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ADVENTIST RECORD | JULY 4, 2020
ISSN 0819-5633

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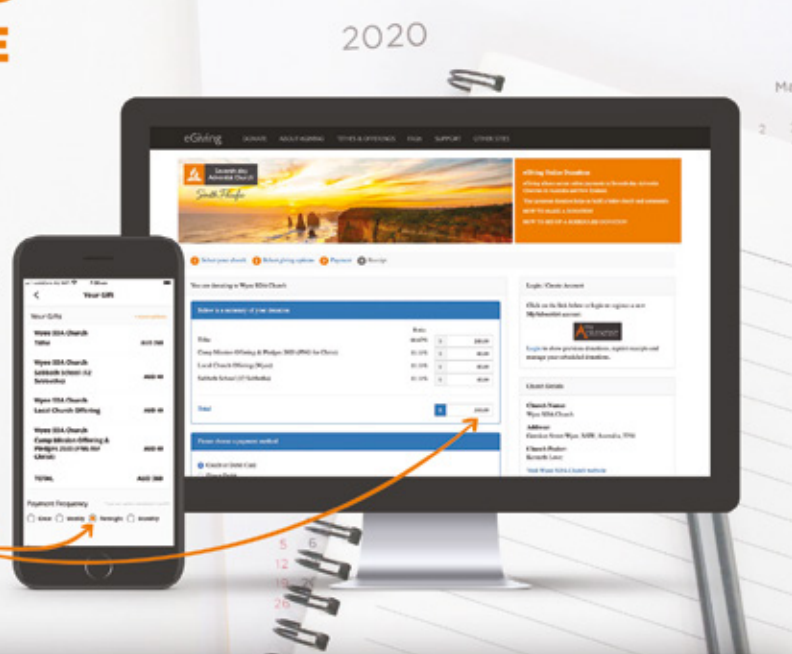
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'I AM A RECOVERING RACIST'

"Ah, you've got jungle fever." I'd just told this person my girlfriend was a Pacific Islander. I knew they were joking, that they often had a cheeky, irreverent wit. I don't remember how I responded but, 13 years later, I do remember the comment.

When I wrote an editorial about cross-cultural marriage, I received a letter telling me that I should keep my marriage because God requires no divorce, but that we should never have children, because—I don't remember the exact words—"half breeds were an abomination". The comment had the potential to tear the heart out of a young couple wrestling with infertility. Lucky I've been diagnosed by my doctor as having thick skin. I chose not to share it with my wife.

I have thought about how having a brown wife might impact my career in the Church, how people might receive us if we went into pastoral ministry or some other role. I'm hopeful to say I don't think it would have too much impact. But I wasn't sure all those years ago.

These examples are mild compared to what some people have lived through. But well-meaning, good-hearted church members are allowed to get away with comments like this in Sabbath schools and potluck conversations, while the rest of us, although we might feel uncomfortable, say nothing.

Jokes that come at the expense of another people group, belief system or gender are not funny. They are hurtful and propagate false stereotypes and narratives. Any feeling of superiority against another group of people is suspect and should be interrogated. This includes our Adventist feelings of superiority against other religious groups. I am not speaking against something that I have not been complicit in.

I am a recovering racist. I repent. I have heard and passed on jokes about Aboriginals and other minorities in my life. I have sat through conversations that perpetuated unkind or untrue stereotypes and not said anything.

These attitudes continue in my reactions to another brown or black death on the news. It's easy to look for blame, to find support for the narrative that the victim deserved it (no-one deserves to die), to grab statistics that stereotype a whole group of people, as if that

life being lost was justified (again, no-one deserves to die). All of these things many of us do without thinking, conditioned to look for blame elsewhere and ignoring the call to love and support people and to change the systems that have created these conditions in the first place. We tell ourselves comfortable lies.

But I am trying to be aware of my own biases, the holes in my education and experiences that leave me blind to the cries of the marginalised.

In the culture and systems I grew up in, comfortable prejudice often went unquestioned. "Good", conservative, middle-class values were suspicious of the "other" and threatened by change. Anything outside that experience was suspect.

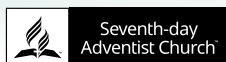
In recent weeks I've been privileged and humbled to have had conversations with an African-American, two Aboriginal and Torres Strait Islander leaders and a Papua New Guinean about racial inequality and the Church. To listen to their points of view and hear their heart for healing and for their people has been helpful, informative and so important.

Being married to a Pacific Islander, I have been forced to unlearn some of my prejudiced attitudes. Yet they are still there, lurking in the dark caverns of my subconscious.

But most importantly, it is God who calls me to change my heart. The same God who made all human-kind in His image. The book of Jonah carries a strong message against the elitism and racism of Israel. Paul in the New Testament declares that all are equal in Christ (Colossians 3:11). This is not saying "All Lives Matter". Paul is saying that no-one is superior to any other. We don't need to diminish or dismiss distinctions of race or class, but they are not the judgement value system of the kingdom.

So, please join me. Listen, learn and educate yourself about the experience and history of others. Let God remake your heart. There is no room for prejudice in the Christian faith.

JARROD STACKELROTH
SENIOR EDITOR
@JStackelroth



South Pacific

abn 59 093 117 689
vol 125 no 13

senior consulting editor

glenn townend
senior editor
jarrod stackelroth
assistant editor
maryellen fairfax
copyeditors
tracey bridcutt
kent kingston
melody tan

graphic designer

linden chuang
template designer
theodora pau'u
noticeboard
julie laws
letters
editor@record.net.au
news & photos
news@record.net.au

noticeboard

ads@record.net.au
subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
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nz \$A43.80 \$NZ73.00 other
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website
record.adventistchurch.com

adventist media

locked bag 1115
wahroonga nsw 2076 australia
+ 61 (02) 9847 2222
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COVID-19 ASSISTANCE PLAN TO SUPPORT MISSIONS

TRACEY BRIDCUTT

A COVID-19 assistance plan will support mission offices struggling financially as a result of COVID-19.

The plan was approved by the South Pacific Division (SPD) boards during their recent quarterly meetings.

SPD CFO Rodney Brady said a number of missions have been adversely affected by a reduction in tithe and offerings due to the economic fallout of COVID-19, leaving some struggling to pay pastors' wages.

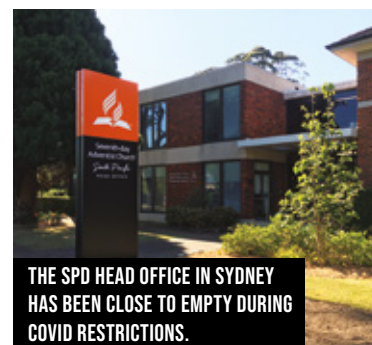
"Other missions have not been materially impacted at this point, but we don't know what the impact will be over the months ahead, so the plan has been designed to cope with a situation well beyond reductions currently being reported," Mr Brady said.

Unlike in Australia and New Zealand, there is no government financial support for employers in Papua New Guinea and other Pacific countries.

"It is better to have a funded plan that is more robust than having to keep adjusting," Mr Brady said. "As I look across the SPD the impact on tithe overall is not as much as many thought it may have been when COVID-19 started to impact economies and churches closed in many countries. We need to give God the glory for sustaining His church."

To cover the cost of the assistance plan, there will be a redirection of 2020-21 SPD strategy funding, a reduction in general appropriations and the withdrawal of some existing funding approvals. However, any unused strategy funding will be returned to the strategy budget.

"This is the benefit of our Church structure where we can shift resources to support areas



of need when times are tough or to assist growth in prosperous times," Mr Brady said.

Trans Pacific Union Mission president Pastor Maveni Kaufononga welcomed the SPD's support.

"We really appreciate this initiative from the SPD to assist us financially during this crisis," he said. "It will help to sustain our workforce and direct us to stay focused with God's mission."

"This act of generosity makes the theme of the recent SPD Sabbath a reality: #weRthe-CHURCH."

As part of the COVID-19 assistance plan, the SPD boards approved an allocation of \$A654,000 to support Avondale University College, which is facing financial challenges due to the coronavirus pandemic. With students moving off campus, Avondale has had a loss of income for its dormitories, cafeteria and other facilities, but it still has the cost of maintaining those facilities.

The SPD Property Trust has also implemented strategies to financially support Sydney Adventist Hospital, which experienced a loss of income due to non-urgent elective surgery restrictions implemented by the Australian government in response to COVID-19. Those restrictions have now been eased.

HUMAN SIGNS

X Æ A-Xii is the name Elon Musk, the maverick billionaire who recently financed the first private trip into space, tried to call his son. Isaiah, the prophet, was told by God to name his child Maher-Shalal-Hash-Baz, meaning quick to plunder, swift to spoil (Isaiah 8:1-4). He was told before his wife was pregnant to register the name with the priest and write a sign about it. Later, Isaiah was asked by God to take his clothes off (Isaiah 20:1-4) and live naked for three years (I am pleased God has not called me to be such a prophet!).

Why something so bizarre? The child's name and the prophet's nakedness were signs for others. Before Maher-Shalal-Hash-Baz could say "Daddy" or "Mummy", the king of Assyria would plunder Damascus and Samaria. Isaiah's nakedness was a sign to Ethiopia and Egypt that Assyria would lead away naked captives from those two countries in shame.

Signs give people direction. Being a sign suggests people are watching. Sadly, Syria, Israel, Ethiopia and Egypt did not take any notice of the signs given them.

