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EDITOR'S NOTE:

The paradox of divine violence

Jesse Herford
Associate editor, Signs of the Times

“

Humanity needs a solution to end violence permanently . . . Thankfully, we're provided this solution in the person of Jesus.

As a kid growing up on a farm, there were certain things I was exposed to that my urban friends never experienced. From drenching cattle, bush clearing and digging fencepost holes, country living is rarely as glamorous as TV would have you believe. It did have its perks, though. When I was quite young, my family adopted a rejected lamb. A mischievous little thing, he had a proclivity for making a mess, whether it was in our laundry, kitchen or lounge room. We also kept chickens who were too old to lay in the local egg farm. We'd occasionally get an egg or two but it was more like a chicken retirement home.

One day we noticed one of the old hens seemed to be in pain. As time went on, she became worse. My father was away at the time, so my mother informed me that as the eldest, it was my responsibility to "put it out of its misery". I'll spare you the gory details but suffice to say if you have a 12-year-old of your own, it's not something I'd recommend.

When we're confronted with violence, we usually shy away from it. But what about divine violence? The Old Testament God's seeming willingness to dole out violence upon evildoers, enemies of Israel and even sometimes His own people should challenge our faith. As Christians, what do we make of it?

The story of Noah has been particularly difficult for me. It's a familiar story—because of evil on the earth, God wipes from existence every living thing in a cataclysmic flood. Only Noah, the "only living blameless person on earth at the time" and his family are saved, along with a zoo's worth of animals. But what I'd like to focus on is God's morality in the entire incident. Was He justified in His actions to destroy all living things, save those on the ark? There's a deeper story running through the narrative—it's not explicit, but we are given clues.

Genesis 6:5 informs us that every person's thoughts were continually evil. In Genesis 6:11,12 we see that the earth, aside from being evil and violent, was also corrupt (possibly linked to the curse on the earth found in Genesis 3:17–19 and Genesis 4:10–12). Therefore we have a twofold problem: (1) humans are selfishly and violently abusing God's good order and (2) their evil is having a corrupting influence on the earth itself. The subtext here is that humans are not only doing bad things; they're undoing God's Creation in the process. The world is slowly coming apart at the seams and like a terminal disease, it will be painful, horrific and slowly drawn-out. God's response is to accelerate the process of de-creation. He utilises both the waters in the sky and waters in the deep (references to pre-creation) to bring about the end more quickly. God is putting Creation "out of its misery". But the question remains: are God's actions justified? While I'm certainly not qualified to pass judgement on God Himself, I do have two thoughts.

(1) Resolving violence with violence doesn't solve violence. Yes, I know that's a confusing phrase, but I think it's important to point out that God isn't angry, just hurt. Genesis 6 expresses His pain and sadness. In fact, His difficult decision to destroy all life is a direct result of the violence that has infected the entire living world. When the floodwaters recede, everyone leaves the ark and Noah makes a sacrifice. God remarks to Himself that He will never curse the ground nor destroy all life, even though "everything they (humans) think or imagine is bent toward evil from childhood" (Genesis 8:21). Even at the end of the story, God muses that though the old world has been wiped away, humans will continue the tradition of selfishness and violence.

(2) Humanity needs a solution to end violence permanently. The flood may have solved the immediate problem, but as the proceeding stories of the Old Testament illustrate, humanity needs a more permanent solution. Thankfully, we're provided this solution in the person of Jesus. In Genesis, the wicked die in the waters and the righteous ones are spared. With Jesus, the wicked are spared because the righteous one sinks beneath the waters of death. In Genesis, Noah and his family survives by taking shelter in an ark. In His life, death and resurrection, Jesus becomes an ark of salvation, not just for his family, but for all humanity. In Genesis, Noah brings rest to the earth and all its people for a time. Jesus, on the other hand, came to bring rest to all people for eternity.



INSIGHT:

I Will Go Ride

Glenn Townend
South Pacific Division president

As I write this, I'm reflecting on one of the many hundreds of interactions that I and seven other cyclists have had in the past eight days on the "I Will Go Ride" from Washington DC to St Louis (1700 kilometres). We have three days of riding to go and then the GC Session.

Michael Worker, AUC secretary, Torben Bergland, associate GC health director, and I were standing under an oak tree with our bikes to have a break from the 35°C Kentucky sun as we waited for some of the riders to catch up with us (they were talking with others we had seen beside the road). As we waited Kerrie (not her real name) pulled up in her car. She wanted to know if we needed water or would like to sit on her porch on this hot day. She was intrigued by the three of us.

We politely declined her offer as we had just reloaded with water and the shade of the tree was adequate. Kerrie wanted to know what we were doing and so I told her—giving her the brochure explaining how we were riding in honour of Australian cyclists who sold Christian books all over Australia. I told her we were giving away the same books (*The Great Controversy* and *Your Bible and You*) they sold and offered those books to her. She gladly accepted them.

Kerrie then told us how she wanted to read the entire Bible through but her liver transplant operations had caused a major interruption in life. Her body rejected the first liver but things seemed to be going well with the second. As she told her story I offered to pray for her and her health and family. She was delighted. As I opened my eyes tears were streaming down her cheeks as she said, "Thank you!"

"That was really nice," she continued. "I love reading and these books will be a priority to read."

The head winds, rain, cold, steep hills, aching muscles and sore seat are worth it when you know that you are being used by God to encourage people toward His kingdom and being a disciple of Jesus.

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Pastor Darren Garlett is ATSIM director for the Australian Union Conference.

Adventist Church in Australia on the path to reconciling with First Nations people

📍 Ringwood, Victoria | Australian Union Conference

The first stage of the Australian Union Conference’s (AUC) Reconciliation Action Plan (RAP) was approved by the AUC board of directors on May 12.

The *Reflect* RAP considers the practices and resources the AUC currently has in place to support and promote reconciliation with Aboriginal and Torres Strait Islander communities, and initiatives to further the reconciliation mission of the Church. This includes closing the gap in 17 areas where First Nations people are currently experiencing inequality.

Earlier in the year, Adventist Schools Australia (ASA) also finished the first stage of its *Innovate* RAP, which is designed to provide opportunities for ASA to advance its policies and practices to enhance reconciliation within its schools.

While striving to better engage with First Nations people has been a priority of the Union for many years, at the end of 2020 and beginning of 2021, the AUC and ASA decided to take part in the development of a formal RAP to strengthen relationships, not just between Indigenous peoples and non-Indigenous peoples but between peoples from all cultures and nations.

“One of the Union’s strategic areas is to focus on integrating Aboriginal and Torres Strait Islander Ministries (ATSIM) into the cultural fabric of the Church with all our ministries, keeping in mind how they can reach our First Nations people,” explained AUC president Pastor Terry Johnson.

Aboriginal and Torres Strait Islander people make up 6.6 per cent of church membership in Australia—double the percentage of Indigenous people in Australia’s total population—making it vital to integrate ATSIM into the Union’s mainstream ministry.

“It is excellent to see the Australian Church and Adventist Schools Australia make the decision to be more conscious about reconciliation with the Aboriginal and Torres Strait Islander people,” said AUC ATSIM director Pastor Darren Garlett.

The journey has not ended for the Union and ASA, as each of their Reconciliation Action Plans is the first of four stages of the RAP framework—which provides organisations with a structured approach to advance reconciliation, including *Reflect, Innovate, Stretch and Elevate*. Each stage takes between 18 and 36 months to implement.



