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Joseph's choice

Keeping the faith by
following God's call ³

Churches and ADRA
assist following Solomon
Islands civil unrest ⁵





“

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EDITOR'S NOTE:

Joseph's choice

Jarrod Stackelroth
Editor

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When we become too fixated on the law, we can miss the calling and leading of God in our lives

It's the end of another year and I hope that you will carve out some time for rest with family this Christmas season. Although the Christmas account is very familiar, it can always provide new insights for the season we find ourselves in.

This time, something stood out to me like never before.

Matthew begins with Jesus' genealogy before moving to a section titled "Joseph accepts Jesus as his son" (NIV).

"This is how the birth of Jesus the Messiah came about: his mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly" (Matthew 1:18,19).

Joseph had to make a choice. While I've always known that it was culturally inappropriate to be pregnant out of wedlock and I've heard people emphasize Joseph's dilemma and his messages from God, I've been struck by a few new angles (to me) in this story.

Joseph receives an angel, who speaks to him in a dream and tells him to marry Mary and that the Son born will be the Saviour. "When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife."

Some translations say he is a "just" or "righteous" man but I actually like the phrasing of the NIV describing him as "faithful to the law".

He knew the law—knew what was supposed to happen to Mary but wanted to find a gentler way. Now, in a small community, let's not kid ourselves—the religious would have accused him of being unrighteous, of not following the law. There would have been gossip and innuendo, perhaps never to his face but always behind his back. He took the harder road but was faithful to God's call, even without a clear scriptural mandate. He was then ready to move when God's message arrived and was willing to follow.

When we become too fixated on the law, we can miss the calling and leading of God in our lives, as He seeks for us to deploy the greatest law (love God, love others) into the situations we find ourselves in.

Joseph continued to take the righteous road after marriage. "But he did not consummate their marriage until she gave birth to a son" (v24,25). Now according to some people who want to interpret Paul in a certain way (see 1 Corinthians 7:1-5), Joseph was in fact within his rights to consummate the marriage. He could have used the official wedding and his message from God as a green light. He might have thought, if he was stuck with this situation he was entitled his dues. That was not Joseph's attitude at all. He had an attitude of respect toward his wife, his God and the Child she was carrying. We must never see other people as property and misunderstand the context of Scripture to construct a "plain, clear" reading that is oppressive or abuses power.

Joseph, in Matthew's Gospel, provides for us a foreshadowing of God's love for the world, expressed in the life, death and resurrection of Jesus, the Child who is about to be born.

God knows the law, the universal law that sin leads to death and separation from God, but He accepts us as His children anyway. We are adopted in and will be co-heirs with Christ. The universal law of consequences for our actions, what CS Lewis calls "the deep magic", is overcome and overturned by sacrifice and love, the "deeper magic" of salvation. Joseph is compelled by the angel, by God's voice, to disregard the law of Moses that might have seen him discard Mary, and instead he follows God's leading.

We can follow Joseph's lead. As Adventist Christians should be known as those who are "faithful to the law" while also showing compassion and respect to those who are not seen as righteous, we must be open to hearing God's voice and following God's leading and we must demonstrate love and care to all we come into contact with.



INSIGHT:

Freedom day

Glenn Townend
South Pacific Division president

Freedom. It's a word that I've heard quite a lot this year. After months of COVID restrictions and lockdowns, a day was announced—known as Freedom Day—when we could finally get out and visit others again.

For some Freedom Day meant shopping. Others, prioritised a trip to eat at their favourite restaurant. For me, I wanted to see my youngest grandchild again. Zoey was born in March and only lives 60 kilometres away but because of the lockdown I've missed out on half her life. It was such a joy to be able to hold her again and give her a cuddle. It took her some time to really recognise me. She had grown so much during the lockdown!

There's another Freedom Day I'm looking forward to—and that day is coming soon. A day when we will receive the ultimate freedom—freedom from pain, freedom from heartache, freedom from pandemics, freedom from sin and death. What a reunion day that will be—seeing loved ones from the past face to face! And it's all because God became a baby—one of us. Jesus was born to be our Saviour. He showed on earth and in the flesh what God is really like. Ultimately Jesus paid the price for our freedom and conquered death for all of us.

As another year ends, a year that's been full of separation and heartache, let's remember that Jesus gives freedom. This is good news that is worth sharing this season and in every season.



Adapted from Pastor Glenn's Christmas message. To play, share or download the video to use in churches, visit vimeo.com/651813050/6c22d245d4.

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Young people from Honiara's churches helped clean up the town.

Churches and ADRA assist following Solomon Islands civil unrest

📍 Honiara, Solomon Islands | Jarrod Stackelroth

Young people from Honiara's churches volunteered to clean up some of the mess and damage caused by four days of civil unrest in Solomon Islands (SI) as ADRA also moved to assist.

Under the slogan "hands and feet of Jesus" the young people from Burns Creek, Kukum, Naha and Mamulele churches helped in the clean-up work.

ADRA SI provided water to the Adventist youth groups who focused on cleaning up the main road between Honiara and the airport.

The unrest in the Solomons began as a protest march toward parliament on November 24 but descended into looting and violence, causing an estimated \$A35 million damage.

According to an ADRA situation report, most of Chinatown, businesses in East Honiara, a bank and two schools were destroyed or damaged. Three bodies were found in a burnt-out shop in Chinatown and more than 1000 people are estimated to be left unemployed by the destruction.

The government imposed a 36-hour lockdown to keep people off the streets.

ADRA SI country director Stephen Tasker reported that some of the young people were wearing their ADRA Disaster Ready Churches vests, which highlight the ADRA logo.

ADRA SI worked with PWDSI (People with Disabilities Solomon Islands) to deliver care packages to the disabled throughout Eastern Honiara, the area most impacted by the riots. There were people who hadn't been able to get any food or support due to the rioting, destruction of nearby shops, and the snap lockdown (less than two hours' notice was given).

Solomon Islands Mission president Dr Silent Tovosia told *Adventist Record* that during the riots people in Honiara felt helpless as they waited for police to restore law and order.

"Much of the looting was in the eastern part of Honiara where the businesses are located. Chinatown in central Honiara appears to have been specifically targeted as most shops have been torched," Dr Tovosia said.

No Adventist property has been reported damaged although some Adventist business owners may have been impacted.

"Pray with us and encourage our members to remain faithful disciples in these trying times," Dr Tovosia requested.



Pastor Ken Vogel.

AUC associate secretary announces retirement

📍 Ringwood, Vic | Lorraine Atchia

Pastor Ken Vogel, associate secretary of the Australian Union Conference (AUC), has retired after 43 years of denominational service, with 17 of those years spent at the Union.

The AUC recognised the work of Pastor Vogel at the AUC Executive Committee meetings in November, where he was presented with a citation and thanked for his dedication and sacrifice over the years.