God's prophetic people are a sign. "A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of 12 stars on her head" (Revelation 12:1).

In Bible prophecy, the woman is a symbol of God's people, the church (Ezekiel 16; Ephesians 5:22-33). In Revelation, the rest of the world and universe watch the woman deal with persecution, false teaching and popularity thrown at her by the devil. But the church survives, even thrives, because of God's support and intervention.

People are watching us to see how we are handling the pandemic lockdown, how we treat our antagonistic neighbours, whether we protest.

Whether we like it or not, we are signs of God's work in our lives. In the end, obedience to God's commandments and holding the testimony of Jesus (Revelation 12:17) are the two important characteristics.

With God's support and intervention may we be good signs!



GLENN TOWNEND
SPD PRESIDENT
@SPDpresident

ADRA SECURES \$1.7M FOR CYCLONE RELIEF

TRACEY BRIDGUTT

ADRA offices in the South Pacific have secured funding of more than \$A1.7 million to support communities devastated by Tropical Cyclone Harold.

The cyclone struck Fiji, Solomon Islands, Tonga and Vanuatu in April, leaving many families homeless; destroying schools, medical centres and other community facilities and damaging water and food sources.

ADRA has been at the forefront of the relief effort, supporting thousands of people by focusing on six different sectors: Food security and livelihood (24,950 people supported); water, sanitation and hygiene (12,034); psychosocial support (22,500); shelter and home rebuilding (2516); education (300) and community development (10).

Support has taken the form of immediate aid—providing families with cash vouchers and essentials such as soap and clean water—and assistance to restore livelihoods, including the provision of agricultural kits.

ADRA's emergency response activities have been supported by multiple funding partners, including ADRA International, Australia's Department of Foreign Affairs and Trade, the Church of Jesus Christ of Latter-day Saints, New Zealand's Ministry of Foreign Affairs and Trade, and the United Nations Development Program.

Along with helping communities impacted by Cyclone Harold, ADRA has also been supporting families experiencing hardship as a result of the COVID-19 pandemic. In partnership with Adventist churches, ADRA has helped more than 2000 families in Australia and 1000 in New Zealand. ADRA teams have also been raising awareness about COVID-19 and communicating health messages in Pacific communities.

"Talk about tough going—dealing



ADRA VOLUNTEERS IN VANUATU.

with the aftermath of a tropical cyclone and managing the challenges of a response in a COVID-19 environment is more than most of us could handle," ADRA South Pacific regional director Greg Young said.

"Nevertheless, the ADRA teams always step up to the mark and I am incredibly proud of them for the work they have done and continue to do under such stressful circumstances. I want to give thanks to God for the ADRA staff and volunteers as well as those who support with their donations and prayers."

NEW SCHOOL DEDICATED IN THE SOLOMONS

MACLEAN JILINI/RECORD STAFF

There was much joy and excitement at the dedication of a new Adventist school in Central Kolombangara, Solomon Islands, on May 18.

Many locals came to celebrate the dedication service for Patpaele Adventist Secondary School. The service was organised by Central Kolomban-

gara district leader Pastor Kele Hana. Among the attendees was Solomon Islands Mission education director Billy Leta. Dedicatory prayers were offered by pastors Vince David, Mockson Wale and Piuki Tasa.

The opening of the boarding school received widespread support from local youth groups, church and community leaders, church members, government and church education authorities, and landowners within Central Kolombangara.

The school includes a main classroom building, four staff houses, a staff/students' kitchen and temporary toilets, all built within a year. The Solomon Islands Ministry of Education and Human Resources Development provided financial

assistance to build two dormitories. A generator and electrical equipment was donated by a Solomon Islands education support team in Australia, led by Pastor Ray Eaton, Pastor Alex Currie and Brett Partridge. The Australian team are also providing desks and chairs for the students. Three 2000-litre water tanks were donated by Gizo/Kolombangara MP Lanelle Tanangada.

The new school commenced with 33 students and four teaching staff, including the principal Alson Vavozo. One urgent need is for permanent sanitation facilities, as students are currently using pit toilets while staff use a pour-flush toilet. Kitchen and dining hall facilities for the students and teachers are also needed.

The school administration is now planning an official opening for the school.



THE NEW SCHOOL STARTED WITH 33 STUDENTS.

FULTON PARTNERS WITH THE FIJI POLICE ACADEMY

RECORD STAFF

Fulton Adventist University College is playing a key role in the continuing professional development of instructors from the Fiji Police Academy.

Fulton presented the first study module of the National Certificate of Teaching in Technical Vocational Education and Training (TVET) program for the academy's instructors and lecturers on June 1 to 5. This was one of four modules that will be presented by lecturers from Fulton as the academy staff complete the course over the remainder of 2020.

The TVET program was developed in partnership with the Fiji Higher Education Commission and the Commonwealth of Learning (COL), an inter-governmental organisation established by the Commonwealth Heads of Government for the purpose of promoting sustainable development through education and lifelong learning.

Last year Fulton signed a memorandum of understanding with COL and the TVET training program is seen as the start of an ongoing relationship to build on the learning capabilities of a wide range of vocational groups across the Pacific. The plan is to assist students through a lifelong learning program to see their TVET certification as a step toward higher qualifications.

"The TVET course, which is accredited by the Fiji Higher Education Commission, was developed as a pilot program by the Australia-Pacific Technical College, making this a very interesting development partnership," said Fulton principal Dr Malcolm Coulson.

Dr Coulson said Fulton was chosen by the academy "in light of shared values and the philosophical foundations of our views on wholistic education, service to our communities, a



sense of God's calling to our vocations and the belief in our social responsibility to offer hope and purpose to those we meet".

"Our plans to conduct morning worship with the 'students' proved unnecessary as they started each day with a hymn and prayer and the Fulton staff closed each day with prayer," he said. "We look forward to completing the TVET training at the academy and to work with other organisations to support their professional development aspirations."



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TOTAL MEMBER INVOLVEMENT FEEDS HUNDREDS

MARYELLEN FAIRFAX

Adventist churches across Fiji recently joined together for a Total Member Involvement (TMI) initiative to deliver food packs to workers and families who have lost jobs, income or have otherwise been negatively affected by COVID-19.

Church members from Lautoka Adventist Church, Ra East district, Ba district, Tavua district and Namosi district, as well as the Fiji Mission, joined forces to deliver hundreds of food packs containing fresh vegetables and essential items to people in Nadi on Fiji's west coast, and Viseisei Village, located half an hour's drive north of Nadi.

The TMI effort was described on Lautoka District's Facebook page:

"In the middle of our crisis, we see a ray of hope through people who allow themselves to be used by God to share God's love. Vinaka [thank you] Fiji Mission for providing the finance, Ra East and Ba

Districts for the vegetable and the root crops, Tavua District for your contributions to part of the groceries. A big vinaka vakalevu [thank you very much] to the ladies who provided the lunch and those who provided transport and those who packed and distributed. Thank you for putting smiles on people in need today."

According to reports, hotel workers, flight attendants and families who have lost their jobs joyfully received the food packs and were very grateful to the Church for its efforts.



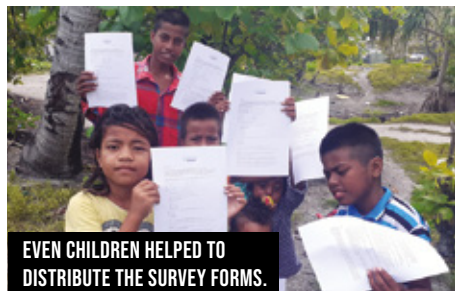
SOME YOUNG MEN WHO VOLUNTEERED TO HELP.

KIRIBATI RADIO STATION BRINGS HOPE

TRACEY BRIDCUTT

A listener survey conducted by Hope Radio in Kiribati has found that many people who have been tuning in to the radio station are now seeking Bible studies.

Hope Radio announcer Tarataake Angiraoi said the radio station has been working with young people from Adventist churches in Tarawa to conduct the survey of around 5000 homes. According to the survey, of those people who own radios, most of them are tuning in to Hope Radio.



EVEN CHILDREN HELPED TO DISTRIBUTE THE SURVEY FORMS.

"In every 100 homes visited in the crowded town of Betio, an average of 50 homes listen to Hope Radio, or 5 out of 10 homes," Mr Angiraoi said.

"But the most interesting part of the survey is that a lot of listeners are asking for Bible studies and . . . Bible studies are being carried out at Betio, Bonriki, Korobu Buota and Bairiki."

One of the church members, a former pastor of another denomination, has visited almost 100 homes himself and has contacts interested in Bible studies.

"What can we say but to praise the Lord for His goodness . . . we hope God will raise Bible study teachers from the seven churches in Tarawa to follow up on the survey and carry out the needed Bible studies in many homes," Mr Angiraoi said.

Hope Radio is thankful for the support of donors who keep the radio station on the air.

