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Disagreement

God's gift to His Church ¹⁶

Leadership change at Avondale University ⁶

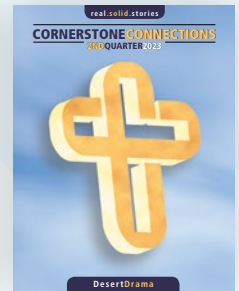
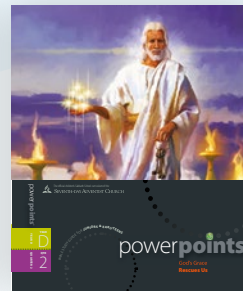
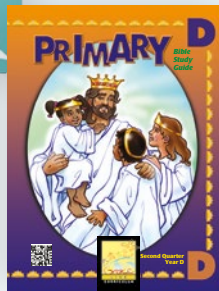
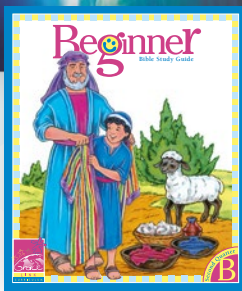
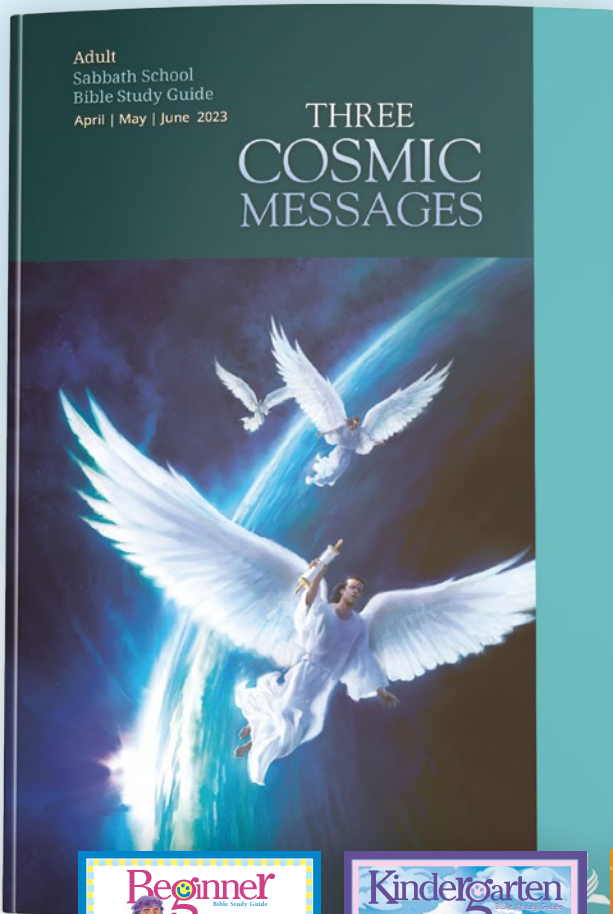
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EDITOR'S NOTE:

The church is not a building

Jarrod Stackelroth
Editor

“

Many of us have been hurt by people representing the church and unfortunately, that will continue to happen until Jesus returns.

In recent years it's common to hear someone say "the church is not a building, it's the people". I may well have written that phrase myself. The definition of what church is or isn't is debated and refined until we've all got a pretty good working description. Often however, we still only see the "people" we believe the church to be once a week on Sabbath morning (maybe twice a week if we're lucky). We still think church is only those people who believe the same as us and meet with us regularly and only when we're doing church prescribed activities. We can limit who we think of as the church to those who share our particular cultural preferences for worship or even those who agree with absolutely everything we believe doctrinally (see cover feature on page 16 for why this is limiting). And we still go to church instead of being the church.

The other week I went to be the church instead of going to church and it was such a rich experience, I wanted to share it with you.

You see our friend is fighting advanced bowel cancer. It's the first time I have seen him for a while and I was shocked at how skinny he has become. The disease has robbed him of flesh and muscle, but not his optimism and his smile. Thankfully he'd been well enough to return home and had moved into the granny flat at the back of his family home. As we crowded around his hospital-style bed in the little pool house, his smile and positivity lit up the room. Although weak, his faith shone through his smile, so strong.

The service wasn't formal or structured.

We went around the circle in the room and each family shared a verse, a personal word of encouragement. The singing that filled the room was as powerful as a packed auditorium of worshippers. Old hymns and choruses brought hope and encouragement.

Now some might argue, you can go to church in the morning and do things like visitations in the afternoon. And that's a valid point. But with two children under three and with both the visitation and church being in different directions, sometimes you have to choose. We were debating what we would do, what we could handle. I'm glad we made the choice we did in the end. Being the church on a Sabbath is just as important as attending a church (if not more).

The church is not perfect. Many of us have been hurt by people representing the church and unfortunately, that will continue to happen until Jesus returns. We should not be comfortable with that, and we should continue to strive to be reconciling agents between people and God, be like Jesus and focus on introducing others to Him.

However, in the room that day I experienced the best of what the church can be. An uplifting, encouraging body that carries the injured part.

There are many expressions of church: from a small group in the highlands of Papua New Guinea; to young people sharing a meal in Wellington, NZ; to a kids' club on a STORMCo trip in Cobar; to a bush materials church in Vanuatu; to singing and gathering around a pool house in Penrith.