SPD president Pastor Glenn Townsend with the Adsafe team.

Prayers for children at risk

📍 Wahroonga, NSW | Joy Guy

Adsafe staff highlighted World Day of Prayer for Children at Risk at a morning tea at the South Pacific Division (SPD) office recently.

The morning tea coincided with the virtual opening by General Conference president Pastor Ted Wilson of the refurbishment of part of the SPD office.

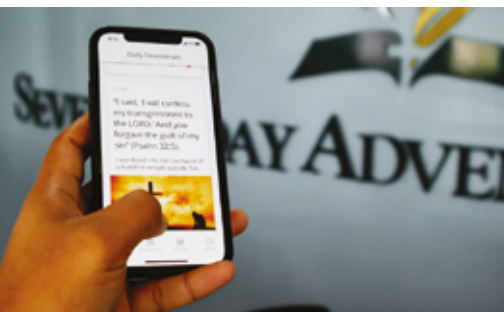
Thousands of children around the world are at risk. Many experience abuse, neglect, trafficking and hurt. According to the Adsafe team, children at risk need to be protected so that they can use their God-given talents to achieve their fullest potential. They need our prayers.

Attendees at the morning tea were

taught a prayer of commitment by host Litiana Turner (Adsafe team leader—Safeguarding Pacific) and contemplated sobering facts regarding children at risk in various countries as shared by Silvia Pedzisi (team leader—Safeguarding Australia/NZ).

Adsafe seeks to work with Adventist churches and church entities to create and maintain safe environments that protect children and the vulnerable, and promote healing to those who have suffered. Adsafe’s services include support for survivors, risk management, investigations and safeguarding through education.

Details: <adsafe.org.au>.



Features of the app include a Daily Devotion, which notifies users each morning of a daily reading from the TPUM 2022 devotional book.

TPUM's new resource app to empower church members in sharing Jesus

📍 Suva, Fiji | John Tausere/Juliana Muniz

The Trans Pacific Union Mission (TPUM) launched a new digital resource to equip church members to share Jesus with their family, friends, neighbours and work colleagues. The app, called Resource Basket, was developed by the Union and launched on May 9 during the TPUM executive mid-year meetings.

Attending the event via Zoom, South Pacific Division (SPD) secretary Pastor Mike Sikuri offered a dedicatory prayer for the app after it was presented to the executive committee members, saying he was excited about the new initiative.

"I actually downloaded it straight away. I praise the Lord for this initiative. Following research noting the high percentages of people using smartphones, the Union invested wisely in this initiative which helps equip and empower discipleship," said Pastor Sikuri.

Features of the app include a Daily Devotion, which notifies users each

morning of a daily reading from the TPUM 2022 devotional book, *I Will Go to My Family*. Another is an events calendar that will help users keep track of important dates and events happening around the TPUM territory, including the SPD and the General Conference special dates.

TPUM secretary Matthew Brown and communications officer John Tausere, along with the Union's IT team, were instrumental in overseeing the development of the app, which was contracted to CraftyApps Fiji.

"As mobile phone usage increases dramatically around our Pacific Island nations, I am excited to see the development of this app which allows our members to easily access resources that will benefit the spiritual growth of themselves, their family, their colleagues and their world," said Mr Brown.

Download it from <app.tpum.org>.



The event featured several keynote presenters who explored the topic of disciple making.

Disciple-making focus of mission symposium

📍 Cooranbong, NSW | Shaylee Walsh

Avondale University Seminary students, along with other guests, participated in a Mission Symposium held on the Lake Macquarie campus on May 13 and 14. Themed "Disciple Making", the event featured several keynote presenters who explored the topic.

"The goal is that everyone attending the event—Avondale students, persons recommended by their conference leaders or anyone interested—learned four things: How to make disciples, how to plant churches, what it will take for them to reach our cities and how to do cross-cultural ministry," explained symposium organiser Dr Wayne Krause.

South Pacific Division (SPD) president Pastor Glenn Townend added, "The whole thing was about how they can be a disciple-making pastor and encourage others that they influence, with different tools to make it happen."

The leadership training event was a joint initiative between the SPD Adventist Mission and Mission to the Cities,

Avondale University Seminary, Avondale University Church, the Australian Union Conference (AUC) and the New Zealand Pacific Union Conference (NZPUC).

"For the first time we have presenters/partners from the two unions, Australia and New Zealand, who are two unions that feed their students into this particular institution," said theology lecturer Dr Erika Puni.

Ministry student Daniel Petersen shared his learnings from the talks: "We aren't trying to get church members to do church work, we are trying to get them to do God's work. I thought that was an interesting paradigm shift."

The next symposium will be held in October, focusing on church planting. If you would like to attend this free event, register your interest at <m2c.adventistchurch.com>. In-person spots are limited, but you can also join via Zoom. If you missed the May event, the presentation can be viewed on the website above.



Living Kingdom features 27 chapters with fresh perspectives on Jesus' parables.

New book launched with ABC managers

📍 Warburton, Vic | Nathan Brown

"I think the God who made our brains knows how they work and knew that stories would be a great way to teach spiritual lessons," said *Adventist Record* editor Jarrod Stackelroth, commenting on the parables of Jesus—and the focus of a new book published by Signs Publishing and *Adventist Record*. *Living Kingdom* features 27 chapters reflecting on these parables, with each of these chapters written by (mostly) younger writers from across the South Pacific.

With their distinctive original artwork by former assistant editor Maryellen Hacko, *Adventist Record* readers will have noticed the "Living Kingdom" series in the magazine over the past 18 months. Like the previous *Living 28* collection, this new book compiles the series of articles in a single volume, with added questions for personal reflection or use in small groups, youth groups and classrooms.

Mr Stackelroth acknowledges that many of the stories Jesus told have become so well known that they have become clichés—but this was the key challenge he put to each of the contributors. "We challenged our authors to try to forget the clichéd versions and rediscover the parables for themselves in a new and fresh way," he explained. "I think they've done a great job of doing that and I'm hoping that everyone who reads this collection will discover something new and practical in the book."

The practical nature of Jesus' teaching is something Mr Stackelroth will take away from the project. "One clear message that stood out to me was that Jesus expects us to be 'doers' not just 'hearers'," he said.

Living Kingdom was launched as part of the seminars for Adventist bookshop managers and their staff, held via Zoom on May 17 and 18—for Adventist Book Centres in Papua New Guinea, Fiji, Vanuatu and the Solomon Islands—and May 24—with Adventist booksellers in Australia and New Zealand. Mr Stackelroth talked about the new book with the respective bookshop teams, and shared devotional reflections highlighting the power of words and stories.

"Our seminars were opportunities to learn, to share and to hear of the many challenges and opportunities facing Adventist bookshops," reported Andrew Irvine, general manager of Signs Publishing Company. "and it is good to launch and share new books with those who will sell them."

Living Kingdom is available now from Adventist bookshops in Australia and New Zealand, or online.

making headlines

New Adventist restaurant

The Adventist Church office based in Iloilo, Philippines, has opened Pia-toVerde, its first Adventist restaurant, situated in the heart of the city. The restaurant aims to introduce various healthy options and to make restaurant space available for meetings, health talks and fellowship, focusing on imparting the Adventist health message through the dishes prepared and the experience diners encounter.

