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Losing Jemima 14

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EDITOR'S NOTE:

Wrangling a toddler

Jarrod Stackelroth
Editor

“

If my force slights or hurts another, they carry that hurt with them—to retaliate or they pass it on to others—and so the cycle of violence and brokenness continues.

Power restrained is a demonstration of love. I'm thinking about free will. Not all Christians or even humans believe in the concept (whether intentionally or subconsciously) so it's worth exploring why it's an important concept in Adventist theology. The nature of man (7), the great controversy (8), the millennium (27), Christ's ministry (24) and possibly others, are all doctrines that rely on the acceptance of free will as part of our beliefs. In some ways it is the best explanation of the character of God being love that we have.

My toddler has will and independence in abundance. She'll look you dead in the eye as you tell her not to do (or plead with her to do) something and appear to be listening and understanding. She'll nod. And then she will do the exact opposite of what you want. It's frustrating. Hypothetically, if I chose to, I could force her to do it. She has no power against my strength, size and speed. At this point in her life she is almost powerless—except as she exercises her new-found power of choice. And so I'm faced with a struggle of my own. Wanting to be punctual, knowing what comes next, sometimes better than the thing she refuses to let go of. Do I force her to do it for the sake of expediency? Can I find a way to bring her around? To use force would result in the desired outcome for me in the short term. But how would she feel about me if I repeatedly take her agency away and hurt or berate her into compliance? She may become outwardly compliant, but it may also break her spirit or damage our relationship.

She's a child, she doesn't know what's good for her. Right? Maybe not. My love restrains me. I think of forming her future in a way that will have longer term benefits than short-term expediency. Of course, I fall short. My own stress or impatience cloud my vision and I act in ways I'm not proud of later. This is the eternal struggle of parenthood.

Yet this tension, this dilemma I face, is an imperfect window into the mind of God. As a parent loves and wants to protect and guide their children, without squashing their spirit or making them slaves or robots, so even God's limitless power is restrained by His limitless love. I say restrained because it is a choice God makes, to restrain His power. What is sometimes seen as silence, or a lack of intervention, is a restraining of power. It is God allowing human choices and agency to play out. But isn't it unloving to allow something bad to happen to someone when you have the power to change the outcome? There is certainly some truth to that statement. And yet the unknowns mount up quickly. Where does my force, exercised to protect, ever stop? Indeed, if my force slights or hurts another, they carry that hurt with them—to retaliate or they pass it on to others—and continues the cycle of violence and brokenness.

Two things must be true for free will to be a valid philosophical stance: 1) God is active and involved (not the distant deity of the Deist) yet 2) He respects our agency and limits His involvement to honour our free will.

On the surface these things seem opposed to one another but as I navigate the waters of parenting it makes some sense. Infinite love that desires autonomy and agency, growth and independence, restrains from using force, coercion and manipulation to control. True love allows the possibility of rejection.

Authority using manipulation, coercive "love" is anti-Christ. God is love. And the ultimate expression of His love is free will. He has the power to destroy sin, but is "not willing that any should perish". Jesus is mocked on the cross for not getting down and . . . the reality is He could have. He had the power, there was nothing stopping Him except the exercising of His choice, to put love for humankind first. He did not consider equality with God something to "be grasped or asserted" (Philippians 2:6, AMP).

This has ramifications for how we work, parent, teach, chair meetings, contribute in Sabbath school, associate with others—every sphere of life. If we are to be disciples of Jesus who disciple others, we must demonstrate His love, which is to restrain our power and honour others, not strive for our own benefit or glory and not manipulate, control or coerce. Indeed we must make ourselves nothing, "taking on the very nature of a servant" (v7).



INSIGHT:

Mission refocus

Glenn Townend
South Pacific Division president

The Seventh-day Adventist Church's work in the South Pacific was started by American layman John Tay. John visited Pitcairn Island on a Royal Navy vessel. His down-to-earth, practical Bible teaching transformed the islanders into disciples of Jesus. The work of God through the Church spread quickly to Samoa, New Zealand (NZ), Australia and the other islands of the Pacific and Asia. In 1906 the General Conference asked the then Australasian Union (now the South Pacific Division) to take responsibility of taking the everlasting gospel to the rest of the Pacific and Southern Asia. In a Sabbath service, believers consecrated themselves to this task. CH Parker a missionary from Fiji, recounts, "The spirit was literally poured out upon us. Pauliasi, of Fiji, was ordained that afternoon; and God bound off the work of our conference with a manifestation of His power that none of us had ever witnessed before. There was an unearthly stillness; and as the Spirit came, there was the sound as of falling rain. Even Pauliasi said, 'Oqo na uca tau-muri' (This is the latter rain)." ("Missionary Readings", February, 1907).

This work was funded for many years by the Appeal for Missions. At its peak (1960-70s) there were up to 250 families from Australia and New Zealand serving in the Pacific. Today there are less than 40, mostly in tertiary education, allowing local people to lead the Church. There are many more Adventists in the Pacific now than in Australia and NZ. Yet, we all want the challenge and joy of service in other areas and the SPD is still committed to funding overseas missionaries.

As a response to the General Conference call to refocus on frontline mission in the hardest places to reach (Middle East, North Africa and Asia), the SPD wants to send missionaries to the territory we used to administer—South-Eastern Asia. We have formalised an agreement with the Southern Asia Pacific Division to send missionaries: volunteers, teachers, pastors, IT specialists, accountants—frontline workers. This means Fijians could be missionaries in Sri Lanka, or PNG people in West Papua or Kiwis in Cambodia. Our Church was built by such a pioneering spirit and that spirit is still alive today. To do this, we need the same power of the Holy Spirit to come upon us as it did at Pentecost (Acts 1:8) and when we committed to helping the Pacific Islands.

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Chaplain (Brigadier General) Andrew Harewood (second from left) with Australian Defence Force Adventist chaplains.

Pentagon chaplain shares experience at first Adventist Defence Chaplains Conference

📍 Ringwood, Victoria | Kymberley McMurray

Adventist Defence chaplains gathered for the first time at the Defence Chaplains Conference organised and supported by the Australian Union Conference (AUC) from September 7 to 13.

Seven Defence chaplains attended professional development and training seminars with chaplain (Brigadier General) Andrew Harewood, who serves at the Pentagon, General Conference (GC) Adventist Chaplaincy Ministries (ACM) director Dr Ivan Omana and North American Division (NAD) associate ACM director Dr Gilda Roddy.

Chaplain Harewood and the ACM directors travelled to Canberra (ACT) and met with Defence chaplaincy delegates from the army, navy and air force as well as members from the Religious Advisory Committee to the Services (RACS) at the Mansford Theatres, Royal Military College, Duntroon. Discussions highlighted the importance of the ministry of Defence chaplains and the potential for growth over the next few years.

Chaplain Harewood and the ACM directors met with leaders from the South Pacific Division (SPD) in Sydney

and travelled to Avondale Memorial Church where Chaplain Harewood gave a presentation on Sabbath.

On the final part of their tour, chaplains met with leaders at the AUC office in Ringwood, Victoria, for training and to share how God has been working through this ministry.

"Both the meetings with Defence service chaplains and RACS members at Canberra and the conference at the AUC office were a first in many ways. It not only established an important strategic connection between Australia and United States Defence chaplains but also acknowledged and celebrated our Adventist Defence chaplains as a new missional presence for our Church here in Australia," explained army chaplain Pastor Gys Seegers.

"It was a wonderful opportunity for our chaplains to meet, pray and learn together as our ministry in the ADF matures and grows," said AUC ACM director Pastor Michael Worker.

"We hope to create more opportunities for our chaplains to gather for mutual learning and sharing."



Pastor Kove Tau.

Adventists mourn loss of CPC president

📍 Port Moresby, PNG | Jacqueline Wari

Central Papua Conference president Pastor Kove Tau died of cardiac arrest at the Port Moresby General Hospital on Sunday, October 9.

Pastor Tau, 59, was serving his second term as president of the Conference when he passed away. Announcing his passing, Conference secretary Pastor Rex Koi described Pastor Tau as a "humble servant and God-fearing man" who had time for everyone.

Pastor Koi also said Pastor Tau's contributions to the Conference and the PNG Union Mission would be remembered for a long time to come.

"We will never forget how loyal and professional he was with his work despite his health situation. We will all miss him more than words can express."

With a diploma in theology studies

from Sonoma Adventist College and a degree in the same area from Pacific Adventist University, he served the Church for 34 years. Joining ministry in 1988, Pastor Tau worked as a church pastor, department and school director, secretary and president in conferences and missions across PNG.

"Kove was an evangelist at heart and focused on the mission of the church," said SPD president Pastor Glenn Townend. "[He] tried to run the church efficiently so mission was achieved and to avoid the distractions."

Pastor Tau is survived by his wife Judith, daughters Cassandrah and Calleeandrah and grandson Taj.

He was buried at his home, Gavuone, Central Province.



Dr Wayne Krause, Dr Gilbert Cangy and Pastor Gary Webster outside the South Pacific Division office in Wahroonga.