"It has been an awesome privilege to serve as a pastor of the Seventh-day Adventist Church for these past 43 years," said Pastor Vogel.

"My wife, Marlene, and I were

married just prior to my commencement in ministry. We made a commitment to God that we would go wherever He sent us to and do whatever He asked, through the leading of the Church. What a whirlwind of life and ministry that commitment brought about," he added.

Having recently moved to Western Australia to be closer to his daughter and grandchildren, Pastor Vogel will continue to share God's love and minister to the community where he can.

AUC secretary Pastor Michael Worker said, "It has been a privilege working closely with Ken over the last 27 years."



Pastor Southwell, Ms Cash and Pastor Worker.

Faith FM interviews Attorney-General

📍 Canberra, ACT | Tracey Bridcutt

Faith FM aired a special interview with Australian Attorney-General Michaelia Cash during its breakfast show on November 29.

In the interview, Ms Cash discussed the Religious Discrimination Bill that went before parliament last month with Faith FM breakfast host Pastor Lyle Southwell and Pastor Michael Worker, director of Public Affairs and Religious Liberty for the Seventh-day Adventist Church in Australia.

"The Attorney-General shared openly about the need to provide protection for people of faith and sharing positively about the need to balance the human right of religious freedom with other human rights," said Pastor Worker.

"Whilst the bill does not go as far as faith leaders would like, we would support the proposed legislation. It is pleasing to see that the federal government is delivering on their 2019 election promise and including some of the recommendations from the Ruddock review."

Faith FM content and promotions manager Pastor Robbie Berghan said he

is thrilled that Faith FM is seen as a significant voice in Australia for the Christian community. "The Attorney-General's office actually reached out to us to do the interview—and I think it's a testament to the maturity of the station, and every Seventh-day Adventist should be proud of our national network."

Meanwhile Australian Church president Pastor Terry Johnson and Adventist Schools Australia director Dr Daryl Murdoch were among 25 faith leaders who released a statement ahead of the release of the bill. ". . . federally there is at present little if any legislative protection against discrimination directed at a person based on their religious identity and belief, and there are inconsistencies in the manner in which states and territories have addressed the issue, if at all," the statement said.

"This is in contrast to the existence of federal legislation which protects against discrimination based on certain other attributes."

To listen to the Faith FM interview: <https://faithfm.com.au/the-religious-discrimination-bill-interview/>.



The ribbon-cutting ceremony.

Church and government leaders open new sporting facilities

📍 Coorabong, NSW | Tracey Bridcutt

Representatives from the Seventh-day Adventist Church, state and local governments officiated at the opening of new sporting facilities at Coorabong on November 28.

South Pacific Division president Pastor Glenn Townend joined State Member for Lake Macquarie Greg Piper, Lake Macquarie Mayor Kay Fraser and local children to cut the ribbon at the new Coorabong Park Recreation Facility.

The event marked the official handover by the Adventist Church and Johnson Property Group to the local community of works completed to date. The facility has been built as part of the Watagan Park housing estate project and will cater for a wide range of sports.

Once completed in the first few

months of 2022, it will include two netball/basketball multi-courts, two new full-size football fields, a cricket pitch, an amenities building and a new 65 space carpark. The existing playground will also be refreshed.

"The Seventh-day Adventist Church has been active in the Coorabong area since the early 1890s," Pastor Townend said. "There are records of people picnicking and playing games in the bush."

"The Church has a rich heritage of supporting health and wellbeing. Physical, social and mental health are improved when playing sports. The Church is glad to hand these new state-of-the-art sporting facilities to the local council and Coorabong community as part of the Watagan Park development."



Two further forums are planned for 2022 for all Adsafes compliance assistants.

Adsafe hosts inaugural safeguarding forum

📍 Wahroonga, NSW | Joy Guy

Almost 140 Adsafes compliance assistants from local churches across Australia and New Zealand took part in an online forum conducted by Adsafes staff on November 21.

Adsafe general manager Ann Beaumont opened the inaugural Adsafes safeguarding forum, highlighting the important role that Adsafes compliance assistants undertake in ensuring that churches are as safe as possible for children and vulnerable people.

"Abuse has no place in a safe Adventist community," said Ms Beaumont, emphasising Adsafes's vision statement.

Various presenters unpacked Adsafes's functions in relation to survivor services and redress, risk management and investigations, policy and safeguarding training. The presentations addressed questions submitted by participants prior to the forum, thereby offering targeted information.

Of particular interest was Murray Chapman's presentation on policy, which led to the Zoom chatline buzzing with activity. One participant commented: "Murray this is wonderful! I already feel as though my education has been improved around all of this."

It is planned to hold two further forums in 2022 for all Adsafes compliance assistants.

"These forums will be held shortly after officers take up their positions so that new Adsafes compliance assistants in particular can be given support in their role," explained Emilda Lanka, Adsafes's Australia/NZ Learning and Development officer.

"Further forums targeting particular jurisdictions will also be held to address differences in legislation and requirements across states and countries. Adsafes compliance assistants, pastors and conferences will be advised by Adsafes of upcoming events."

Participants expressed their appreciation to Adsafes for hosting the forum and for their support. "It is great to know that we are not alone in implementing this important role in our churches" and "Thank you for the outstanding work (often unseen) that you all do. It felt very daunting to take on a role that impacts every church in such a crucial way" were two comments shared in the chatline.

Safeguarding resources are located on the Adsafes website: <adsafes.org.au/safeguarding>.

To contact Adsafes: 1800 220 468 (Australia) or 0800 442 458 (NZ).

making headlines

Aunty Ellen's Street

The street names of Florence, Italy, have received a surprising addition. On December 10, the city renamed one of its streets "via Ellen Gould White" to honour one of the co-founders of the Adventist Church and a remarkable author, church leaders in the country said. The renamed road cuts across the campus of Italian Adventist University Villa Aurora. — **Adventist Review**



Screened and awarded

Rico, a short film produced by the South American Division of the Adventist Church, and *Fathers*, an award-winning project of the Global Adventist Internet Network (GAIN) in Europe, were recently screened at the UK Christian Film Festival in Brixton, UK. At the end of the festival, *Rico* had won two awards in the Best Short Film and Best Director categories.