They are just as valuable an expression of worship as a traditional, three hymns, a sermon and a prayer service. So let us as the church, continually remind ourselves that we are the church and that we have a role to play in serving, encouraging, uplifting, proclaiming and loving. The kingdom of God is near and it's often found in the church.

"And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching" (Hebrews 10:24,25).



INSIGHT:

Can God trust us with new people?

Glenn Townend
South Pacific Division president

A burden lifted from me as a pastor of a local church when I realised the implications of what Jesus said to Peter about the church. Peter had confessed that “Jesus was the Christ, the Son of the Living God”. Immediately after this Jesus said, “I will build my church” (Matthew 16:13-19). The thought was profound. I cannot build the church. The General Conference president Ted Wilson cannot. The best evangelist, elder, pastor or leader cannot build the church. Jesus’ statement showed intent and ownership. Jesus will grow, develop and mould the church in His way and time. The church belongs to Jesus. He is the head of the church. I thought as a pastor I was responsible to lead others to make this happen and would get discouraged when I did not see growth in numbers and discipleship.

But I don’t have to build the Church—Jesus must do it. However, it does not mean that I, nor you, do not have a part. At that time Jesus also said, “I give you the keys of the kingdom.” The kingdom of God was a major theme of Jesus’ teaching. This kingdom had different values—joy, perseverance, love. It was shown in how people live, how they care for the marginalised, how they forgive others (Matthew 5-7, 13, 25). This kingdom became a reality in people’s lives when they confessed, like Peter, who Jesus is and followed Him. When Jesus’ disciples are with other people and ministering to them, the kingdom of God is near them (Matthew 10:7).

Jesus builds the church when His people love like Him, minister like Him, speak about Him and live for Him. The growth is on Jesus. Consistently living by the values and methods of Jesus is our part. When Jesus brings that power into our lives and harmony to the church—the church grows. This was illustrated in the establishment of the church post-Pentecost in Jerusalem. The church worshipped, ate in small groups, learned, ministered and collectively this was a living witness that Jesus was indeed working in the church. At the end of the passage it says, “The Lord added to the church daily those who were being saved” (Acts 2:42-47). It is God who built and grew that church. Jesus hasn’t changed—He’ll do it for our church now.

God builds the church when He can trust the church with new people. Can God trust our church with new people? If not—what keys of the kingdom do we need to ask Him to develop in us now?

9th September 2023

Scan the QR code for more information and registration

TEACHER TRAINING *Scholarship*

The GSC have a Teacher Scholarship which is designed to assist our school company to secure a supply of Adventist teachers into the future.

Any Adventist university students enrolled in a Bachelor of Teaching degree (either at Avondale or a local Sydney university) are encouraged to apply for this scholarship. The scholarship amount is a minimum of \$3000 per year towards meeting university costs (conditions apply), with participating students bonded to the GSC school company for two years following graduation.

Application forms can be found here with more details:
<https://sydney.adventist.org.au/ministries/private-schools/>



Dr Peter Landless and Berowra MP Julian Leeser unveil the plaque for the new ELIA Lifestyle Medicine Centre.

Lifestyle medicine centre launched at ELIA Wellness Summit

📍 **Wahroonga, NSW** | Tracey Bridcutt

Inspiring presentations, informative workshops and the opening of a lifestyle medicine centre were all part of the fourth ELIA Wellness Summit held March 24–26 at Sydney Adventist Hospital's Clinical Education Centre.

The new ELIA Lifestyle Medicine Centre is aimed at tackling chronic diseases such as diabetes and cardiovascular disease. General Conference Health Ministries director Dr Peter Landless offered a dedicatory prayer for the new centre before he and Berowra Member of Parliament Julian Leeser unveiled a commemorative plaque to mark the occasion. The plaque acknowledges the late Warwick Bland for his generous donation to establish the centre.

The centre's medical director Dr Andrea Matthews said patients will have access to lifestyle medicine physicians, dietitians, exercise physiologists, registered nurses, health coaches and psychology care. "Establishing the centre at the hospital complements the excellent acute-care facility in combatting chronic disease," Dr Matthews said.

Adventist HealthCare CEO Brett Goods said the centre will empower patients and encourage them to take an active interest in how they can improve their health outcomes.

The ELIA Wellness Summit featured a comprehensive program of presentations, workshops and panel discussions. Attendees came from Fiji, Cook Islands, New Caledonia, Papua New Guinea, New Zealand and various parts of Australia. The theme was "empowering you to whole-person health".

"It was awesome to have our fourth ELIA Wellness Summit in person so we could learn and be challenged by excellent presentations from top speakers, but also network with passionate health professionals and advocates and hear stories of how the ELIA Wellness Partners, 10,000 Toes Ambassadors and wellness hubs are making a real difference right across Australia, New Zealand and the Pacific," said Dr Geraldine Przybylko, executive director of ELIA Wellness and South Pacific Division (SPD) health strategy leader.

"Our goal is to have 400 wellness hubs by 2025 transforming lives through whole-person health."

At the conclusion of the summit, SPD president Pastor Glenn Townend challenged attendees to use what they have learned to make a difference in their own life and in the life of their communities.



MOU signing between Kiri-One TV and Hope Media Ministry (HMM) of Kiribati Mission.