New hub for discipleship and evangelism

📍 Cooranbong, NSW | Tracey Bridcutt

The South Pacific Division (SPD) has announced plans for an innovative training hub in discipleship and evangelism at Avondale University in Cooranbong, New South Wales.

The SPD Centre for Discipleship and Evangelism will focus on advancing the mission of the Seventh-day Adventist Church by creating and implementing discipleship pathways for young people, church members and pastors to become competent in discipleship and evangelism.

The centre will also be a hub for developing, marketing and growing discipleship and evangelism programs; creating networks of disciple-makers, missional leaders and movement builders and providing them with missional coaching; and coordinating inspirational mission, discipleship and evangelism events. It is modelled on the North American Division Evangelism Institute (NADEI) at Andrews University. NADEI has built strong connections with

Andrews University, enabling it to establish long-lasting, influential relationships with seminary graduates across the North American Division.

In a similar way, it is envisioned that the SPD Centre for Discipleship and Evangelism will have strong relationships with Avondale Seminary and Avondale University. The SPD Institute of Public Evangelism and church planting support will be integrated into the new centre, which will help to strengthen it with the diversity of disciple-making expertise.

The SPD Board has appointed Dr Gilbert Cangy, currently pastoral services manager for the Sanitarium Health and Wellbeing group, as director of the new centre. Pastor Gary Webster, director of the Institute of Public Evangelism, and Dr Wayne Krause, SPD Adventist Missions director, have been appointed associate directors and will also continue in their current roles.

The centre is expected to be operational in early 2023.



The event will be streamed live online and feature international experts.

Symposium to provide clarity around interpreting Ellen White's writings

📍 Wahroonga, NSW | Tracey Bridcutt

The relationship between Ellen White's writings and the Bible will be the focus of an online symposium to be held on Sunday, November 6.

Featuring a top line-up of presenters from the Ellen G White Estate and Andrews University, the "Ellen White and Contemporary Adventism" symposium aims to provide clarity around how to interpret Mrs White's writings correctly and responsibly.

"We want people to walk away from the symposium with an appreciation of the Spirit of Prophecy gift in the Seventh-day Adventist Church and proper understanding of its role within the Church," said Dr Darius Jankiewicz, Field and Ministerial secretary and Spirit of Prophecy coordinator at the South Pacific Division (SPD).

"All the speakers are experts in their areas; their presentations will be balanced and in easy-to-understand

language. Everyone is welcome to tune in from around the SPD."

Topics include Ellen White and Scripture; The Nature of Inspiration and How it Works; The Godhead in the Writings of Ellen White; and How to use Ellen White's Writings Properly. The event will also include newly produced video clips about Ellen White's years in Australia and a Q&A session with the guest speakers.

Hosted by *Adventist Record* editor Jarrod Stackelroth and former assistant editor Maryellen Hacko, the symposium is being sponsored by the South Pacific Division, the Ellen G White Research Centre at Avondale University, and the Adventist Heritage Centre.

For information on the schedule, guest speakers and viewing platforms, head to <adventistchurch.com/ellen-white-symposium>.



SPD ministerial association secretary Dr Darius Jankiewicz presenting part three of his series "The story of God's Grace".

SPD initiative focuses on retired ministers

📍 Cooranbong, NSW | Juliana Muniz

Acknowledging retired pastors for their years of dedication to ministry, the South Pacific Division (SPD) ministerial association held its first Veterans of the Cross conference from September 26 to 29. Retired ministers and their spouses from across Australia gathered for the event at Avondale University, where they participated in a variety of activities.

Organised by a volunteer committee of ministry veterans, the event featured daily morning worship and a series of presentations by SPD ministerial association secretary Dr Darius Jankiewicz about God's grace. The program also included a number of workshops on relevant topics for retirees, such as how to face retirement from a medical perspective, "relating positively with your grandchildren" and "a beginner's guide to social media".

In the afternoon, the 130 participants had an array of recreational activities to choose from, including guided bush walks, table games, Cooranbong tours and ELIA Health checks.

The initiative was initially born after Dr Jankiewicz heard his father's perspective on retirement. "My dad is a retired pastor. He told me that after serving the Church for almost 50 years, retirement felt like dropping off the face of the earth. [After hearing that] I've been dreaming of doing something for retired pastors, and since I returned to Australia in 2019, I have started working on it. Around 18 months ago, we got the committee, and the result is here," he said.

Pastor Graham Thompson, who flew in from Boddington (WA) to attend the event, shares the same feeling as Dr Jankiewicz's father. "Ministers, when they walk out, it seems like they've been on the front line, and all of a sudden, they're on their own; they've got to find their own way again and it's very difficult to settle down and to get on with a different life. So this type of event is actually essential for us. It's really appreciated," he said.

According to SPD president Pastor Glenn Townend, the initiative is a way of acknowledging their past and current contributions. "In my perception, pastors never retire. Their contribution to the work of the Church and God's mission in the community just continues. So this is a great initiative to just honour them and to say that we continue valuing their contributions since their retirement," Pastor Townend explained.

For Dr Jankiewicz, the highlight of the program was "seeing them building new friendships, restoring and connecting old ones. It's beautiful to see so much energy, joy, happiness and connections between people."

making headlines

Serving at the pump

With soaring petrol prices, Highline Church (USA) have started a "Jesus at the Gas Pump" service project to interact with their community and see their church grow by God's grace. Church volunteers provided \$20 in gas for 100 cars, then pumped each driver's petrol and engaged them in conversation with three questions: What else can we do to bless the local community? Would you be willing to help? Can we pray for you? —**The Gleaner**



Riding for Jesus

Over 300 bikers have participated in Motofest 2022, an event organised by the Serbian chapter of the Adventist Motorcycle Ministry (AMM) as an opportunity to share faith and serve the local community. "Everything was free: the food, the books, the health checks, people were in awe! We invited four pastors, and gave them the opportunity to preach during the event. They talked about the second coming of Jesus, and how He wants to take care of body, mind and soul," said AMM Serbian chapter president, Dejan Lukic.—**TED**

Rehabilitation in Uganda

A rehabilitation centre is being developed by the Adventist Church in Uganda to offer social and counselling services to sex workers and oppressed young people, and equip them with skills to enable them to earn a living. A fundraising ceremony for the centre collected over \$A80,000.—**NTV**

A positive to peanuts

An Australian study has found that eating 35 grams of lightly salted dry-roasted peanuts before two main meals each day can contribute to weight loss, lower blood pressure and improved fasting glucose levels.—**UniSA**



Students baptised

More than 50 students were baptised during evangelistic meetings held across Papua New Guinea Adventist schools from August 7 to 20. From initial reports, 21 students were baptised at Devare Adventist High School in Bougainville, 20 at Mt Diamond Adventist Secondary School in Central Province while 12 students were baptised at the Ragiampun Adventist High School in Morobe. Papua New Guinea Union Mission (PNGUM) associate education director Jethro Rabie said, "We praise God for these souls. We are yet to receive a full report from the education directors from each local mission and conference to confirm our final figures."—**Jacqueline Wari**



Time of fellowship

Oikos Seventh-day Adventist Church held a Family and Friends Camp at Mt Hutt Retreat (New Zealand) over the weekend of September 23 to 25. Around 77 church members and their friends attended the event. "The theme for the weekend was 'It's All About Jesus' and there was an amazing time of worship and fellowship on top of the spirit-filled fellowship over various fun activities for the kids, youth and adults," said Oikos church pastor Mebzar Quinto. South Pacific Division secretary Pastor Mike Sikuri and Trans Pacific Union Mission health director George Kwong were the guest speakers presenting about health and spiritual families. "We received fantastic feedback and can't wait for our next camp," said Pastor Quinto.—**South News**



Health message

Around 45 people attended a community plant-based cooking demonstration and health talk organised by Landsborough Church (Qld) on October 9. Attendees were reminded about the importance of maintaining a healthy gut for overall physical and emotional wellbeing and learned several plant-based recipes followed by a taste sampling. Each participant received a gift pack of bottled water, fruit and the recipe booklet *A Taste of Food as Medicine* by Dr Sue Radd.—**Landsborough Church Facebook page**



Bold decision

Eleven students were baptised at Navesau Adventist High School on October 1. Performed by school chaplain Pastor Leone Tubuna, the baptisms were a direct result of nights of Bible studies and prayer. "Some of them come from non-Adventist families and we praise God for their bold decision to follow Jesus into the waters of baptism," said Pastor Tubuna. He said more study sessions will follow after the special event.—**Fiji Mission Facebook page**



Hyve of activity

Hyve International is a community of business entrepreneurs and innovators, seeking to inspire and empower fellow Adventists to advance God's work through missional entrepreneurship.

"Hyve is about integrating faith and business," said South Pacific Division stewardship director Julian Archer. "Not everyone becomes a pastor or takes up church employment. There are many talented and committed Adventist innovators working in various fields and Hyve will inspire and encourage them to harness their talents for God."

Hyve is holding its first event in Australia in March 2023 where Adventist entrepreneurs, innovators and business leaders will be able to connect with up-and-coming talent.

