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I Will Go

Riders reach their Avondale destination ⁵

School of ministry equips local church members ¹²

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EDITOR'S NOTE:

Our two theologies

Jarrod Stackelroth
Editor

“

When our functional theology creates feelings of shame, guilt and failure, it is not bringing us the “easy burden”, “light yoke” or “abundant life” Jesus has promised.

A keynote at the Empower AUC Ministerial Association convention, a five-day training and development event for all the ministers in the AUC, captured my attention. This event happens every five years and I can only imagine the logistics involved in getting everyone together at Avondale University and filling the schedule with speakers and workshops designed and developed to support our pastors and grow their capacity to serve—filling up their cups that are poured out for us each and every week.

The speaker was Dr Bill Knott, recent editor of *Adventist Review* and current associate director of Public Affairs and Religious Liberty.

His presentations were filled with interesting stories, personal anecdotes and a heartfelt passion for the Church.

A concept he described that really stood out to me, in the midst of a fantastic testimony, was the idea that each of us has a “functional” and a “practical” theology.

He described the Adventist doublespeak that we become adept at navigating in the Church, but that often leaves us with a disconnect, a cognitive dissonance between who we think we are—who we hope to be ideally—and who we actually are—how we live.

Our beliefs are the bedrock of our behaviour. Sometimes, they have ramifications we can't foresee, and so we often need to spend time when working out our theology, looking at the applications, the positive or negative end-result of our idealistic attempts at describing and understanding the nature of God.

It is little wonder that Jesus taught “You will know them by their fruits” Matthew 7:16 (NKJV).

It's an important exercise to recognise this because we can easily disconnect the two and end up with “minds fixed on heaven that are of no earthly use”.

For example, we have a theology of Sabbath but our practice and behaviour on the day can undermine that claimed commitment. We can claim to have a theology of love for others, but other theological truths (truth, urgency, righteousness) supersede that claim in practice.

The big one that Dr Knott spent time describing was the concept of God's grace. Our theology on grace is sound. Grace and faith alone. Officially, idealistically we stand by the concept. But our language and behaviour after that can often model something different.

It is the need to say “but” after every mention of the word grace; to add qualifiers and conditions. “. . . God's grace but grace without works is dead,” or “but once we have grace, we have to show the world we are saved by . . .”. That is a place where people's lived understanding of grace can differ from the ideal and official church expression. Many of us become tied to a works-based understanding of grace.

This is how we as a church get to the point where, on paper, we say and believe all the right things—our theology checks out—but in practice we differ so wildly from each other.

When our theology creates feelings of shame, guilt and failure, it is not bringing us the “easy burden”, “light yoke” (Matthew 11:30) or “abundant life” (John 10:10) Jesus has promised. It can be devastating to our health and our families.

Our views on the end of time, the gospel commission, grace, love, judgement can significantly impact how we live and how we treat other people. It is important to get align our practical theology with our functional or we risk killing ourselves and others with our “heavy burdens, hard to bear” (Matthew 23).

“God is love” is my theology (1 John 4:8). It is the bedrock and filter through which my functional theology must pass. Now this hard-won position (for me) comes from the practical theology of my parents, co-workers, mentors and other influences in my life. I've changed, matured, developed and so has my theology. And I don't always perfectly live out the concept of God being love in my life and actions. Sometimes I get in the way (but I try not to let my theology get in the way).

Through recent difficult and stressful times, the thing that has kept me going is the crazy idea that God loves me. No matter what, He loves you too! Whatever your unique mix of theology.



INSIGHT:

Ministry in business

Glenn Townend

South Pacific Division president

A medical practitioner excitedly told me she has started praying with some of her patients. She was hesitant to administer spiritual support in addition to the medical—however the first few patients she chose to pray with responded positively. She has continued to pray with some patients. She just needed courage to do it and sense to know who to pray with, hearing the Holy Spirit promptings.

Mixing our professional and business life with our spiritual convictions is an ongoing challenge for many of us. Sometimes there are statutory limitations. We desire to provide the mandated requested service but at times we see that connecting the person with God would give added benefit to them.

Recently the Sanitarium Health and Wellbeing group hosted all of the church’s health product businesses in Auckland. As chair I had the opportunity to meet leaders from Peru, USA, Argentina, Korea, Trinidad and Tobago, Germany, Costa Rica, Venezuela, Mexico . . . One of the things they talked about was how they could continue to focus on business and provide quality products but show the values of God and share the message. Some can put Bible verses on their products, others cannot. Some hold church meetings in their premises, others can’t. But being Church businesses, they wanted to remain faithful to the Church’s overall mission.

God is the One who calls each of us personally to mission and we must respond as convicted and led. However, the Church can support those who want to appropriately explore professions and business with their spiritual and missional lives. Over the March 24–26 weekend, the SPD is holding two conferences in Sydney that explore this topic: Hyve Australia 2023, for those who want to grow their entrepreneurial and missional skills; and ELIA Wellness Summit, focusing on lifestyle medicine.

Jesus has much advice on business and missional principles in the Gospels. He seemed to understand trade, professions and business and sometimes tension with the practice of faith. God wants us to live a congruent and integrated life. Adventist businesses who display *Signs of the Times*, who have flyers that promote church programs, who repost church clips on life, who are willing to share a faith or spiritual tip are on a good journey. May God lead you to be more effective in your work and God’s mission.



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Riding into Avondale at the end of their journey.

Riders reach their Avondale destination

📍 Cooranbong, NSW | Tracey Bridcutt

With a final burst of energy, the Aussie I Will Go Riders pedalled triumphantly into Avondale University on February 7 at the end of their epic journey.

The 17 riders, who had started off in two groups, came together as one joyous team for the ride into Avondale. Wearing their distinctive red jerseys, the riders were greeted by dozens of well-wishers, including Lake Macquarie MP Greg Piper, Avondale vice-chancellor Professor Kevin Petrie and ministers attending the Australian Union Conference Empower meetings.

Mr Piper said it was wonderful to be at Avondale to meet the riders.

"Welcome to Lake Macquarie," he said. "It's an amazing thing that you've done and I'm so impressed that you've given your time to do this."

Commencing their rides the week before, eight left Melbourne on January 29 and covered a distance of more than 1200km; nine departed Brisbane on January 31, pedalling just over 1000km. On Sabbath (February 3) the Melbourne team worshipped at a new church plant in Canberra while the Brisbane team attended Port Macquarie church.

Both teams were plagued by multiple tyre punctures. The Brisbane team was challenged by the heat, with the temperature hitting 40 degrees on

some days. Aching muscles and saddle soreness were all part of the experience, but thankfully there were no injuries or accidents.

A major component of the ride was connecting with people they met in townships along the way. They chatted and prayed with people, and shared Christian literature, including copies of the *Live More Happy* booklet and *Signs of the Times* magazine.

Melbourne team leader Pastor Michael Worker said they were initially unsure how Australians would respond.

"After riding through the US last year (in the inaugural I Will Go Ride) and finding everyone so receptive, we were just unsure whether Aussies would welcome a bunch of us on a bike, riding along, giving out literature, but we found people were pretty receptive," he said.

While Sanitarium sponsored the jerseys and the 10,000 Toes Campaign sponsored the socks, the riders covered their own costs associated with the ride and took annual leave to participate.

"This is our mission service," Pastor Worker said. "This is something that we enjoy doing, both riding but also sharing our love for Jesus with other people. That's an important thread that's been through the ride, that this is our personal service to God."



Pastor Maveni Kaufononga and TPUM staff.

Great commission focus of TPUM's new theme

📍 Suva, Fiji | John Tausere/Record staff

The Trans Pacific Union Mission (TPUM) held a launch ceremony for their 2023 theme, "I Will Go to My Neighbour," at their office in Suva, Fiji, on February 9.