Hope Channel to broadcast 24/7 in Kiribati

📍 **Tarawa, Kiribati** | John Tausere

A new partnership will provide a 24-hour free-to-air broadcast of Hope Channel in Kiribati.

Kiri-One TV and Hope Media Ministry (HMM) signed a Memorandum of Understanding (MOU) on March 23 to launch Kiribati Hope Channel, a new television service for Kiribati Mission (KM).

KM president Pastor Taabua Rokeatau expressed his excitement about the new partnership. "We praise the Lord," he said. "This is another major milestone in the history of the Church in Kiribati in the use of modern technology to help spread the message of hope here in this island paradise and the whole world."

KM media director Tarataake Angiraoi said the new channel aims to provide a platform for the Mission to share messages of hope in Jesus, health, family and youth programs with the local community.

The partnership between Kiri-One TV and HMM will enable the new channel to access a wide range of high-quality content from Hope Channel International, an Adventist Christian network that reaches millions of viewers worldwide.

Plans for the future of the channel also include the production of local content by HMM.



The accreditation award being presented on March 14.

Fulton accounting program earns national accreditation

📍 Nadi, Fiji | John Tausere

Fulton Adventist University College is celebrating a significant milestone by achieving accreditation from the Fiji Institute of Chartered Accountants (FICA), a regulatory body of chartered accountants in Fiji.

The accreditation award was presented on March 14 by FICA president Tarlochan Singh, executive director Daljeet Maharaj, Jay Lal & Company chartered accountant Deepti Singh, and Air Terminal Fiji Ltd human resources manager Rosean Chand.

To receive accreditation, institutions like Fulton must meet a set of criteria and standards established by FICA. Fulton's accounting program now meets regional standards, enabling its graduates to automatically become FICA members and receive certification.

Fulton's head of business department Anil Singh said this milestone achievement is significant not only for Fulton in

Fiji but also in the South Pacific. He added that "accreditation from FICA adds value to Fulton's accounting program and will improve its quality, which, in turn, will attract more students". According to Mr Singh, the department of business saw a 26 per cent increase in enrolment this year compared to 2022.

Fulton's business department is also currently working to get its Bachelor of Business (Accounting and Management) program accredited by CPA Australia, with further applications to be made later this month. Additionally, the department aims to get professional accreditation for its Bachelor of Information Systems program from Australia, with a meeting scheduled for July in Melbourne.

The Department of Business will start offering a Postgraduate Diploma (Accounting and Management) program from 2024.



Outgoing president Professor Kevin Petrie.

Leadership change at Avondale University

📍 Cooranbong, NSW | Record staff

The search for a new vice-chancellor and president of Avondale University has begun following a decision by Professor Kevin Petrie to step down.

Professor Petrie informed members of Avondale Council, staff and students on March 22 that this semester will be his final one in the role.

"I count it as one of the greatest privileges of my life to have served in this capacity and thank Council for entrusting me with this opportunity and responsibility," he wrote. "I am passionate about the role Avondale plays in transforming lives and positive about Avondale's future in continuing to make a significant difference in the journey of all who come here."

He thanked staff for their "support, enthusiasm and commitment" and challenged students to continue the legacy of graduates who serve their world for good.

Chancellor Pastor Glenn Townend acknowledged Professor Petrie's contribution to Avondale over the past three

years. "He has given steady and deeply spiritual leadership during a very difficult time for Avondale—the COVID-19 restrictions," Pastor Townend said.

"His thoroughly Adventist approach to academia has been a blessing to everyone. Receiving university status was a milestone in his tenure. We know Kevin's gifts and skills will be a blessing in future roles.

"Council will work with Kevin in the transition and is committed to ensuring a transformative on-campus experience as the primary mode of business and look at creative ways with stakeholders to develop Avondale and to open new markets for students. We thank everyone for their prayers as we pursue this vision with God."

Appointed as vice-chancellor and president in 2020, Professor Petrie previously served as dean of the Faculty of Education, Business and Science, and, before that, as a lecturer and senior lecturer in and head of the School of Education.



Lana Hibbard from the Well-Being Centre at Avondale and counselling students like Sophie Carver began offering sessions at the Morisset ADRA Op Shop from March 1 (Photo credit: Brenton Stacey).

Avondale and ADRA bring affordable counselling to the community

📍 Morisset, NSW | Brenton Stacey

A collaboration between Avondale University and one of the largest op shops in Australia is bringing affordable counselling to the local community.

One-hour sessions have been offered by qualified counsellors and supervised final-year counselling students at the Morisset ADRA Op Shop on Mondays and Wednesdays since March 1.

"After working extensively with the community, one of the largest needs we've identified is mental health," said op shop manager Dr Paul Rankin. "So, we think offering counselling at an affordable rate will help."

Counselling coordinator Lana Hibbard said getting access to a practitioner in the local area is difficult. "Even if you have a mental health care plan from a GP, you're often waiting a long time to see a psychologist." And few bulk bill. So, ADRA Counselling Morisset clients pay for only what they can afford according to their income, with sessions ranging from \$A30 to \$A100.

Sophie Carver is one of the counselling students. Completing her first placement in her final year, she said, "I want to start putting my skills to use, but I'm aware that dealing with real-life issues is a big responsibility."

The placement at ADRA Counselling Morisset will help Ms Carver and other students "grow in confidence as they listen to their clients and draw on what they've read in textbooks and learnt from case studies", said Ms Hibbard.