—Adventist Review



Unhealthy vegetarians

Loma Linda University researchers found that vegetarians who ate a lot of processed foods faced a similar increase in mortality outcomes as non-vegetarians who ate a lot of processed foods. "It seems that the proportion of ultra-processed foods in someone's diet is actually more important with respect to mortality than the proportion of animal-derived foods they eat, the exception being red meat," said researcher Gary Fraser.

—SSD News

Flourish!

The Trans-European Division has sponsored a free resource to teach emotional intelligence. Flourish! is a set of materials designed to introduce ideas and activities that can help people of all ages choose to experience positive emotions, even when they are facing challenging circumstances.—TED

Capturing cancer

A new MRI technology designed to precisely image aggressive brain cancers and guide treatment is being developed. Already yielding promising preclinical results, the new MRI technology has potential to help thousands of people who are diagnosed with the deadly condition each year.—ABC News



Team effort

In a big team effort, the 10,000 Toes project “Going Wide” was launched in Savusavu and Labasa on Vanua Levu, Fiji. From May 23 to 25, a team of 12 ambassadors from Nadi and Suva delivered 53 screening kits to 53 churches, teaching them how to use the equipment in the fight against diabetes and other non-communicable diseases.—**10,000 Toes Nadi District Facebook**



Fun day

Christchurch Adventists (NZ), who have been working together with the Muslim community since the March 15 mosque attack in 2019, joined hands with the March 15 Whanau Trust to run a family fun day. A team led by Andrew and Christine Gillard organised a day of face painting and a puppet show featuring gospel songs for Muslim kids who lost their parents in the tragedy. “It was so rewarding to see smiles on kids’ faces,” said Pastor Younis Masih.—**South News**



Women in ministry

Avondale University Church celebrated the ordination of three women elders on Sabbath, May 8. Edyta Jankiewicz, Natasha Su’a and Ellie van Oostveen officially joined the team of church elders in a short ceremony during the main service. “It was with great joy and anticipation that we acknowledged the call that God has placed on the lives of these women, who are spiritual leaders in our church,” said Avondale University pastor Norman Hurlow.—**Juliana Muniz**



Gathered to pray

Seventh-day Adventists were among the hundreds who gathered for fellowship, breakfast and prayer at the annual Sydney Prayer Breakfast at Darling Harbour on June 30. Prayers were offered on behalf of the Indigenous community, marginalised, business community, civic and church leaders, young people and education. Guest speaker Peter Gibbs, who is an influential Indigenous leader, spoke about reconciliation and hope amidst immense challenges. There were around 30 attendees from Adventist institutions representing the South Pacific Division (SPD), Greater Sydney Conference, *Signs of the Times* magazine, ADRA, Castle Hill and Wahroonga schools. “It was inspiring to be among like-minded Christians all praying for our city and the wider world,” said *Signs of the Times* associate editor Jesse Herford.—**Juliana Muniz**



AM Strummers

The AM (Adventist Media) Strummers provided a joyful morning worship to the South Pacific Division office staff on May 25. The group of 11 ukulele players is coordinated by AM Human Resources manager Joy Carey, who owns 18 ukuleles. “The ukulele is an incredibly social instrument. We missed singing during COVID-19, so I thought having a musical/praise devotional featuring the ukulele would be something different,” said Mrs Carey.—**Juliana Muniz**



Trusted cereal

For the 10th consecutive year, Sanitarium Weet-Bix has been voted Australia's most trusted breakfast food in the *Reader's Digest* Most Trusted Brands consumer poll.

Sanitarium's Vegie Delights range has also received acclaim, being awarded the most trusted vegetarian/vegan brand for the third consecutive year.

According to a Sanitarium spokesperson, a box of Weet-Bix can now be found in almost half of all Australian homes.

"Australians young and old have long been proud to call themselves Weet-Bix kids," the spokesperson said.

"Weet-Bix remains Australian owned and made, but perhaps what makes it quintessential to the Australian cultural experience is its passion to help Aussie kids achieve their healthy, happy potential."

The annual *Reader's Digest* survey, which goes out to 3000 Australian consumers, covers a variety of brand categories, which are judged on their consistency, reliability and value for money.

Vegie Delights has also been nominated in the 2022 Nourish Vegan Awards, after being recognised as a consumer favourite in multiple categories in last year's awards.

—Tracey Bridcutt

have news to share?

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



Rebuilding Tonga

ADRA is partnering with Tonga Mission to assist families affected by the tsunami caused by a volcanic eruption early this year. Out of the 700 identified households, more than 230 have already received multipurpose cash assistance to address their immediate needs. According to Tonga Mission president Pastor Fanueli Mataele, the people from the island of Mango were evacuated and are currently living in a local church hall. "We were able to pray with them and distribute the cash to each household according to the list from the National Emergency Management Office (NEMO). They really expressed their appreciation to ADRA and the Seventh-day Adventist Church," said Pastor Mataele. —Record staff



Convinced by the biblical Sabbath

A former United Church bishop was baptised recently as a Seventh-day Adventist in Papua New Guinea. With a master's degree in theology from Pacific Theological College in Fiji, Joseph Nopei was convinced by the biblical Sabbath in 1996 while he was a deputy principal and lecturer at Rarongo Theological College in the East New Britain Province. "I shared my newfound truth with theology students and with my colleagues, but they tried to convince me otherwise and I told them 'You haven't convinced me one bit'," Mr Nopei recalls. Wrestling with his new understanding for 25 years, Mr Nopei was baptised in the Adventist Church in 2021 along with his wife, Stella. The couple is studying at Sonoma Adventist College to become Adventist ministers and share their newfound faith. —Telly Orekavala

Prayer in the public discourse

—a Sydney Prayer Breakfast reflection



Is there a meaningful intersection between faith and the marketplace? This was the question I pondered as I attended my first Sydney Prayer Breakfast. The event—though it was my first—has been running since 2010 in Sydney, Australia. I saw a number of Adventists from Greater Sydney Conference also in attendance, from church members, other pastors and even students from some of our Adventist schools.

It's a primarily business-focused gathering that seeks to unite people in different spheres of corporate and faith life. This year, there were five areas of special focus:

1. the Indigenous Community
2. The Business Community
3. The Marginalised
4. Civic and Church Leaders
5. Youth and Education

Each prayer area was led by a thought leader, from Indigenous pastor Rob Knight to NSW Opposition leader Chris Minns. Each speaker prayed fervently for the area of their passion. I was particularly moved by Jacob Sarkodee, who prayed passionately for those oppressed in the Ukraine, Myanmar, as well as those who remain in slavery in south-east Asia. Deb McGill offered prayer for teenagers caught in the wake of COVID-19, exam stress, self-image and all the social pressures that come from going through high school.

The headline speaker for the morning was Peter Gibbs. Peter is a Gamillaroi man from Weillmoringle on the banks of the Culgoa River in far west NSW. He works with young Indigenous people to help them join the NSW Police Force. His talk was emotional from the start, as his current career trajectory was started by the tragic death of his sister in police custody 30 years ago. What began as a truly dark moment in his and his family's life set him on a path to reconciliation, which is what he spent most of his time speaking about. I left his talk hopeful that the God who saved Peter can also bring healing and reconciliation between antagonistic people groups and power structures.