Leading the ceremony, TPUM president Pastor Maveni Kaufononga shared the significance of the theme, explaining it is a response to the great commission given by Jesus to spread the gospel and make disciples of all nations. He highlighted the importance of reaching out to one's neighbours and sharing the love of God with them.

The ceremony also included a dedication prayer service for the new resources developed by the TPUM disci-

pliship team. TPUM youth director Pastor Uili Tino offered the special prayer, dedicating resources such as a Pacific edition of *Signs of the Times*, a shareable version of *The Great Controversy* titled *The Great Hope*, and a series of 24 "Simple Ways" GLOW tracts. These resources are now available at local mission offices across the TPUM.

"The launch of the 'I Will Go to My Neighbour' theme and the dedication prayer service for the new resources demonstrate TPUM's commitment to spreading the gospel and reaching out to those in their communities," said TPUM communications coordinator John Tausere.



One of the groups attending the training.

Literature Ministry runs training for beginners

📍 **Wahroonga, NSW** | Vania Chew

Fifteen people from across Australia and New Zealand attended the Literature Ministry beginners' training held at Adventist Media from February 13 to 17.

"It's exciting to see people from a variety of backgrounds attending and being trained on how to sell life-changing literature," said Pacific literature ministry coordinator Tony Wall.

Both Jump Start and regular literature evangelists attended the week-long program which featured workshops on connecting with people, ethics, safe practices and time management.

"This has been so beneficial—it's going to change the way that I do things, and not just on the doors," remarked attendee Karen Gallo. "It's so encouraging to be part of a group of people who have a passion for saving

souls," commented another attendee.

After two days of basic training, the Jump Start attendees headed up to Avondale for some practical door-knocking experience. The regular stream stayed at Adventist Media to continue training in sales techniques, networking and how to connect with people on a deeper level. They will be mentored by senior literature evangelists when they start visiting homes.

"This is the first time we've been able to run training in person since the pandemic, and what a blessing it has been," said Adventist Media literature ministry coordinator Brenton Lowe. "Let's pray for and encourage new literature evangelists as they respond to God's call."

To learn more about this ministry, visit [<literature.adventistchurch.com/>](http://literature.adventistchurch.com/).



Partnering with the local ANT Trust, Kaitiaia Adventist Church opened its doors to provide relief for the community.

Cyclone Gabrielle: Adventists respond amidst New Zealand's declared state of emergency

📍 **Auckland, New Zealand** | Juliana Muniz

Only two weeks after Auckland was struck by flood waters, New Zealand declared a national state of emergency on February 14 as Cyclone Gabrielle—the worst storm to hit the country in this century—devastated the North Island. The cyclone displaced more than 10,000 and 11 have been confirmed dead.

According to ADRA New Zealand program manager Sally Lavea, there was significant damage, in particular in Northland along the coastal regions.

"Flooding, landslips, fallen trees and downed power lines all created havoc for those service providers trying to restore access and services across the various regions," said Ms Lavea.

"People were struggling to come to terms with the incredible loss of life, property, animals, roads and crops—from Northland, Auckland, the Coromandel, Hawke's Bay and Tairāwhiti, including Gisborne," she added.

A few Adventist schools across the North Island were hit by strong winds and heavy rain causing flooding, but no major damage was reported.

"While our schools may have

escaped relatively lightly, we pray for those parents and members of staff whose homes have been more seriously affected and whose communications and infrastructure have been disrupted," said Adventist Education director in the region Dan Carrasco.

ADRA has opened up its "Love Thy Neighbour" response for local churches to register and engage in the response efforts in their local communities affected by flooding and Gabrielle.

Church members in Auckland volunteered at local centres. In Kaitiaia, the local Adventist church partnered with ANT Trust to open its doors and provide food packs, information and clothing.

"A combination of church members and Trust staff gladly worked together, transforming the church hall into a centre of wellbeing—reaching out and connecting with many *whanau* (families) and individuals—providing relief from emotional stress in practical and relational ways. The church facilities became a hive of activity for three days," said church pastor Shane Harper.



Attendees at the training workshop held at Fulton Adventist University College.

Educators trained in Adventist identity

📍 Sabeto, Fiji | Record staff

More than 100 educators from Adventist schools in the Trans Pacific Union Mission (TPUM) participated in a training workshop from January 26 to 29 held at Fulton Adventist University College, Sabeto, Fiji.

Themed “I Will Go—Quest for Integrity”, the program consisted of six sessions: living Adventist school wellness; initiating effective Bible teaching; developing the special character of Adventist schools; walking the Quality Adventist Schools Framework (QASF); valuing essential characteristics of Adventist ethos that are declining in Adventist schools; and sharing best practices on how to effectively promote Adventist ethos in Adventist schools. Educators who successfully completed the workshop were encouraged to return to their respective schools and train their fellow staff on how to effectively promote and maintain Adventist ethos and identity.

The South Pacific Division was the major sponsor of the workshop in partnership with the TPUM, ADRA Fiji, Sanitarium, and local missions and Adventist schools in the TPUM. Dr Elisapesi Manson, education consultant to Adventist schools in Tonga, was the master trainer. Co-master trainers were Talonga Pita from Gilson College, Victoria, Australia, and Joe Benjamin from Sonoma Adventist College, Papua New Guinea.

A school principal who completed the workshop said the presentations were so innovative and moving he is now more committed with enhanced knowledge on how to effectively promote Adventist ethos and identity in his school. An evaluation and monitoring process will follow to ensure that the educators successfully facilitate the workshop training to more than 1200 teachers in Adventist schools in the TPUM by the end of March.

TPUM education director Mere Vaihola said revealing Jesus continues to be the primary goal of Adventist schools in Pacific Island countries.

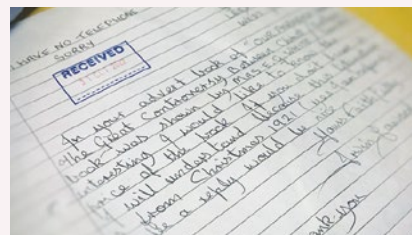
“Revealing Jesus to promote excellence and nurture a thriving Christ-centred learning community in shifting times such as now is increasingly challenging,” she said. “Declining Adventist ethos and identity in Adventist schools has been a growing concern in recent decades.”

The South Pacific Division established an Adventist Ethos Committee in 2020 to identify strategies to ensure Adventist ethos and identity are strongly evident in Adventist institutions to maintain distinctive Adventist schools. Two training workshops were commissioned to re-commit, re-in-still, re-focus, re-develop and re-engage staff to the Adventist ethos and identity in schools in the TPUM and the PNG Union Mission in 2023.

making headlines

100-year-old request

The UK Adventist Discovery Centre (ADC) received an interesting letter in the mail, demonstrating the enduring power of the printed page bearing fruit after 100 years. In response to an advertisement in the 1921 book, *Our Paradise Home*, the writer enquires about *The Great Controversy*: “It looks interesting. I would like to know the price of the book”. The ADC responded with a copy, free of charge.—ADC



Pathfinder projects

Local communities will benefit from beautification projects during the Inter-American Division fifth Pathfinder Camporee in April. “There will be at least 250 Pathfinders going out for four days, so at least 1000 Pathfinders will be going out to do house repairs, painting and cleaning,” said Pastor Dane Fletcher, Youth Ministries director of Jamaica Union Conference. Hosted in Jamaica for the first time, it is expected that 15,000 delegates from 24 countries will attend.—*Jamaica Observer*

Happy 105th birthday

An Adventist lay pastor in the US has recently turned 105 years old. Born in Uruguay in 1918, Romualdo Costa has lived through two wars, several world epidemics, and observed how science and technology advanced. He patiently awaits the most important event—the soon return of Jesus Christ.—*Patricia Costa*

Fertility boost

A plant-based “Mediterranean” diet has been shown to help overcome infertility. Researchers identified that the anti-inflammatory properties of the diet can improve couples’ chances of conception.—*UniSA*



Adventist Youth for Christ

Hundreds of young people gathered in Melbourne for the Adventist Youth For Christ (AYC) conference entitled "Called by Name" from January 26 to 29. Held at St Kilda Town Hall, there were more than 420 registered attendees, with more than 250 guests visiting on Sabbath. Throughout the weekend, there were morning devotions, workshops and evening worship programs. AYC vice-president Susanna Je said, "seeing St Kilda Town Hall packed with hundreds of youth and young adults praying on their knees and earnestly seeking to hear God's voice was a deeply moving and humbling experience". For more information on next year's event, visit ".