As the number of clients increases, ADRA Counselling Morisset plans to expand so it can continue to meet community needs. And while "no-one gets turned away", clients who want to address issues related to domestic violence, drug or alcohol addiction or specialised mental health conditions, or who need diagnosis, will be referred to specialist services.

The Morisset ADRA Op Shop donates proceeds for the benefit of the local community. And as the largest aligned with the Adventist Development and Relief Agency in Australia, it is staffed by 150 volunteers, all of whom have access to counselling at a subsidised rate. "The impact we have, just in store, is incredible," said Dr Rankin. "One of the volunteers said to me, 'This is my safe place.' She feels supported. That's why we're here."

To book a one-hour session, call ADRA Counselling Morisset on 0432 293 832 or email <enquiries@adracounselling.com.au>.

making headlines

Retail prayer ministry

Starting the work day with prayer is impacting shopkeepers in Brazil. A group of Adventist women and their local pastor have been visiting stores before working hours to pray and share a message with staff. They also give out hampers with food and literature. "It has been very impactful; it has already resulted in some Bible studies and even the participation of some in the church's program at night," said Pastor Irineu de Moraes. —ANN



Christ for Thailand

The Adventist Church in Thailand held a countrywide evangelistic series to spread love and hope. For 10 days in March, the "Christ for Thailand" series assembled big and small audiences in auditoriums, churches and small groups, with daily meetings in more than 30 locations, concluding with more than 400 people baptised. —AR

Jamaica's disability focus

Dozens of members of the disabilities community in Jamaica benefited from free medical check-ups, assistive devices, and presentations on mental health, psychiatry and ophthalmology during an Assistive and Mental Health Symposium organised by the Adventist Church in Jamaica. —ANN

Rethinking water intake

Research from Aberdeen Uni shows the recommendation we should all drink eight glasses of water per day is too high for most people and a "one-size-fits-all" suggestion is not supported. "Because water contents of foods vary so much, working out the exact required drinking water is difficult," said researcher, Professor John Speakman. —Smart Water Magazine



Love is a verb

Participating in this year's Global Youth Day, the Boundary Road Adventist Youth Ministry in Morobe Province, Papua New Guinea, took to the streets on March 18 armed with bags of food and water, determined to make a difference in the lives of the homeless and hungry in their local area. With bright smiles and enthusiastic attitudes, they handed out nourishing snacks and cold drinks to those in need. The impact of their actions was clear to see as they witnessed the grateful reactions of the recipients, some of whom had not eaten for days. "Seeing the smiles on the faces of those we helped today has been truly inspiring and we hope to continue to make a positive impact in the lives of those around us," said Roland Supsup, one of the youth leaders.—**Doulos Ken**



Long service

Adventist Book Centre (ABC) managers and staff from across the South Pacific Division recognised the contributions of five of their long-serving colleagues during their Sales and Marketing Seminar at Jumbunna Lodge, Victoria, from February 24 to March 1. Max Lassah served as chief financial officer of the Central Papua Conference, PNG; Emily Lassah and Dellas Naime will soon finish their service as ABC managers in Port Moresby and Madang; Tina Gilchrist served as ABC manager in Victoria; and Sonia Knight served as resource department manager at Signs Publishing Company. "Between these five people, we have about 150 years of service to God, the Church, and their customers and communities. That is significant and it is important to say thank you," said Signs Publishing book editor Nathan Brown.—**Lauren Webb**



Gathered youth

Around 140 young people gathered at Lilydale Adventist Church (Vic) on March 17 in the lead-up to Global Youth Day for a night of praise and testimony. The event, hosted by the Australian Union Conference (AUC) youth department's official publication *My Edge* magazine, was also live-streamed online and had around 240 views from youth around Australia during the program. The event featured young adult speakers Joshua Bejan and Leilani Matuatia, who shared their testimonies, highlighting the incredible ways that God has worked in their lives.—**Kymerley McMurray**



Leadershift

Adventurer and Pathfinder club leaders and support staff from across the North New Zealand Conference (NNZC) have gathered recently for the first NNZC Club Leadership Forum held in Wellington. The presentations, titled DiscipleSHIFT, RelationSHIFT and StewardSHIFT, covered a range of topics to help equip club leaders to understand the minds of teenagers and build an intentional relationship with them and with God.—**Maranatha Fidow**



Springing into action

Students from Victoria Park Christian School in Perth (WA) are celebrating the news that two of their classmates will now be able to stay in Australia.

Aaryan Kollikkara, 10, his sister Aaryasree, 8, and their parents, Aneesh Kollikkara and Krishna Aneesh, were facing deportation to India after being denied permanent residency visas. They were knocked back the visas because Aaryan lives with Down syndrome, a condition deemed to be potentially costly for Australia's health system. However, on March 8, Immigration Minister Andrew Giles intervened in the case, confirming that the family would be granted permanent residency. Aaryan is in year 4 and Aaryasree in year 3 at Victoria Park Christian School, an Adventist school in Perth's south-eastern suburbs.

News of their imminent deportation saw their classmates spring into action. They wrote letters to the Immigration Minister, appealing to him to intervene and allow the family to remain in Australia.