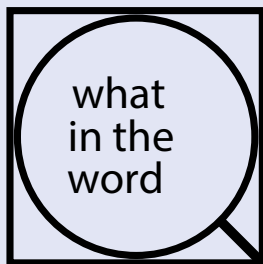
As I left the buzzing room of 1700 people, I reflected on the power of togetherness. Each person in the room represented a business, school, church or non-profit and the fact that we had gathered with a united purpose was powerful. Prayer is both a personal and collective activity; if you wish to reach out to God right now, you can. On the other hand, throughout the biblical story God seems to respond best when people gather en masse to pray, united in heart and mind.

At Adventist Media, we take prayer seriously. It's easy to become self-reliant in ministry. After all, there's always something to do and deadlines to meet. However, it's been my experience that when we stop to give God the space to do what only He can do, magnificent things happen.

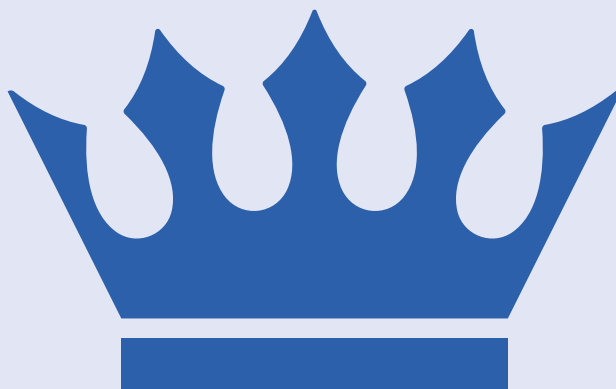
Jesse Herford

Associate editor, *Signs of the Times*.





presented by
Avondale University



Son of the Most High

noun: υἱὸς ὑψίστου | [uios upsistou] Greek

The title “Son of the Most High” (*uios upsistou*)—instead of being one of the most distinguished of the titles of Jesus—actually unites Him with His followers.

The title is mainly found in Luke; it is found only one other time, in the Gospel of Mark (Mark 5:7). We first encounter this title when the angel, Gabriel, proclaims to Mary that Jesus will be called Son of the Most High (Luke 1:32). In the Greek text, the title “Son of the Most High” is significant as it seems to align with the Greco-Roman convention declaring their kings or emperors the son of a deity.¹ For example, Plutarch writes how Alexander the Great was a child of a god (Plutarch, Alex. 3), or Seutonius declares that Augustus is a son of Apollo (Seutonius, Aug. 94). Moreover, the term as it appears in Qumran texts refers to a regal figure.² Thus, through the title “Son of the Most High”, we expect Luke to declare the supernatural superior pre-eminence of Jesus.

The title “Son of the Most High”, instead of being a declaration of the superiority of Jesus, is one title that unites Jesus with His true disciples. In Luke’s Sermon on the Mount, we read:

“But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil” (Luke 6:35, ESV).

The call to love your enemies and do good expecting nothing in return is counter-cultural to the first-century Mediterranean worldview but in line with Jesus’ programmatic sermon in Nazareth. Quoting the book of Isaiah, He said:

“The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favour” (Luke 4:18,19, ESV).

We appreciate Jesus’ programmatic mission through the miracle narratives of Jesus. Luke narrates 21 miracles of Jesus. In all those miracles, Jesus helps the marginalised, hopeless and oppressed victims. Some examples are the woman bent over (Luke 13:10-18), the leper (Luke 5:12-14) or the woman with a haemorrhage (Luke 8:43-48). None of the recipients of the miracles could repay Jesus for His goodness.

We also see Jesus loving the enemies of society in His association. He was called a friend of tax collectors and of sinners (Luke 7:34). He takes Levi, a tax collector, among His disciples (Luke 5:27-32). A sinful woman kisses and anoints His feet (Luke 7:38). Jesus eats with Zacchaeus, the tax collector (Luke 19:10).

Like Jesus, we are called to love the desperate, hopeless and marginalised. We are called to reach out, care and love those who cannot repay us. We are called to associate, eat and mingle with those who are unvalued, friendless or forsaken, expecting nothing in return.

The title “Son of the Most-High” (*uios upsistou*) is not a title of Jesus depicting His divine pre-eminence. Instead, it’s a designation of a special people of God whose mission is to love, care and sacrifice for the marginalised, hopeless and oppressed.

1. Andrew Lincoln, “Luke and Jesus’ Conception: A Case of Double Paternity?,” *Journal of Biblical Literature* 132, no. 3 (2013): 653.

2. Bock, Luke, 1. Howard Marshall, *The Gospel of Luke*, New International Greek Testament Commentary (Wm. B. Eerdmans Publishing Co, 1978), 67.

Hensley Gungadoo
Lecturer, Avondale University
seminary, NSW.



Working together for stronger communities



Prisilla and Aquila played a key role in Paul's incredible ministry to expand the reach of the Christian Church (Romans 16:3). The pair were tentmakers, like Paul, and went on to plant churches across Corinth and Ephesus.

Priscilla and Aquila are always mentioned together in the Bible. Here we see a wonderful example of a couple working together to further God's work. Considering the context of when the Bible's pages were penned, Priscilla's name mentioned alongside Aquila's in every instance is making a statement, as is the fact that her name appears before Aquila's four times. Paul wants us to know that he was working with not just Aquila, but Priscilla too—that the couple was working together to spread the gospel and expand Christianity. Though different for the time, their relationship was an example of how effective it can be when men and women work together for a common cause.

Just like advances in technology, science and medicine, societies shift and evolve too. As such, most Western cultures are striving for gender equality in Parliament, in leadership and in the workforce. According to the UN, "Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world . . . putting women and girls at the centre of economies will fundamentally drive better and more sustainable development outcomes for all."¹

In developing nations, women "having a seat at the table" is even more important. Research indicates that "as a result of seeing female leadership in their village, adolescent girls were more likely to want to wait until after the age of eighteen to marry, and to aim for a job that required an education".² Further, "Supporting the health of women in developing nations has a direct impact on the health and wellbeing of children."³

At ADRA, we have seen first-hand the impact that including women in conversations about their future can have on whole communities.

Take Shupikai in Zimbabwe, for example. Shupikai and

her family were living hand to mouth, barely able to afford money for food and school fees. Her only means of survival was farming, but it wasn't enough. With ADRA's help, Shupikai received access to the loan she needed to start a chicken farming project. Together with ADRA's animal raising and farming training, Shupikai repaid her loan and can now support her family. But Shupikai didn't stop there.

"I have now made it part of my job to teach other people about the savings and lending system," Shupikai says. "I am now so confident to stand in front of communities of men and women to share with them the things I have learnt from ADRA. I am so happy that I can engage in projects to better my life and that of my family."

This end of financial year, your gift can provide mothers like Shupikai with the skills and resources they need to build a brighter future for themselves, their families and their communities. Visit adra.org.au/build for more information.

1. United Nations Sustainable Development. 2022. United Nations: Gender equality and women's empowerment. [online] Available at: www.un.org/sustainabledevelopment/gender-equality/ [Accessed 25 May 2022].

2. J Gillard and N Okonjo-Iweala, 2020. Women and Leadership. Cambridge (MA): The MIT Press, p36.

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Ashley Stanton

Media and communications coordinator,
ADRA Australia and New Zealand.