NEWS GRABS



DEAF CONNECT ONLINE

Adventist Deaf Ministries International, in partnership with the Inter-European Division, hosted a one-hour online meeting for deaf and deaf-blind Adventists around the world on May 31. Attended by 230 people, the program included brief speeches to keep attention high and creative poems and songs presented in sign language. —IED



A THIRD OF THE WAY

A media-thon run by Northern Caribbean University's Alumni Federation raised \$US350,000 on May 24. The event was the official launch of a fundraiser that aims to raise \$US1 million by July 31 to support students financially challenged by COVID-19, and as a result of reduced income and funding from local Adventist conferences. —AR



THE GIFT OF EDUCATION

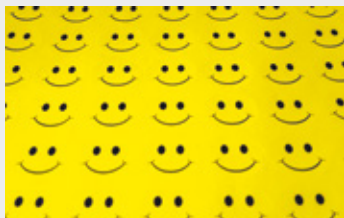
Oakwood University in Alabama, USA—categorised as an "historically black college or university"—has established a George Floyd Memorial Scholarship. "What better way to memorialise George Floyd than to bless some young man with the gift of education!" said Oakwood president Leslie Pollard. —Maquisha Ford Mullins

HOT TOPICS



TIM KELLER DIAGNOSED

Popular Christian author and pastor Timothy Keller asked for prayers on June 7 as he told audiences that he would begin chemotherapy for pancreatic cancer. Pastor Keller, 69, said he felt God present and felt physically great as he underwent initial tests, biopsies and surgery. He is thankful that doctors caught the cancer early.—*Christianity Today*



AUSTRALIANS LESS HAPPY

This year, Australia slipped from 11th to 12th place on the World Happiness Report, mostly due to more negative responses from city-dwellers. Overall, global data revealed that in richer countries, people living in rural areas are happier than city-dwellers, but that in poorer countries, city-dwellers are usually happiest.—*news.com.au*



BANNED BOOKS ON DISPLAY

In Kassel, Germany, where Nazis once burned more than 2000 books by Jewish and Marxist writers, the "Parthenon of Books", a giant temporary replica of the famous Greek temple, has been built by artist Marta Minujín. The installation is covered by more than 100,000 books that have been banned throughout history.—*Great Big Story*

CHURCH MAKES STATEMENTS ON GEORGE FLOYD

JARROD STACKELROTH

The Seventh-day Adventist Church in Australia (AUC) has joined church leaders from around the world in condemning racism and violence in the aftermath of George Floyd's death.

AUC president Pastor Jorge Munoz released a statement on Facebook on June 2 expressing sadness over the events that had transpired in the United States, while acknowledging that "in Australia, we too are not exempt from similar issues, and as followers of Jesus we speak against a spirit of racism and of hate".

Earlier that week, Pastor Ted Wilson, president of the worldwide Seventh-day Adventist Church, also released a statement in which he said he had sent letters to the families of Ahmaud Arbery, Breonna Taylor and George Floyd on behalf of the Church. The families were also sent fruit baskets.

Pastor Wilson said "as Seventh-day Adventists we stand strongly on the biblical principles that go against hatred, rage, racism, bigotry, evil surmising, prejudice, and more, and offered the families support, hope and encouragement through God's church."

The Seventh-day Adventist Church in North America included the same names as Pastor Wilson in their statement, and urged their members to do something about the violence ravaging the country.

"We urge all our church members to prayerfully consider how they interact with everyone in their communities. We ask you to speak out against injustice and hatred, just as Jesus did when He was on this earth."

Closer to home, South Pacific Division leadership also condemned the violence.

"Jesus stood against racism and violence, so should we," said Pastor Glenn Townend, SPD president. "I am praying for calm to come to the troubled parts of the world and that the gospel of Jesus will be triumphant—it is in reality the only hope."

Here is the AUC statement in part:

"The recent events in the USA where a man, George Floyd, was killed by a police officer have caused many to feel angered, saddened and frustrated at the injustice of this death. Many are heavy-hearted after watching such an atrocious act on their screens. A man pleading for air who just wanted to breathe. The sense of powerlessness is indeed real.

We feel for those who are mourning and especially for his family. We also pray for the entire country. May God's Spirit impress the minds and hearts of all to be more like Christ.

In Australia, we too are not exempt from similar issues, and as followers of Jesus we speak against a spirit of racism and of hate.

As followers of Jesus we are called to create spaces where people can breathe freely in every way and feel free from prejudice, burdens and sin . . ."

You can read the full statement on our website: <record.adventistchurch.com>.



#BLACKLIVESMATTER PROTESTS HAVE SPREAD AROUND THE WORLD.

FLASHPOINT



CHURCH REOPENED

Namatani Adventist Church (New Ireland Province, PNG), which closed more than a decade ago, reopened on April 10 after locals were introduced to the Discovery Bible Reading (DBR) program. Following an evangelistic campaign in June 2019, small groups were formed after many new contacts expressed interest in studying the Bible. During COVID-19, DBR has flourished in homes and at new church plants, which led to the church's reopening. The branch church has an average attendance of 50 members every Sabbath, and 12 have expressed a desire to be baptised.

—Adave Lua



ELMA TURNS 100!

Cooranbong (NSW) resident Elma Coombe celebrated her 100th birthday on May 21. Although unable to have a party due to COVID-19, she was greeted by friends in the roadway of her village. Elma has been a supporter and member of the Women's Christian Temperance Union (WCTU) for 92 years, being president of the Cooranbong WCTU union for 10 years. When asked to share her secret to longevity, she said, "There is no secret, but I have enjoyed a life of healthy living—plant-based diet, good exercise. I enjoy having a positive attitude and I make my bed every morning. I enjoy my relationship with God and have faith that He will never leave me nor forsake me." —Joy Butler



COMMUNITY SPIRIT

At Betikama Adventist College (Solomon Islands) during the COVID-19 lockdown, teachers and ancillary staff remained on campus. They felt that Betikama was the safest place to be. The college's administration organised 50 Days of Prayer readings for each morning and evening and two weekends of fasting and prayer, as well as working bees and get-together meals to sustain all families on campus facing difficulties with food supplies. Seeing an opportunity to help, the BAC Alumni, under the leadership of Jillian Tutuo, James Bauro and Ronelle Panda, organised a donation-in-kind for the ancillary staff, which was gratefully received. —Partinson Bekala



FREEDOM TO LEARN

Port Macquarie Adventist School (NSW) has been experimenting with "flexible seating" during 2020, giving students the freedom to choose where they sit, what they sit on and how they position themselves in the classroom. Some students prefer standing, while others prefer sitting on chairs, beanbags, stools or the ground. Results are promising, with students being more settled, productive, willing to negotiate with others and showing more respect and responsibility throughout the day. Children in early stage one have even begun spontaneous singing as a result of the new flexible arrangements. —PMAS Facebook



SAN DOCTOR AWARDED

Professor Simon Finfer, director of intensive care at Sydney Adventist Hospital, was recognised in the Queen's Birthday Honours on June 8. He was appointed an Officer in the Order of Australia (AO) for his service to intensive care medicine, medical research and education, and for his service to global health institutes. Professor Finfer has been on the team leading the San's preparedness to deal with the needs of the COVID-19 pandemic. —Record Staff



HOT DRINKS FOR ALL

Members of Fox Valley Adventist Church (Wahroonga, NSW) have been serving hot drinks to residents of Elizabeth Lodge as well as staff at Sydney Adventist Hospital, each Sabbath morning through May/June. The ministry is made possible thanks to a dedicated team of volunteers and donations from local cafes, including one donation of 50 litres of milk, which was used up in just one morning. —Fox Valley Facebook