School principal Felicity Drinkall is proud of the students' efforts. "The children are so caring, very accepting and have beautiful kind hearts," Mrs Drinkall said. "The classes had also been praying for Mr Giles because they know he has a difficult job and it's hard to make these decisions."

Aaryan's mum Krishna said she is thankful for the love and care shown to her children by the school community. —**Tracey Bridcutt**

have news to share?

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



Baptism amid chaos

Despite heavy rain and wind brought about by Cyclone Kevin in Vanuatu, 24 people were baptised in Nayaca Village, Nadarivatu, Fiji, on March 4. The baptism was a result of a three-week evangelism campaign conducted by Pastor Josateki Tabaka, assisted by Lewa Seventh-day Adventist Church members. The baptism ceremony itself took place during a storm, with the waters of the Wainiura River swollen and overflowing onto the roads leading to the village. However, this did not stop people from neighbouring villages from walking many kilometres across flooded and bush roads to witness the baptism. —**Ravulo Pauliasi Dawn**



Vanuatu tops enrolments

For the first time in the history of Pacific Adventist University (PAU), the number of international students from Vanuatu has surpassed those from Solomon Islands. The university, located in Port Moresby, Papua New Guinea, has welcomed 55 international students in 2023: 21 from Vanuatu, 19 from the Solomons, 8 from Kiribati, 5 from Fiji and 2 from Tonga. The increased intake from Vanuatu is thought to be due to government scholarship programs being more readily available in that country. PAU is delighted to welcome back its international students, having suffered a significant decline in enrolments from outside PNG during the pandemic. —**Kym Piez**

WACO ANNIVERSARY

calls for Adventist reflection

On April 19, 1993—30 years ago—a 51-day standoff between the Branch Davidians and federal agents near Waco, Texas, ended in tragedy. Before that, on February 28, an attempt to serve a search-and-arrest warrant failed after a gunfight killing four agents and six Davidians.

During the April 19 attack on Mount Carmel, fire broke out in the buildings. The fire and gunshots killed 76 Branch Davidians: 25 children, two pregnant women, and the Davidian leader, David Koresh.

That was a tragedy of high order, but why should Adventists reflect on it?

“David Koresh, like all but seven of those who died at Waco, was a Seventh-day Adventist before being a Davidian, and his central beliefs go back to the birth of the Adventist Church, and before that to the Millerite movement,” says David Valdes Greenwood from Tufts University.¹

They were part of our Church. What made them a part of a death cult when they had Adventist backgrounds? What lessons can we learn from then for now?

Who are the Branch Davidians?

In 1918, a Bulgarian immigrant to the United States, Victor Houteff, became a Seventh-day Adventist. In 1929, he declared the Church too worldly and that he was appointed to purify the church and to gather the 144,000 “servants of God” (Revelation 7).

He founded the Davidian Seventh-day Adventists and saw himself as the seventh of a line of reformers that included Martin Luther, William Miller and Ellen White. He based his organisation near Waco, Texas. At his death, his wife, Florence, took over until Jesus failed to return as she predicted in April 1959.

In the 1960s, after infighting, Ben Roden and his wife, Lois, led the movement. They became Branch Davidians when Ben claimed to be the “branch” of Zechariah 3:8 and 6:12. Lois took over after his death. Vernon Howell joined the group in 1981 and succeeded her.

Howell changed his name to David Koresh, symbolising a lineage back to the biblical King David. Koresh is Hebrew for Cyrus, the Persian king who was named a “messiah” for freeing Jews during the Babylonian captivity (Isaiah 45:1).

Two things were a constant—the attempt to gather followers from the Adventist Church; and Ellen White was considered a true prophet. In fact, Koresh idolised her and “pledged (in his 1987 audiotape *Confusion*) to honour the spirit of Ellen White. His last piece of writing refers to White’s words as ‘that beautiful prophecy’.”²

Koresh’s main emphasis, writes Jeff Guinn was, “simply put, as an integral aspect of the Lamb opening the Seven Seals [of Revelation 6–8], Koresh and his followers were commanded by God to fight, and lose to, modern-day Babylon. Their deaths

were a necessary step to bring about the End Time, during which they’d triumphantly re-emerge.”³

The recruiting methodology

In both 1988 and 1990, Koresh had successfully recruited Seventh-day Adventist followers in Australia. After Waco, we, at *Record*, tried to understand how that could happen.⁴

Koresh targeted Pastor Barry Whelan’s Melbourne church in 1990. “He used well-trained followers—people he had taken to Texas and trained—and they moved into our youth Sabbath school,” he reported. “They targeted new members and any who had some dissatisfaction with the church.”

Koresh would organise meetings at night and would talk for 10–12 hours using what Whelan called brainwashing techniques. “He was charismatic. He was shrewd. At first, he appeared on the side of the church, but then began to create doubts about the ministry and then the church.”

Whelan and another pastor attended a house meeting Koresh ran and was surprised to find 20 of his church members attending. “We stayed until he implied that he was Jesus. At that point I said to him, ‘That’s enough.’ I stood and walked out and many followed.

“Koresh shouted at us, ‘I threw them out of my Father’s house 2000 years ago and now I throw you Pharisees out.’ I remember one of the girls on the lawn in front of the house saying, ‘But pastor, he’s Jesus! He’s Jesus!’”

Within a week, Koresh had new followers from Melbourne. Almost all from Whelan’s church returned.