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IMAGINE undoing racism

This month marks the 30th anniversary of one of Australia's most landmark court cases. I was in law school in the early 1990s at the time. Taking its name from the already deceased Indigenous plaintiff who was seeking recognition of his pre-existing native title over the traditional lands of his people, the Mabo case saw the majority of judges of the High Court of Australia reject the long-held doctrine of *terra nullius*—the assumption that the land now known as Australia had belonged to no-one before European colonisation. A legal fiction more than 200 years old had finally been undone.

As an upstart law student with all of a few months of legal education behind me, I wrote a paper critical of the High Court's decision and their "unprecedented judicial activism" in overturning such an established legal doctrine. In 30 years of writing, it is one of the few pieces that I regret. Thankfully,

no-one read it beyond my long-suffering professor and the paper is now long lost in my academic history—but it represents attitudes that probably have had real-world applications at different points in my life.

Of course, there is an element of humour in reflecting on my precocious railing against the legal judgement of the highest court in the land, but there is also regret that I did not recognise and celebrate this ruling for the watershed moment it was for Indigenous Australians. And I am deeply disappointed that for all my years of Adventist upbringing, worship services, Bible studies, Sabbath schools and Pathfinder classes, I did not have a theology that would have helped me respond better to an issue such as this, even in the context of my studies but more so in how this might have been lived out.

In further studies in more recent years—including a post-graduate degree in justice and theology—I have become

increasingly convinced of the centrality and pervasiveness of racism in many of the issues of injustice in our world today, how deep-seated and systemic the roots and realities of racism are, and that racism is primarily a theological issue.

This growing realisation of racism as a theological issue brings two immediate and profound responses. The first is a sense of shame: for those of us with a Christian heritage and confession, this is a faith issue—and we have mostly not done it well, either historically or presently. The second is a sense of hope and imagination: theology is something we can work with and the best response to bad theology is better theology.

As commentators such as Ta-Nehisi Coates have pointed out, race is primarily an invention of racism.¹ There is no biological or other scientific basis for identifying race and the concept as we know it is largely a creation of our modern world. While the Bible describes rivalries between families, tribes and peoples, these are more focused on cultures, languages and gods than they are on any physical appearance. Fast-forwarding through history, the plays of Shakespeare offer a relatively more recent literary example in which different characters are portrayed, but “without explicit value judgement, political utility, or the sort of generalising about a people group with which we are familiar today”.²

The historical reality is that racism and race developed significantly in the 15th and 16th centuries as a theological rationale for the burgeoning European expansion, exploration and colonisation of the world. The physical differences of the inhabitants of the colonised lands became a practical shorthand for implementing a theological decree issued by Pope Nicholas V on June 18, 1452, which gave the king of Portugal permission “to invade, search out, capture, vanquish and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed”—meaning almost anyone non-European—“to reduce their persons to perpetual slavery” and “to convert them to his and [his successors’] use and profit.”³ Part of what is known as the Doctrine of Discovery, such belief was the theological basis for much of what has become the politics and economics of racism, as seen in slavery, discrimination, systemic disadvantage and disparity, and so much more in the centuries since. It was also the underlying belief of the *terra nullius* doctrine so recently rejected by Australia’s High Court.

Unfortunately, this innovation of late-medieval Christianity received less attention in the great reformation movements of following centuries and remains a largely unfinished, perhaps barely commenced, work of Christian reformation. And so many in our world have suffered for it. Employing a second Latin term for this short article: we are called to *semper reformanda*—the heirs of the Reformation are always reforming. In the theology of race, there is much work yet to be done and it begins with better theology.

Our foundational understanding of what it means to be human is that all people are created in God’s image (see Genesis 1:27), loved (see John 3:16) and invited (see Revelation 14:6) by God. This ought to be particularly so in the context of the fellowship and work of the church: “Distinc-

tions of race, culture, learning and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation.”⁴ But, as the concluding comment might suggest, this should also be our posture towards those in society around us.

Here there is yet more theological work to be done. The assumptions of 550 years of theological history are not easily untangled or undone. We have followed much of the dominant Christian world in reading the Bible as a white and Western text. We perpetuate the Doctrine of Discovery in our standard interpretations of Revelation 13 and we maintain a prophetic focus that ignores much of the world, its peoples and its history. We privilege music, language and art from a European heritage as somehow holier than other cultural expressions. We have grown our missionary and evangelistic reach on the wings of the American empire across the 20th century.

A better theology and better expressions of our theology will launch us into the world around us with more to contribute to the necessary theological and systemic work of un-doing racism. Perhaps this was hinted at in the words of then-General Conference president A G Daniells in summarising part of the life work of Ellen White at her funeral in 1915: “Slavery, the caste system, unjust racial prejudices, the oppression of the poor, the neglect of the unfortunate—these all are set forth as unchristian and a serious menace to the wellbeing of the human race, and as evils which the church of Christ is appointed by her Lord to overthrow.”⁵ This is the language—and faith—of reformation and revolution.

I wish this was the understanding of faith that I was taught at Sabbath school, Pathfinders and church when I was growing up. I wish this was the faith that I held when I stepped into law school 30 years ago, which would have seen me much better equipped to applaud and support the slow but significant progress in recognising Australia’s Indigenous peoples at that time. But I also imagine the difference that such a better and growing understanding of our faith could have in the church today—and in our world that so needs to be changed.

1. Ta-Nehisi Coates, “How Racism Invented Race in America,” *The Atlantic*, June 24, 2014, <www.theatlantic.com/politics/archive/2014/06/the-case-for-reparations-a-narrative-bibliography/372000/>.

2. Ken Wytmsa, *The Myth of Equality: Uncovering the Roots of Injustice and Privilege*, IVP, 2017, page 33.

3. Quoted by Mark Charles and Song-Chan Rah, *Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery*, IVP, 2019, page 15.

4. Fundamental Beliefs of the Seventh-day Adventist Church, #14. Unity in the Body of Christ.

5. *Life Sketches of Ellen G White*, page 473.

Nathan Brown

book editor and author, Signs Publishing, Warburton, Victoria.

IS ONLINE CHURCH

REAL CHURCH?



During COVID-19 lockdowns, many churches took their services online and, I suspect, many of them will keep them online as a service to their community. But is it real church? Or should we follow the counsel of the pastor who tweeted: “You can no more go to church online than you can eat dinner at a restaurant online.”¹

Then there’s the Anglican priest who supported online church during COVID-19 but says that offering both online and in-person services risks turning “worship into a consumer experience.”²

Certainly, during lockdowns, it was a great way to church without going to church. I watched my church online for several weeks until restrictions were over and I felt uplifted, helped by the fact that on the screen were people and leadership I knew who were serving us as a congregation in difficult times.

I can imagine that churches could develop slick camera techniques, excellent audio and music to impress, with pastors spending extra time to tailor their messages to attract an audience. What more could you want?

But the question, again—is online church really church? The big thing missing is the person-to-person contact where the congregation has an opportunity to mingle to develop and to build relationships. And to be accountable.

Life.Church is estimated to have the largest online church audience on our planet (70,000 weekly, most of them in 36 campus locations around USA).³ The claim they make is that, “Relationships can happen in any living room around the globe.”⁴ That’s if you have people gathering in your living room to relate to, of course.

Online church has a place

Of course, some will view online church as simply another option for their worship and church attendance. And perhaps they will make it their regular church. In fact, every congregation should recognise that their church being online can be incredibly important for those who are unable to attend for health or other reasons. This and people from the church being in contact is incredibly important for them.