— **Adventist Review**

Lingering symptoms

An Australian study investigating the long-term impacts of COVID-19 found 73 per cent of the participants had lingering symptoms months after their recovery. The most common symptoms were fatigue, musculoskeletal pain, limb weakness, loss of appetite and shortness of breath. Participants also scored a higher level of depression, anxiety and stress compared to the Australian norm. — **ABC News**

Promoter of metastasis

An acid found in palm oil has been found to promote the spread of cancer—called metastasis—in the mouth and skin, according to a new study conducted on mice by the Institute for Research in Biomedicine (IRB) in Barcelona. — **7News**



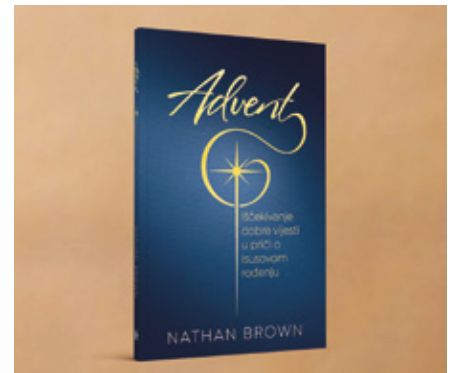
Marriage retreat

Fifteen couples from across South New Zealand Conference gathered in Hanmer Springs (November 12 to 14) for a weekend marriage enrichment retreat. Hosted by Garden City Fellowship Church, the event focused on how to make a strong and successful family. South Pacific Division secretary Pastor Mike Sikuri was the guest speaker for the weekend, preaching on topics such as rekindling the past and the biblical basis of marriage.—**Leon Coombs**



Disaster ready

ADRA Fiji recently conducted training sessions in Suva and Rewa as part of their Disaster Ready Project. Fiji Mission staff, local church leaders and youth volunteers were equipped to better respond to disasters, learning about risk reduction and how to develop a church emergency plan. The project aims to equip local church members to be active and inclusive of humanitarian and climate change approaches in their local communities.—**Juliana Muniz**



Advent in Croatian

Signs Publishing's devotional and sharing book for the Christmas season—*Advent*—has been published in the past year in Spanish, Swedish and now Croatian. "The book is now distributed in all bookstores in Croatia in time for the Christmas season," said Iva Blatt of Croatian publisher Scriptura Media. "We hope that *Advent* will have a good response, and be a good message to everyone this Christmas." Discover the original edition at <signspublishing.com.au/advent>. —**Nathan Brown**



New church planted

Eight people have been baptised from a Discovery Bible Reading group that started during the 2020 COVID-19 lockdown in Papua New Guinea. The group was started by a lady named Doreen, from Kaluan village in Namatanai, New Ireland Province. Doreen was introduced to Bible study by a youth ministry group from Lenkamen who were doing home visitations. Doreen used a World Changer Bible and picture roll to lead out in the Bible studies, and the group has been following the Discovery Bible Reading method. A small shelter has been erected to host the group, which has grown to 35 members. New people join the group each Sabbath and there are plans to build a new church.—**Record Staff**



New website

The Australian Union Conference has launched a new, user-friendly Pathfinder website. The new platform will be used as the Pathfinder manual and has information on how to start a club, honours and awards, forms and resources and explains the three curriculum models for clubs to choose from. Having this information on a website will make it easier for leaders to access everything they need, allowing children to get the most out of their Pathfinder experience. Visit <pathfinder.org.au>. —**Lorraine Atchia**



Essential service

Seventh-day Adventist church members in Kreer Heights, Papua New Guinea, provided free health care and advice to more than 90 people from the community on November 14.

With the assistance of the Gander Memorial Adventist Church mobile clinic ministry nurses, members of the community had their weight, blood pressure and sugar levels checked.

Attending the event with his family, Mr Warrison, a long-time resident of Kreer Heights, was delighted to have health check-ups so close to his home. "Bringing such service to the people's doorsteps has made it easier and convenient for us.

"This also helps elderly people who find it a bit difficult to make the long journey to the hospital to get such an essential service," he added.

Adventist nurse Marina Nohou said she was proud of the initiative. "The medical check-ups have helped in identifying health issues faced by the people in the community. Most people have high blood pressure, high sugar levels and are suffering from obesity," she said.

According to Mrs Nohou, the church is organising a follow-up event to promote health talks to address the identified health issues and educate the community on preventing and reversing chronic diseases with lifestyle changes. —**Serina Yaninen**

have news to share?

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Fostering inclusion and reconciliation

Brisbane Adventist College (BAC) 2022 graduates are more excited than usual to wear the Year 12 jersey. Artwork created by Year 11 Noongar woman Shakana Foley will be featured on the armband of next year's design. Situated on Indigenous grounds and recognised by the Jagera People as a traditional place of learning, the school's initiative to feature the design represents their intention to continually foster inclusion and reconciliation. Ms Foley's design will also take pride of place on the new secondary building opening soon and on the wall of a primary building. —**BAC website**



Community service

After a year focused on leadership training, American Samoa Mission Pathfinders, Adventurers and youth had the opportunity to put their knowledge into practice, leading and participating in a community service project that helped a variety of organisations in American Samoa. Conducted on Sabbath afternoon, October 30, the young people distributed food, bedding and toiletries to government facilities such as the Tafuna Correctional Facility, a juvenile detention centre, Hope House (Home for the elderly and disabled) and two shelters housed under the Department of Human and Social Services. —**Tala Ropeti-Leo**



Research finds teachers in Adventist schools still committed to mission



Teachers in Adventist schools are still frontline missionaries. If there was ever any doubt about the impact of Adventist teachers in Adventist schools on the mission of the Seventh-day Adventist Church in the South Pacific Division (SPD), a major study conducted by Avondale University should bring confidence to the membership.

Avondale University was asked to do this worldwide study by the Office of Archives, Statistics and Research at the General Conference of Seventh-day Adventists who also funded the project. Under the leadership of Professor Rob McIver, the Avondale team has so far surveyed North America, South America, Australia, Solomon Islands, and parts of Northern and South-East Europe in the Trans-European Division.

In a book published by the team and titled *Education as Preparation for Eternity: Teachers in Seventh-day Adventist Schools in Australia and the Solomon Islands, and Their Perceptions of Mission* (available on <amazon.com.au>), there can be found 568 pages of history, reports, data analysis and contrasts, all relating to how teachers in Adventist schools in Australia and Solomon Islands see their mission as teachers.

The results analysed and then reported in the book were based on 519 responses from teachers in Adventist

schools in Australia and 357 responses from teachers in Adventist schools in Solomon Islands. This represents 70 per cent of the total available participants.

The survey sought to find out what teachers believed should be the priorities of Adventist schools and asked them about their own spiritual practices such as prayer, Bible study, faith sharing and meditation. It also asked questions that would discover teachers' understanding of salvation, the Scriptures, last-day events and the creation story. It was also designed to discover teachers' relationship to each of the 28 Fundamental Beliefs of the Seventh-day Adventist Church.

While there have been many significant outcomes from the analysis of the data, the SPD membership should be heartened that for both Solomon Islands teachers and the Australian teachers, there was little difference between how they perceived the mission of the school and the mission of the Church. For the mission of the schools, the most frequent responses were: share the good news; lead others to Christ; prepare for eternity. The same teachers saw the mission of the Church to be: share the gospel; leading people to Jesus; prepare for the future; teach biblical truth.