"Today's challenging economic environment is encouraging more people than ever, especially the younger generations, to create start-up businesses and get income from entrepreneurial 'side hacks'," Mr Archer said.

"Hyve Australia 2023 will give them opportunities to connect with like-minded, mission-focused Adventist business and ministry leaders, from start-ups to multinationals. It will be unlike anything ever held in the Adventist Church in Australia."

Presentations will be given by industry pioneers, ministry leaders, innovators and investors. The event will provide valuable networking and coaching opportunities.

For more details and to register:
<stewardship.adventistchurch.com/hyve/>.

—Tracey Bridcutt



Right focus

South Pacific Division education director Dr David McClintock visited Samoa Adventist College during Adventist Education Week in August. "It was a wonderful experience and I came away with a sense that God has put the right leadership team at the school for just this time," Dr McClintock said. "It was pleasing to be here during Adventist Education Week and see the very intentional focus by the school in conjunction with the chaplain and the assistant chaplain in running meetings first up in the day with the student groups." Samoa Adventist School has a rich multicultural mix of staff, including two teachers from Papua New Guinea, one from Fiji and one from Tuvalu. One of the PNG teachers has been at the school for more than a decade. —Record Staff



New SA secretary

The South Australian Conference held its constituency meeting from September 17–18, with president Pastor David Butcher and CFO Kaye Zyderveld re-elected. Delegates also appointed a new conference secretary. Pastor Yong Shin Chee (pictured with his wife), who had been serving at Wantirna church in Victoria since 2017, is replacing Pastor Joseph Maticic, who has been called to South Queensland. "It's a real blessing and honour for me to be able to serve Him in a much different capacity than local pastoral ministry," said Pastor Chee. "I believe both have their place in His church and the preaching of the gospel and His soon coming. I'm looking forward to learning and growing amid the undoubtedly many challenges that will come along the way." —Kymberley McMurray

Food Farmacy: your healing kitchen

At Food Farmacy, the Adventist health message is more than alive and well. It is being used to promote wellness and healing in the community in a delicious and Instagrammable way.

Based in Cardiff, near Newcastle (NSW), the plant-based, decaf-only cafe opened its doors in November 2021 with a clear mission to educate, connect and transform individuals towards optimal health.

From photogenic, signature wellness bowls to energising, chemical-free hot and cold healing drinks, Food Farmacy is championing the belief that food is medicine and defying the decaf stigma amongst coffee lovers. More than that, it is also supporting local farmers and producers, educating the community, helping people improve their health and reverse lifestyle diseases.

The project is the brainchild of North New South Wales Conference health director Camila Skaf who has been running health promotion and lifestyle medicine programs in the area since she moved to Newcastle in 2016.

"I wanted to create a space for learning, sharing and ultimately to be a hub for the community to meet every day to grow together. So I dreamed of a cafe and wellness hub that would house all that," she explains.

The dream took five years to become a reality. The two biggest challenges: finding the right team and raising enough funds. "Raising money for a brand-new concept—a whole-foods plant-based cafe that only serves anti-inflammatory drinks, which means no caffeine coffee—was the real challenge. Nobody was willing to fund that 'risky' initiative."

The brave investor who bought into the idea was the founder and CEO of ATUNE Health Centres, Simon Ashley, who came in contact with the Adventist health message through Ellen White's books.

"When we met Simon, he shared he was investing in a new clinic in Cardiff to service the whole region with integrated care, and that after reading the health books by Ellen White, he wanted to partner with Adventists to share the complete care health message we're all about. He invited us to open a cafe and wellness hub on the main floor of his new clinic and we started working on a business plan," Mrs Skaf said.



As an integrated part of the clinic, the concept of the cafe was developed around the idea that ATUNE patients could be prescribed healing foods or health improvement programs offered by the cafe. Mrs Skaf explains that this concept was the basis for the name Food Farmacy "and the choice of spelling 'Farmacy' with 'Farm' refers to our concept of eating whole foods, seasonal from farmers, as local as possible".

Decaf only

Seen by many as risky, the decision to make Food Farmacy a caffeine-free cafe was one of the core principles of the business plan. "We know caffeine has side effects and causes long-term health damage, and we wanted a place that served 100 per cent healing drinks," said Mrs Skaf.

After much research, the cafe opted to include a healthier coffee alternative: decaf. The coffee served at Food Farmacy goes through the Swiss Water process, which can gently remove caffeine from coffee beans using water, temperature

and time. It's free of chemicals or residual processing flavours.

"I wasn't going to serve decaf unless I could provide the same flavour experience of real coffee, without chemicals or fake additives." After purchasing the highest quality grinder and espresso machine on the market, Mrs Skaf claims the have "become the best decaf coffee place in the region!"

Serving organic, locally roasted coffee in small batches and freshly ground on location, Food Farmacy is offering a beverage that even coffee lovers fail to recognise is decaf.

"There is significant evidence people are consuming too much caffeine, which is harming health. Here we offer a healing alternative, and it still tastes like the real deal," Mrs Skaf said.



cine as the former managing nurse at Health Living Center (CEVISA)—a medical educational spa run by the Seventh-day Adventist Church in Brazil, based in São Paulo—Miss Dias is responsible for coordinating programs and health clubs at Food Farmacy.

Currently, three evening health programs are being run: CHIP (Complete Health Improvement Program) is run regularly on Wednesdays by a team that includes a doctor, a nutritionist, a nurse and a chef; Lift—also known as and Live More— focusing on mental health with a wholistic approach, is run once a week by a team that includes a counsellor who offers support for the discussion groups; and the newest program, Enhance Your Gut Health, which started on October 17, focuses on the digestive system and is run with the help of a nutritionist.

There are also two active health clubs: Tuesday's cooking club teaches participants to prepare easy and delicious plant-based foods; and every Friday morning, the walking group motivates people to get moving and exercise together.

Food Farmacy also partners with other local community businesses to run lifestyle workshops such as the Sourdough Bread Made Easy by Living Loaf (Janelle House) on Sundays. The long-term plan is to have something for everyone seven days a week. "We would like to have more leaders and volunteers to offer ELIA Wellness programs, Dr Nedley's mental health programs, and constantly innovate to be relevant to the needs of the community," said Mrs Skaf.

Even though Miss Dias has seen many lives transformed through lifestyle medicine in her career, seeing the results of these programs in ATUNE

patients and community members still amazes her.

For example, Lisa experienced excellent results. Diagnosed with diabetes, she heard of CHIP and attended the program at the cafe. "She travelled once a week for nine months from the Central Coast, but it was worth it because, after the program, her GP informed her that her fatty liver issue was fixed, cholesterol levels were balanced and her diabetes was in remission!" Miss Dias said. Now Lisa attends their weekly health club.

"People come with the simple goal of having a healthy meal, but they end up leaving with much more than what they came looking for," Miss Dias said.

With a committed team, the cafe's mission is to meet the health needs of the community with a unique and wholistic approach to every person who walks in.



"The World Health Organization describes health as 'a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity.' And that's what we seek to provide at Food Farmacy," Miss Dias said.

Juliana Muniz

assistant editor, *Adventist Record*.



Beyond healthy meals

With the vision of being a wellness hub, Food Farmacy is not a regular plant-based cafe. It is a strategic centre of influence that counts on the collaboration of a core team and health and wellness professionals who contribute to programs, workshops and health clubs run at the cafe to support and educate the community.

An important member of the core team is Brazilian nurse Diana Dias. With her vast experience in lifestyle medi-

The 10

Friendships in the Bible



David and Jonathan

What might be the greatest friendship detailed in the Bible, Jonathan and David had a loyal and remarkable relationship. From when they first met: "Jonathan was deeply impressed with David. . . From that point on he would be David's number-one advocate and friend" (1 Samuel 18:1, MSG). David said about Jonathan: "O my dear brother Jonathan, I'm crushed by your death. Your friendship was a miracle—wonder, love far exceeding anything I've known—or ever hope to know" (2 Samuel 1:26, MSG).

Paul and Timothy

Paul mentions many of his friends in the Bible, but the most prominent may be Timothy who he calls "my dearly beloved son" (2 Timothy 1:2). They travelled in ministry together with Timothy supporting Paul during his imprisonment. Just before Paul's death, he wrote Timothy a letter saying "I long to see you again, for I remember your tears as we parted. And I will be filled with joy when we are together again" (2 Timothy 1:4, MSG).

Jesus and John

Jesus had many friends and loved them all, but His disciple John had some stand-out moments in his friendship with Jesus. Referred to as "the one who Jesus loved" five times in the Gospel of John, Jesus asked John to care for His mother at His crucifixion. John was the longest-living disciple, and even after surviving exile to the isle of Patmos (where Jesus appeared to him in a vision), he continued on in ministry as a great Christian leader.

Ruth and Naomi

Their relationship started out as in-laws but Ruth chose to stick by her mother-in-law even after Naomi lost her husband and sons. Their friendship is an example of one that has God at the centre: "But Ruth said, 'Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God'" (Ruth 1:16).