And an online presence can mean that potential attenders can check your church out to see what it’s like before they attend. Consider it a taste-and-see before committing to attending.

However, Karl Vaters argues that, “Screen-to-screen is no substitute for face-to-face. Digital reality cannot replace actual reality.” At the same time, he defends online church because, “online church is real church for a lot of people

. . . because of handicaps, geography” and so on.

However, he adds that while “online church is real church . . . it’s not enough church. It’s still important and the church needs to use technological tools far better than we currently do. After all, you can’t “go into all the world” (Mark 16:15) without using all the tools at our disposal.⁵

But, is online church real church?

No! says Collin Hansen: “The body of Christ, or church, isn’t the same when you separate its members (1 Corinthians 12:27). The hands and feet and ears and eyes need to be assembled for this body to work for the good of all.”

He argues that livestreaming is “a little too convenient”. You don’t even have to watch your own church service. You can drop into church across town, across the country or in a different country. You can watch the sermon here and the music there.

“The very word we translate from Greek as ‘church’ in the New Testament suggests we must assemble in person. The church wasn’t just a bridge of 2000 years until humanity reached Peak Zoom.” It’s essential, he adds, for those who believe God came in flesh and lived among us, and essential for those who believe Jesus rose from the dead and “sat down to enjoy a meal with his stunned friends”.⁶

Certainly, when the first congregations met, “All the believers devoted themselves to the apostles’ teaching, and to fellowship, and to sharing in meals (including the Lord’s Supper), and to prayer” (Acts 2:42). “Fellowship” has as its basic meaning, “association, communion, fellowship, close relationship”.⁷ For the early Christians this was it.

Unless we are incapacitated or isolated, we are biblically called to belong in a way that online church cannot satisfy. Jesus promised that He would be with us when even two or three gather in His name (Matthew 18:20). And there is the quite direct statement: “Let us not neglect our meeting together, as some people do. . . .” (Hebrews 10:25).

Committed church goes

Laura Turner calls herself a

committed church goer. It’s “non-negotiable for me, unless I’m out of town”. Every week she can, she says, “I am in a padded, stackable chair at the Russian cultural centre my church rents for our services, sitting under a disco ball and listening to a sermon about Jesus.”

Her argument is simple: “We can be members of a body best when we are all together—we can mourn when we observe and wipe away tears, just as we can rejoice when we can share smiles and have face-to-face conversations.” She doubts that this can happen when “online church is substituted for the real thing, because the truth is that community is good for us. We need one another.”

She doesn’t believe she would be a true Christian without real, in-person church—and in her case—“disco ball and all”.⁸

Back in the pre-digital world, when Christian apologist CS Lewis (1898–1963) became a Christian, he later confessed that he wanted to retire to his rooms and read theology. Instead, he attended a small church not far from where he lived as a way of “flying a flag” and admitting that he was a Christian.

However, “I disliked very much their hymns which I considered to be fifth-rate poems set to sixth-rate music.” He attended that church for 30 years.

Why? “As I went on, I saw the great merit of it.” He came up against different people with different outlooks and education and “then gradually my conceit just began peeling off”.

He realised those hymns with their “sixth-rate music” were “being sung with devotion and benefit by an old saint in elastic-side boots in the opposite pew, and then you realise that you aren’t fit to clean those boots. It gets you out of your solitary conceit.”⁹

Church life does that. One of the big advantages of church attendance is that you are mixing with people who share your faith, but who may be quite different to you in other ways. Those differences help us understand the depth and breadth of Christianity—and its attraction.

The evidence is clear that mixing with other Christians helps us develop in our own faith. For families that’s

important as it helps children see that they and their parents are not alone in their Christianity. For teenagers, there is space and people to talk to about their faith questions—and individuals who may model their faith in ways that capture their attention.

Among older people there can be a steadfastness about their faith that is attractive. And, if they’re willing, to be encouragers to younger people.

Online church is not going to go away and neither it should. It has its place. However, just as a live concert is much better than watching it onscreen, we need to recognise that going to church with its face-to-face and live experience elements makes for better church. It’s true that it may not be as slick, as rehearsed or as professional, but it is warts-and-all real.

Vaters adds that God became human and “made his dwelling among us” (John 1:14) and that’s how God became real to us, “with a name, a face and a physical presence. If God needed to do that with us, we need to do that with each other.”

Congregating for church matters. That’s where live church has the edge.

1. <religionnews.com/2020/04/09/shunning-online-services-some-clergy-preach-abstinence-from-gathered-worship/>.

2. <nytimes.com/2022/01/30/opinion/church-online-services-covid.html>.

3. <blog.capterra.com/the-5-biggest-online-churches/Probably several thousand of these are watching online at various Life.Church campuses>.

4. <live.life.church/?utm_source=life.church&utm_medium=website&utm_content=Home-VisitChurchOnline&utm_campaign=Life.Church>.

5. <christianitytoday.com/karl-vaters/2017/sep-tember/online-church.html>.

6. Collin Hansen, “What we lose when we livestream church,” *New York Times*, August 8, 2021, <nytimes.com/2021/08/08/opinion/covid-church-livestream.html>.

7. Polhill, JB, *Acts*, Broadman & Holman Publishers, 1992, Vol. 26, page 119.

8. <https://www.nytimes.com/2018/12/15/opinion/sunday/church-live-streaming-religion.html>.

9. CS Lewis, *God in the Dock*, Eerdmans, Michigan, 1970, pages 61, 62.

Dr Bruce Manners

former *Signs of the Times* and *Adventist Record* editor, retired pastor and author, Melbourne, Victoria.



Moroccan style meatless meatballs

Serves 6 Prep 20 Cook 40

These delicious meatless 'meatballs' taste amazing with a blend of Moroccan flavours, creating a surprising twist on a classic. Guaranteed to please the whole family.

Ingredients

- 1 can Vegie Delights Nutolene
- 2 cloves garlic, crushed
- 2 tbsp olive oil, plus extra for frying
- ½ cup (50g) rolled oats
- ½ cup (70g) sunflower seeds
- 3 tsp cinnamon
- 1 ½ tsp ground coriander
- 2 tsp ground cumin
- ½ tsp ground turmeric
- ¼ cup sesame seeds to roll meatless balls

Spiced roasted pumpkin

- 800g Japanese pumpkin, cut into 3cm wedges
- 3 tbsp olive oil
- 2 tsp ground cinnamon
- 2 tsp ground sumac
- ¼ cup mint leaves, shredded
- ¼ cup parsley leaves, picked
- Sea salt and black pepper

Method

1. Heat oven to 200°C, line a large tray with greaseproof paper, toss pumpkin pieces with olive oil and spices.
2. Bake pumpkin in oven for 30 minutes.
3. Make the meatless meatballs whilst pumpkin is cooking, by mixing Vegie Delights Nutolene with 2 tablespoons olive oil and other ingredients in a food processor. Blitz until the mixture has a uniform consistency.
4. Roll into tablespoon sized balls with clean hands, coat with sesame seeds and set onto a plate.
5. Cook meatless meatballs in a frypan on medium heat with 2 tablespoons olive oil. Toss frequently to ensure even cooking for 10-15 minutes.
6. Serve meatless meatballs and pumpkin on a large platter or bowl, garnished with fresh mint and parsley.