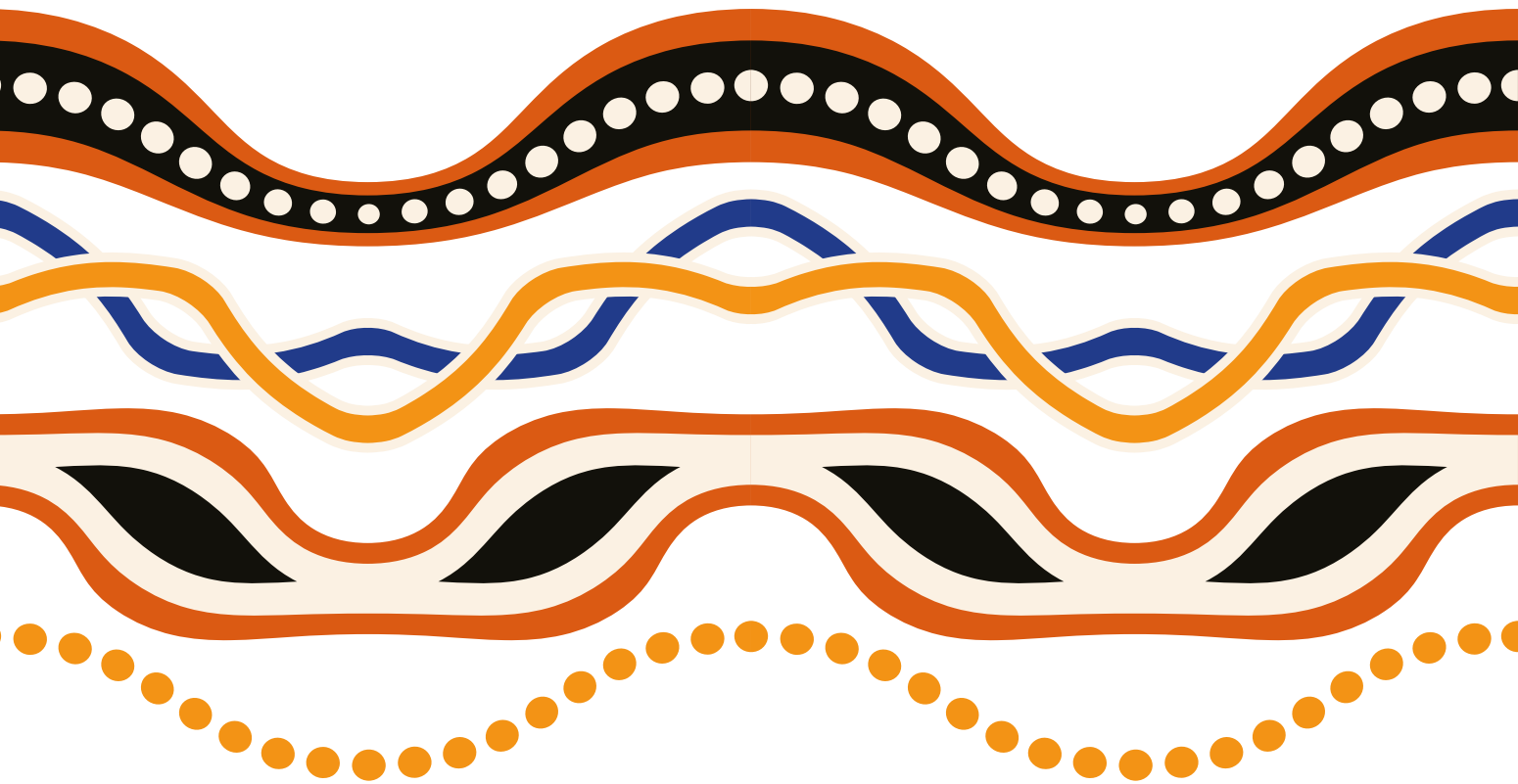
CELEBRATING RECONCILIATION

To mark the 20th anniversary of Reconciliation Week (May 27–June 3), Brisbane Adventist College teachers—Principal Entermann, Mr Dever and Mr Quick—participated in a symbolic "bridge walk" on campus each day. In addition, Mrs Entermann, accompanied by two Aboriginal students—Luana and Shakana (Year 10)—made a video publicly acknowledging the traditional custodians of the land upon which the college is built. —BAC Facebook



PERSISTENT PRAYERS

Hillview Adventist Church (Morisset, NSW) celebrated five years of continual daily prayer meetings on May 25. Since 2015, a group of between four and 21 people have been meeting on the church premises at 5:30am to share a short scripture and pray for 30 minutes. Not one day in five years has been missed. During prayer time, the group uplifts prayer requests and notifies church families that they will be prayed for. —Mary Fedorov



pandemic of racism:

an Aboriginal and Torres Strait Islander perspective

While 2020 has seen the world caught in the COVID-19 pandemic, another important global issue has risen to the fore—the pandemic of racism. On May 25, African-American man George Floyd was murdered by a white Minneapolis police officer. Mr Floyd’s death is one of several deaths recently at the hands of law enforcement officers. Within hours of the live video of his death going viral, the United States erupted in protests and the movement gained momentum on the international stage.

In major cities across Australia and New Zealand, protest rallies called for change, using the social media hashtag #blacklivesmatter (BLM).

WHY HAS THE BLM CAUSE SO RESONATED WITH INDIGENOUS AUSTRALIANS?

Here in Australia the injustice called out by the protests is something Aboriginal and Torres Strait Islander people are well acquainted with. Racism is real. It continues to plague our society. People are hurt by racism and when they see others going through racism, they join in and support, to bring the issue to the attention of a wider community audience.

People feel it is time for change. Racial attitudes have caused discrimination against people for a very long time.

Many countries, including those in our South Pacific Division, have histories embedded with racial inequality.

Racism is a global problem that needs to be highlighted on an international stage, so countries are compelled to make social and structural changes.

I could not bring myself to view the video of George Floyd’s last moments. The grief of injustice is so deep and traumatic. It is a reminder of the many Indigenous people who have died unjustly at the hands of correctional guards, police officers and the judicial system—those we call public servants. In Australia, since 1991, more than 430 Indigenous people have had their lives cut short while in the “care” of the judicial system. Each one of the cases represents families who have been impacted with a sense of no justice because no conviction has ever been made for their deaths.

It was in 1991 that the Aboriginal and Torres Strait Islander community’s demands for an official inquiry into deaths in custody were finally realised as a Royal Commission released its report. Since the Royal Commission many of its recommendations have not been followed and death rates have increased. So, with the BLM movement placing the worldwide spotlight on racial inequality, the Indigenous community has rallied together to call for action on the current situation in Australia.

HOW DO YOU KNOW IF YOU ARE RACIST?

Many people do not understand racism.

A recent study revealed stark evidence: Three in four people hold an unconscious racial bias against Aboriginal and Torres Strait Islanders.¹ The study covered a 10-year period and showed that most Australians hold an implicit bias against Indigenous Australians. Further, the findings found a link between racism and the impact on overall health and helped explain why Indigenous people continue to experience some of the poorest socioeconomic conditions and living standards in the country and the world.

Most only recognise racism as extreme behaviour against people of colour or of a different ethnicity—actions that the KKK or other white extremists would take—however it is much more insidious than that.

In a recent conversation, my neighbour said “I have grandchildren of colour; I don’t see colour” to qualify himself as a non-racist. He went on to say that “all lives matter” and that “everyone should just get on together”.

While this might sound like good counsel or evidence of a balanced view, it actually demonstrates the opposite. If you have family members of colour and you are not in tune with how they will be treated or disadvantaged simply because they have colour/pigment in their skin, how will you be able to support them and show empathy to them when they are faced with racism?

To not “see colour” is to completely disregard people’s value and the richness that all people bring to the table. Having a meal and meaningful conversations with people of different ethnic backgrounds enriches us and adds value to our relationships.

If you genuinely did think or feel that “all lives matter”, then you would be outraged along with many others because all lives *do* matter; this includes black people. Instead, the phrase is used dismissively and proves that the speaker is not interested in seeing the value in oppressed lives. Finally, the phrase “everyone should just get along” is easy to say when you are not the target. I know from experience. I have tried to “just get along”. My first encounter with racism at 11 years of age taught me that this notion simply doesn’t work if you are the target.

I had transitioned to a new school and was enjoying the first term. I made lots of new friends and school was fun to attend. Then in the second term, two boys joined the school—twins. They were from another country where they had had racist attitudes built within family structures. They abused not only me but every other minority ethnic student in my class. All my white friends sided with them, adding further momentum to their racial slurs. The notion “just get along” works fine until intentional racism becomes unbearable and no matter what you do you are still a target. It wears you down until you respond with anger and force, and then you become “the angry kid that gets in trouble”.

The Australian definition of racism, according to the *Macquarie Dictionary*, is “the belief that human races have distinctive characteristics which determine their respective cultures, usually involving the idea that one’s own race is superior and has the right to rule or dominate others”.

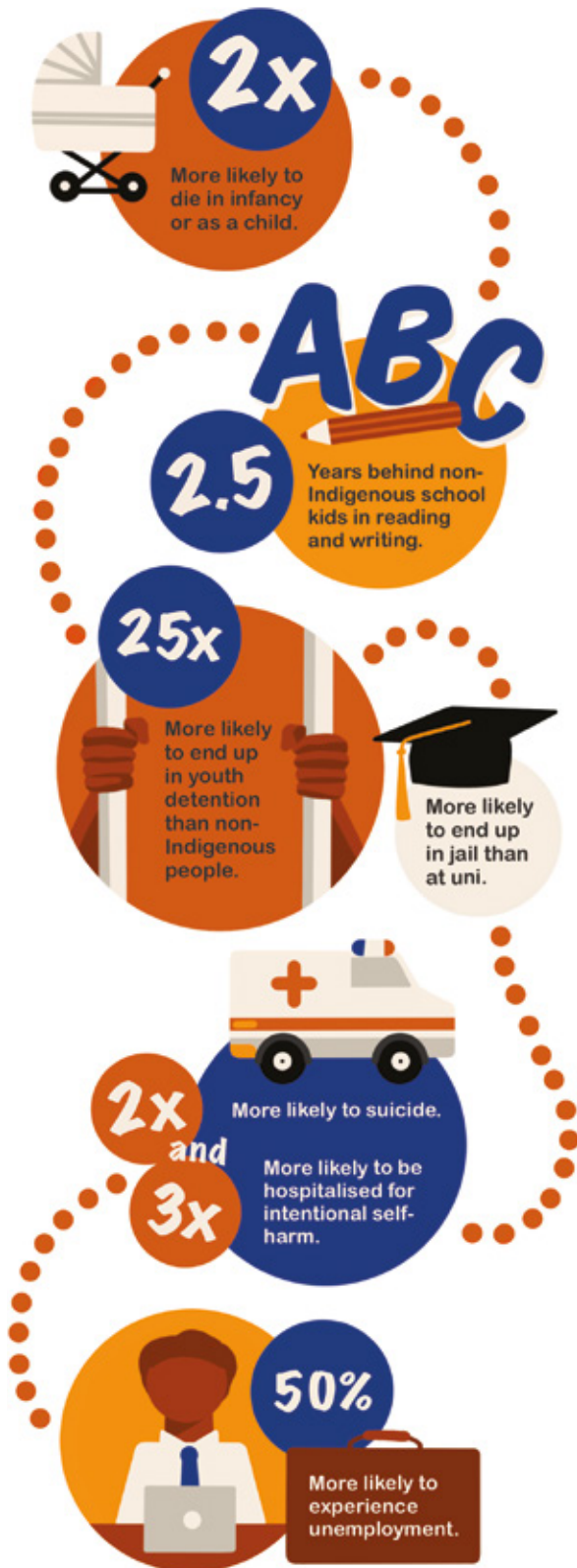
Most people would not see themselves fitting into such a description. In light of the current movement, this issue with definition was brought to the attention of *Merriam Webster’s Dictionary*, which very recently altered their definition to state: “a doctrine or political program based on the assumption of racism and designed to execute its principles” and “a political or social system founded on racism”, which would cover systemic racism and oppression.²



Aboriginal and Torres Strait Islander readers are warned photographs in this magazine may contain images of deceased persons which may cause sadness or distress.