–**Kymerley McMurray**



Cleanathon

A major "cleanathon" took place throughout the Western Highlands Mission on February 5 as part of a series of community events leading up to the PNG for Christ 2024 event, which General Conference president Pastor Ted Wilson will attend. More than 6000 Adventists in their Adventist Community Services yellow uniforms went to the streets and areas around their provinces, cleaning the community. Many spots known to be rubbish sites in the main township area were cleaned out. This is the first time such a major cleanup initiative has taken place simultaneously across five different provinces in the Upper Highlands Area, including Jiwaka, Western Highlands, Southern Highlands, Enga, Hela and North Fly District. In Porgera, Enga Province, the mining company Porgera Joint Venture donated gloves and rubbish bags. –**Carole Cholai**



Child-safe churches

Adsafe recently released a set of four posters which can be displayed in local churches to promote a child-safe environment. The Adsafe Code of Conduct and screening processes for child-related volunteers are among the child safety aspects highlighted by the posters. Developed in conjunction with Adventist Media, the posters are available for download and printing on the Adsafe website: . –**Joy Guy**



Citizen of the year

Jaden Willis received the Young Citizen of the Year award at the recent Australia Day Awards in Merredin, WA. Jaden, who has recently finished year 12 and attends Merredin Adventist Church, was recognised for his leadership role at school; annually volunteering for Disabled Surfers Association South West, enabling people with a range of disabilities to experience surfing; raising money personally for Guide Dogs WA over several years; and being a councillor for the Adventist Church's junior summer camp. –**Andrina Prnich**



Lifting Him up

Church members from across the North NSW Conference and interstate gathered at Stuarts Point from February 3 to 5 for a weekend of prayer and revival at the annual Prayer Conference. In its eighth year, the event exceeded expectations with a record attendance of 650 delegates—three times more than the average of 180 in previous years.

According to NNSW prayer coordinator Charissa Torossian there were many highlights over the weekend. “Record attendance, beautiful weather, spiritual and powerful messages, fellowship, amazing testimonies of answers to prayer, powerful and uplifting singing. Everything was such a blessing,” she said.

Main guest speaker General Conference associate ministerial secretary Pastor Pavel Goia explored the event’s theme—“Lift Him Up”—emphasising the importance of developing a closer relationship with Jesus. “Without God’s power through the Holy Spirit, we can’t finish the work. He is calling the church to revival, to pray for the latter rain, for the Holy Spirit,” he said.

Also speaking at the event was Australian Union Conference personal ministries director Pastor Nicu Dumbrava. Worship was led by Sabbath Singalong ministry creator Sandra Entermann. The event also featured a children’s program run at Yarrahapini for 90 children aged 5 to 14. The program incorporated prayer into fun activities for the little ones.—**Juliana Muniz**

have news to share?

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



Shining for Jesus

The Tonga Mission Pathfinder Camp provided a platform to rekindle the spirit of Pathfinders after the pandemic, helping the program to reach every district and continuing in the local church when participants returned. The event, known as the Shine Camporee, was held from January 12–16 at Beulah Adventist College in the Tongatapu district. It was organised by Pathfinder leaders from Tongatapu, with participants from various districts including ‘Eua, Ha’apai, Vava’u and Tongatapu. A total of 264 Pathfinders, teachers and caretakers registered for the event, which was also part of the preparation for the 2027 Union Pathfinder Camp.—**Maveni Kaufononga Jr/ Record Staff**



Honour for Adventist attorney

Seventh-day Adventist attorney Stuart Tipple was recognised in the 2023 Australia Day Honours List. Mr Tipple, of Terrigal (Central Coast, NSW), was awarded the Medal of the Order of Australia (OAM) for his service to the law. “I feel very honoured and humbled not just by receiving the award but in receiving the many messages of congratulations and support,” he said. Mr Tipple was heavily involved in the Azaria Chamberlain case as a member of the legal defence team, fighting for justice for Dr Michael Chamberlain and Lindy Chamberlain-Creighton through trials, appeals and inquests. He was involved in the Royal Commission into the convictions of the Chamberlains in 1986. An attorney since 1978, Mr Tipple has used his legal expertise and experience to help others, including as a volunteer for the Salvation Army’s “Wills Promotion Day” and as a legal advisor for Legacy New South Wales and the War Widows Guild of New South Wales.—**Tracey Bridcutt**

AN AGE OF MISSION 1910-1915

It is apparent when looking through old *Australasian Records* that there was a strong emphasis on mission both overseas and at home.

There were reports from all the different elements of church work, statistics and numbers: how much was raised in offerings, membership stats, colporteur (literature evangelist) sales.

While first person reports from missionaries both in the South Pacific region and from Australia and New Zealand working further afield add colour and a sense of adventure to the whole publication. These faithful missionaries also recount some of the challenges they have faced.

These excerpts from February 13, 1912 show some of those difficulties faced:

It is tempting to think of early Adventists as unsmiling, starch-collared, wet blankets but there is a fair amount of humour demonstrated in early articles, as this (possibly apocryphal) tale from March 11, 1912 demonstrates:

Not Too Quickly

A WELL-KNOWN public man some months ago was taken seriously ill while visiting the home of his son-in-law, a Presbyterian minister. A long stay in the hospital followed, and when improvement began, he was brought back to the manse for convalescence.

His daughter, fearing that the children would make the house too noisy for her father's comfort, left him in a nurse's care and herself took the children away to the family home

in the country. There the children daily prayed for him.

But the youngest lad, aged five, one night under his breath, supposing that his mother could not hear, added to his prayer a little confidential "aside" to let the Lord know the real state of his feeling on the subject. The little chap prayed:

"O Lord, please make grandpa well. But, Lord, we are having a good time here, and you don't need to do it any sooner than you have to."
—Selected.

To show some of the difficulties confronting our mission workers, we quote the following from a letter just received from Brother Judge, of Sumatra: "Previous to our going up into the mountains we took all the precaution we knew how against the white ants getting into our things; but notwithstanding they came into my room and ate all my papers that I had carefully filed. They got into our sewing-machine that we had brought with us from Australia and spoiled it. How they managed to eat the wood-work of the machine, I do not know, as it was so hard. They also managed to eat all the framework of the best piece of furniture we had in the house. They were so bad that we had to vacate that room, owing to the damage they had done to the floor. We feel this loss, but are thankful that it is not worse. This is but another call to look beyond to our eternal home."

From Nukualofa, Tonga, Pastor G. G. Stewart writes: "We have had a very hard gale since we have been here. One little girl spoke of it as "half a hurricane." None of us care to see the other half. The ground everywhere is strewn with green coconuts. Many trees were broken down, one of the large ones in our yard was broken off at the ground. Many natives' houses were blown over. We are glad that so little damage was done to the mission property. The bananas Brother Paap planted suffered a good deal. The outhouses are all down, the wash-house was moved off from its foundation, and one sheet of iron taken off from the verandah of the mission house. But we are so thankful it is not worse. It continued to blow very hard for two nights and one day. The weather is now pleasant. They had had a long dry spell here, but plenty of rain fell just after we arrived, so things are looking well."