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
2060kJ	492	15g	40g	6g	16g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
7g	8g	113mg	317mg	5mg	743mg



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Conversations

Still small voice

As a former volunteer hospital chaplain with North New South Wales Conference, for just five years after my retirement working in aged care and after obtaining my CPE (Clinical Pastoral Education) training in a local public hospital on the Central Coast, I just want to say how much "Linked with God at dawn" (Feature, May 21) by the Spiritual Care Services chaplain at the San, Stenoy (Steve) Stephenson, resonated with me and in fact moved me to tears.

The chaplain showed such profound sensitivity and awareness of God's timing (not his timing) even continuing his ministry into the very early hours of the new dawn, when he had been planning on a night's sleep. Such a marvellous outcome orchestrated by God Himself. What if this chaplain had not listened to the still small voice of the Holy Spirit that night.

I feel so sad as I think about how many opportunities to minister I may have missed because I was putting "creature comforts" before the still small voice of God's Holy Spirit.

Margaret Major, NSW

Lost our voice?

I appreciated the reminder to "do justly" as well as "love mercy" (Micah 6:8) in "Do Charity?" (Feature, May 21).

This typically means upsetting existing power structures that perpetuate injustice. At this point, often people get uncomfortable and decry "getting too political".

I would remind us that Jesus chose to do right at great cost and Ellen White admonished us to "stand for the right though the heavens fall".

A sad occurrence after the dismantling of evil regimes such as apartheid and slavery was the shamefaced apologies of churches who either supported these regimes or remained silent.

I second Nathan's call and recall the words of Martin Luther King Jr: "A church that has lost its voice for justice is a church that has lost its relevance in the world."

Sharon Curson, NSW

Telling our stories

Greetings again from Northern Australia.

Your editorial, "Every member has a story" (May 21), encouraging writers because most of us have a story to tell, prompts me to remind you

of the history of Northern Australian Conference.

Back in November 2020 I contacted you, beginning my email with: "For many years I have been compiling our northern church history and finally have published a book of 380pp covering years 1885–1955.

Many from Australasia have links to early church work up here and I'm trying to find ways to let them know about the book."

The title of the book, *Seventh-day Adventist Church History: Northern Australian Conference 1885–1955*. It has a nice endorsement by Nathan Brown on much the same theme as your recent editorial.

Back in 2020 you advised me to leave it with you. I hope I'm not rude to give a reminder.

Selwyn Hawken, Qld

Editor's note: Thank you for keeping this editor accountable, I appreciate the reminder. Every story is valued but some get "lost in the wash". We do appreciate all our readers and contributors. We're working with Selwyn to create a history page from his research in an upcoming issue.

HELLO KIDS!

Kids' Special

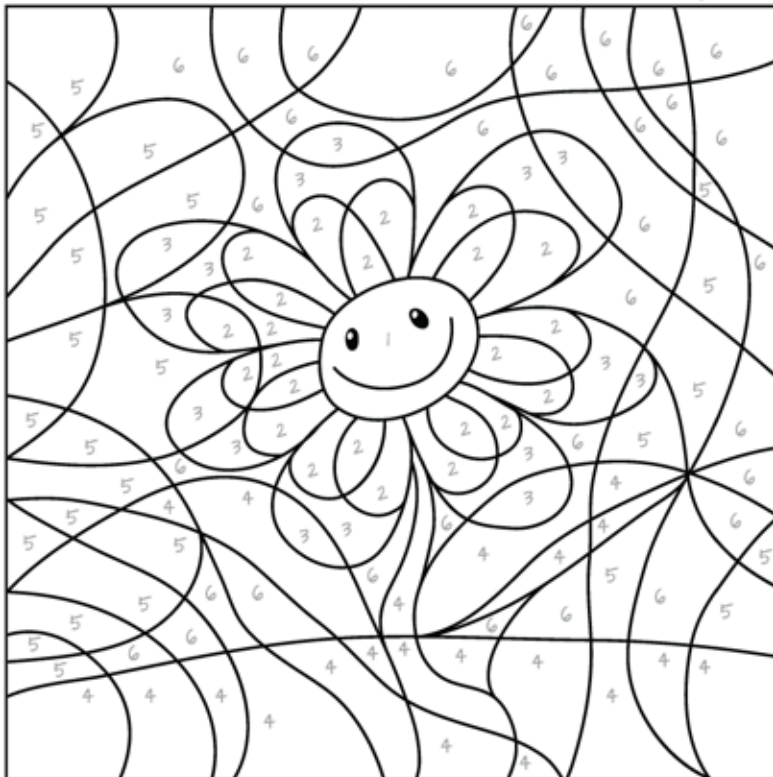
God's grace transforms us.



WINDOWS TO GOD

God shows Himself through nature and the Bible. When we let God reveal Himself in our lives, others can see Him there too. Think about how God shows His love for you. How can we show our gratitude for His amazing love and grace?

COLOUR BY NUMBERS



BIBLE SCAVENGER HUNT

USE YOUR BIBLE TO FIND THE FOLLOWING:

The food item in Mark 14:12 _____

The animal in Luke 22:60 _____

What the soldier used in John 19:34 _____

What Jesus carried in John 19:17 _____

The colour of the robe in Mark 15:17 _____

The kitchen item in Luke 22:17 _____

MEMORY VERSE

"The heavens declare the glory of God"
(Psalm 19:1). "The law of the Lord is perfect,
refreshing the soul" (Psalm 19:7).

Positions Vacant

TEAM LEADER, SURVIVOR SERVICES AND REDRESS ADSAFE LTD WAHROONGA, NSW

This position provides leadership, direction and support to the SSR team which is responsible for the delivery of case management support to survivors of abuse and also progressing redress applications through the Seventh-day Adventist Redress Scheme and the National Redress Scheme. This involves working collaboratively within the multi-disciplinary team environment of Adsafe to ensure the needs of survivors/victims is balanced with regulatory compliance, investigation processes and risk management strategies. It also involves identifying and implementing strategic opportunities to raise awareness of the impacts of abuse and how to handle disclosures. The successful applicant will have tertiary qualifications in social work, social services or psychology. An ability to manage varying and/or conflicting stakeholder demands and experience in establishing and maintaining partnerships is highly desirable. Proven leadership, communications, people management and case management skills, as well as a track record of successful management within a service industry would be a distinct advantage.

SENIOR CASE OFFICER, SURVIVOR SERVICES AND REDRESS ADSAFE LTD NEW ZEALAND (LOCATION DEPENDENT ON SUCCESSFUL APPLICANT)

This position is a 12–24 month fixed term contract and provides case management services for survivors of abuse, professional mentoring and practice supervision to colleagues and delivery of training. The provision of case management services involves facilitating referrals to external counselling for survivors and their family members, providing information about legal or restorative justice pathways to survivors and their families, being the point of contact for a survivor throughout investigations or other legal processes and being Adsafe's point of contact for survivors of abuse. The successful applicant will have tertiary qualifications in social work, social sciences, counselling, psychology, human services or equivalent, and knowledge and experience working with victims of sexual and physical abuse. A strong understanding of case management principles, trauma and its impact on survivors, and demonstrated experience in trauma-informed case management would be a distinct advantage.