STATISTICS

Compared to non-Indigenous Australians, Aboriginals and Torres Strait Islanders are:



AS SEVENTH-DAY ADVENTIST CHRISTIANS WHAT CAN WE DO ABOUT RACISM IN AUSTRALIA?

The first thing is not to draw a line of separation of what is political and what is religious. Racism is a justice issue that affects our Church and community. Placing it in a political box prevents Christians having dialogue and seeking God's counsel on how to apply biblical principles in the space. Taking it out of this will help you to call it out when you hear it. Your awareness of racism will be heightened and you will become part of the solution to eradicating racism.

Secondly, know your history. Australia has a black history. It is a shared history with all Australians. Schools need to teach the truth about history; we need to know what really happened from both sides of the story. Learn about places and events where you live. Know who your local Aboriginal or Torres Strait Islander people groups are and how their story is connected to those places.

Listening and understanding a person's story helps us to show empathy. Empathy is the ability to understand or feel what another person is experiencing from within their frame of reference, by putting yourself in their shoes.

Demonstrating empathy shows the other person we value them, their story and what they bring to the relationship. It doesn't mean we agree with everything they share, but rather we listen, seeking to understand things from their perspective. This builds the relationship, rather than drawing lines of separation. This requires sitting and having genuine conversations with Indigenous people.

Fourth, take on the ministry of Jesus—reconciliation. Jesus has entrusted His followers with the ministry of reconciliation—to reconcile mankind to God and reconcile mankind to one another (2 Corinthians 5:19). Jesus taught by example. Rather than avoiding Samaria, He saw it as an opportunity to teach His disciples and to win people to Him. The story of the woman at the well (John 4) is about crossing lines of culture and misunderstanding for the disciples to learn the value of lost people and for the Samaritan woman to experience salvation.

Racism is real, it's painful and it hurts people. We have more to gain and achieve if we understand the depth of racism and how it is embedded within our society, our structures and our institutions. Only then can we truly start building bridges that bring people together rather than walls that divide.

1. Shirodkar Siddharth (2019), "Bias against Indigenous Australians; Implicit associations test results for Australia online". *Journal of Australian Indigenous Issues*, Vol 22, No 3-4, Dec 2019: 3-34.
2. <eastidahonews.com/2020/06/merriam-webster-updates-definition-of-racism-after-plea-from-missouri-woman/>.

DARREN GARLETT

ATSIM DIRECTOR, AUSTRALIAN UNION CONFERENCE.

EMERGING FROM LOCKDOWN

Over the past few months, my guess is that regardless of age, you have become much more proficient in the use of the internet, Zoom and social media. During this lockdown, we've learnt a great deal about ourselves, our community and our Church. Like it or not, the past few months will forever change how we make disciples. If you were hoping for a return to normal when church resumes, we will miss a huge opportunity to connect and minister to the new online community that has now become part of our lives.

So, what are some key reminders from Acts for the church emerging from lockdown?

The Church must:

ACTS 1:4, 12 be obedient to the words of Jesus.

ACTS 1:5, 8, 13 look forward, anticipating the fulfilment of the promise.

ACTS 1:8 be a witness close to home and further abroad.

ACTS 1:14, 2:1 be united and in one accord.

ACTS 1:14 be prayerful.

ACTS 2:14 be ready to boldly proclaim a message from heaven, regardless of our past failures.

ACTS 2:38 practise repentance, call for baptism and receive the Holy Spirit.

ACTS 2:42 continue to study God's Word and build community.

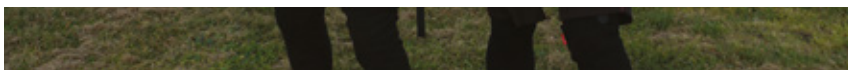
ACTS 2:44 be generous and move from house to house gladly.

ACTS 2:47 remember it is the Lord's church and He will build it.

So, who is the Church? We are! Who is the head? Christ is! As we return to "church", may we not go back to business as usual, but rise to the challenges of this new age, proclaiming the same everlasting gospel in a digital world.



LEVEL UP: HOW THIS CHARITY CHALLENGE GOT TAKEN TO THE NEXT LEVEL



At the height of COVID-19 isolation, social media challenges occupied our screens. So when university student Tom Do was challenged to do 25 push-ups for 25 days, he decided it was time to level up—both in terms of the challenge itself and the impact he could make.

"I thought to myself, how could I bump it up a bit? If I really wanted to raise awareness or generate money, I was going to have to do something more extreme than 25 push-ups."

A new plan formed: walk 25 kilometres for 25 days for a total of 625 kilometres. Tom also recruited a friend, Youssef Saleh. Tom and Youssef had met at Gilson College in Victoria. The two often walk together.

"Tom gave me a call to say: 'I want to do a 25 kilometre challenge instead of a 25 push-up challenge.' And I said 'yes of course'," says Youssef.

Tom saw this new challenge as an opportunity to make a difference. He asked family and friends to sponsor him in support of ADRA Australia and Redkite, two organisations close to his heart.

During isolation, Tom volunteered at ADRA community food programs for vulnerable people in Melbourne. He also used his talents as a photographer and videographer to capture stories of change within local

ADRA projects.

"I really love ADRA's work, especially with disaster relief and with the homeless feeds I've gone to. So I thought it would be great to generate some money for that."

He chose Redkite for their support of people with cancer.

"My friend's mum passed away from cancer a week before the walk, so I wanted to raise some money for something cancer-related for him and his family."

Walking 25 kilometres for 25 days was no easy feat.

"It's hard finding five hours a day to fit in your timetable," says Youssef. "The first few weeks you get sore, but your body adapts."

"We did have a day where it was just bucketing down rain from the moment we started to the moment we got back," says Tom.

Although their 25 days finished on June 18, Tom wants to keep going.

"I'm going to aim for 1000 kilometres," he says.

If you would like to support Tom, you can make a donation via his website <tomdophotography.com>. You can also make a direct donation to ADRA Australia at <adra.org.au/donate>.

ASHLEY STANTON
MEDIA AND COMMUNICATIONS COORDINATOR,
ADRA AUSTRALIA.

THE TEN: TOP PRODUCTIVITY TIPS FROM THE BIBLE

1. RECOGNISE THAT GOD CREATED YOU TO BE PRODUCTIVE

There are countless verses in Scripture about the benefit of hard work. From the Bible's outset, God tells man to be productive, to "be fruitful and multiply . . ." (Genesis 1:28). Recognising productivity as a positive thing—rather than a hindrance—is a great mindset to start with.

2. KEEP THE SABBATH

"The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). When God created us, He knew we needed rest for optimal performance. Taking a day out every week to rest, recuperate and spend time with God, family and friends is a great way to prevent burn-out and stay motivated.

3. PRACTISE POSITIVE THINKING

Our thoughts are powerful and influence our attitudes and moods more than we realise (Proverbs 4:23). Rather than dwelling on negative things or what we don't have, Philippians 4:3 encourages us to think about things that are excellent and praiseworthy. This can help us find energy to get through the day.

4. DON'T PROCRASTINATE

As Proverbs 6:10–11 says, procrastination leads to poverty. Rather than enjoying life's comforts now and working later, the Bible encourages us to work hard and enjoy the fruits of our labour afterwards. Work then play.

5. START YOUR DAY THE NIGHT BEFORE

The way we spend our evenings—what we eat, the time we go to bed, how we plan—can have a significant impact on the next day. Interestingly, the Hebrew poetry used in Genesis 1:5, 8, 13, 19, 23 and 31 lists "evening" before morning. Perhaps planning out our day the night before is biblical?

6. FOLLOW THE LAW

In Matthew 22:21, Jesus tells the Pharisees to "render unto Caesar that which is Caesar's", and Romans 13:1 says, "Let every person be in subjection to the governing authorities." If we try to cheat the system, punishment will catch up to us eventually. It's better to work with integrity and honesty in the long term.

7. SEEK MENTORSHIP AND ADVICE

Although self-help culture encourages us to make it on our own, Proverbs 15:22 says that "without counsel, plans fail, but with many advisers they succeed". Learning humility and asking for help when it is needed will save you time and prevent mistakes in your work.

8. TAKE TIME TO REFLECT AND SEEK WISDOM

The Bible encourages us to seek wisdom and promises God will give it to us liberally if we ask for it (James 1:5). Stepping away from the never-ending to-do list to analyse our life from a different perspective is important for staying productive and preventing burnout (Proverbs 6:6–8).

9. GLORIFY GOD, NOT MAN

Our modern culture stresses that we should work to better ourselves, but the Bible says that we should work to glorify God (Colossians 3:17,23). Remembering Who we are working for can make it easier to find purpose, and therefore stay focused and productive.