Daniel, Shadrach, Meshach and Abednego

These four friends stuck together when taken captive to a foreign land. They stood firm in their faith together and supported one another through some heated trials. When Daniel was promoted, he "petitioned" Nebuchadnezzar to also grant favour to his three friends.

Enoch and God

Enoch was known as a person who walked with God and was so connected with God that he was taken up to heaven without dying (Hebrews 11:5). What an example of a great friendship with God!

Jesus, Mary, Martha and Lazarus

It is mentioned three times in John chapter 11 how much Jesus loved these three siblings (verses 3, 5 and 36), even risking His life to visit the tomb where He raised Lazarus from the dead.

Caleb and Joshua

Out of the 12 Israelites sent to scout out the Promised Land, only Joshua and Caleb showed enough faith to believe they could conquer the land. God blessed these two friends, with Joshua eventually becoming leader of the Israelites and Caleb receiving an inheritance in the Promised Land.

Philip and Nathaniel (aka Bartholomew)

When Philip was called by Jesus to be a disciple, he immediately went looking for his friend Nathaniel (aka Bartholomew) to tell him that he'd found the promised Messiah. This leads to Nathaniel also becoming a disciple.

Amnon and Jonadab

Not all friends are good for one another. An example of a toxic friendship in the Bible is when David's son Amnon confides in his friend and cousin Jonadab about how much he loves his sister. Jonadab provides some bad advice about how to seduce her, with some awful consequences (2 Samuel 13).

PNG'S Floating Clinic



When the Seventh-day Adventist Church commenced medical missionary work along the Sepik River in Papua New Guinea, it was almost impossible to accomplish very much because the mode of travel was not satisfactory. A log dugout canoe with an outboard motor was the only means of transportation. In 1964 an offering was collected by Seventh-day Adventist youth around Australia so that a houseboat could be constructed to serve as a floating clinic.

The *Pathfinder* was constructed in Papua New Guinea over nine months and was dedicated in August 1965. It was given the name *Pathfinder* in recognition of the gifts and offerings from the young people to pay for the construction of the boat. The plan was to seal the decks, cover the hulls and provide rubber mountings for the diesel engine; however these plans were not completed due to inadequate funds.

Those working on the boat conducted medical clinics along 400km of the Sepik River. The team vaccinated infants, treated the sick and cared for pregnant women. The tribal groups along the river practised animism, and the team would look for opportunities to share their faith.

When David Lundstrom, the new district director for the area, arrived in April 1966, the boat was not operational and medical staff were using a small plywood boat to make day trips to places close by. Lundstrom made some repairs and sailed the boat to assess its capabilities. He found it would take on considerable amounts of water in the open hulls, and the jet unit propelled only one hull which made steering very difficult. The boat was too unsafe, so it spent 1968 out of the water and did not see further service.

Pathfinder II

On his next trip to Sydney, Lundstrom visited with naval architects to plan a more suitable vessel. The Coral Sea Union Mission (now Papua New Guinea Union Mission) executive committee gave approval for a 52-foot houseboat made from special marine aluminium to be built.

The new boat, *Pathfinder II*, was well equipped with a room

for patient examinations, a kitchen with double bunk beds, a bedroom and a living area with a bathroom. There was plenty of storage in all areas. In the front of the boat behind the steering section were the living quarters for the boat drivers.

In 1972 the *Pathfinder II* was dedicated. A speed boat was attached to the *Pathfinder II* so that villages in small offshoots could be reached. To help reduce infant mortality, vaccinations were given against diphtheria, tetanus, whooping cough, tuberculosis and polio. There was a strong focus on the health of pregnant women and their families. Family planning was also offered to those who had several children.

About 1800 children under five years of age and 200 pregnant women were on the medical files at any one time. Each year, all school children in the area received a medical consultation. Leprosy, malaria, tropical ulcers and yaws were just some of the many conditions that were treated.

By the early 1980s, the boat and its ministry of mercy were being cared for by Papua New Guineans. Alice Bora and Rhoda Philip, nursing graduates of Sopas Adventist Hospital, were conducting the medical clinics, and Job Napai was the boat's captain.

Because of the costs and difficulty of providing adequate maintenance for the boat, the *Pathfinder II* was not operational between the early 2000s and 2013. In July 2013, a group of eight travelled to make major repairs to the *Pathfinder II*. It continues to operate, albeit with some challenges.

The medical needs of the people who live along the Sepik River have been served by the *Pathfinder* floating clinics since 1965. People along the river depend on the visits of the clinic. The name *Pathfinder* has become synonymous with the spirit of service and holistic ministry that is central to the mission of the Seventh-day Adventist Church.

This excerpt is taken from an article on the online Encyclopedia of Seventh-day Adventists (ESDA). It has been cut down and edited for space and style reasons. Visit encyclopedia.adventist.org/.

Lynette Anderson/ESDA

Trigger Warning

Losing Jemima

October is "Pregnancy and Infant Loss Awareness" Month. 1 in 4 pregnancies will end in loss, during pregnancy or birth (that's 1 in 4 pregnancies, not 1 in 4 women experiencing baby loss. An important distinction to make). The faces of miscarriage and stillbirth are all around us, and I can guarantee it's someone you know. Losing a baby is such a personal heartbreak. It can feel too painful, or even embarrassing to share. When I experienced it myself, it was the mothers who had suffered this loss themselves who stood by me as I navigated the foreign landscape of grief. I'm so grateful to so many people for their care and comfort during that awful time.

Wrestling with our deepest pain is hard. But the Bible doesn't hide stories of suffering and neither should we.

Ever since reading the Book of Job as a teenager, I wanted to name my firstborn daughter Jemima. When Job's fortune is restored, Scripture records he had three daughters who were the most beautiful in all the land and received an inheritance alongside their brothers. One of these daughters was called Jemima. I loved the idea that she was beautiful and treated as an equal to her brothers. As it turned out I had to wait longer than my teenage dreams anticipated for my Jemima. A

PCOS diagnosis in my 20s and marrying late in my 30s had me nervous that having a baby may never happen for me. Amazingly, it didn't take us long to conceive and when we did, I just knew it would be a girl—my Jemima.

Our 20 week scan confirmed my 'girl-baby' hopes but the next day I was called into the hospital to meet with a doctor. My husband was away for work so I went in alone. Our baby had a Congenital Diaphragmatic Hernia, a random genetic defect where the diaphragm doesn't form correctly. This can allow the stomach and liver up to where the heart and lungs are, essentially crushing their growth. Babies have a 50 per cent chance of survival depending on how big the holes are and how much the lungs can grow prior to birth. It's a terrible waiting game. At birth the baby is immediately intubated and assisted with breathing until its lungs can be "fluffed" up enough to breath unassisted, before being sent to surgery to put everything back where it should be and close up the holes in the diaphragm. I left the hospital in shock, crying all the way back to where I'd parked my car a few blocks away. But as I turned the last corner there in the sky above my car was a beautiful rainbow. It felt like God was trying to get my attention and remind me that He was with me.

From that day on, of course, we named our baby Jemima. We prayed over her all the healing verses in the Bible. Isaiah 46:4 was a favourite promise I prayed and clung to:

"Even to your old age and gray hairs I am He, I am He who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you."

I constantly sang Geoff Bullock's "I Am Carried" song to her. As my due date neared, the thought of having to leave Jemima in Newborn Intensive Care Unit (NICU) without me was hard to prepare my heart for. At that time I came across a beautiful illustration of baby Moses in a basket. It encouraged me to think that if Jochebed had trusted her precious baby to God's care, I could too.

We were told Jemima had an 80 per cent chance of survival. Her now forty-nightly scans were positive. Her lung growth looked great. We decided not to tell anyone except family in order to enjoy the pregnancy without too much extra stress. It wasn't until a few days before she arrived that we let everyone know on social media and asked for prayer.

When my water broke, we drove to the hospital and met the midwife on duty (my regular midwife couldn't be there as it was a high risk birth). I was so glad to discover she was a Christian. Jemima arrived in the

early hours of the morning.

As expected, I only had a quick cuddle before the team of doctors whisked her away to put in the tubes that would help her breath. I was left to rest and my husband went home to shower and sleep. We weren't able to be with her while they worked on her. It wasn't till later that evening we were told she was struggling and that we could come and see her.

As soon as she heard my voice her vitals improved. I stayed with her through the night. I sang "I Am Carried" to her, talked to her and prayed for her. She kept opening her eyes to look at me. Around 3am they thought she was improving so I went back to bed and my husband took over but by the morning she had deteriorated further. We were in complete shock when they told us there was nothing they could do to save her. Her lungs were not responding and the machines were keeping her alive. The NICU room had three other babies in it so they began to put up privacy screens around us because my baby was dying. Our pastor visited and prayed with us and half-an-hour later another local pastor arrived just as we were being allowed to hold Jemima and her tubes were taken out. He stayed with us as she died in my arms, 23 hours old.