AUSTRALASIAN RECORD



"Sound an alarm: for the day of the Lord cometh, for it is nigh at hand."

Vol. 17. No. 36

SYDNEY, MONDAY, SEPTEMBER 8, 1913

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

Below is another excerpt from 1915, this time showing that Adventists were reading other publications (such as *The Bible Society Record*). It is an amusing anecdote, maybe seen as a strange piece of news that was worth including for the interest value or maybe it fit with Adventist sentiment that ran against mainstream denominations at the time. Whatever the reason it was included, we hope you'll be as amused as we are.

The Burned Bible

THE *Bible Society Record* reports the following incident from Bitils, Turkey:

"A priest from a certain village bought a Bible in the ancient language, practically a dead language, but still the language of worship. Another man, learning of what the priest had done, went to the shop and bought a New Testament in the vernacular. The priest, very much displeased, seized the Testament, and threw it into the fire, exclaiming, 'Have you, also, become a Protestant?' This conduct of the priest excited some feeling among the villagers, and many said, 'The priest should give a goat in payment for the

book he has burned.' The man said he did not want a goat; he wanted his New Testament. He even refused to accept money. And so one of the neighbours settled the difficulty by seizing the priest's goat, and selling it for a dollar. Then he went to the city, found the colporteur, and bought another copy of the book, which he carried back in triumph and gave to the man whose book had been burned."

11/1/15

This rather serious confession is something we probably wouldn't see nowadays. It does show that the church grapevine was alive and well even in those early days, and also that the church and editors weren't afraid to quash misinformation.

A Confession

TO THE readers of the RECORD.
Dear Brethren:

My attention having been drawn to a statement which has been made to the effect that the reason I do not hold my former position, or any position, in the organized work of the Union Conference, is because of the actions of the members of the committee towards me, I desire, through this medium, to refute it, and state that such is not the case; but that the reason I hold no position in God's organized work is because of my own wickedness. . . . This has not only affected myself and those who are immediately connected with me, but through my transgressions I have brought disgrace to the sacred cause of present truth, which I sincerely regret. It has also been mentioned that there is a report abroad that I have apostatized from the faith. My brethren, I can truly say that my love for this message has never waned, neither have I doubted one single phase of the truth. I daily regret the influence of my misbehaviour upon it, and pray that the merciful God will stay the evil effects, and use me again in some humble and quiet way to impart the knowledge which He has so graciously made known to me.

Again wishing to exonerate my brethren, in these particulars, from all blame, I remain,

Sincerely yours in Christ Jesus,
(Signed) J. PALLANT.

In 1914, World War I started. In 1915, Ellen White died. Next issue we'll bring you some reports/thoughts from the war as we examine those perilous years between 1915 and 1920.



School of ministry equips church members

Have you ever wished for more training in your church role? This is a need that leadership at Lilydale Seventh-day Adventist Church in Melbourne, Australia, were looking to meet when opening their “School of Ministry” in 2020.

Launched during Melbourne’s first COVID-19 lockdown, the venture offers nationally recognised Certificate 4 and diploma qualifications in ministry, chaplaincy, leadership, entrepreneurship, business, film and media, and music ministries. The aim is to equip members to serve more competently in their local church roles, give recent high school leavers the opportunity to gain a diploma qualification before applying for tertiary study in other fields or offer people interested in pastoral ministry a practical stepping-stone towards full-time study at Avondale University. It also allows those who are recently baptised to continue growing and learning once baptismal studies are complete.

“The pastoral staff at Lilydale can’t speak highly enough about seeing the Holy Spirit move among the students, growing their gifts and their spiritual walk,” said Lilydale’s associate pastor and director of the School of Ministry Faye Stothers.

“All students study ‘spiritual disciplines’ and it really teaches them in creative and enduring ways how to connect to God and feed themselves spiritually, in preparation to feed others.”

The School of Ministry has partnered with Adventist aged care provider AdventCare to give staff an opportunity to upskill. With a shortage of staff, the option for AdventCare employees to complete a diploma of chaplaincy will assist in providing well-equipped aged care chaplains.

With a new term beginning in March, the School of Ministry is looking forward to continuing to grow its enrolment and support the ministry journey of its students.

“It has been an absolute blessing to watch people have those ‘aha!’ moments and hear comments like ‘I wish I had known this when I first started my role at church’, but the biggest impact comes when you see people who were previously quite reserved get up and preach, tell a children’s story or take a lesson class,” Pastor Stothers said.

Danelle Stothers,
assistant editor,
Adventist Record.



presented by
Fulton Adventist University College



Put on

verb: לָבַשׁ | labash [law-bash'] Hebrew

The image of "putting on of clothing" runs like a thread from Genesis to Revelation and also serves as bookends (Genesis 3:21; Revelation 22:14). The first mention of *lbsh* in the Bible is when God clothed Adam and Eve with garments of animal skin after their fall to sin in Eden (Genesis 3:21). Consequently, in the final analysis, the redeemed are pictured as "standing before the throne and before the Lamb clothed in white robes" (Revelation 7:9).

So we can pretty quickly see that this word means much more than just "to put on a garment" (Genesis 28:20) or an armour (Isaiah 59:17) in a literal sense.

It is also used metaphorically (to put on) as in "You shall surely put on all of them as jewels" (Isaiah 49:18) and "He has clothed me with garments of salvation" (Isaiah 61:10).

The following examples from Isaiah illustrate the figurative use of *lbsh* in poetry. Both the "arm of the Lord" and Zion are called to "put on strength" or to be clothed with power (Isaiah 51:9, 52:1). Moreover, the divine Warrior in Isaiah also "put on righteousness like a breastplate, and a helmet of salvation on His head; and He put on garments of vengeance for clothing and wrapped Himself with zeal as a mantle" (Isaiah 59:17; cf. 61:10; Job 29:14) in battle.

The verb is also used in the negative sense to depict shame (Psalms 35:26, 109:29, 132:18; Job 8:22), curse (Psalm 109:18) or horror (Ezekiel 7:27, 26:16).

However, it also occurs in the everyday ordinary sense of putting on clothes as well, with the root word occurring more than 112 times in the Old Testament alone. It mostly occurs alongside *beged* (garment) and together they dominate the

semantic field of dressing in the Hebrew Bible. On a personal or individual level, its use ranges from being a daily and a basic need (with food: Genesis 28:20; Isaiah 4:1) to being worn on special occasions as mourning dress (2 Samuel 14:2) with sackcloth (Esther 4:1; Jonah 3:5) and fine garments (Esther 5:1, 6:8; Isaiah 52:1; Jeremiah 4:30), cultic garments (Exodus 28, 39), a prophetic mantle (2 Kings 2:12–14; Zechariah 13:4), and an armour of war (Jeremiah 46:4).

The act of putting clothes on someone or to envelop another person as in Judges 6:34 points to the Holy Spirit's indwelling a person in the same way a person does in a dress or garment. Job 29:14 states, "I put on righteousness, and it clothed me."

In the meantime, while awaiting the *Parousia* (second coming), the apostle Paul has solemn admonition for Christians today as he did the Ephesian members of his day: "Put on the full armour of God, so that you will be able to stand firm against the schemes of the devil" (Ephesians 6:11).

All, not a few, items of the armour provided by the LORD must be "put on" to defeat the foe.

Following Jesus' emphatic overcoming of Satan, the putting on of all the spiritual armour is undoubtedly the great assurance for us that we can have (and already have) the victory.

Dr Tabua Kotobalavu Tuima

lecturer of theology, Fulton Adventist University
College, Sabeto, Fiji.





