 980 or email <themunchery@gmail.com>.

LAKESIDE CHURCH (FORMERLY BRIGHTWATERS) 50TH ANNIVERSARY CELEBRATIONS

Sabbath, July 13. Sabbath School: 9:30am. Divine service: 11am. Speaker: Pastor Peter Watts. Fellowship lunch provided, followed by a trip down memory lane. Contact Pam Hill (02) 4977 1840, <pamhill38@icloud.com>.

NEXT ISSUE: ADVENTIST RECORD, JULY 6

POSITIONS VACANT

**DIRECTOR, OFFICE OF RESEARCH & POST GRADUATE STUDIES, PACIFIC ADVENTIST UNIVERSITY
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**PERSONAL ASSISTANT TO UNION YOUTH DIRECTOR, AUC
RINGWOOD, VIC**

The Seventh-day Adventist Church (AUC) Limited is looking for a dynamic, dependable and proactive individual who is passionate about serving the youth department of the Church. This position is part-time (18 hours per week). The personal assistant to the Youth director is the first point of contact for the national office and is responsible for communications with stakeholders, coordination of events and managing confidential information. This broad and varied role requires excellence in written and verbal communication, high computer and social media fluency, and strong organisational skills. This self-motivated individual is passionate about serving the youth department and has qualifications and/or relevant experience in relation to administration. To request a full job description, please contact <MelissaHill@adventist.org.au>, people and culture manager, AUC. **Applications close July 14, 2019.**

**GRAPHIC DESIGNER, AUC (PARENTAL LEAVE POSITION)
RINGWOOD, VIC**

The Seventh-day Adventist Church (AUC) Limited is looking for a talented graphic designer with a keen eye to join our office team for a maximum term part-time parental leave position. This 18-hour per week position commences 19.8.19 and ends 20.3.20 (seven months). The graphic designer portfolio includes working with all ministry departments to create project specific designs for various media: social, online and print. This role requires excellent communication skills and the ability to work with competing deadlines, as well as an artistic flair with a fresh approach to graphic design. Qualifications and/or relevant experience in relation to information technology hardware and software, including the Adobe suite, is essential. If you would like to take part in this opportunity, please contact <MelissaHill@adventist.org.au>, people and culture manager, AUC, for a full job description. **Applications close July 14, 2019.**

**ASSOCIATE CHIEF FINANCIAL OFFICER, PAPUA NEW GUINEA UNION
MISSION
LAE, PNG**

The associate CFO assists the PNGUM CFO in: a pastoral oversight in the area of stewardship, the responsible management of finances and by providing training and assistance to local staff in the union, conference or missions as allocated. For enquiries or a more detailed job description, please email the mission service and support manager at <carolboehm@adventist.org.au>. To apply, please send a letter of interest, your latest CV, and three references including a reference from your Adventist church pastor to Human Resources Seventh-day Adventist Church (Pacific) Ltd, Locked Bag 2014, Wairoonga NSW 2076, Australia. Email <hr@adventist.org.au>. **Applications close July 15, 2019.**

FOR MORE AVAILABLE POSITIONS VISIT:
ADVENTISTEMPLOYMENT.ORG.AU



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