They performed an autopsy and discovered that what they had previously thought was good lung growth was actually the liver that had come up through the holes in Jemima's diaphragm and almost completely crushed both lungs. As we waited for the results my husband's parents arrived from out of town and a dear friend surprised me with a visit and prayed with us. While my husband popped out to get lunch with his parents, I was left to rest with the sounds of newborn babies crying in the rooms around me. I was given a box of SANDS (Stillbirth and Neonatal Death Support) resources and flicked through a book of stories from mothers who had lost pregnancies and babies. So many of them were filled with despair. Perhaps it was too soon for me to be reading but I found it quite overwhelming. It also made me a little bit determined. I didn't want grief to destroy me.

Thankfully I was able to go home that afternoon and we were able to take Jemima with us. I know this is not the way it happened a generation ago and I am so glad times have changed. Having

her with us for those few days before the funeral was so precious. I got to shower her in kisses, show her to my family and we even had professional photos taken. I wasn't sure I would want them but now I am so glad we did. Later that evening highschool friends arrived from out of town and sat with us. My milk came in and I didn't know what to do to ease the discomfort. But they loved and stayed with me through all the messiness. Over the next few days flowers and messages flooded in. Those that especially touched me were church members who shared they too had lost a baby and were ready to chat and support me in any way they could.

It was a blur of funeral preparations, family arriving from overseas and the funeral. Again, I was surprised and touched to have dear friends fly across the country to be with us.

A few weeks later when everything had calmed down, my husband had returned to work and it was just my mum and I left at home, my midwife came for a checkup and asked me the best question: Had I had a big cry yet? I admitted I was too scared. I was afraid if I gave in to the tears I might never stop. I knew I needed to grieve but I wasn't sure how to, without falling and remaining in despair. My midwife knew I was a Christian and happened to know a lovely Christian lady from SANDS who had also lost her daughter. She came to visit a week later and gave me her copy of Jerry Sittser's book, *A Grace Disguised*. It was just the companion I needed to help me navigate grief as a believer. It helped me have the courage to grieve. In his book, he refers to the verse in 1 Thessalonians 4:13 which says, "We do not grieve as those who have no hope . . .", but he adds "we do grieve!" I hadn't realised how much courage it would take to grieve. I knew I would see Jemima again and that resurrection hope definitely comforted me. But I also needed to do the hard work of grief.

I learned how vital it is to sit with my emotions rather than avoid them or bottle them up. I began to embrace my tears and cry whenever I felt the grief welling up in me. I tried to notice and take to God the feelings of guilt, shame, regret and anger; the what ifs, the whys, the what-nows? I struggled to be happy for friends and family who were having healthy babies that they got to take home and keep. It was

God's grace that saved me from those feelings of bitterness.

By taking every ugly emotion to Him, God became my biggest comfort. Hardest of all though, was learning to trust Him again, to find the courage to pray again with what now felt like reckless faith asking that God would give me another baby. I also began to pray for friends who were struggling to conceive (by the way God answered a big YES to all those prayers).

Worship was also a challenge during this time, but it was one of the things that most strengthened my faith. I've since learned that "Worship is the spiritual discipline that most helps with suffering". I'd never really thought about it before but it's what Jesus did when He was on the cross—He prayed the Psalms. It's easy when life is going relatively well to praise God but so much more of a triumph to worship God in the midst of suffering. Most weeks, I would cry through worship at church. During one such "weeping-instead-of-singing" session a lovely older lady in the pew beside me, who I didn't know very well, saw my tears and reached over and held my hand and I've never forgotten that small but kind gesture as I struggled to sing. I'm so grateful in those moments, that I could stand there and be comforted and encouraged as others in my church family did sing those words of faith, truth and hope.

It's coming up seven years since we lost Jemima and it's only recently I've realised how, during that awful time, at each heartbreaking turn, God was there! I'd been terrified of the darkness but what I found there was God. My story of loss was actually His story of grace, a story of how He was with me, reminding me of His love when I was least sure of it, comforting me, healing my broken heart, rescuing me from the depths of bitterness and despair, and giving me courage to not only grieve but to dare to hope again and trust Him for my future.

As my brand new mother's heart had prayed and sung "I Am Carried" over my dying child, God's heart had been singing over me: "My child, I will carry you! I will carry you! I will carry you!"

Emma Dyer (nee Weslake)

from Upper Hutt, NZ, is currently enjoying being a stay-at-home mum to her 5-year-old daughter and 3-year-old son.

"IT TAKES ONLY ONE"

I. The Impossible Swan

It takes only one definite exception to refute a general truth. That "all swans are white" is an ancient example of this fact. Juvenal, the second century Roman satirical poet, made the comment that the perfect wife was "a rare bird in the lands and very much like a black swan", which assumed that it was impossible for a black swan to exist.¹

Countless eyes in thousands of places over millennia of years had seen only white swans. Therefore "all swans must be white because all historical records of swans reported that they had white feathers".²

Juvenal's statement was accepted in sixteenth-century London as an expression of something that was impossible. Then the Dutch navigator Willem de Vlamingh in 1697 CE sailed into an estuary in Western Australia and discovered an abundance of black swans swimming majestically by totally oblivious that their existence was deemed to be impossible.³ Vlamingh's discovery "showed how risky it is to declare something impossible".⁴ It led the nineteenth century British philosopher, John Stuart Mill, to observe that "to Europeans, not many years ago, all swans are white, appeared an equally unequivocal instance of uniformity in the course of nature. Further experience has proved to both that they were mistaken; but they had to wait fifty centuries for this experience."⁵

"The black swan fallacy" led Karl Popper to conclude that universal statements cannot be inferred from singular ones: "no matter how many instances of white swans we may have observed, this does not justify the conclusion that all swans are white".⁶

The following children's jingle expresses it well:
All swans are white
I used to believe they were right
But it just goes to show, you never really know
'Cos I've just seen one black as the night

II. Jesus and a Debate about the Resurrection

Some Sadducees decided to show Jesus up by setting Him a question that demonstrated the impossibility of the

resurrection from the dead (Mark 12:18–27).⁷ The Sadducees belonged to the Jewish priestly class and accepted only the five books of Moses as Scripture. This limitation led them "to say there is no resurrection [from the dead]" (v18; Acts 23:8). On the other hand, the lay Pharisees affirmed the resurrection from the dead, and the tenor of the Sadducees' questioning of Jesus indicates that they knew He agreed with the Pharisees.⁸ There would be little point in their interrogation of Jesus, if they knew that He agreed with them that there was no resurrection from the dead.

The law required a man to marry the childless widow of his deceased brother to give her progeny within her clan (Deuteronomy 25:5).⁹ The Sadducees suggested a hypothetical sequence where six brothers of the original husband were obliged to marry his childless widow one after the other. Finally the childless widow herself died. The Sadducees then sprang their trap: "In the resurrection whose wife will she be? For the seven had married her" (Mark 12:23). The Old Testament's marital ideal was monogamous marriage (Genesis 2:24,25; Malachi 2:14–16). The Sadducees' point is that if belief in the resurrection leads to an impossible situation in the afterlife, then that belief is flawed.

Jesus refutes the Sadducees' conundrum by listing some of their shortcomings. First, they deny the power of God to raise the dead, but Jesus affirms it. Secondly, they mistakenly define the future life as merely an extrapolation from this life, but, says Jesus, the truth is that "when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven" (Mark 12:25); or as Luke puts it, "they cannot die anymore, because they are like angels and are children of God, being children of the resurrection" (20:36).

Thirdly, they are ignorant of the Scriptures. For, Jesus reminds them that God revealed Himself to Moses at the burning bush (Exodus 3:6) as the God of Abraham, God of Isaac and God of Jacob (Matthew 22:32; Mark 12:26; Luke 20:37). In fact, in each of the five books of Moses to which the Sadducees limited Scripture, God is known as the covenant-keeping God of Abraham, of Isaac and of Jacob. Jesus'



point is that such an ascription to the immortal God (1 Timothy 6:16) must always be true. God's attributes, just as His being, are eternal; He is always the God of Abraham, God of Isaac and God of Jacob (Matthew 8:11; Luke 13:28; Acts 3:13; 7:32).¹⁰ Hence, the necessity of "the dead [patriarchs] being raised" (Mark 12:26), for "he is God not of the dead, but of the living; you [Sadducees "who say there is no resurrection"] are quite wrong" (vv18, 24, 27).

Some interpret Jesus' declaration that the Lord "is God not of the dead, but of the living", as "implying that they [the patriarchs] exist in the meantime, present and alive to God".¹¹ That is, between death and the resurrection a person's soul lives on as spirit in heaven with God. However, this introduces a concept that is foreign to the context. Throughout the passage, Jesus consistently argues in agreement with the Pharisees for the resurrection of the dead. Jesus' hearers "would all agree that God is a God of the living. If this is true and if God identifies himself also as the 'God of Abraham, and the God of Isaac, and the God of Jacob', logic suggests that someday these patriarchs will again be alive. This will take place through the resurrection."¹²

III. The Abolition of Death

A syllogism has a major and a minor premise from which a logical conclusion is drawn. A famous case is the Socratic example: All humans are mortal. Socrates is a human. Therefore Socrates is mortal. All of us will ultimately die. As the wise man noted, the grave has an insatiable appetite (Proverbs 30:15,16). However, if one were to triumph over death, then death could no longer continue its rampage unchallenged. Thus Jesus, in fulfilment of His own teaching, was raised from the dead.