Joy

At a Bible study the other night, one of the marvellous hosts introduced me to a new song I'd never heard before. Now when I say new, it's around five years old but I'm a great believer that all good songs were written before the year 2000 and only the odd couple written after are any good—so it takes me a while for a good new song to filter through to me. Now I highly doubt this song will be a classic remembered for generations, but it is a fun, highly catchy little number. The song is called "Happy Dance" by MercyMe. The song is all about being happy because of what Jesus has done for us; we are so filled with joy we just need to dance, ie happy dance. Now I know dance is a bad word in many Adventist circles, but here it is an expression of joy, joy in knowing we are saved. But that got me thinking (which is always dangerous), what is this joy they are singing about and can it be found in the Adventist Church?

Now we sing about joy in our church hymnal—I was looking for hymns to go with this sermon when I preached it—and my wonderful wife came across a hymn called "Joy By and By". This song tends to illustrate a strong brand of thinking about joy in the conservative churches across the board. We work hard in life and endure all the hardships on earth and then our joy and reward is found in heaven after we die. That stinks. That is so not the life that God has intended us to have. John 10:10 proves this completely: "The thief comes only in order to steal and kill and destroy. I came that they may have and enjoy life, and have it in abundance [to the full, till it overflows]". The joy in heaven will be unbelievably awesome, but Jesus has promised us amazing joy here on earth too. So what are the reasons we can be abundantly joyful?

Jesus loves us completely, intimately (John 3:16). Don't we all crave to be loved by someone. Here He is, a Divine Person who loves us so much He died for us.

Jesus loves us just the way we are; we don't need to change to be loved. But it is the love of Jesus that will

change us from the inside and sculpt us into the masterpiece He knows is within us.

Jesus has not just forgiven us, but taken on the penalty of our sin onto Himself. We can carry around so much guilt in our lives. I know Satan constantly throws up my many flaws in my face to convince me I am not worthy of Jesus' gift of forgiveness. But that is a lie from the prince of lies. Jesus showed us through His death how much He values us, how important we are to Him no matter what we have done in the past. We can learn from our sins of the past, and Jesus can use us sinful people to show the glory of His forgiveness to all around us. He has freed us from that odious burden of guilt.

Jesus tells us what happens when we die. So much pain and suffering revolves around death, but thanks to Jesus reassuring us that death is just a sleep, it gives us peace and acceptance even in the midst of grief. We have a hope that this is not the end, that we will see our loved ones again in a place where there is no more sin or pain, where we can embrace eternity together, hand in hand with Jesus.

When Jesus comes back, He is going to take us to heaven and then the new earth to spend eternity with Him! No sitting on clouds playing harps for us; the new earth is going to be like Eden, growing and learning new things with friends, angels and Jesus. Now once I asked a group of Juniors what they would love to do on the new earth. One thoughtful lad said he wanted to slide down the neck of a giraffe into the ocean. I want to live in that heaven! There will be so much to explore and learn. The food will taste so much better, we will have a healthy body, a healthy mind, all our relationships will be built without sin. Age will just mean you are wiser than the previous day. If that doesn't make you want to do a happy dance I don't know what will.

This is nowhere near an exhaustive list of reasons for us to be happy; we could go on for pages on the immense



blessings we receive from God every day. John 3:16 itself contains so many reasons for our joy. But the point is that we SHOULD be the happiest people on the earth. So why aren't we?

Looking back I can only remember one church service where I was filled with joy which left me wondering why all services couldn't be like this? It was in a tin shed on the roof of a church in Athens with the only musical instrument a small Casio keyboard. The people there had nothing, but what they had was Jesus and the joy of knowing Him was better than anything else the world could offer. Part of me wished that service would never end. It was so full of joy and happiness, the love they had was incredible and all of us attending wished the day would never end. So what is stopping our churches from being the centres of joy they should be? Well, my theory is that Satan does not want us to be happy (go figure).

We may have the knowledge that we should be happy but life has a way of wearing us down. Satan throws things at us to keep us from remembering the joy. The simple truth to me is that we have forgotten how to be happy. We are sucked by the joy "By and By" lie that happiness only lies in heaven after we die. In the song "Happy Dance" (which should replace the previous song in the hymnal) they describe it like this:

We're so consumed with what we think we're supposed to be

That we stop living like we know that we're free.

So many of us act accordingly to the expectations of others. In church we are supposed to act certain ways, do certain things. That doesn't work for me. I am me, for better or worse. For me Jesus is my best Friend and I treat Him as such. While we can be respectful, there is so much room in the church for laughter and joy. While all of the church culture reminds us of our duty, we need a strain of culture that reminds us of our joy as well. While we have

our duty down pat, we need to be constantly reminded to be joyful and happy as well.

God knows that we are forgetful creatures, and He has a solution. It is found in Numbers 15:37-40: "The Lord told Moses to say to the people of Israel, 'Sew tassels onto the bottom edge of your clothes and tie a blue string to each tassel. These will remind you that you must obey my laws and teachings. And when you do, you will be dedicated to me and won't follow your own sinful desires'."

We need to put things in place to help remind us multiple times of the day. If you tie blue tassels to underneath your arms, you'll notice them every time you move your arms, and therefore be reminded of the love of God. We need reminders specifically placed to remind us to be happy and why. How do we do this? I have some ideas, like placing Bible verses as reminders in prominent places we will see often during the day. Place an item on your desk at work near the mouse so you will see it all day to remind you. Print out verses for the kids to colour in and put on the fridge. This is not my area of expertise. I am creative with words, not craft. So I challenge those crafty people out, both at home and in the church, to come up with amazing God-inspired ideas on how to remind people of His joy. So let loose your creative talents and I would love to hear about your ideas.

Happy people are people magnets. People enjoy hanging around happy people than negative people. I believe that Jesus is a joyful Person always with a smile on His face. Let us all embrace the joy and happiness God has to offer, and share this joy and love with the world around us who so desperately need it.

Simon Morton

Lives in Tasmania with his wife, kids and two cat overlords. His ongoing journey with God has been dramatic, traumatic and frequently hilarious.



God is my Judge

God is my Judge. For someone whose name means “God is my judge” it is not surprising that the theme of judgement is something of interest to me.

At first it was a scary thought. God is my Judge. That somehow meant that I would receive the punishment that I deserved, since I’m a bad girl. Where that thought—that I’m a “bad girl”—came from is a topic for another time, but the desire to find out what the meaning of judgement is in the Bible pushed me to do a thorough search.¹

I started with the Pentateuch, the first five books of the Bible, or Torah as these books are also called. The Pentateuch is the foundation of the Bible. The stories we encounter there are carried out to the rest of the Scriptures. Why not check that out first?

As it turns out, judgement is a word that was used much

more often in the early Bible translations. The King James Version (KJV) has 340 occurrences in the Old Testament while The Living Bible (TLB) only has 78. The Pentateuch KJV (published in 1611) uses the word 64 times while TLB (published in 1971) only four. It looks like translators used that term less and less as the years passed. Perhaps it’s because the term judgement is sometimes openly, sometimes subtly juxtaposed to those of promise, justice and mercy. The message that seems to linger is that judgement is a negative idea.

When you think of the word judgement, what comes to mind? Is there a positive or negative connotation attached to it? Do you sometimes connect judgement and punishment as one and the same thing, or one that inevitably leads to the other?

When considering the term judgement being increas-

ingly less used in the Old Testament translation, one wonders if the Hebrew words which the KJV translated judgement are many, or few, and whether a new understanding of their meaning has come to light.

Turning to the Pentateuch, we find that three main Hebrew words are used for judgement: *dīn*, *špt* and *mšpt*. I decided to check every single verse in the Pentateuch that uses any of these three words and to check the words grammatically and then consider the context in which they are found to determine what their meaning would be.