Among the religious activities reported by the teachers, 98 per cent of the participants said they had made



a personal commitment to Jesus that was still important in their lives and more than 90 per cent strongly agreed that they expect Jesus to return to earth a second time. Other responses that resulted in more than 80 per cent agreement from teachers in both countries were that they had a very strong commitment to the local and world Seventh-day Adventist Church, that they firmly believe in a personal God who seeks a relationship with human beings, that they have received a definite answer to a specific prayer request, that the Bible is the work of people who were inspired by God and who expressed their message in terms of their own place and time, and that they serve the mission of the Church through their work as teachers.

We found a very strong connection by teachers to the 28 Fundamental Beliefs of the Church. In fact, well over 90 per cent of teachers in both countries fully subscribe to the beliefs of the Trinity, creation, the nature of man and state of the dead, the great controversy between Christ and Satan, the

resurrection of Jesus, the experience of salvation, the gift of prophecy, the Sabbath as the seventh day, the second coming of Christ, the millennium and the new earth. Most of the remaining fundamental beliefs had at least 80 per cent of teachers in agreement.

Out of a possible 15 aims of Australian Adventist schools, the top three in the eyes of Australian teachers were: Physical, psychological, social and spiritual wellbeing of students; quality education; and create an environment where students are more likely to accept Jesus. Solomon Islands teachers also selected the aim of create an environment where students are more likely to accept Jesus, but their other two were: create a Christian environment in which to work; and put into practice the teachings of the Seventh-day Adventist Church.

It is interesting that despite the different cultures and the slightly different ideas of what should be the main aims of Adventist schools, the Australian and Solomon Islands teachers agreed on what the least important aims for

Adventist schools should be. Being competitive in the sector and making money to support activities of the Seventh-day Adventist Church were ranked last for both groups of teachers.

The outcomes presented here so far are barely “scratching the surface” of what we discovered in the South Pacific part of this study. The book contains other themes including the rich history of Adventist education in both countries. The SPD membership should feel proud and blessed as they continue to see reports on the continued growth of student numbers in our part of the world where each enrolment is another child of God who spends time each day with teachers who we can now say conclusively are aligned with the mission of the Church. As also revealed in the study, though our part of the world is a long way from the beginnings of Adventism, Ellen White saw us as a mission field and spent nine years of her life impacting the work of Adventist education in Australia.

Another theme followed in this study was the impact of government funding on Adventist schools in both countries. Though there has been plenty of robust discussion about the possible issues in accepting money from the government to support Adventist schools, the result has seen the opening up of our schools to those of other faiths or no faith. Our schools have flourished as a result and have become true centres of evangelism to students and their families. Adventist teachers in Solomon Islands are also paid by the government. While the negotiating time for this took longer, it was a smooth transition and has not been detrimental to the central mission of Adventist education.

No longer do administrators or casual observers need to hypothesise or assume what the nature of Adventist teachers’ commitment to mission looks like. The answers are from the teachers themselves and the data indicates conclusively the strong commitment Adventist teachers have to the mission of the Seventh-day Adventist Church.

Peter Kilgour

Associate professor, dean of research, academic board chair, Avondale University.





Christmas opposites

Christmas is heavenly. Harvest's first baby potatoes dripping with butter, nestled beside fresh minted peas straight from Dad's bounteous garden. The salivating aroma of Mum's fruit cake in the oven, chock-full of sultanas and cherries, and her celebrated pavlova crowned with gold passionfruit pulp drizzled gently onto a whipped cream blanket. Mum and Dad are long gone; only the memory remains.

Years later across the ditch, the inherited Hutschenreuther dinner service risks another annual outing on a table gloriously laid with gold and red. The acrid tang of pulled Christmas crackers followed by merry groans as the corny jokes are read; thoughtful and fun presents exchanged; food beyond compare coming from a kitchen bursting with a delicious fusion of smells as my sister produces yet another family extravaganza. There is heart pain at the remembrance of our abundant joy.

Then 2020 saw the Zoom Christmas innovation, a special meal shared despite being two thousand kilometres apart. Now even a Zoom Christmas cannot be repeated. The matriarch, my beloved sister, is also gone.

This death thing is heinous. It parts, pains and depresses. Despite the bravado of atheists, most of us sense deep within that death just isn't right, that it's not normal despite being routine, otherwise it wouldn't hurt so much. No wonder the

Bible calls death an enemy (1 Corinthians 15:26). Why is there death at all?

Many millennia ago, a jarring voice shattered heavenly harmony. "I will ascend . . . I will raise my throne above . . . I will sit on the mount . . . I will ascend above . . . I will make myself like the Most High" (Isaiah 14:13,14 NASB). A perfect and resplendent being, a mighty angel, corrupted himself through pride and avarice, and embroiled heaven in war (Revelation 12:7). Like the ultimate spoilsport he is, this fallen angel then seduced humanity to join him in rebellion and misery, with death the tragic consequence.

But there was another voice, sweet with compassion and hope. "I will empty Myself . . . I will be a servant . . . I will become human . . . humble and obedient . . . even to death on a cross" (Philippians 2:7,8 paraphrased).

Two absolute opposites.

Amid the stink of blood and sweat, with a virgin's birthing cries and an adoptive father's helplessness, the "Defeater of Death" was born. Because of that first Christmas, I will hug my sister again, and praise my beautiful Jesus for making it possible.

Pam Driver

attends Glenn Innes church, Auckland, NZ.



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Avondale Seminary



love:

verb: ἀγάπη | *agape* (Greek)

Love is a word we often hear about at church and experience deeply in our families. My most overwhelming experience of love was at the birth of my son and then my daughter. It was a sense of deep emotion, warmth in my heart and passionate commitment to nurture, care for and cherish, together with my wife, these two special babies. Now that they are young adults and we have journeyed together as a family for over two decades, I am finding it difficult to let them go, but that is a part of loving them too.

Human love is a faint reflection of God's love. So often human love is based on conditions, circumstances and expectations. God is *agape* (1 John 4:8) declares John. God is intrinsically—at His very core—love. And because of this, His love is unconditional, unchanging and unrelenting. God's love is manifested in the relationships between the three members of the Trinity: Father, Son and Holy Spirit.

We see the deep love between the Father and the Son, for example, in Romans 15:2,3: "Each of us should please our neighbours for their good, to build them up. For even Christ did not please himself but, as it is written: 'The insults of those who insult you have fallen on me'." Paul is quoting Psalm 69:9. David is speaking in Psalm 69:9, however, Paul attributes the verse to Christ—Christ is speaking! David was writing as a Spirit-inspired prophet, speaking about the future suffering of Christ on the cross.