Peter accused his fellow Israelites saying, "With the help of lawless Gentiles, you nailed him to a cross and killed him. But God released him from the horrors of death and raised him back to life, for death could not keep him in its grip" (Acts 2:23,24 NLT). Paul mockingly challenges the grim reaper with these questions: "Where, O death, is your victory? Where, O

death, is your sting (1 Corinthians 15:55b)?" and he provides his answer before asking his queries: "Death has been swallowed up in [the] victory" [of Christ] (v55a).

Paul, in the light of the resurrection of Jesus, incredulously asked the sceptical Greeks in Corinth, "how can some of you say there is no resurrection of the dead (1 Corinthians 15:12)?" If Christ were not raised then believers are dead in their sins, and those who have died in Christ have perished forever (v18). Furthermore, if God did not raise Jesus from the dead then the apostolic witness is a lie (vv14,15).

To Paul, who had seen the risen Christ (1 Corinthians 15:8), the Sadducees and the sceptical Greeks were wrong for "in fact Christ has been raised from the dead, the first fruits of those who have died" (v20) "But each in his own order: Christ the first fruits, then at his coming those who belong to Christ" (v23). "Death exercised dominion [over humanity] from Adam to Moses" (Romans 5:14), but Moses exacerbated the problem; he did not solve it (vv12, 20a). Hence, sin and death continued to reign over humanity until Christ came ("just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord" v21).

Following the crucifixion, the disciples of Christ deserted Him; they were full of fear and uncertainty, and their witness was muted. Then a transformation took place and their witness became bold and they began to turn the world upside down (Acts 17:6). This radical change in their lives was due to their conviction that God had raised Jesus from the dead to which event they were witnesses (Acts 2.32; 3:15; 5:30-32; 10:41).

The Christian's hope of resurrection is bound to the death and resurrection of Jesus (Romans 6:5) and it is corporate and communal. Believers do not enter the presence of God one after the other like fans going through the turnstiles of a football stadium; no they meet Jesus together. This contrasts with the idea of an immortal soul, which is individualistic and does not connect with the resurrection of Jesus in the way the New Testament links the believers' resurrection to it (Romans 6:8;



1 Corinthians 6:14; 15:23; 2 Corinthians 4:14; 1 Thessalonians 4:14).¹³ The universal reign of death was over, for it takes only one exception to refute a general truth; and that one exception is Jesus, “whom God raised up” (Acts 3:26; 5:30; 13:37) and through whom He “abolished death and brought life and immortality to light through the gospel” (2 Timothy 1:10).

When Vlamingh and his crew returned to Europe they bore witness to the fact that in the great south land there were black swans in abundance; the impossible was possible. No doubt many rejected their testimony especially as the black swans they intended to show as evidence had died during the long journey back to Holland.

When God raised Jesus from the dead there were many witnesses who saw Him alive: women who followed Him from Galilee, male disciples who did likewise, 500 brothers and sisters, apostles at large, relatives and doubting Thomases (1 Corinthians 15:5-8). “This Jesus God raised up, and of that all of us are witnesses” (Acts 2:32). “The Author of life, whom God raised from the dead. To this we are witnesses” (Acts 3:15). There was nothing about these witnesses to imply they were liars or deceivers or gullible or tricksters. To the contrary, they were honest and reliable and not in any way seekers after wealth, adulation, popularity, position or prestige. They were trustworthy witnesses to the fact that one man, Jesus, had triumphed over death—and it takes only one exception to challenge an otherwise universal fact.

1. *Satires* 6.165.
2. Nassim Nicholas Taleb, quoted in <https://en.wikipedia.org/wiki/Black_swan_theory> (accessed 17/02/22).
3. I grew up in Perth and knew of their existence by observation from childhood. The estuary is now called the Swan River and a black swan features on Western Australia’s flag.
4. Tim Low, “Black Swan: the Impossible Bird,” *Australian Geographic*, 11 July 2016.
5. John Stuart Mill, *System of Logic* (8th ed. New York: Harper, 1882) 226.
6. Karl R Popper, *The Logic of Scientific Discovery* (Rev. London: Hutchinson, 1972) 27.
7. Bible references are from the NRSV unless stated otherwise.
8. Paul cleverly uses the dispute between the Sadducees and the Pharisees over the resurrection of the dead to deflect the focus on himself (Acts 23:6; 24:21).
9. This was the only way for a sperm donor to help the childless widow in Old Testament times, but it was limited to family members; no stranger could fulfil the role.
10. Hence such titles for God as the following are eternal attributes: “the

Father of compassion and the God of all comfort” (2 Corinthians 1:2,3 NIV); “the God of love and peace” (2 Corinthians 13:11); “the God of peace” (1 Corinthians 14:33; 1 Thessalonians 5:23); “Father of orphans and Protector of widows” (Psalm 68:5); “God of salvation” (Psalm 68:20); “God of justice” (Isaiah 30:18).

11. John W Cooper, *Body, Soul and Life Everlasting* (Grand Rapids, Mich.; Leicester, UK, Eerdmans/Apollos 1989) 122.
12. Craig A. Evans, Mark 8:27–16:20 (*Word Biblical Commentary*, vol 34B; Nashville, TN: Thomas Nelson, 2001) 256; see also R. T. France, *The Gospel of Mark* (The New International Greek Testament Commentary; Grand Rapids, MI/Carlisle, UK, Eerdmans/Paternoster, 2002) 471–475.
13. The clause “bring with him” is often misunderstood to mean “bring with him from heaven”, but the context is clearly concerning the resurrection of the dead in Christ and the translation of His followers who are alive at His coming. It is truer to the context to interpret the clause to mean “bring the newly raised and the living together with him to heaven”.



In memory of Chris Akroyd, my walking companion of many years.

Dr Norman Young

lectured at Avondale College (now University) for 31 years (1973-2004). In retirement, he still enjoys studying and publishing the occasional article.

Four food swaps to lower *blood pressure*

High blood pressure is a risk factor for some of our most worrying health problems such as heart attack, stroke and kidney disease.

And it's not as uncommon as you might think. Too much salt, smoking, not enough exercise and carrying too much weight are all common culprits sending blood pressure rising. There are no obvious symptoms of high blood pressure. In fact, you can have it without knowing, making it important to get your blood pressure checked regularly by a health professional. They'll also be able to provide advice on managing your blood pressure if it is elevated.

If you do have high blood pressure, you are probably already watching your salt intake. But what other dietary changes can you make to help? As well as cutting back on salt, increasing your intake of certain minerals can help to keep your blood pressure under control. Here are four tasty food swaps to try:

Swap biscuits for a banana

While too much sodium in your diet can increase blood pressure, too little potassium can have the same effect. Potassium helps our bodies get rid of salt by signalling to the kidneys to move sodium from the blood, into urine and out of the body. Including natural sources of potassium in your diet is as simple as eating more fruit—bananas, oranges and pineapple, as well as dried apricots, dates and figs are all stand-outs for providing potassium.

Swap from white to grainy bread

There's no need to avoid carbs, but it is important to switch to wholegrains. Refined grains such as white bread and sugary cereals tend to have higher levels of added salt. By switching to wholegrain options, you're not only cutting back on salt but you're also gaining extra goodness. Wholegrains help look after your heart, brain and gut health. They can also help both lower your risk of



high blood pressure, as well as reduce high blood pressure, if it's already an issue. When you shop, look out for high fibre breakfast cereals such as Weet-Bix, wholegrain pasta, grainy breads and grains such as brown rice, quinoa and amaranth.

Swap chips for nuts

Instead of nibbling on salty chips and crackers, reach for a handful of unsalted nuts. This is another lower sodium swap with big benefits. Studies have shown regularly eating a handful of nuts a day can lower your risk of high blood pressure by 30 per cent. Almonds, Brazil nuts and cashews also contain magnesium. This important mineral helps regulate many of the body's systems including blood pressure and blood glucose. Magnesium can also be found in leafy greens and some legumes, including chickpeas.

Swap to plant milks with calcium

Many plant milks are naturally low in saturated fat, making these already a helpful swap for heart health. However, other than looking after our bones and teeth, did you know adequate calcium is also linked with lower blood pressure? It helps the blood vessels relax and contract when they need to.

So, if you're following a low or non-dairy diet, make sure you are choosing one that's fortified with calcium. Simply check the Nutrition Information Panel on the pack and look for a plant milk that provides at least 100mg of calcium per 100mL, and is low in saturated fat (0.75g/100mL). For more information about blood pressure, chat with your local healthcare professional who can provide individualised information for you.



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Conversations

No dancing DNA

I read with interest the article "Let's dance—getting our groove back" in the latest *Adventist Record* (October 1).

I was amused but also angered, as it seemed to approve of dancing. I cannot dance, or feel comfortable dancing, and that is totally attributable to the Church's strict stance against dancing, which is now embedded in my DNA. I no longer attend church and hold the Church responsible for denying me this essential part of everyone's life.