For example, when Sarai said to Abram "May the LORD judge between you and me" (Genesis 16:5), what did she want to happen? When the Israelites in Egypt told Moses and Aaron "May the LORD look upon you and judge you!" (Exodus 5:21), what did they want God to do?

In 113 verses of the Pentateuch, these Hebrew words are found 120 times. Yes, sometimes twice in one verse. That is quite a bit of checking to do, and this article does not allow such in-depth study. So, let's look at Genesis 16:5—one example—and then I'll share the conclusion of the whole study.

"Then Sarai said to Abram, 'You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the LORD judge between you and me'."

The sentence "May the LORD judge between you and me" points out that there are two people in question: "you" (Abram) and "me" (Sarai). There is a call upon a third party to be involved—the LORD. There is a problem in the relationship between "you" and "me" that needs to be sorted out, and Sarai is appealing to God to be the third party Who will solve this problem.

What is the context here?

Sarai has given Abram her Egyptian maidservant as a wife. She was following a well-established custom of the time.² Abram agreed to have Hagar as his wife, and as a consequence of their union, Hagar became pregnant. In that condition she felt her status rise significantly, so much so that she despised Sarai, her mistress. The situation must have become unbearable since Sarai spoke to Abram. She considered him the one responsible for the situation. Abram who was the head of the family and the big household had the responsibility "to keep things in order".³ If Sarai was suffering so, he did not perform his duty well. He did not keep his other wife in check, so that there was peace and order in the household. Sarai had a problem with Hagar, but it was Abram's responsibility to sort this out. Since he failed, she was calling on God to see this case.

The Ancient Near Eastern practice regarding the solving of quarrels or controversies also helps in understanding the meaning of "judge" in this text. If a quarrel (*rīb*) occurred between two parties, they could either solve it themselves or have a judge adjudicate between them. "The two contesting parties present their respective arguments to the judge, and he then decides between them. The judge is

therefore an arbitrator whose principal purpose it is not to punish, but to solve disputes."⁴ Sarai is not asking God to punish Abram, but to decide who is right and who is wrong.

The verb *špt* is used with a jussive force,⁵ which can be translated with "let him . . ." It is an encouragement to God to do something for the despised and suffering person. The real meaning is "Let the Lord decide who is right, you or me."

The context seems to indicate that Sarai was sure of being right in this situation, and that God will make such a decision known, so that the matter can be settled. She called upon God to decide justly, to vindicate her, to save her from mistreatment.

What about the rest of the verses that have the three Hebrew words used for judgement?

Does judgement in the Pentateuch have positive or negative connotations? Based on the study of the Hebrew words for judgement (*dīn*, *špt* and *mšpt*) the answer is clear: positive. Out of 120 times where those words are in the Pentateuch, the meaning of punishment is found only three times. The conclusion is that judgement in the Pentateuch is a decision followed by an action, based on informed reasoning. Its main purpose is to vindicate, help and defend the innocent.

I'd say, bring on the judgement!

But what about the rest of the Bible? Does it matter in which part of the Bible the word is found? Has the meaning become different or increasingly more negative as we read the Bible?

This is a question for someone else to answer. But for now, Danijela, whose name means God is her Judge—like Sarai in the Bible—can with joyful anticipation wait for God to judge her, as she knows that God will make a just decision in her favour, vindicating her faithfulness and reliance on Him. One day she will live forever in a just world, because God is the ultimate Judge.

1. Danijela Schubert, *Meaning of Judgement in the Pentateuch: A Word Study* (Place: Lap Lambert Academic Publishing, 2012).
2. Victor Hamilton, *The Book of Genesis, Chapters 1-17* (Grand Rapids: Eerdmans, 1990), 444, offers several examples from the Ancient Near East that would indicate this was a well-established custom in the area.
3. WE Vine, Merrill Unger, and William White Jr, eds, *Vine's Expository Dictionary of Biblical Words* (Nashville: Nelson, 1985), 125.
4. R de Vaux, "Les institutions de l'Ancien Testament 1". In "The Reversal of Creation in Hosea" by Michael Deroche. *Vetus Testamentum XXXI, 4* (1981): 408.
5. J Weingreen, *A Practical Grammar for Classical Hebrew* (Oxford: Oxford University Press, 1959), 88.

Danijela Schubert

Project Assistant

Field Secretary & Ministerial Association Secretary
South Pacific Division. She has two adult sons and lives with her husband in Melbourne, Vic.

Could bananas help your heart health?

If you love smashing avocado on toast or snacking on a banana, the good news is these foods can help moderate your salt intake and look after your heart.

A recent study found a link between eating potassium-rich foods and lower blood pressure, with women benefitting more than men.

The research found that for women with the highest intakes of sodium, as their potassium intakes went up, their blood pressure went down—each gram of potassium was linked with a drop in blood pressure. However, in men there was no association between potassium and blood pressure.

They also found that people who had the highest intakes of potassium had the lowest risk of cardiovascular disease, regardless of whether they were men or women.

While the results of the study show that potassium can help your body get rid of some of that excess sodium, it is not a free pass to have more salt. It's still recommended that sodium be limited to no more than 2000mg per day, or approximately 5g of salt.

Why is potassium important?

Potassium is an essential mineral and electrolyte, which is found in a range of fruits, vegetables and legumes. Its main role is to maintain normal levels of fluid inside our cells, while its counterpart, sodium, does the same job, but outside of cells. Potassium relaxes our blood vessels and helps our bodies get rid of excess sodium, helping to maintain a healthy blood pressure.



Potassium also helps muscles contract—it's why you might eat a banana before an intense workout to help sidestep muscle cramping.

How much potassium do I need?

It is recommended that most women should consume at least 2800mg of potassium a day, and men should be aiming for at least 3800mg a day. However, research shows that most adults are falling short of these recommendations.

It is important to note some groups of people may need to limit potassium in their diet, particularly if their kidneys are not working well or if they are taking medication that causes their bodies to hold on to potassium. For these people, it is important that they are guided by their healthcare provider about how much potassium they should have in their diet, as having too much can actually be dangerous for their heart. Seek advice from your healthcare professional if you have any concerns.

What foods are high in potassium?

Why not add some of these potassium-rich foods to this week's grocery shopping list: Tinned legumes or pulses (choose ones with no added salt), bananas, avocados, spinach, sweet potato/kumara, broccoli, watermelon, oranges, potato or taro, almonds or peanuts.

For more information and research references check out the full article on the Sanitarium website.



Eat well. Live well.

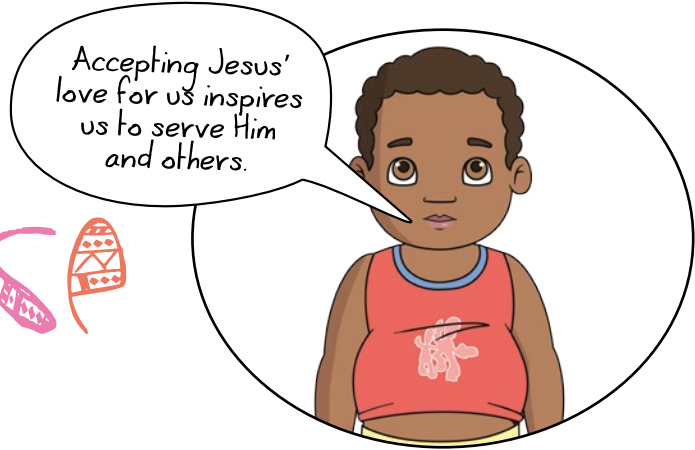
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"We're scared about the future," the disciples said to Jesus. "How can we get ready?" Jesus told them that, at the end of the world, He will come as a King to decide who will go to heaven with Him.

But how will He decide? Will He notice who has read the Bible the most? No! Will He notice who dresses the nicest for church? No! Will He notice who is the strongest, the best-looking, the smartest or the hardest-working? No!