Back then, I was surprised by the fear of retribution when I contacted former Branch Davidians. Most refused to talk to me. A few agreed if I didn’t identify them. Only one couple talked openly about their Davidian son.

“Koresh was a very dangerous man,” said one former Davidian. “He got them to believe that they could be martyrs who will be resurrected in three-and-a-half years. . . . I’m just grateful that [family member] was out of it.”

Another said that Koresh “was reasonable and well-read as far as the Scriptures are concerned. . . . He started speaking in a gentle, pleasant manner. He spoke about how he was going to right the wrongs in the world. . . . But then he began to make claims that he was the Christ. That’s when I began to question him.”

On the compound, she added, Koresh would begin a Bible study time at 10pm and continue to 2, 3 or 4am. He would sleep until midday or later, but the rest of the group had to rise to perform their morning duties.

A consistent warning came from these interviews, summed up well by one: “The only way we as a people can avoid this kind of thing happening again is to be rooted and grounded in the Scriptures.”



Aerial view of Branch Davidian compound near Waco, Texas, in flames on April 19, 1993, following a 51-day siege by the FBI and law enforcement. — Wikimedia Commons

Tainted messiah

The day before law enforcement attempted to serve their search-and-arrest warrants, the *Waco Tribune Herald* ran a front-page article beginning: “If you are a Branch Davidian, Christ lives on a threadbare piece of land 10 miles east of here called Mount Carmel.”

It goes on to talk about Koresh's dimples; his claim of a nine-grade education, his enjoyment of an occasional beer; that he “plays a mean guitar, reportedly packs a 9 mm Glock (handgun) and keeps an arsenal of military assault rifles”. And he “willingly admits that he is a sinner without equal”.⁵ Perhaps with good reason.

Koresh announced that God wanted him to have multiple wives and every woman or girl aged from about 12-up would be his wife and could only have sex with him for “procreation purposes”. He had “to sire 24 children who would become elders and help rule after the kingdom of God’s re-established, at the end times”. Husbands were forbidden from sex—a blessing, said Koresh, for they could focus on Bible study and becoming more “worthy of the Lord”.

“So it was sex,” says Guinn. “It was everyone else’s wives. And he even decided God wanted him to have the only unit air-conditioning in Mount Carmel.”⁶

Contrast that with the attitude and life of the Bethlehem-born Messiah.

A few thoughts

- Religious fanatics and false messiahs have a very small god—one that fits their own imagining or interpretation of Scripture. God is bigger than their imaginings.

- The true Messiah has already come.
- We can have questions about difficult passages in the Bible, but there are few questions about how Jesus and the New Testament want us to live.
- The Great Commission defines our marching orders, not Great Claims about ourselves.
- David Koresh’s favourite prophet wrote that “No [one] [“man” in original] can improve the Bible by suggesting what the Lord meant to say or ought to have said” (*Selected Messages*, book 1, p 16). We can add that it is dangerous to try to force the Bible to say what it doesn’t. Waco is a reminder of that.

What would you add to the list?

1. <pbs.org/wgbh/pages/frontline/shows/apocalypse/readings/waco.html>.
2. op cit.
3. Jeff Guinn, *David Koresh, the Branch Davidians, and a Legacy of Rage*, 2023, e-book.
4. Lee Dunstan, Bruce Manners, “A cult that infiltrated the church,” *Record*, May 8, 1993, pages 10-12.
5. Mark England and Darlene McCormick, “The Sinful Messiah: part 1” *Waco Tribune-Herald*, February 27, 1993, page 1. <wacotrib.com/news/branch_davidians/sinful-messiah/the-sinful-messiah-part-one/article_eb1b96e9-413c-5bab-ba9f-425b373c5667.html>.
6. <npr.org/2023/01/25/1151283229/waco-branch-davidian-david-koresh-jeff-guinn>

Dr Bruce Manners

Retired pastor and former editor of *Adventist Record* (from 1991–2004).

1925-1930



Pastor Ferris with a Solomon Islands chief.

The following letter was written by Norman Ferris, the director of the Gizo district in Solomon Islands Mission, in late 1929. It was included in *Australasian Record* on December 16, 1929, as it “throw[s] light upon the work of our missionaries and the need of sanctified common sense on the part of the worker”.

Our Mission Field

“It is interesting work that one has to do on such a visit [to the missions]. So far, I have conducted five ordinance meetings; given 110 injections of Novarsenobenzol and a number of other minor treatments; commenced four baptism classes with fifty candidates; had personal talks with and secured permission for 27 new students to come to Batuna, including six new girls; received reports from teachers and over £40 in tithes and offerings; married two couples; and sat on three councils of native affairs.

Two of the councils were held where two villages had risen up against each other and wanted to leave and go to other places, against the wish of the leading chief. The whole trouble arose because of the chief’s son and a leading boy of another family claiming the nuts of a certain tree, which didn’t belong to either of them, and then coming to blows. It took all day to find out that much. But when we did find out, it was not long before the trouble was settled, the two boys shook hands, the people quietly went back to their homes, and the old chief was made happy that the people were standing by him. The two boys later came back and told how bad they felt because they had made so much trouble, nearly dividing the village, and with tears asked us to pray for them.