CASE OFFICER, SURVIVOR SERVICES AND REDRESS ADSAFE LTD WAHROONGA, NSW

This position provides case management services for survivors of abuse. This involves facilitating referrals to external counselling for survivors and their family members, providing information about legal or restorative justice pathways to survivors and their families, being the point of contact for a survivor throughout investigations or other legal processes, and being Adsafe's point of contact for survivors of abuse. The successful applicant will have tertiary qualifications in social work, social sciences, counselling, psychology, human services or equivalent. A strong understanding of case management principles and demonstrated ability to provide ethical, trauma informed, flexible and client-centred case management would be a distinct advantage. For full job descriptions for the above positions, selection criteria and more information please visit <adventistemployment.org.au>. Email your application to <info@adsafe.org.au> including a resume and statement addressing the essential and preferred criteria.

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MONITORING EVALUATION AND LEARNING OFFICER—ADRA AUSTRALIA WAHROONGA, NSW

ADRA Australia is seeking an experienced and enthusiastic monitoring evaluation and learning officer to guide and coordinate a culture of evidence-based learning in our International Programs team. This role involves oversight of MEL strategy and ongoing support of program managers as we seek to impact lives through our church partnership programs, ACNP projects and private donor projects. We are interested in applicants who have an interest in helping us develop an approach centred on values, and who enjoy building the capacity of our international partners. The successful applicant is a servant-leader and passionate about ADRA's purpose "to serve humanity so all may live as God intended". Further details including the candidate information pack are available on our website <adra.org.au/work-for-us/> or by contacting the HR coordinator at <HR@adra.org.au>. ADRA Australia and New Zealand is a child safe, PSEAH committed and EEO employer.

ASSISTANT MANAGERS (2 POSITIONS) CAMP MORNINGTON, WA

The successful candidates will need extensive all-round maintenance experience and outstanding customer relations across a diversity of ages and cultures. Outdoor qualifications such as high ropes, canoeing etc would be a distinct advantage. The position would ideally suit a married couple. On-site accommodation and use of a vehicle provided. The successful candidates must have the right to work in Australia and must be practising, baptised members of the Seventh-day Adventist Church with a clear commitment to its mission, values and lifestyle. For a job description and more information, contact the Camp Mornington manager, Calvin Shotter <calvinshotter@adventist.org.au>. Also read the full listing on the website <adventistemployment.org.au>. Applications must include a statement addressing the key selection criteria above, your resume and references including one from your current church pastor. Email your application to Graeme Drinkall <graemedrinkall@adventist.org.au>. **Applications close June 30, 5pm AWST.**

FINANCIAL SYSTEMS ANALYST, ADVENTIST TECHNOLOGY WAHROONGA, NSW

The South Pacific Division (SPD) is seeking a skilled and capable individual to join our dynamic Adventist Technology (AdTech) team on a 24 month full-time contract basis. This role will report to the senior manager, Digital Transformation and support the work of the accounting systems analyst team. The position will assist with business analysis, technology and process modelling, solutions design, systems implementation, systems administration and support across the various finance-related systems supported by AdTech. For full details please visit <adventistemployment.org.au>. To apply, please email a cover letter addressing the selection criteria, your CV, three work-related referees and the contact details of your Adventist church pastor, to <hr@adventist.org.au>. Only those who have the legal right to work in Australia will be considered for this position. **Applications close June 26, 2022.**

HEALTH COURSE COORDINATOR (FULL TIME), MAMARAPHA COLLEGE, KARRAGULLEN, WA

The Seventh-day Adventist Church in Australia has a unique opportunity for a passionate health educator to join the small, yet dynamic Mamarapha team. Mamarapha is a mission-focused Adventist First Nations Bible college that trains faith leaders of tomorrow in health and ministry, whilst serving the student community of diverse Indigenous cultures. We invite expressions of interest from persons with health-related qualifications, preferencing experience in VET teaching and assessment, and excellent communication skills appropriately sensitive to Aboriginal cultures. The successful candidate will positively impact Indigenous health in Australia through building strategic partnerships and deliver high quality teaching and learning opportunities. For further details contact AUCHR@adventist.org.au. NB: The appointing body reserves the right to fill this position at its discretion and close applications early. Only those who have a legal right to work in Australia will be considered. **Applications close August 31, 2022.**

Obituaries

KELLY, Ina Jessie (nee Cameron), born 26.5.1932 in Gloucester, NSW; died 16.3.22 in Birtinya, Sunshine Coast, Qld. On 18.5.1953 she married Geoffery. Ina was predeceased by her daughter, Christine Robinson in 2006. She is survived by her husband (Caloundra); children, Roslyn and Ted Crithon (Brisbane), Bronwyn and Tony Williams (NSW), Warick and Sandra (Caloundra, Qld); son-in-law Frank Robinson (NSW); six grandchildren; and two great-grandchildren. Ina was a Christian lady to her core, intelligent, loving wife, mother, grandmother, friend to many, an intense lady of numerous skills, piano player, keen gardener, and best of all a lover of Jesus.

John Rabbas

MORETON, Ronald, born 11.3.1927 in the UK; died 28.3.22 in Tri-care Nursing home, Carrara, Qld. Ronald is survived by his wife, Pamela; sons, Greg and Nigel; their wives, Petra and Bronwyn; and grandchildren, Scott, David, Emma, Annabel and Daniel. Following service in the Royal Navy during

the war years, Ronald and Pamela spent many happy years in New Zealand. In retirement they settled in Australia to be near their families who so loved their dad and granddad. Despite health impediments in later years, Ron maintained his patient dignity and simplicity of faith that made him a special person to Pam and family. His favourite hymn "Amazing Grace", sang during the service, expressed his love for Jesus.

Peter Colquhoun

Advertising

GREATER SYDNEY CONFERENCE CONSTITUENCY MEETING

Notice is hereby given that the thirtieth constituency meeting of the Greater Sydney Conference of the Seventh-day Adventist Church will be held in the auditorium of Mountain View Adventist College, 41 Doonside Road, Doonside, August 27-28, 2022. The program will commence on Sabbath, August 27 at 3:30 pm with a praise and inspirational program including the closing of Sabbath. The seating of delegates and the constituency meeting, to

include the presentation of administration and departmental reports and financial statements for the years 2018 to 2021, will commence at 7pm and will continue on Sunday, August 28. The officers, executive committee, appointments committee, nominating committee and constitution committee of the Conference for the next quadrennium will be elected at this constituency meeting. C Strickland, General Secretary.

SOUTH AUSTRALIAN CONFERENCE CONSTITUENCY MEETING

Notice is hereby given that a regular constituency meeting of the South Australian Conference of the Seventh-day Adventist Church will be convened at the Para Vista Seventh-day Adventist Church, 132-144 Nelson Road, Para Vista, September 17-18, 2022. The business of the meeting will be as provided for in the constitution of the South Australian Conference of the Seventh-day Adventist Church, including proposed changes to the constitution and reports covering all phases of the work carried on within the South Australian Conference. The officers and executive committee of the Conference for the next quadrennium will also be elected. Joseph Maticic, Conference Secretary.

SABBATH SCHOOL LESSON ON AUDIO CD

Christian Services for the Blind produces an audio CD of the Sabbath School lesson quarterly for those with vision impairment. If you or someone you know could benefit from this free service please contact us. Ph: +61 (0)2 9847 2296. Email <csfbhi@adventistmedia.org.au>. Post to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076.

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