Jesus said that He is looking for people who care for others, especially those who are sad, sick and left out. When we notice and love others who need our help, it's like a little bit of heaven is here and now!



SPOT THE 15 DIFFERENCES



MEMORY VERSE

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me'" (Matthew 25:40).



Conversations

The special name

The article titled the “One God-The One Lord”, printed in the December 10, 2022 issue of *Adventist World*, has overlooked a very important detail.

In Judaism, to avoid breaking the third commandment, the Special Name is not used or pronounced. Adonai or *Hashem* (The Name) are used instead.

Even Jesus the I AM of the Old Testament (Exodus 3:14; John 8:58) when He gave the model prayer to the disciples, did not use any divine names in the prayer.

“Father may Your Name [*Hashem*] be kept holy” (Luke 11:2 CJSB).

I have heard some Seventh-day Adventist preachers attempt to use the Special Name when preaching. In so doing they just demonstrate their total lack of knowledge of any aspects of Judaism.

Messianic Judaism is growing in Israel, and in other places around the world, including Australia.

Messianic Jews are people of Jewish heritage who accept *Yeshua* (Jesus) as the long-awaited Messiah of Israel, and the world’s Redeemer for both Jews and Gentiles.

Messianic Jews might feel comfortable attending an Adventist church, because we keep *Shabbat* and promote

a Kosher diet.

They might continue to attend, if our preachers could demonstrate some knowledge of Judaism, and if it were possible to avoid some of the anti-Semitic comments that occasionally occur in the discussion about the Sabbath school lesson, and on occasion from the pulpit.

1. The Complete Jewish Study Bible (CJSB), Copyright 1998 and 2016 by David H Stern. Used by permission. All rights reserved worldwide.
2. Fruchtenbaum, Arnold (2014) *Jesus Was a Jew*, Ariel Ministries: San Antonio, Texas.

Brian Abrahams, Qld

Inclusive churches

It is truly wonderful to read two articles in the February 18 issue of *Adventist Record* on the subject of making churches more inclusive for the Deaf and hard-of-hearing. Thank you Graham Weir for “Is everyone listening?”

As a hearing loss person myself, it has been frustrating attending churches and not understanding a word of the sermons. I find that most churches don’t have “audio loop” installed and have been unable to be of benefit for my use—since having Bluetooth and live-streaming

capabilities on my hearing aids and using my smartphone or iPad device.

Recently I attended a church function which uses “listen EVERYWHERE” and was amazed how effective it was in enhancing the opportunity to hear and understand the sermons and announcements.

Although my church doesn’t have this ALD system, I encourage all churches to make use of “listen EVERYWHERE” to provide accessibility for the hard of hearing.

Otherwise it’s best to avoid church by staying home and watch a YouTube sermon online which includes closed captions. And to practice AUSLAN signing.

Kevin Rabe, NSW


Wholeness


I appreciated [the editorial “The peace of a child” (December 24, 2022)].

I particularly like the emphasis on WHOLENESS as a peace. This nudges us away from the external aspects of peace (which is what we often think of when peace is mentioned), to peace within, even in times of chaos and struggle.


Thank you :)

Craig Mattner, SA






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Seventh-day Adventist Church *South Pacific*

2013 | 2003 | 1993 | 1983 | 1973 | 1963 | 1953


HOME COMING 2023

August 25-26


USE CLUES TO COMPLETE THE WORD SEARCH

- 7.28 is 2013 name for what Friday event?
- At 93, oldest student in 2003: Charles _____.
- What Bruce Cantrill supervised in 1993.
- Jac editor 1983: Mel _____.
- 1973 name of student mag.
- Men's residence demolished in 1963: _____ Hall.
- As gift, 1953 grad class pours this for Audo.

H	C	O	N	C	R	E	T	E
A	S	Y	B	A	X	S	A	P
S	L	I	U	F	R	N	T	E
K	E	R	A	E	O	G	T	E
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L	K	S	N	E	J	O	E	U
L	E	I	M	R	S	H	R	N
V	O	E	R	I	E	I	P	S
P	W	U	F	A	U	E	X	U



Register your interest



Obituaries

CANDLIN, Doreen (nee Bates), born 16.4.1931 in Salford, England; died 9.1.23 in the Gold Coast University Hospital, Qld. On 18.3.1950 she married Gerry, who predeceased her in 2005. She was also predeceased by her daughter, Elaine Justins in 2005. Doreen is survived by her son, Paul (Narangba); daughter, Wendy White (Murwillimbah, NSW); grandchildren, Harry, Alistair, Ben, Erin, Loren and Lincoln. Doreen was a kind and caring person, always thinking of others. She loved her children, grandchildren and her God. She willingly closed her eyes in sleep to await the resurrection when Jesus comes. Until then, she rests with her husband, waiting for the Saviour to come and take them home.

Bob Possingham



FARMER, Douglas Newton, born on the banks of Traveston Creek, near Gympie, Qld; died 17.1.23 in Kingaroy. He was predeceased by his daughter, Wendy; and his wife, Thelma in 2020. Doug is survived by his daughters, Diane, Juliane

Steven Goods

and Carolyn; stepsons and daughters, Kelvin, Garry, Noelene and David; and many grandchildren and great-grandchildren. Doug was a RAAF veteran who served in World War 2. He was a well-known gentleman in Kingaroy and the surrounding area. For more than 20 years he tirelessly fundraised for Legacy and Endeavour. In 2009 he was awarded the Order of Australia Medal for his service to war veterans and their families. He has impacted many lives as evident by a well-attended funeral service. He had a love for family, his community and his country.

Leathan Fitzpatrick

HOUGHTON, Julie Anne (nee Wall), born 4.11.1962 in Subiaco, WA; died 20.1.23 in Perth. On 29.1.1984 she married John. Julie is survived by her husband (Perth); daughter, Adele; son, Christopher and partner, Tay (all of Perth). Julie showed her love for others through being a wife and mother. Her care for children and adults in the church and community demonstrated her faith in Jesus Christ. Julie was for many years a Pathfinder leader and she impacted many lives.

Lewis G Parker



IRIIRIA, Matere Koroma (nee Tapaki), born 27.5.1946 in Penrhyn, Cook Islands; died 9.1.23 in Coopers Plains, Qld. She was predeceased by her husband, Tapu in 2013. Koroma is survived by her children, Sali Taapaki (Mt Druitt, NSW), Kula Ngere (Loganlea, Qld), Tina Tufuga (Inala), Abel (Eight Mile Plains), Emily (Kingston), Mady (Kingston) and Tamaria (Marsden). Koroma was a faithful woman who loved the Lord, her family, her church and her community. She was a stable foundation upon whom the family could rely.

W Strickland, Neil Tyler



IZOD, Frederick Nixon, born 16.6.1931 in Te Awamutu, NZ; died 21.12.22 in Morayfield, Qld. He is survived by his wife, Jean (Morayfield); daughter, Leanne Chalmers (NSW); son, Paul and Paula (Lincolnshire, UK); grandchildren, Chloe and Andrew Black, Jasmine, Reuben and Caitlyn; and great-grandson, Dustin. After several years fighting cancer. Fred passed away at home.

SAVEA, Manutogia Kasapa Solomua, born 25.12.1965 in Samoa; died 20.1.23 in Melton, Vic. He is survived by his wife, Mary; sons, Tau and Beto and Faatoese and Roselyn (all of Melton); daughters, Epi (Auckland, NZ) and Mary Anne (Melton, Vic); siblings, Faatoese (Sydney, NSW), Amatata (Wangaratta, Vic), Lene (Samoa) and Benka (Samoa); seven grandchildren; and four great-grandchildren.