The third council was rather an amusing one, though to the people concerned it was serious. This village also was divided against itself, all because two boys wanted to marry the one girl. The chief called in all the leading men and the two boys concerned, and one by one they all had to stand before the chief and give evidence. As I could not understand what they were talking about, I had to wait until it was finished. Then the chief turned to me and told me what all the talk was about, and asked, ‘Which boy should have the girl?’ ‘Well,’ I said, ‘you better call the girl in’, so they did. I asked her which of the two boys she loved and wanted to marry. Her answer was a decided one, besides giving quite a glowing speech which surprised all of them. Turning to the chief, I told him, ‘If this boy loves the girl, and she him, then he is the one to have her.’ The old chief, with quite a long speech, closed the council and dismissed the people, and turning to me said, ‘Learna uka’, which means, ‘Very good.’ I then had a good talk with the boy who lost. In leaving, I told the old chief to tell the boy that ‘there were still many pebbles on the beach’. The old man caught the full force of the thought, and with a hearty laugh they both left.”

Called to serve

I'm thankful to God for calling me to study theology in 2020. Do you believe that God can still speak to you?

I am currently studying at Fulton Adventist University College to become a minister of the gospel in these last days. My name is Dorcas Lynia Kateekee, a second-year student in theology, and I am from Fiji (hailing from the beautiful island of Rabi-Banabans).

In 2020, I found God speaking to me in my deepest despair while crying out to Him. I was struggling with my career when the pandemic hit.

I was a sponsored accounting student at the University of the South Pacific at that time. However, I was constantly occupied with the Adventist Students' Association. I saw the need of labourers in the field. I felt no fulfilment and satisfaction in my accounting studies and one day I cried my heart out to the Lord to speak to me. Immediately, I heard a voice that verbally spoke to me saying "GO TO FULTON". I believe it was God's voice at that time that spoke to me. It transformed my views on what I wanted to become in my life.

I was thrilled at that moment because I finally understood why I have always been passionate in ministry.

Doing ministry is now my passion and it gives me a reason to live life according to God's will. I am passionate about involvement in the church with all the programs it offers. I love to preach and sing as well as doing visitations.

I was involved in hosting Hope Channel Sabbath School discussions for the Kiribati community and visiting houses with the women ministry while responding to the needs of our community. I'm thankful going to Fulton without financial support like I had with my former scholarship, because it allows me to depend more on God. In my first year, my parents paid half of my fees and then Wahroonga church in Sydney sponsored me for the rest of the year. I just want to take this time to thank my sponsors for being part of this transformation in my life.

It might not make sense for someone to just leave everything in God's hands by faith, but I believe this calling is my foundational experience with God that will become a living testimony to others. With the help of the Holy Spirit and all His biblical promises, doing His will is a priority in my life and nothing can change that.

Now, I am confident that this experience will have a great impact in my life that will empower more women to be involved in ministry in the Pacific. Hopefully my testimony will encourage young people in these last days to prioritise the work of God, as we are all commissioned to spread the good news to the end of the world.

This calling will be a living testimony to other women who have the same passion for ministry. They should not be afraid to take up theological studies if they sense God's calling in their life.

Dorcas Lynia Kateekee

Fulton Adventist University College theology student, Fiji.

my
story





A kingdom for our children

Our journey to where we are now has been anything but conventional. My husband and I were far from God when our daughters took their first breaths in this world. Both have hit their teenage years this year and attend high school.

My husband grew up in a loving Adventist home but had a slow fade away as he entered his young adult years. For me, while I did have a heart for God as a child, my family trauma overshadowed the spiritual connection to the point where I didn't even know if God really existed.

I'm reminded of 2 Corinthians 4:4: "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God." I know what it feels like to be "blinded by the god of this age" and I've had the wonderful experience of "the light of the gospel of the glory of Christ" shining on me.

As I think of God's hands, the hands that created me and fashioned me, the hands that lovingly pruned and moulded me—I think of His hands outstretched and welcoming me into His fold with joy and celebration. Then I see His hands and the scars in His palms and I remember the price He paid for my redemption. I remember, "For the redemption of their souls is costly, And it shall cease forever" (Psalm 49:8, NKJV).

God was very gracious to my husband and me. Three years after the light of His gospel shone into my heart, God used the power of prayer to bring His prodigal son (my husband) back into His fold. Our girls were only 2 and 4

when He saved me, and I have had the privilege of bringing them up for the bigger portion of their years in His Church.

Church hasn't been anything like I first imagined. Early in my walk I visited numerous other denominations. I wanted a home, a family. A place that filled my soul with all the things I lacked growing up. It was pretty earth shattering when my church experience began with difficulties and pain. The Bible talks about calling His Sabbath a "delight" but in the beginning all I could feel was an extension of the loneliness and pain that losing all my friends to follow Christ had brought.

As I entered a heart crisis, a good friend from school days who God had brought back into my life said to me, "Julie, church is like a hospital, everybody is sin sick and we need to look to Jesus and not each other." Learning to look to "Jesus only" I have learnt is our only safeguard.

When the girls were small, before we came back to God, their lives consisted of many influences. Their little minds were being shaped by much information including their parents, TV, movies, friends and family. They knew swear words and experienced things like Halloween parties, their parents drinking alcohol, wizards, witches, goblins and so much more that I wouldn't want to keep remembering.