What is the implication? For Paul, Christ pre-existed in fellowship with the Father during the days of David. The Spirit could speak through David in the person of Christ to His Father about the sufferings that He would undergo in the future. Here is Paul's intent—Christ speaking to the Father: "The insults of those who insulted you, O Father, they fell upon me, your Son, when I was on the cross." Paul read these words as spoken in the past by David but containing a real future conversation between the Father and the Son as facilitated by the Spirit that looks backward in time on

the cross. According to Matthew Bates: "The Son loves the Father so much that the Son, speaking via the Spirit in the past as if the cross is a *fait accompli*, tells the Father that he voluntary bore in the passion the reviling insults that the godless cursed the Father with. According to this verse the Son is willing to suffer intensely not because He loves humanity per se, but because He loves His Father so much that he wants to shoulder the hostile words aimed at Him."¹

It is the self-sacrificial nature of this love—poured out for our sins—that woos us to accept Christ, to be reconciled to God, to experience regeneration and begin the life of faith in community with others in the body of Christ (John 1:12; Romans 5:1,2; 1 Corinthians 12:10-12).

It is the love of God in Christ that not only accepts us but transforms us (2 Corinthians 5:21). Our human love undergoes a transformation, through the power of the Holy Spirit, from being me-centred to becoming God and other-centred (Romans 5:5). We now have the fruit of the Spirit, which is love, and we begin the lifelong journey of growing in Christ-likeness (Galatians 5:17). Paul reminds us that faith works by love (Galatians 5:6). Love energises faith so that it works! Love at its best motivates us to engage in works—service and ministry—to honour God and help others.

In this regard, then, love is a verb. It is action-oriented and other-centred. And it is so, because God demonstrated His love toward us in that while we were yet sinners Christ died for us (Romans 5:6,7).

1. Bates, M, *The Birth of the Trinity: Jesus, God and Spirit in the New Testament and Early Christian Interpretation of the Old Testament* (Oxford: Oxford University Press, 2015), 6.

Kayle B de Waal

PhD, associate professor and MA course convener,
Avondale Seminary, Avondale University.



LIVING KINGDOM

The brother we don't like to talk about

Luke 15:11-32

Parable of the prodigal son

"Meanwhile, the elder son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.'

The elder brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'

'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'" (Luke 15:28-32).

I have an exceptional talent for getting lost, confidently. Whether it's thinking I know better than the GPS and spending hours looping Sydney or believing I have five more minutes of reading time before my dad moves off to the next grocery aisle and getting promptly misplaced in Big W, my stories of getting lost are many and varied.

On one occasion, my friend Emily and I arrived a day early on a girls' trip to Melbourne. It was cold and raining, but I was excited to go on my first non-school group trip without my parents and had my aqua blue matching luggage set in tow. We had been provided a location for the Airbnb and I happily told our airport shuttle driver its address. However, it was only upon being dropped off that I realised I had not read the instructions correctly, and we needed to pick up the key at a different spot, which was over 45 minutes of walking away. Six kilometres later, after lugging our suitcases up and down the Melbourne

city streets, we finally returned, tired and hungry, to our apartment.

Emily was very gracious, and I look back on the situation with great fondness, but to this day, it serves as a warning to my fellow travellers about whether they should always trust my geographically-placed confidence. I had kept my head down and been right (technically) about the address, but my correctness didn't hide the fact that I had overall greatly missed the point.

The story of the prodigal son (or the "lost" son) found in Luke 15:11-31 is one of Jesus' most popular parables, and rightly so. Told to a motley crew of tax collectors, sinners, Pharisees and teachers of the law, and accompanying two other stories featuring lost items, the prodigal son serves as a picture perfect example of the gospel in action. A youngest son insultingly asks his father for his inheritance, goes and squanders it, eats pig food and then is greeted with a party upon coming home. To put it another way, radical, counter-cultural, extravagant love and forgiveness is provided to an undeserving, wayward individual who has repented from his ways and returned to the father. We like this story, and we as a church love the younger brother, because he reminds us that no matter how far we run, we can always come home to Jesus.

AN EXTRA CHARACTER

However, there is one other character we often ignore. The older brother—the one out in the field, who upon hearing of his brother's return becomes "angry and refuse[s] to go in" to the party. His storyline takes up nearly half of the parable, and his reaction is deemed by scholars to parallel the grumbling of the Pharisees at the beginning of the chapter over Jesus interacting with sinners. We don't like the older brother. He reminds us of people in our own congregation. The judgemental, entitled ones. We don't like to talk about the older brother because he makes us uncomfortable, and because he doesn't get the redemptive repentance spin of the younger brother. We don't like to talk about the older brother because often, we can identify with him.

Our Adventist history is firmly placed in a deep discussion and analysis of biblical truths in line with the gospel. In fact, our pioneers would often receive new converts by going into towns and successfully debating theological points with pastors of other denominations, convincing them of a new way of interpreting Scripture. This desire for truth is something we should be incredibly proud of, as is the community of faith which is one of the fastest growing in the world. However, this parable causes us to question whether our focus on working diligently and having the truth, causes us to at times miss the point.

"We have two sons," says Tim Keller in his book *The Prodigal God*, "One 'bad' by conventional standards and one 'good', yet both are alienated from the father . . . there is not just one lost son in this parable—there are

two." This parable clearly highlights that, as per our belief surrounding the gospel, our diligent work is not enough, and will never be enough to save us. Both sons are given an option of redemption by the father through his invitation to come and join the party, and both sons are in desperate need of the father and his love.

Kenneth Bailey in *Finding the Lost Cultural Keys to Luke 15* notes that the structure of the second half of the parable, which details the older brother, contains one fewer stanza, inviting the audience to "finish the play". This parable marks a call to action for the faithful, older brothers. It calls us to question when our service to God has made us feel entitled and caused us to not acknowledge the struggling people in our pews. It asks us to analyse whether our worship leading, internet debates and program planning actively seek to welcome younger brothers to the fold, or merely seek to pat ourselves on the back for a job well done. And finally, it presents a blistering criticism of the presence of legalism within our churches.

However, despite this call for action, the parable also offers the gospel to us as older brothers. John Nolland, in the *Word Biblical Commentary*, offers this hope: "There is nothing here to threaten God's faithful sons. Their place with God remains secure; their inheritance is undisturbed. But they should not imagine that they have a claim upon God that excludes others. Nor should they imagine that their faithful efforts place God in their debt . . . The challenge to them is to recognise and rejoice in this rescue operation now proceeding apace. They should come on in and join the party."

In this parable, Jesus outlines simply the beauty of the gospel. He extends mercy and grace to the wayward younger brother, but also showcases a God who will leave "rejoicing in heaven" to access the faithful, older brother who, through his focus on his work, has forgotten why he was working in the first place. The story of the prodigal son shows us that God is a God of the lost, whether or not we ourselves are aware of our lost-ness.