Malcolm Reid

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LILYDALE CHURCH 40th ANNIVERSARY

Lilydale Church will be celebrating our 40th (+3 due to COVID-19) anniversary on the weekend of March 24 and 25, 2023. All people with a heart for Lilydale are invited to attend and celebrate with us. There will be registration at 6pm on Friday night, followed by a light tea and vespers. Sabbath service times will be 9am and 11:30am. Sabbath school at 10:15am. A lunch will follow the services. At 4pm the opening of the new building will take place followed by a BBQ tea at 6pm. Saturday night will be a concert at 7:30pm. We look forward to you joining us for a wonderful reunion of past and present members.

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Positions Vacant

SUPPORTER CARE ASSISTANT—ADRA AUSTRALIA WAHROONGA, NSW

We are seeking a part-time supporter care assistant to join our supporter engagement team and to provide an excellent experience for supporters contacting ADRA Australia. You will be part of a motivated, experienced and fun team that is focused on relationships with our supporters and looking for ways to grow supporter engagement, retention and revenue. You will be the first point of contact for ADRA Australia and will be responsible for living out our values of connected, courageous and compassionate in all interactions with supporters. You are a people person and thrive in communicating with others, while being able to work efficiently, providing the best-in-class supporter experience. 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 is an inclusive child-safe, PSEAH committed and EEO employer.

PRINCIPAL—LONGBURN ADVENTIST COLLEGE, YEARS 7-13 FULL HIGH SCHOOL LONGBURN, NZ

An exciting opportunity has arisen for a proven leader to lead our school. LAC is a boarding secondary school providing a high-quality Adventist Christian education in a caring and supportive learning community. The successful applicant will enhance student achievement further and ensure that staff are well-equipped to prepare our students for the 21st century empowered in Christ. As a "tagged" position, the appointee shall accept and recognise the responsibility to maintain and preserve the school's special character as a condition of appointment. The position commences on July 17, 2023. Send your CV and covering letter stating your leadership strengths and interests that you would bring to our school, with three referees' details, to Dan Carrasco at <dancarrasco@adventist.org.nz>. **Applications close 3pm, March 31, 2023.**

MAINTENANCE SUPERVISOR—ROSSMOYNE WATERS ROSSMOYNE, WA

Adventist Care is currently recruiting to fill the role of maintenance supervisor at Rossmoyne Waters. This full-time position will become available in June 2023. The role will best suit an experienced tradesperson who has a good understanding of preventative maintenance and can administer and coordinate all aspects of maintenance within the co-located retirement village and residential aged care facility. A hands-on, handyman function will consume much of this employee's time. The role also includes the oversight of the property's grounds care. The successful applicant will have excellent client relationship skills, be able to work with a degree of flexibility in skills and time, and work with an enthusiastic team that is committed to achieving the goals of this Christian organisation. Before you submit your application, please contact Adventist Care's human resources manager on (08) 9354 4133 or email for information on this opportunity at <acjobs@adventist.org.au>.

ACCOUNTANT—SOUTH QUEENSLAND CONFERENCE BRISBANE, QLD

A full-time position for an accountant has become available at the South Queensland Conference. While desirable, it is not essential that the applicant be a practising member of the Seventh-day Adventist Church, however they will need to agree to the general professional expectations in support of the Church as outlined in the Position Profile (available on request). The successful applicant will hold relevant qualifications (degree level) and be a member, or be eligible to be a member, of a recognised professional accounting organisation (CA/CPA), demonstrate current experience in financial management and administration as well as demonstrate an ability and understanding of commercial computer software and spreadsheet packages. High levels of communication and relational skills are essential for this position. Written applications should be forwarded to Mrs Susan Hensley, human resources manager <sqc_hr@adventist.org.au>. **Application close Friday March 24, 2023.**



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Next issue
Adventist World, March 11

INTERNATIONAL PROGRAM MANAGER—ADRA NEW ZEALAND AUCKLAND, NZ

Are you qualified in international development and ready for a new challenge? Are you passionate about building effective partnerships, creating opportunities for families and communities to thrive? Your contribution to the team will include shared management of our multi-country program within the Pacific/Asia, supporting humanitarian preparedness and responses, and engaging in capacity enrichment for implementation in ADRA offices, plus so much more! Applicants who have the legal right to live and work in New Zealand will be prioritised. Application information and details available at <adra.org.au/work-for-us>. ADRA New Zealand is on a committed journey to work and lead from our Christian faith-based ethos, to grow in our understanding of the privilege to work in bicultural Aotearoa and at all times be a child-safe, PSEAH dedicated, inclusive and EEO employer. **Applications close March 31, 2023.**

ACCOUNTANT—ADRA AUSTRALIA WAHROONGA, NSW

We are seeking a qualified, enthusiastic and experienced accountant to join our finance team based in Wahroonga, NSW. Reporting to our senior accountant, your role is responsible for the day-to-day financial transactions as part of our financial close process. This includes preparation of journals, technical accounting, bank and balance sheet reconciliations, preparation and review monthly financial reports as well as lodgement of BAS and acquittal reports. You will need to be a CA/CPA qualified accountant or working towards this qualification with at least five years' experience in financial accounting. The successful applicant must have the legal right to live and work in Australia at the time of application. Further details are available on our website <adra.org.au/work-for-us> or by contacting us on <HR@adra.org.au>. ADRA Australia is an inclusive, child-safe, PSEAH committed and EEO employer.

ACCOUNTS CLERK—ADRA AUSTRALIA WAHROONGA, NSW

We are seeking a qualified, enthusiastic and experienced accounts clerk to join our finance team, based in Wahroonga, NSW. Reporting to our senior accountant, your role will primarily focus on the accounts payable and receivable functions and will also assist the finance team in other areas as required. This includes accounts payable, invoice entry and statement reconciliations, accounts receivable processing and collections, process payments, assist with queries from internal and external stakeholders, and general administrative and other ad hoc duties as required. You will need a relevant finance qualification or at least five years' relevant work experience. The successful applicant must have the legal right to live and work in Australia at the time of application. Further details are available on our website <adra.org.au/work-for-us/> or by contacting us on <HR@adra.org.au>. ADRA Australia is an inclusive, child-safe, PSEAH committed and EEO employer.

ASSISTANT MANAGER/TRAINING COORDINATOR—ADRA AUSTRALIA LOGAN CENTRAL, QLD

We are seeking a full-time assistant manager/training coordinator to join our team at ADRA Logan Community Centre. You will be part of an experienced and fun team that is focused on serving the community through a variety of services such as food parcels, weekly soup kitchen, emergency relief and assistance, opshop etc. As the assistant manager, you will work with the centre manager to ensure that community services are consistent with ADRA's mission and strategic plan meeting current and emerging needs of the community. As the training coordinator, you will ensure the compliant comprehensive delivery of training in harmony with the mission and values of ADRA. 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 is an inclusive, child-safe, PSEAH committed and EEO employer.

EMERGENCY MANAGEMENT PROGRAMS COORDINATOR—ADRA AUSTRALIA WAHROONGA, NSW

ADRA Australia is seeking an organised and enthusiastic emergency management programs coordinator. As the EM programs coordinator you will be responsible for the maintenance/upgrading of the EM information management system as well as supporting ADRA Australia emergency management officers (international and national programs) in programmatic and finance management of all projects, ensuring that resources are used accountably and reports are accurate, timely and relevant. The role involves liaising and inspiring churches, members and volunteers to be agents of change, increasing the awareness of involvement in supporting programs that will demonstrate significant and lasting impacts on the lives and relationships of the people involved. 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 is a child-safe, PSEAH committed and inclusive EEO employer.

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WHOLE SOUTH PACIFIC DIVISION
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 these
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HOW MISSION OFFERINGS ARE USED
<https://www.youtube.com/watch?v=FBvndMfVMfQ>



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*Please check with your local Conference for your Conference Offerings Calendar.