10. SEEK GOD'S WILL IN EVERYTHING YOU DO

Romans 12:2 tells us ". . . by testing you may discern what is the will of God, what is good and acceptable and perfect". Often we spend time doing things that aren't God's will—and therefore are unproductive. It's important to test God and ask Him to direct our steps, so we can decide what's important and what's a waste of time.



HOW TO BACK THE CORRECT CONSPIRACY



In unsettling times it seems the number of conspiracy theories jumps. Perhaps you've heard of "plandemic", that COVID-19 was caused by 5G towers or that Bill Gates engineered the virus to reduce the global population. Maybe you've heard COVID data is inflated or, in Australia, that the government is chasing some malicious goal by tracking people through the COVIDSafe app.

Conspiracies exist due to a lack of trust in the government and the idea that the ruling powers are seeking to gain something at the cost of the wider population. In the days of monarchs and empires, there was no need to hide these agendas. Rulers just took what they wanted from the people.

Democracy brought in a level of distrust—we are unsure if the government seeks good or evil. The question is: how do we respond as Christians and as Adventists?

Within the Adventist Church, there are often elevated levels of concern due to the way we read apocalyptic literature. We have a historicist perspective—an interpretation method that associates the apocalyptic imagery of books like Daniel and Revelation to people, places and political powers. While this is an objective way to interpret Scripture, if done without the central focus on Jesus, it allows for fear and conspiracy to creep in.

I remember participating in a Bible boot camp. The discussion leader had us brainstorm different starting points for engaging people in a biblical discussion. Several of the usual suspects were listed: health, wellbeing, etc.

Then, with some sarcasm, I yelled out "conspiracy theories". The crowd giggled. Our host started to write the answer and (rightly) decided not to. The crowds' response acknowledged the underlying bias the church community has towards apocalyptic prophecy and conspiracy. We need to recognise this bias when we look for the fulfilment of prophecy. And we need to understand why those prophecies were written.

Apocalyptic prophecy wasn't written so we could prevent events from happening. Jesus states that hard things would continue to occur until the end of time (Matthew 24:6-8).

Apocalyptic prophecy wasn't written so we could know the secrets of what will happen; to preach that knowledge of these secrets is essential to salvation. Rather, prophecy reveals truths that allow us to have confidence that God will save.

Apocalyptic prophecy exists so we become dependent on God as the central power in our life. We know that no matter what happens with beasts and dragons, we are utterly reliant on the will of God.

Apocalyptic prophecy reminds us that time is short, things will get messy and we have a job to do. The first angel's message clearly states that judgement has come. Our mandate is to proclaim, in the present, that God is the Victor, worthy of worship.

So when should we worry about a conspiracy? Well, we shouldn't.

Even if an overextending government is blatantly controlling our lives, we shouldn't worry. Why? Because

God is the centre of our existence; He has our future in His Hands—not a temporal one, but an eternal one.

When Jeremiah prophesied the Babylon exile (Jeremiah 29:1-15) it came with a command to prosper in exile. Though the government was against the Jews, God had bigger plans. He had the care of the people's hearts and minds beyond what they thought they needed. We should consider our situation similar to these exiles. We're living in a land that is not our eternal home and we need to trust and deal with our ruling governments.

So the right conspiracy is not a conspiracy, it's a controversy—the controversy between good and evil; God and the accuser. The accuser is the one creating the claims of conspiracy about God and His government, attempting to undermine because he doesn't have the power he desires. He plants seeds of doubt and arguments of injustice, much like the conspiracy theories we see in the world today.

So I encourage you; if you are concerned about the current global crises or caught up in investigating conspiracies, remember that God is in control. All that matters is the truth we have in Christ's soon return.

If you know someone worried or concerned, now is an opportunity to share hope with them and to help them remove that anxiety. Let them know that, regardless of the outcome, we have a God who is bigger than any conspiracy or government.

JUSTIN BOYD
ASSOCIATE PASTOR, KELLYVILLE CHURCH, NSW.



Watered-down sermons

ARE MODERN PASTORS PREACHING LIKE ELLEN WHITE?

About seven-and-a-half years ago, I started work as a minister in the Seventh-day Adventist Church. I was determined to grow the church that had been placed under my care.

After 12 months working very hard in a small congregation, I was dismayed to see that our membership had dropped! One night I was complaining and pouring my heart out to God saying, "Lord! What's wrong with me? Why can't I grow my church?"

I was amazed as an answer from God came and impressed on me so very clearly, "I will build My church, and the gates of Hades shall not prevail against it" (Matthew 16:18, emphasis added). Overwhelmed that Jesus had rebuked me by reminding me that the Church was His to grow and not mine, I meekly enquired, "Well Lord, what do you want me to do?"

The impression came just as powerfully, "Preach the

word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction." (2 Timothy 4:2).

Since that time, I have endeavoured to do just that: to preach the Bible. Perhaps I haven't always been faithful or prayerful enough, and perhaps my homiletic skills have not always been on point. Sometimes I've been tired or rushed and my sermons haven't exactly gone to plan, and sometimes I've done OK. I often feel guilty after preaching that I have not been clear, or that I haven't dug deep enough, or that I have dug too deep. Yet I always know that, for better or for worse, I have preached the Bible because that is what Jesus Himself called me to do.

I also like to think that my brothers and sisters, both pastors and lay preachers, who are called to preach in local Adventist churches all over the world have a similar experience to myself.

We ask the Lord in prayer to impress a message on our hearts, and then, as we spend time in personal relationship with Him, He gives us a Bible topic or a verse, passage or story from the Scriptures that we then get up and preach about on Sabbath. When every church in every place is declaring a different section of the Scriptures it means that, as the Church, the Spirit leads us all together to proclaim “the whole counsel of God” (Acts 20:27, NKJV).

I guess that’s the reason why it bothers me a little bit to hear people negatively criticise the preaching in their churches. Don’t get me wrong; I believe in the power of positive criticism. As preachers, we ought to be open to growing and responding to helpful suggestions so that we can be better communicators. But that’s not what I’m talking about. I’m talking about the kind of comments and snide remarks that suggest people who have been called to speak in Adventist churches don’t preach what they are supposed to be preaching. That there is too much stuff about love and grace, and not enough about conspiracies in the Roman Catholic Church. That preachers have watered down the sermons and aren’t delivering the three angels’ messages the way Ellen White wrote that we ought to do. Perhaps you have heard someone make a remark like that after a sermon in your church? I have.

It makes me wonder, *What did Ellen White actually preach when she was in our part of the world?*

In addition to being a prolific writer, Ellen White was a regular preacher and was often invited to speak wherever she travelled. In her biographies, Ellen White’s grandson Arthur L White chronicles her time Down Under, in the volume entitled *The Australian Years (1891-1900)*. Here we get an almost blow-by-blow description of what she did. Most interestingly, he highlights the subjects in her sermonic menu. Here are just a few of many notable examples:

Her first sermon in Australia happened to be at a Conference session on December 24, 1891. “Since the next day was Christmas, Mrs White delivered an appropriate message on ‘the birth and mission of Christ, illustrating the love of God and showing the propriety of making gifts of gratitude’” (p23). At a Week of Prayer in 1893, “she spoke on the publishing work; and . . . on tithing” (p58). A little later that year she “spoke with great freedom on John 14 to an audience that filled the house” (p70). The very next Sabbath she said, “I spoke from the words of Christ in Matthew 13:12-17. I showed them that those living on the earth are favoured above all people in the possession of precious advanced light” (p71).

Later on, Ellen White was travelling by ship and stopped in Napier, NZ, where “she presented her favourite theme, ‘The Love of God,’ to an attentive audience” (p77). At the New Zealand camp meeting “Ellen White spoke on phrenology* and its perils” (p78). At the same camp “she spoke on Sabbath observance, at another time on John 14 and the Christian’s heavenly home, then on sanctification and transformation of character. The subject of ‘dress’ was presented, and one evening the school in Australia” (p79).

After this, she stayed in Palmerston North and “led out with words of comfort and encouragement for the little few who had met together to worship God”, especially the young people there of whom she later wrote, “I addressed words to them, to instruct and help them in doing right, in loving Jesus in the early years of their life” (p90). Meeting on the Sabbath in Petone, she wrote “The Lord gave me words to speak to the people. John 14” (p92).

At a camp meeting in Wellington, “she took great pleasure in ‘showing our colours on which were inscribed the commandments of God and the faith of Jesus’.” She wrote, “I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations” (p109).

I know there are some of us who might think that list of subjects is a watered-down message. But as I read this I was deeply impressed by the great theological balance that pervaded Ellen White’s preaching. She was a straight, conservative Christian preacher. She did not mince words or compromise the truth. However, her preaching was liberally tempered with the grace, the love and the words of Christ, and all of it was built on a solid foundation of holy Scripture. Her grandson records that “her favourite theme . . . was ‘the Love of God’” (p77). Therefore, themes like love and grace are not a watering down of the truth. The whole counsel of God must be preached, and His love and grace must be the centre of it.

Sometimes our churches remind me of the time I took my kids to a buffet restaurant for dinner. They complained to me that I didn’t give them a lot of the stuff they really wanted (the unhealthy food), and I instead gave them a lot of the stuff they really needed (the healthy food). If only they knew I was doing it for their good! Is it possible that in this YouTubing, podcasting, pick-what-you-want moment in history, we can fall out of theological balance if we don’t pay heed to the messages God’s servants have prepared for us in the pulpit?