May this parable remind us of the importance of working hard towards the kingdom with a grateful heart. May it allow us to see the benefits of staying in close relationship with Jesus, the Pioneer and Perfector of our faith. But may it also remind us of the need to look up from our labour, see our Father calling to us, and come in with gladness to the party to welcome our brothers and sisters in Christ home.

Jessica Krause

recent law and communication graduate from University of Newcastle who lives on the Central Coast with her family.



OUTSIDERS



For their prominence in many re-tellings of the Christmas stories, the magi have only a relatively brief cameo in Matthew’s narration of the story. And, while so many nativity scenes like to include them for additional visual interest, it seems highly unlikely they arrived in Bethlehem on the night Jesus was born. More commonly referred to as wise men—and, of course, tradition has dictated that there were three of them—these mysterious visitors were also described as “royal astrologers” (see Matthew 2:1). They were mysterious and exotic and seemed to catch the attention of the inhabitants and leaders in Jerusalem by their arrival and the awkward questions they asked (see Matthew 2:3).

There has been much conjecture and imagination about where the magi came from and what motivated their search for the newborn King. Some have suggested that they might have been students of the writings of the Babylon-based Hebrew scholar, politician and prophet Daniel of some 500 years earlier. Other have theorised that they were ancient astronomers who assumed that a new and unexpected star

would herald a new power and were curious to find out what this might mean.

And then there was the star itself, which they reported had led them to Jerusalem. After their inquiries with the political and religious leaders of the nation, “the star they had seen in the east guided them to Bethlehem. It went ahead of them and stopped over the place where the child was. When they saw the star, they were filled with joy!” (Matthew 2:9,10). The story described how these strange visitors gave their gifts and worshipped the Child—but the Bible story does not give more details or explain further.

Among the various characters in the story of the birth of Jesus, I have a soft spot for the magi. For 27 years now—although adapted in the past couple of years into different formats amid COVID restrictions—a number of churches in Melbourne have worked together to produce an interactive, entertaining and thoughtful re-telling of the story of Jesus’ birth. Called Road to Bethlehem, it has grown to regularly attract more than 15,000 guests over four nights each year—and even more with an online audience. It has also



been adapted and performed in other locations around Australia and New Zealand. As one of more than 300 volunteer cast, crew and team members, I have played each one of the three different “wise man” roles over a number of years, acting in the same two scenes as many as 15 times each night as different groups move through the story.

In these roles, I have had many opportunities to reflect on these strange characters, the nature of their quest and the role they played in Jesus’ story. In this re-telling of the story, as the wise men exit their first scene, they are led to the palace by the local Roman centurion, while the dramatic action continues in the Jerusalem marketplace. Many times I have heard the dialogue continue as we walk away, commenting on our dangerous questions about a newborn King and our impending audience with Herod: “I wouldn’t want to be in their sandals . . .”

But the wise men offer an important perspective on the story. I have imagined them as learned men who don’t fit with the more provincial characters in Jerusalem,

but who are puzzled and disappointed by the unwitting ignorance and self-interested plotting they encounter.

There is a recurring motif in the stories of the Bible of outsiders who contribute significantly to the progress of God’s interactions with those who assume they are His people. It is too easy for those who seem chosen by God to imagine that the story is solely about them. But, every so often, unexpected outsiders appear to somehow bless or assist the people and to alert or even warn of what God was doing among them.

In this case, the magi were the first proclaimers of the good news of the birth of Jesus—the new King of the Jews—to the political and religious leaders and all the people of Jerusalem (see Matthew 2:3,4). We can only imagine how the story of Jesus might have been different if the magi’s questions had been taken more seriously by the Jewish religious leaders and people of Jerusalem. We can also wonder if there might have been some who did hear the questions, made their own inquiries and, as a result, might have become followers of Jesus when He began His public ministry some 30 years later.

The other important role that characters such as the magi play in the stories of the Bible is to remind the people—and the readers—that God’s story and action in the world are bigger than had been anticipated. Because they seem to appear from nowhere, we can forget that there is a whole other story that has led them to that point. Of course, there were likely months of travel to arrive in Jerusalem, but there was also the study and reflection that led them to look and ultimately prompted their journey and their worship (see Matthew 2:11). The story also makes clear that they were open to the leading of God—“When it was time to leave, they returned to their own country by another route, for God had warned them in a dream not to return to Herod” (Matthew 2:12)—so we can surmise that He had led and guided them to that point.

The story of the magi demonstrates that there is a place for outsiders in the story of God, and sometimes this is more faithfully filled than by some assumed insiders. Not only are outsiders invited and welcomed, they are necessary for some elements of the story. While it seems that their quest triggered the murderous rage of King Herod (see Matthew 2:16), we should not hold them responsible for the way in which he responded to their inquiries. He might have chosen to genuinely join them in their desire to worship the Child (see Matthew 2:8). Instead, some traditions suggest that their expensive and exotic gifts might have provided the financial means for Joseph, Mary and Jesus during their time living as refugees in Egypt.

Offering so much more than a touch of the exotic in a nativity scene or Christmas pageant, the magi remind us that in the story of God we are all outsiders, in a sense. But His is an open story. Whoever we might be and wherever we are from, our story can become part of His story—if we choose.

Nathan Brown

co-author of *Advent for Kids* and author of *Advent: Hearing the Good News in the Story of Jesus’ Birth*, from which this article is adapted.



Hi Kids!
LISTEN TO THE GREAT NEWS!


KIDS SPACE



THE NIGHT THE ANGELS SANG

GUESS THE SONG

Use these clues to find out the Christmas song and write the words under the images. If you can remember all the words write them down too!

- | | |
|--|--|
|  - a__ |  - man |
|  - bed |  - crib |
|  - for |  - A |
|  - in |  - ger, |
|  - way |  - a |
|  - no__ | |



Some shepherds are watching their sheep at night on a hillside outside Bethlehem. Suddenly a bright angel appears and tells them not to be afraid, but to be happy! The angel brings joyful news of the Saviour's birth in Bethlehem, the city of David. Just as suddenly a great company of angels joins the first angel, and the sky glows with angels praising God in joyful song. After the joyous angels leave to go back to heaven, the excited shepherds go to find Baby Jesus.

DOT-TO-DOT

Join the dots and see the angel that brings great news.



MEMORY VERSE

"Do not be afraid.
I bring you good news
that will cause great
joy for all the people.
Today in the town of
David a Saviour has
been born to you; He is
the Messiah, the Lord"
(Luke 2:10, 11).



Chocolate chickpea torte

Serves 8 Prep 10 Cook 45

This torte has a delightfully nutty chocolate flavour. Made with chickpeas, it's a good source of protein and topped with berries to create a deliciously decadent Christmas dessert.