I'll continue to browse the *Record* but it would seem that the Church is changing from the one I once knew. Why didn't the SPD president in his editorial about change, look more in-depth about the changes that are happening in the Church, rather than the rather sanitised summary of change that came about during the pandemic?

Just a thought.

Name supplied, Qld

Simplicity of belief

Do I suffer from generational Adventism ("Do you suffer from Generational Adventism?" Feature, October 15)?

You bet I do, but I guess, growing up in Cooranbong, NSW, will do that to you.

Often it's the simplicity of John 3:16 that keeps me from chucking it all in like so many of my old church friends have—because when I don't feel like loving God, or have forgotten those memory verses I used to know, I'm reminded that to believe is enough. Thanks to the author for highlighting this common struggle.

Braden Blyde, SA

Reflections

Re: Record Live: Making Faith your own based on the article "Do you suffer from Generational Adventism?" (Feature, October 15).

I am a third generation Adventist, born in church, but I left the Church for a long time once I came of age to make that decision. I have way more years out of the Church than in.

There was a time I was zealous about my heritage faith but never fully understood the concept of the personal relationship with God.

It takes personal experience and relationship, not what others say or do. Even though it does help. Everything is our personal free

choice. Many crucibles [come] in different forms.

We are all born in sin whether born in the church or not, or born in a Christian home or not. We are still all born in sin. Yet, when younger I assumed I was born in [perfection] but saw many imperfections.

Charity Embryo, via YouTube

Love everyone

Re: Record Live: Making Faith your own based on the article "Do you suffer from Generational Adventism?" (Feature, October 15).

God bless! Thanks for the conversation. It reminds me of my youth. I am a third generation Adventist on both sides. I am 62 now. Recognising small blessings helps [in retaining faith], moment by moment.

When we take an interest in our children's friends, including them in family fun and faith activities [is important]. My children and grandchildren have gone through a lot of living differently than I expected but I still love everyone.

Merrietta Skold, via Facebook

HELLO KIDS!

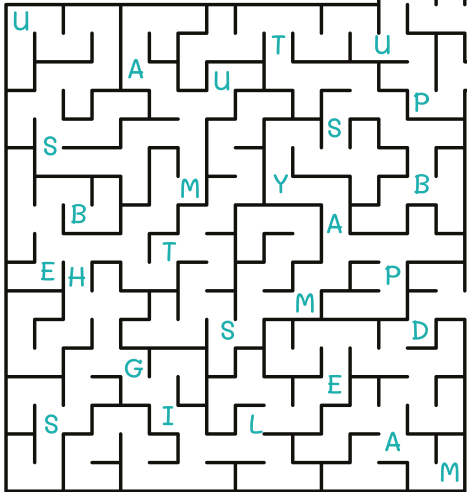
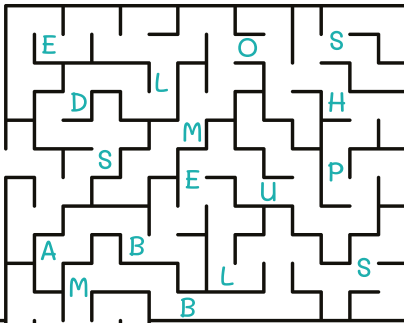
KIDS' SPECIAL



MAZE ACTIVITY



God told Elijah that his work on this earth was finished. He then sent a chariot of fire to take Elijah to heaven.



Place all the letters from the maze in the blanks below.

RUNNING WITH GOD

The Bible tells us that there were only two people who are in heaven and didn't die: Noah's ancestor Enoch and Elijah.

UNSCRAMBLE THE NAMES

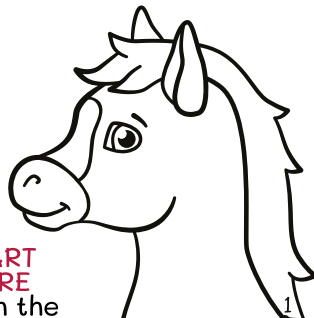
Write all the letters in the squares here:

Clue: Name of prophet Elijah travelled with.

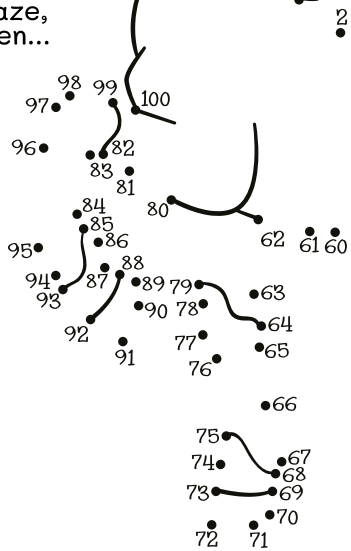
I A L E S H

Clue: 2 Kings 2, Elijah went to which town?

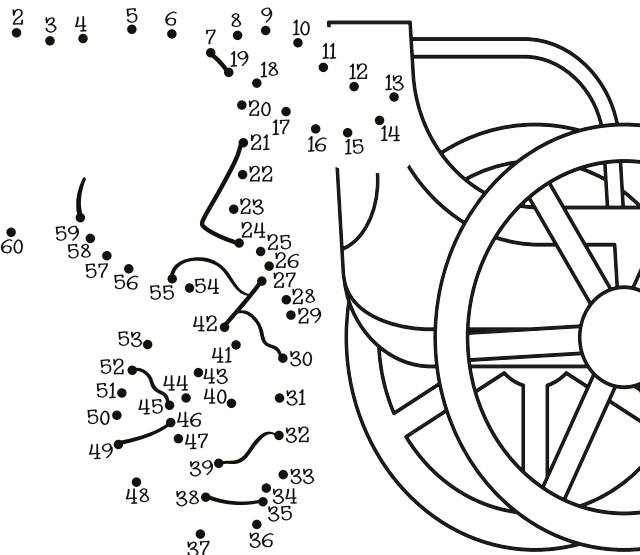
E E B H T L



START HERE
Finish the maze, then...



DOT-TO-DOT



MEMORY VERSE

"The Lord makes firm the steps of the one who _____ in him; though he _____ he will not fall, for the Lord _____ him with his hand"
(Psalm 37:23, 24).

Appreciation

PORTER, Ivy May (nee Corker). Husband, George and daughters, Bronwyn and Merrilyn and families wish to extend our sincere appreciation to all relatives, friends and acquaintances who have supported us with condolences and sympathy on our sad loss. We have been overwhelmed with your love, support and concern at the graveside and for the numerous sympathy cards, phone calls and emails. Please accept our gratitude. Your Christian love, compassion, hugs and kisses have strengthened our faith and hope in Christ's promise of a future reunion with all who have gone before us. Best of all to see His face. Please come Lord Jesus.

devoted person with an open heart and a friend to all. She lived life to the fullest, filled with friendship, music and service to others. In God's care now. Looking forward to reuniting with Ian and all her loved ones at Jesus' return.

Mark Baines



ELSHOF, Elizabeth Jeanette (nee Berkel), born 3.6.1946 in Maassluis, The Netherlands; died 13.10.21 in Woonona Nursing Home, NSW. On 7.6.1964 she married Henk. She is survived by her husband; her children, Tony and Michelle, Julia, Pawan and Manju, and Dwayne; her grandchildren; and her brother, Hans and Gwen and their children and grandchildren. We are looking forward to seeing her again on the resurrection morning.

Henk Elshof, Allen Bierschbach

Obituaries



ANTWIS, Betty Joyce (nee Granland), born 26.8.1928 in Fremantle, WA; died 9.9.22 in Albany. She was predeceased by her husband, Noel in April 1987. Betty is survived by her daughters, Sherrilyne Walrodt (Albany) and Adrienne Hokin (Cooranbong, NSW); five grandchildren; and five great-grandchildren. Betty became a church organist at 12 years old and continued for more than 60 years. She volunteered in church and Adventist school libraries. Betty owned the Albany Health Foods Centre in Albany, WA for 27 years. She nurtured many young school leavers in their first job when they worked with her in the shop. She was loved by many a generation of friend and family.

Andrew Olsen



CAMERON, Dianne, born 19.4.1941 in Melbourne, Vic; died 6.7.22 in Wahroonga, NSW. She was predeceased by her husband, Ian. Di is survived by her daughters, Susan and Fiona (both of Sydney); son, Richard (Paris, France); four grandchildren; four great-grandchildren; and siblings, Elaine (Brisbane, Qld), Trevor (Melbourne, Vic) and Yvonne (Wollongong, NSW). Di was a much-loved and

GROOM, Phil, born 17.8.1932; died 10.5.22. He is survived by his wife, Averil; children, Carolyn, David, Peter and their spouses; grandchildren, Waylon, Harry, James and Jack; and siblings, Josephine and James; and many lives that he touched. Phil was a scientist who was dedicated to his work and was involved with the forensics of the sinking of the *Rainbow Warrior* in Auckland harbour. He and Averil were people of great hospitality and housed many people when they came as refugees to Auckland, NZ. Phil and Averil were both elders in the church and served there faithfully. He was also involved in Pathfinders and health ministry. Awaiting the soon return of Jesus.