For myself, despite what people say, I want to be both a preacher and a listener who is more faithful to the call of Jesus. In order to get there, as Ellen White did, I know the answer is not to move my preaching further away from the Bible, but rather closer to it. Whether we really know it or not, inside we are all hungry for God’s Word.

The truth is that we need to hear God’s Word, all of it. Not just the parts that interest us. It is my prayer that, despite the human vessel, we can enter our churches to listen to every sermon with an open heart and this prayer on our lips, “Lord, please minister to my spirit through Your Word today.”

*Phrenology is a pseudoscience that involves the measurement of bumps on the skull to predict mental traits.

DANIEL MATTEO
YOUTH DIRECTOR, TASMANIAN CONFERENCE, AND CHAPLAIN, HILLIARD
CHRISTIAN SCHOOL.



HOW DOES STRESS IMPACT YOUR IMMUNE SYSTEM?

We've been living through a global pandemic, so it's no wonder stress levels have crept up in most people's lives. One of the ways stress impacts our body is by preventing our immune system from functioning at its best. But how can you spot the signs of stress and what can you do to keep it in check?

GOOD AND BAD STRESS

Some stress can actually be good for us—stress helps your body conserve energy when it's hungry, instigates the fight-or-flight response when faced with danger and can help the immune system fight injury or infection. However, chronic or prolonged stress can negatively impact the body's immune response.

HOW DOES STRESS AFFECT YOUR IMMUNE SYSTEM?

Stress can make you more vulnerable to contracting illnesses. It raises your cortisol levels, which can weaken your immune system if they stay high for too long. Stress can also damage your body's own cells and even trigger responses from your immune system, including elevating inflammation, which can make you more susceptible to viruses and infections.

The COVID-19 pandemic is an example of a particularly stressful life event that can cause what experts call "chronic stress". Chronic stress is prolonged, severe stress and can affect the immune system by decreasing the body's lymphocytes—white blood cells that help fight off infection.

SO HOW DO YOU KNOW IF YOU'RE STRESSED?

Do you find yourself constantly sleepy? Or irritable in some way? These are signs of stress. Other common signs to watch for include acne, frequent headaches and lack of energy.

Stress also shows up in the form of increased heart rate and tense muscles. This is caused by the brain flooding the body with chemicals and hormones to help you deal with what's making you stressed or uncomfortable.

If you feel you need help managing stress, consider seeking support or speaking to your health care provider.

TIPS TO HELP YOU MANAGE STRESS



EAT A HEALTHY DIET

A varied, healthy diet full of micronutrients is essential for maintaining a healthy immune system. Eat foods rich in nutrients like vitamins C and D and zinc which have been singled out as important for immunity. There's also plenty of plant foods that help mood, anxiety and even depression.



EXERCISE

Getting active can help protect your immune system. Exercise doesn't need to be intense to help manage stress—moderate intensity exercise will do the trick (like walking, jogging or riding your bike).



TOUCH

Emotions have a big impact on our bodies, so it makes sense that the more connected and supported we feel, the less stressed we are. While we still need to stay safe and practise social distancing, if you live with people you can safely give a good hug to, then go for it!



Prebiotic banana berry smoothie

Try this delicious fibre-filled smoothie as a wholesome breakfast on the run or as a nutritious snack. Using prebiotic soy milk, this smoothie is full of calcium and potassium goodness.

Find this recipe and hundreds more at:

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



Meet the Parkers

Arthur F Parker was born on June 30, 1899 in Victoria, Australia. He accepted the Adventist message in 1911 after visitation and Bible studies by Adventist workers. Initially, he worked as a machinist in a sawmill, then a literature evangelist.

He attended the Australasian Missionary College (Avondale) from 1923–1925, while also working, as many students did, in the Sanitarium Health Food Company factory located on the campus. After graduation in 1926, Arthur entered the organised work of the Church in New South Wales until his appointment to mission service in 1930.

On November 21, 1928, Arthur Parker married Muriel Stace, a nurse at the Sydney Sanitarium. Little is known of her as she is not listed in the record of graduates in the Sydney Adventist Graduates Association database though her marriage declaration prior to her wedding indicates that she was a nurse, a “spinster” and had attained the age of 21 years!

By early 1930 the Parkers were on their way to mission service at Batuna, Solomon Islands, where Arthur was to be principal and Muriel, a teacher. In an April 28 letter to her sister, begun on the ship as they travelled to their new field of labour, and completed on their arrival, Muriel provided a detailed account of the journey and her first impressions of her new field of service. A second letter details their first weeks of missionary life and her work with the young people in the school.

Unfortunately, this committed young missionary’s service was brief. She died just six weeks after her arrival in the Solomons, on May 16, 1930, following a brief but painful illness.

Just before her death that Friday morning, Muriel sent a good-bye message to all and then asked her husband to sing Hymn 105 from *Christ in Song*, “I am trusting thee Lord Jesus”, which he did by torchlight. She then said, very distinctly, “Jesus is all the world to me, my life, my joy, my all” and quietly died. She was buried that evening, as the sun was dying in the west and the Sabbath hours were approaching.

As she had earlier requested, she was laid to rest near the school so that even in death she could still be a witness to the One for whom she had come out to the Solomons to work.

After three more years labouring alone, Arthur returned to Australia on furlough. While there, in 1934, he married Dr Dorothy Mills—born in 1901 and a staff physician for seven years at the Sydney Sanitarium—commencing a marriage that was to last more than 50 years. A 1926 graduate from medicine at Sydney University, she must have had some interest in mission service, for in 1933 she completed a diploma in Tropical Medicine.

Two daughters were born to this marriage: Dorothy Yvette in 1938 and Lynette Ruth in 1945.

During the next four years back in Solomon Islands as a combined pastor/doctor team, the Parkers established the first Adventist hospital in the region on the island of Malaita before returning to Australia in poor health—probably sometime in 1938, as the formal documentation provides conflicting dates and records of their years of service in Solomon Islands.

After recuperation this pastor/doctor team worked in Warburton, Victoria, from 1939 to 1941, after which Dr Dorothy established a private practice in Geelong, which she maintained for the next 39 years. Meanwhile, Arthur was ordained to the gospel ministry on January 21, 1945.

Former missionary Pastor Parker spent the last 24 years of his denominational service in the Victorian Conference—unusual

for the time. Even more unusual in an era when pastors were frequently transferred was that the final 17 of those years were in the Geelong area. There, the Parker home was open to isolated young people so they could live with the Parkers and enjoy a Christian education. Dorothy was also the doctor for the annual Victorian Conference camp meetings for many years.

Pastor Parker retired in 1964, having completed almost 41 years of denominational service. In 1983 he and Dorothy moved into the Kressville Retirement Village in Cooranbong, NSW, near Avondale University College and there, after a cerebral haemorrhage, Pastor Parker went to his rest on December 15, 1985, followed in death by Dorothy on July 1, 1987.



DR LESTER DEVINE

DIRECTOR EMERITUS, ELLEN G WHITE/ADVENTIST RESEARCH CENTRE AT AVONDALE UNIVERSITY COLLEGE.

MALO E LELEI* KIDS!

KIDS SP

Jesus' friends know Him well.



A NEW DISCIPLE

After Jesus ascends to heaven, the disciples and about 120 believers meet together in Jerusalem. They decide to replace Judas. Thinking about the qualifications for Judas's replacement, they decide that the first priority is that the person should have been with Jesus from the beginning of His ministry.

They nominate two people, pray, draw lots and choose Matthias.

PLAY THE GAME - FOUR ACROSS

Have someone read this week's story, 'A New Disciple'. When you hear a word in your box cross it out. When you have four crosses in a row, shout MATTHIAS! You have won the game!

SHOUT
MATTHIAS!

Jesus	Two	Luke	Ministry
Peter	Heaven	First	Matthias
120	John	Priority	Pray
Judas	Disciples	Person	James

SHOUT
MATTHIAS!

Disciples	Judas	John	120
Two	Matthias	Person	First
Priority	Jesus	Peter	James
Luke	Heaven	Pray	Ministry



You can make your own game of FOUR ACROSS!

MEMORY VERSE

"You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"
Acts 1:8

* Hello - Tonga

#WERTHECHURCH



Just a quick note to share our appreciation for the weekend of messages that Coralie and I watched from Germany (at least those that were not at 2am our time). It was lovely to feel like we were back home and to see the way that God is leading beautifully throughout the South Pacific Division. I am not sure how many were watching but, for those of us who were, it was a great encouragement. I believe that this will grow as people share what a great series it was.

We love the title, it makes sense when we often hear, “why doesn’t the Church do this? Why does the Church do that? What is the Church doing about it?” For any Australian watching this I think they would be thinking, “that is my Church”.

We enjoyed the stories, the humility of our members, the passion for mission, the blessings through our institutions (they were all good but I particularly appreciated the Sydney Adventist Hospital message), the variety of approaches and the diversity in the SPD.

Neale Schofield, *Germany*

INTERCESSORY MINISTRY

In the *Sabbath School Bible Study Guide*, Wednesday, June 10, there is a statement at the bottom of the page which troubles me. It reads:

“Counting forward 2,300 years, we come to 1844, which is not long after 1798 and before the second coming of Jesus. This is when Jesus entered into the Most Holy place and began His work of intercession, of cleansing the heavenly sanctuary . . .”