Ingredients

1 x 400g tin chickpeas, no added salt, drained (or 1 ¼ cups cooked chickpeas)
 ⅓ cup orange juice
 ¾ cup soft brown sugar
 ½ cup cocoa powder
 ½ tsp baking powder
 pinch salt
 4 egg whites
 ¼ cup desiccated coconut

To garnish:

1 tbsp icing sugar
 1 tbsp cocoa powder, extra
 200g fresh blueberries
 200g fresh raspberries

Tips

For a vegan torte, replace egg whites with ¼ cup powdered egg replacer and 1/4 cup water. Bake for 40 minutes.

Method

1. Preheat the oven to 180°C. Lightly grease a 20cm round cake tin with cooking spray, line base with a round of baking paper.
2. Place the chickpeas, orange juice, brown sugar, cocoa powder and salt in a food processor and blend until very smooth. Scrape down sides. Add egg whites (not beaten) and coconut and blend again to just incorporate.
3. Pour batter into prepared tin and bake 25 minutes, or until a skewer comes out clean when inserted in the centre. Cool in tin for 5 minutes, turn out onto a rack and cool completely before cutting.
4. Place torte top-side down on a platter. Combine icing sugar and extra cocoa powder, generously dust over the cake. Arrange the berries over the top to serve.

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
800KJ	190	7g	4g	2g	28g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
20g	7.6g	68mg	200mg	3.3mg	538mg



Recipe of the Week

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Conversations

United

"Kid's space" (November 20) contains a factual error! The activity maze leads to the answer IOANNES, which is stated to be the Hebrew name for John. Ioannes is the Greek name for John. The Hebrew name for John is Yohannan or Yochannan (depending on your transliteration).

Colin Richardson, NSW

Editor's note: We apologise for the mistake. But we're so glad you're reading and enjoying the column. Clearly, the page is reaching young and not-so-young alike!

Take it to the Lord

We are a bit behind over here in New Zealand with all the delays from COVID-19, and, despite the [availability of the] online version, I still enjoy a "real" *Adventist Record*.

Anyway, I was very impressed by "The in-print imprint" (feature, August 7) article about the value of reading a "paper version" versus watching the screen.

Interestingly, one of my "young adult" (25-45) Sabbath school members recently made an impassioned plea for other members to use the Bible and not their phones to study God's Word. The class member concerned explained how much more he learned from his old Bible

when sickness made him return to it, rather than the times he used his phone.

I for one, thinking it was just my age, learn and retain far more from a written page. It was good to see a young person finding the same thing from his experience.

Elizabeth Ostring, NZ

Editor's note: Unfortunately we have experienced many delays to New Zealand during the past few months, due to freight issues. Glad to hear *Adventist Record* is still arriving and appreciated. You can still follow the latest news by signing up to our weekly e-newsletter or visiting <record.adventistchurch.com>.

Getting on with it

I enjoyed every article in yesterday's *Record* (November 20).

I avoid much media as pandemic controversy continues. This *Record* could have ended up in a pile of papers unread. It is heartening to hear of Adventist Christians who embrace joy and God's mandate to save the lost, which has driven me deeper to God's Word and a clearer understanding of myself. A much needed wake-up call.

Much resonated with me, especially "Oddballs in muddy

puddles". As a music therapist myself, I know secular psychobabble underpins our qualifications. Yet, we can use our God-informed compassion to be therapeutic in a creative space with others. Please pass on my thanks.

It would be easier to lay down arms in the spiritual battle at the moment. This is just a warm up, a prequel to the biggest war coming. But whilst God continues to get me out of bed every day, I must "get on with it".

Let's be clear. I am no saint because of the choices I make.

Even the good choices I make need Christ's cover of righteousness.

No peace in the world? Only God gives peace amid trouble (John 14:27).

Carolyn, Vic

Editor's note: With this being the final edition of *Record* for 2021, we want to express our appreciation for your engagement with and contributions to our Conversations page this year. We have received much correspondence about the current pandemic and vaccination issue and will not be printing any further letters on the topic. If you have questions regarding health issues, please direct them to a health professional.

Anniversary



CLARK. Don and Fran Clark celebrated their 60th wedding anniversary on 22.11.21. Don and Fran are proud parents of four children, 16 grandchildren and 20 great-grandchildren. They have been living on the Central Coast for the past 57 years and are dearly loved by fellow Forresters Beach church members and so many young people they have cared for and welcomed into their home. Their grandchildren gifted them a trip down memory lane by arranging for them to celebrate at The Cowrie restaurant in Terrigal, where they dined on their first date.

23.10.21 at her home in Doonan, Qld, just prior to her 101st birthday. In October 1942 she married Gerald in Huntly, NZ. He predeceased her in 2005. Dorothy is survived by her daughters, Myrna and Maureen (both of Doonan, Qld). She lived a long and healthy life, with a strong faith and love for God. Dorothy attended Waitara church in Sydney, NSW, and Yandina church in Qld.

Deane Jackson



LEMOH, Dr Nuli, born 2.9.1941 in Bo, Sierra Leone; died 24.10.21 in Sydney, NSW. Nuli is survived by his wife of 51 years, Margaret; children, Jonathan, Christopher, Tonya, Alison and Rosalind; and seven grandchildren who called him "Maada". Nuli was a highly respected paediatrician who left a lasting legacy in the form of the first children's hospital in the country of his birth, for which he raised sufficient funds for its erection and its operation. In 2017 the International House of Sydney University, his alma mater, presented him with the Alumni Achievement Award for his contribution to the international

community. He was very much appreciated by the Fox Valley Community Church for his leadership as an elder and able Bible teacher. His life truly expressed his name, which means "heart" in his native tongue.

Garth Bainbridge



PAYNE, Bevon Walter, born 8.4.1928 in New Plymouth, NZ; died 7.11.21 in Adventist Care, Rossmoyne, WA. On 30.3.1950 he married Rona Cross, who predeceased him in 2012. Bevon is survived by his children, David and Janette (Sydney, NSW) and Brian and Toni (Perth, WA); six grandchildren; and one great-grandchild. Bevon was a fastidious and talented Christian gentleman. His spiritual and professional journey began as a student at Longburn College, NZ. After working for a time as a colporteur, he trained as an architectural draftsman and worked as project manager on many public buildings in Christchurch. A keen Bible student, Bevon served as a deacon and church elder wherever he lived up until 2016.

Roger Millist

PLEWA, Simon, born 23.6.1924 in Lipnica, Poland; died 9.11.20 in Adelaide, SA. On 4.9.1949 he married Ema, who predeceased him in 2016. Simon is survived by his sons, Henry and Andrew and their families. He lived to 96 years of age, was active in church life and liked by people around him. He had the ability to rise above tremendous adversity and yet lived a life of real faith in God.