Heinrich Rusterholz

GILDERSLEEVE, Douglas James, born 28.10.1923 in WA; died 14.9.22 at Rossmoyne Waters. On 27.2.1946 he married Elsie, who predeceased him in March this year. He was also predeceased by his son, Kerrol in 2012. Doug is survived by daughters, Jillian Fitzgerald and Heather Gray (both of WA); and eight grandchildren. Doug lived a life of service to God, family and country. A committed Seventh-day Adventist, Doug helped to build several churches in WA. He served as an army medic in WW2 where he cared for Japanese and Italian prisoners. Doug was a

Commander of St John which he joined aged 15. "A life well lived is worthy of rest."

Gervais Cangy



JOWETT, Henry Southcombe, born 4.12.1928 at North Fitzroy, Vic; died 19.9.22 in Doon Doon via Murwillumbah, NSW. On 27.1.1960 Henry married Elma Southon. Henry is survived by his wife (Doon Doon, NSW); children, Lena (Thornleigh), Ernest and Linda (Bundaberg, Qld), Edna and Michael (Doon Doon, NSW) and Gavin and Jacinta (Bundaberg, Qld); grandchildren, Damien, Caitlin, Kristy, Priscilla, Hannah, Blake and Felicity, Ava, Oliver and Nicholas; and great-granddaughter, Arabella. Henry was a very successful banana farmer. He loved and lived for the Lord and supported the local Bray Park church and many humanitarian projects over the years. Henry was a true Christian gentleman who loved his family and many friends.

Warren Price



LADLOW, Norman Alan, born 22.8.1934 in Horsham, Vic; died 11.2.22 in Horsham. He was married to Edith and they recently celebrated their 65th wedding anniversary. Norm is survived by his wife; daughter, Julie and Gary Tierney (Moyston); sons, John and Alice (Horsham) and Barry (Hawkesdale); grandchildren, Jake and Elyse, Reuben and Sarah, Bek, Daniel, Alix, Katie; and four great-grandchildren. Becoming an Adventist aged 14 with one of his sisters, Norm served the Horsham church in various capacities all his life. Music brought him joy, his EH wagon transporting piles of kids all over the district and as long-time *Record* secretary he would be shocked at this late notice! Our papa waits for Jesus.

Steve Piez



MCDONALD, Neil, born 10.3.1938 in Muswellbrook, NSW; died 4.9.22 at the Lismore Base Hospital. On 2.2.1965 he married Nola Miller. Neil is survived by his wife (Lismore); son Troy and Cathy

(Koolewong); daughter, Sherree and Tim Merritt (Wollongbar); grandchildren, Jake, Bailey and Maryjane. Neil was a gentle, kind, caring man who touched the lives of many with his Christian manner. He worked many years as a panel beater/spraypainter and salesman of automotive paints and supplies. Neil loved the Lord and was faithful to the end. His family and friends look forward to that great resurrection morning.

Tim Merritt



MICHEL, Luc, born 2.5.1924 in Rose Hill, Mauritius; died 31.8.22 in Adventist Aged Care, Kings Langley, NSW. On 5.8.1953 Luc married Nadege Raymond, who predeceased him in 2010. Luc was also predeceased by his four siblings, Raymonde, Guy, Lydia and Lise who all lived to their 90s. He is survived by his children, Glyn and Carol (Brisbane, Qld), Sylvio and Julie (Bonnells Bay, NSW), Yolaine and Pierre (Canberra, ACT); seven grandchildren; and nine great-grandchildren. Luc migrated to Australia in 1970. He was very active in his local churches, Stanmore and Kings Langley. Everyone who knew him will remember his cheeky smile, his generosity and love of gardening.

Gilbert Cangy, Jesse Herford

Advertising

BIBLE LAND TOURS 2023

Five fantastic programs conducted by experienced tour leaders. Peter Roennfeldt: to Jordan/Israel and Turkey/Greece, including Patmos. Four departure dates. Gary Kent to Israel, Jordan and Egypt—October 2023. Contact Anita at Allround Travel for tour details. Email <alltrav@bigpond.net.au> or mobile 0405260155.

SINGLE ADVENTIST MINISTRIES NATIONAL CONVENTION

December 30, 2022 to January 3, 2023 at Adventist Alpine Village, Jindabyne, NSW. For more information visit <events.adventist.org.au/event/info/7208>. Call Wilma Falcke on 0424097484 (AH or text).

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Positions Vacant

EMERGENCY MANAGEMENT (EM) PROGRAMS MANAGER—ADRA AUSTRALIA WAHROONGA, NSW

ADRA Australia is seeking a pragmatic, adaptive person with expertise and drive to join our EM team and support our partners internationally and within Australia in the delivery and management of humanitarian and disaster risk reduction programming as well as to provide programming support at the time of major disasters. The primary responsibilities of this role include partnership management and support, consortium engagement, donor and supporter liaison, expanding humanitarian programs, deployment and advisory services and ADRA humanitarian representative. Further details including the candidate information pack are available on our website <adra.org.au/work-with-us/>. ADRA Australia is a child-safe, PSEAH committed and inclusive EEO employer. **Applications close October 31, 2022.**

SENIOR CHAPLAIN—MACQUARIE COLLEGE NEWCASTLE, NSW

Expressions of interest are invited from committed and experienced educational ministry leaders who have a passion for Adventist education and a demonstrated capacity to lead a team of chaplains in the most rewarding of contexts—sharing Christ through the modelling of His character in a school setting to staff, students and their families. With the longer term goal of chaplaincy at Macquarie College to be a global exemplar of Adventist mission and ministry in an educational context, this unique opportunity will require the successful candidate to lead the growth of Macquarie College's faith community through a high quality, inclusive, vibrant and creative, relational and distinctly Adventist chaplaincy program. For a complete role description and the expression of interest process, please contact <simone.hollway@mc.nsw.edu.au>. **Applications close October 31, 2022.**

DIGITAL MARKETING ASSISTANT—ADVENTIST MEDIA WAHROONGA, NSW

Love social media, creating content and building community? This is an exciting opportunity for a dynamic and enthusiastic digital marketing assistant to join the Adventist Media team. The primary focus of the role is to create content for social media and websites, moderate and maintain these sites and provide regular communication to key stakeholders. The role also involves monitoring and reporting of social media trends, analysis of content performance and assisting with creating and running of events. If this is you, why not contact us by emailing <corpserv@adventistmedia.org.au> for a copy of the full job description. 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 October 31, 2022.**

PROPERTY MANAGER—NEW ZEALAND ADVENTIST SCHOOLS AUCKLAND, NZ

The proprietor of the New Zealand Seventh-day Adventist Schools Association Ltd (NZSDASA) is seeking a property manager to manage the property assets and ensure all Seventh-day Adventist schools meet the New Zealand Ministry of Education building standards. The proprietor owns 16 primary and secondary Seventh-day Adventist schools throughout New Zealand. In accordance with all legal and Ministry of Education requirements, the successful appointee understands property management and is highly organised with excellent communication skills to engage and manage each of the proprietor's school properties with school boards and facilities-related contractors and suppliers where necessary. Ability to prepare property reports and financial budgets and manage within those budgets, ensuring that all relevant compliances such as health and safety processes meet legal audits. The appointee will be supportive of the special character and mission of the Seventh-day Adventist Church. Please email your CV and a covering letter to the NZPUC's General Secretary, Kingsley Wood <KingsleyWood@adventist.org.nz>. **Applications close at 5PM, November 4, 2022.**

BUSINESS ANALYST FOR ADVENTIST SCHOOLS AUSTRALIA (ALSO OPEN TO SENIOR BUSINESS ANALYST APPLICANTS)

LOCATION WITHIN AUSTRALIA TO BE NEGOTIATED

The Seventh-day Adventist Church (AUC) Limited has a great opportunity for you to join our collaborative technology services team for Adventist Schools Australia. We are looking to welcome a full-time business analyst to assist in providing technology services for nine school entities across nearly 50 schools. This position will assist in improving business work flows associated with learning management systems, student information systems and accounting and finance systems, with a special focus on gathering, validating and documenting the schools and school entities' business requirements. You will also be working with the broader team to facilitate the introduction of processes to achieve the desired business outcomes, all while identifying issues and any risks involving business impacts along the way. For further details please contact Melissa Hill at <AUCHR@adventist.org.au> and visit the Adventist Employment website. The appointing body reserves the right to fill this position at its discretion and close applications early. Only those who already have the legal right to work in Australia may apply. **Applications close November 9, 2022.**



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Consulting editor
Glenn Townend

Editor
Jarrod Stackelroth

Assistant editors
Juliana Muriz
Danelle Stothers

Copyeditor
Tracey Bridcutt

Graphic designer
Garth Tudor

Noticeboard
Julie Laws

Letters
editor@record.net.au

News & photos
news@record.net.au

Noticeboard
ads@record.net.au

Subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
Mailed within Australia and
New Zealand
\$A60.00; \$NZ90.00
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Website
record.adventistchurch.com

Mailing address
Adventist Media
Locked Bag 1115
Wahroonga NSW 2076
Australia
+ 61 (02) 9847 2222

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