To me this is a most unfortunate statement. The Bible clearly teaches Christ commenced His intercessory ministry at His ascension (see 1 John 2:1,2, Hebrews 8:1,2 and 7:23-25).

If Jesus only “began” His work of intercession on October 22, 1844 what of all those who died between the cross and 1844? The New Testament clearly teaches that Christ was the

Intercessor for humanity from the moment He joined His Father at the right hand of the throne in the heavens—at His ascension.

Seventh-day Adventists have never officially taught otherwise.

Ross Goldstone, *via email*

WRITING OFF OPPOSERS

“What to make of the Climate Controversy?” (March 21) is very similar to one the author wrote a few years ago.

In the interim, some notable predictions by the catastrophic global warming prophets have failed to materialise. In fact if all the prophetic events predicted by the warmers since the release of the first Intergovernmental Panel on Climate Change (IPCC) report, which have failed to materialise, were to be published in some detail, a special edition of *Adventist Record* would have to be produced to list them! We would

have to put William Miller in the preschool class of a failed prophet compared with the graduate class of catastrophic global warming prophets! (see Deuteronomy 18:22).

Group-think with poor modelling and poor research in certain universities appear to be behind this issue and also evident in outrageous predictions in this latest COVID-19 pandemic.

Usually those practising propaganda seek to oppose free speech for exposing the weaknesses of their arguments. Writing off opposers as conservative right-wing denier nuts is just getting totally worn-out. Why do these zealots, who have an ideology approaching religious fervour demonising carbon dioxide (which is plant food and much less effective as a greenhouse gas than water vapour), not berate other nations who are rapidly increasing their output of CO2 while

Australia is adhering to its accepted guidelines? Or are we just a soft target, prone to accepting guilt and coughing up dollars?

Kerry Hortop, *NSW*

AMUSED AND UPDATED

I’m still catching up on my *Records*!

I laughed at your team’s awesomeness in thinking of “The Ten: Bible characters who spent significant time alone” (May 16). So spot on!

Thanks to your team for keeping us up to date and keeping me amused!

Donna Pascoe, *via email*

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.

Anniversaries



CRESSWELL.

Paul and Evelyn celebrated their 60th wedding anniversary with their family on June 7, 2020 at Sandgate, Qld. They were married on April 18, 1960, in the Frankston church, Vic, by Pastor Hugh Bolst. They were blessed with three sons, Andrew, Jonathan and James; five grandchildren, Lauren, Alexandra, Oliver, Joshua and Henry; and three great-grandchildren, Elijah, Scarlett and Jaylen. Paul, supported by Evelyn, spent all his working life with Sanitarium Health Food Company, which included management roles in Tasmania and Queensland. The travel restrictions currently in place prevented other family and friends from interstate attending.



WILSON.

Neville and Margaret, married on 11.5.1960 at North Fitzroy church, Vic, recently celebrated their 60th wedding anniversary. They are blessed with four children, Neil, Gary, Craig and Kaylene and their partners; 11 grandchildren; and six great-grandchildren. Nev and Marg reminisced over lunch with their bridesmaid, Pamela Stott (Bullas). Family and friends look forward to celebrating together later this year. After 15 years in Keilor, they shifted to Lilydale for church school education and have been active members of the Lilydale church for the past 45 years. We thank God for His love and grace and Mum and Dad for their wonderful example of a loving relationship.

Wedding



ZEMANSKI-HOLGERSSON.

John Zemanski, son of Stanislaw and Anna Zemanski (Melbourne, Vic), and Ewa Holgersson, daughter of Leon and Tekla Niewolik (Drottningatan, Sweden), were married on 29.5.20 at the Springwood church, Qld.

Bob Possingham

Obituaries



BIBB, Ian John, born 9.11.1936 in Coonabarabran, NSW; died 1.1.20 in Guyra. On

11.4.1959, he married Patricia Tindall, who predeceased him in 1964. He married Diana Waller on 17.4.1971. Ian is survived by his wife (Black Mountain); sons, David (Picton), Andrew (Clayton Bay, SA) and Christopher (Lewes, United Kingdom); and daughter, Rosalind Pearce (Coolah, NSW). Ian's main career was rates clerk at Coolah for 16 years and then at Guyra for 26 years. In 1996 Ian was baptised, along with his wife Diana, into the Guyra church where he served for many years as a deacon. Ian also served his community each month by visiting the local aged care facility and sharing a spiritual message. Prayer for his family was a priority.

David Cherry, Stephen Duncan, John Lang



BRUNNER, Alma Joan, born 19.10. 1941; died 6.6.20 in Toowoomba, Qld. Alma is survived

by her husband, John; children, Ann, Antony, Gregory, Jenine, Megan and Zelda; grandchildren; and great-grandchildren. Alma was honoured with a graveside service at Wondai Lawn Cemetery, in which some family, and close friends were present. Alma loved her children and family dearly. She will be missed by her husband, children and their families, and her Murgon church family.

Leathan Fitzpatrick

CHAPMAN, Miriam Jane, died 29.12.19 at the grand age of 102 years. A North NSW Conference member who over her lifetime attended the Wallsend, Boolaroo and Hamilton churches. Miriam was predeceased by her husband, Patrick and daughter, Daphne. She is survived by her children, Kevin, Lillian, Patricia and Barbara; 11 grandchildren; and seven great-grandchildren, all who loved her dearly. Material things were not important to Miriam. The love of Jesus was the centre of her heart and time with the family and friends was important to her.

Barbara Linsley

KULESSA, Egon Michael, born 13.5.1932 in Dabrowa Górnicza, Poland; died 2.5.20 in Canberra, ACT. On 30.3.1959, he married Ligia Nurzynska. Egon is survived by his wife (Monash, ACT); and children Anita Hobbs and Andrew. Egon was a church worker, soldier, prisoner for his faith, migrant, government worker, husband, father, Sabbath school teacher, storyteller, deacon and

church treasurer and the son of a pastor. He was quiet and unassuming, a true Christian, good listener, slow to speak, always thoughtful and non-judgemental. Jesus was clearly his Saviour and he now rests awaiting the second coming.

Justin Lawman



MASKELL, Maxwell, born 23.5.1936 in Melbourne, Vic; died 15.5.20 in Bundaberg, Qld. On 22.6.1952, he married Beryl. Max is survived by his wife (Bundaberg); children, Leonne and Michael James (Coolangatta Mountain, NSW), and Lance and Judy (Bundaberg, Qld): four grandchildren, Lachlan, Tahlia, Timothy and Adele; and two great-grandchildren, Airiana and Arrow. Max loved his family, his church and church family. Over the years he held several different positions but had a special affinity for ADRA and spent many hours raising thousands of dollars for them through different projects. He was a man who always loved

a joke and a laugh, was a good family man and friend to many. He rests, awaiting the day when he hears "come forth" at the return of Jesus, when pain and illness will be no more.

Dan Kewley

NICKALLS, Robert John, born 21.5.1933 in Ealing, NZ; died 6.5.20 in Canberra, ACT. He is survived by his wife, Di (Downer, ACT); daughters, Susan, Debbie and Anne-Marie; and son, Phillip. Rob was an active member of Canberra National Church and loved to sing. Rob's favourite saying was "Where there is a will, there is a way" and this was reflected in his approach to everything. He is now awaiting the second coming.

Justin Lawman

VERNON, Marierose (Babs) Ninon (nee Delaive), born 16.11.28 in Lawang, Surabaya, East Java, Indonesia; died 31.5.20 in Sydney Adventist Hospital, NSW. In 1955 she married George who predeceased her in 2001.

POSITION VACANT

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Babs is survived by her children, Paul and Coralie (Sydney); and two grandchildren, Georgia and Charlotte. She spent her early life in Java until the Japanese occupation when she moved to New York and then Holland. As a secretary she worked for the Shell Oil Company before moving to Australia in 1954 where she commenced work with General Motors (Holden). After marrying George the family moved to the northern suburbs in Sydney where she worked as a volunteer counsellor and became a tireless supporter of many charities. Babs loved her God, her church and

her family. She was a gentle, caring person who was loved and respected by all who knew her.
Barry Wright

ADVERTISING

ALLROUND TRAVEL

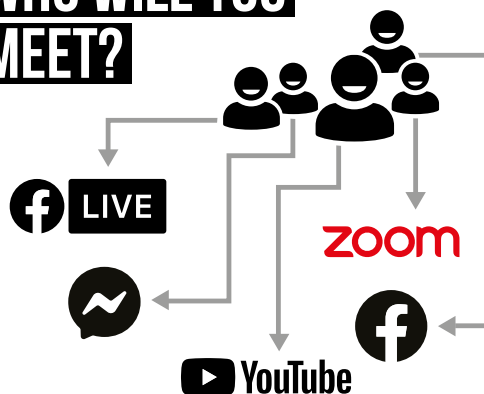
International and group travel specialists. Gary Kent tour-Israel, Jordan and Egypt, October/Nov 2020. Bible lands tour-April/May 2021. For further details please contact Anita or Peter on 0405 260 155. Email <alltrav@bigpond.net.au>.

NEXT ISSUE: JULY 20, 2020

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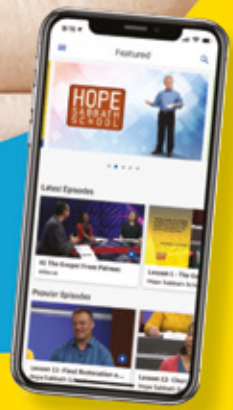
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