Eric Kral



WATSON, Stephen, born 4.6.1970 in Perth, WA; died 17.10.21 in Perth. On 15.12.1991 he married Stephanie Vernon. Stephen is survived by his wife (Perth); mother, Margaret Harders (Perth); father, Patrick Watson (Newcastle, NSW); children, Chloe and Madison (both of Perth, WA); and siblings, Brett (Perth) and Craig (Tamworth, NSW). Stephen loved life and lived it to the full, facing every challenge with optimism and determination. He was a practical person who excelled in everything he chose to do, an excellent mechanic, respected service manager, trusted branch manager, loving father and a valued friend and

Obituaries



CLARKE, Dorothy Irene, born 3.11.1920 in Auckland, NZ; died

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work colleague. Stephen fought his nine-year battle with cancer with hope and purpose, remaining positive throughout. He faced his final days with assurance that he was loved and forgiven by his God.

Roger Millist



WHITE, Nancy Ruth (nee Royce), born 9.2.1938 in Perth,

WA; died 26.10.21 in Wyong, NSW. On 30.12.1959 she married Alan. Nancy is survived by her husband; her daughter Lea-Anne Ewing and son Grant; grandchildren, Jasmyne Moss, Cameron Ewing and Shaun Ewing; and great-grandchildren. Nancy was an outstanding missionary and spent many years alongside Pastor Alan in Vanuatu, Kiribati, Australia and

USA. Growing up on a Geraldton, WA, farm with her beloved horses, her love for God shined in everything she did. She sewed hundreds of garments for children in the Pacific Islands, and taught nutrition courses for hundreds of people. Nancy's life was full of compassion, and she gladly shared her joy with others through beautiful gifts of flowers and her wonderful cooking.

Stephen Duncan, Malcolm Allen

is open to grey nomads from across Australia (and beyond!) and is an excellent opportunity for retirees to meet and fellowship together. **Applications will be available in December** via the NNSW Conference website. Speakers are: Pastor Justin Lawman and Pastor Ashley Smith. For more information, contact Ros (02) 4944 3221 or <greynomads@adventist.org.au>.

Supporting Ministry Positions vacant

SENIOR ADMINISTRATION OFFICER—THE INCREDIBLE JOURNEY DORA CREEK, NSW

The Incredible Journey is a donor-funded ministry passionate about communicating our bold vision of sharing the good news of Christ and preparing people for the soon coming of Jesus. This position will report to the manager. We have a small team of dedicated employees/volunteers based in our Dora Creek office. For more information and a full job description please email the manager <ed@tj.tv>. The Incredible Journey reserves the right to fill this position at its discretion and close applications early. Only those who have the legal right to work in Australia will be considered. Applications close January 28, 2022.

The Incredible Journey is an independent ministry supportive of the Seventh-day Adventist Church.

Advertising

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GREY NOMADS CAMP 2022

The North New South Wales Conference's annual Grey Nomads Camp will be held from May 6-15, 2022, at the Adventist Convention Centre, Stuarts Point, NSW. The event

SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*, *Adventist World* and *Signs of the Times* issues, along with Sabbath school lessons, for the vision impaired. If you or someone you know could benefit from this service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the legally blind in Australia and New Zealand, CSFBHI also has a large audio library of Christian and denominational books available.

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Risk Management Service (known as RMS) is a dedicated service department of the Seventh-day Adventist Church.

Positions vacant

NATIONAL PROGRAMS COORDINATOR—ADRA AUSTRALIA AND NEW ZEALAND WAHROONGA, NSW

ADRA Australia and New Zealand is seeking an experienced national programs coordinator who will enjoy the opportunity to work with the national programs team. The programs coordinator is responsible for supporting the national programs director to strengthen the ADRA Australia and ADRA New Zealand National Programs department. The main areas of coordination are community centre support, volunteer management, school programs and grant writing support. The position will also assist with agency accreditation and strategic plan implementation for programmatic matters. The coordinator works with several stakeholders including Adventist conferences, local management committees, programs personnel, volunteers, beneficiaries, donors and staff to ensure efficiency of operations. Further details including the candidate information pack are available at <adra.org.au/work-for-us/> or by contacting the HR coordinator <HR@adra.org.au>. ADRA Australia is a child safe and EEO employer. **Applications close January 9, 2022.**

RELATIONSHIP MANAGER FOR NEW ZEALAND—ADRA AUSTRALIA AND NEW ZEALAND AUCKLAND, NZ

ADRA Australia and New Zealand is seeking an experienced and motivated relationship manager to join our supporter engagement team, and pioneer forward with this new exciting role. The successful applicant for this role is responsible for implementing a development strategy for New Zealand supporters. This would cover regular giving, major donors (including corporate giving), churches and bequests; developing and nurturing these relationships, securing new regular givers and to proactively solicit major gifts. The relationship manager is a member of the ADRA Australia and New Zealand supporter engagement team and may be required from time to time to travel to Australia for cross learning meetings. Further details including the candidate information pack are available on our website <adra.org.nz/work-for-us/> or by contacting the HR coordinator <HR@adra.org.au>. ADRA Australia and New Zealand is a child safe, PSEAH committed and EEO employer.

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The Seventh-day Adventist Church (AUC) Limited is looking for an efficient and effective individual to join our resource centre team as a full-time dispatch clerk. The Resource Centre is the creative hub of all books and resources for AUC. You will have the important role of distributing these resources along with Pathfinder uniforms and paraphernalia, and liaising with various stakeholders to ensure outstanding customer service delivery. Administrative duties are another facet of the role, requiring excellent verbal and written communication skills, astute recordkeeping and orderly management of resources in the warehouse. Strong computer skills are essential for the role, in reporting, invoicing and stocktaking, and a good understanding of stock management and dispatching goods would be highly regarded. If you are the perfect fit for this role, then we would love to hear from you! Please contact <AUCHR@adventist.org.au> for a position description and application details. NB: The appointing body reserves the right to fill this position at its discretion and to close applications early; only those who have a legal right to work in Australia may apply. **Applications close Sunday, January 16, 2022.**

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The Seventh-day Adventist Church (AUC) Limited has a great opportunity for a self-motivated individual to join our technology services team with Adventist Schools Australia for a nine-month, fixed-term parental leave position. This client-facing role will undertake software systems diagnosis and apply problem-solving skills to support staff, students and various stakeholders of Adventist schools. The technology services team operates across nine schools' companies consisting of around 50 schools, which requires the successful applicant to be able to work proactively with a geographically dispersed team. As a support person for the end-user, this role requires the individual to have excellent customer service and time-management skills, a positive attitude, and have experience working with learning management systems and student information systems. If you would like to join our collaborative and welcoming team, please contact <AUCHR@adventist.org.au>, to ask for the position description and application details. NB: The appointing body reserves the right to fill this position at its discretion and to close applications early. Only short-listed candidates will be contacted, and only those who have a legal right to work in Australia may apply. **Applications close Tuesday, January 25, 2022 at 11:59pm.**



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