How refreshing it was to go from so many confusing information influences to *sola Scriptura*—Scripture alone. The light of His gospel illuminated my heart and mind and shed light on all other influences. It was only in His light that I began to see true light. As a family we began to be convicted that by "beholding we become changed" and so



we became more careful about what we were beholding.

The true church for our children is a church that sits at the feet of Jesus and follows His example to be fishers of men by Scripture alone, by faith alone, by grace alone, through Christ alone, and glory to God alone. As our children experience a relationship with Christ, at His feet they are changed into His image and our church will experience true worship in Christ. Our church will only truly be a church for the children when we place Jesus front and centre and teach them that only in His light can you see light. Our worship experience will flow out from this solid Rock and the streams of light will illuminate all around. The music, the message, the Spirit of God will reflect the character of Christ only when Christ takes centre stage in our hearts and our children's hearts.

My children absolutely love reading and watching the stories of spiritual heroes who, though sinful and broken, forsook all to follow our Saviour and lived extraordinary lives that shone the light of Christ into the darkest of places. The history hall of fame in Hebrews, the giants of the reformation, the modern-day missionaries and the everyday people sharing testimonies about how God is still working miracles here and now—these influences have overtaken and shaped my children and how wonderful it is to see even through all our broken character traits “the light of the gospel of the glory of Christ” now shining into my children's hearts.

As Hebrews 6:19 (NKJV) reminds us, “This hope we have as an anchor of the soul, both sure and steadfast.”

Jesus Christ is our Hope, our Anchor, our Rock of Ages. Everything that we need for this life, He has given us in His Word. Peter (2 Peter 1:2–4) says, “Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord. His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.”

So, we see that everything, not just some information but all we need to know about God that pertains to our life, is found in His Word and we partake of His Word through His great and precious promises. What strength, what assurance we have that all truth is available to us in His Word. There's not a longing in our soul that isn't fulfilled in Christ through His Word.

My prayer is that our church, your local hospital ward, will remember the words of Ellen White: “we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history” (*Life Sketches*, p196).

Let's teach our children to be the church by remembering what God has done, by giving them what they need, not just what they want. All they need is found in His Word.

Julie Drury

Literature evangelist, NNSW Conference.



DISAGREEMENT: God's gift to His Church

Have you ever met anyone who has never had an argument? I have. It was during a youth Sabbath school lesson on marriage and the facilitator was describing how in all his years of marriage he and his wife had never had an argument. Seriously? He was attempting to guide the young people on dating and marriage, and it turned out to be an unfolding disaster from the start, causing confusion and considerable disagreement from the youth. Perhaps he should have taken the lesson with his wife—at least there would have been no argument!

What would life without arguments look like? Would it be blissful, peaceful, harmonious? Would we all end up with the same hair styles and expressions as an army of “Stepford Wives” inhabiting some utopic standardised, expressionless bliss? Do arguments have any role to play in our assimilation and application of truth? Will there be arguments in heaven, or will we simply run off to Jesus every time there is discussion that conflicts with our own understanding or opinion?

Of course, with anything like this the devil is in the detail. What exactly do we mean by “argument”? While arguments can get heated, an argument per se is basically “the act or process of arguing, reasoning or discussing”.¹

It is our response to an argument that can get heated!

Most are familiar with the expression, “Play the ball, not the man.” In other words, don’t go after the messenger—evaluate, and examine the message. Often these days it is far too convenient to conflate the message and the messenger because we believe that crucifying the messenger will discredit the

message. Unfortunately, when we do this, we don’t afford the message the scrutiny required for integrity, which is a problem if the message is important. Nor do we encourage scrutiny of our own positions that might require some sort of balance or correction!

Our Church is no stranger to argument.²

Does this surprise us? Is this something we might expect or is this an indication of a deeper problem? What would theology look like in the absence of argument? Is this even possible?

Christianity, like basically all religious movements, is steeped in argument and disagreements going back millennia. While many conclude that this is a bad thing, I’d like to suggest that arguments are the seed bed of thought and without them life would be unfulfilled and unreliable simply because the epistemic freedom God has given us of necessity means our understanding of reality will be dependent on our level of knowledge, maturity and experience, all of which is impacted by the sinful world we live in. In other words, we are bound to have disagreements and arguments as our understanding of truth and reality matures, especially over theology.

Not only that, but a fundamental characteristic of God’s government is epistemic freedom of thought and expression. Unlike Islam, which means “submit to God”, Israel means “wrestle with God”! The God of the Bible invites us to confidently and respectfully “wrestle” with Him as we in our immaturity assimilate revealed truth into our own understanding and experience. Why then would we be surprised when

some of our theological discussions contain sometimes sharp disagreements?

Before we continue our evaluation of argument, it might be helpful to set argument within a context relating to the church. One of the main purposes of the church is revealing God's character and government to all intelligent creation both locally and universally. The result of this revelation for us is salvation to those who choose to follow God. This makes sense because "church" could be considered a downstream manifestation of "family", which was created in the image of God back in Eden. So, the purpose of family and church (both of which are made up of individuals) is to reveal God's character and government, initially within our immediate circle of influence, and ultimately to the universe.

"The object of the Christian life is fruit bearing—the reproduction of Christ's character in the believer . . . The Christian is in the world as a representative of Christ, for the salvation of other souls."³

This statement aligns with Galatians 5:22,23, which describes the fruit of the Spirit, the net result of which is produced by the indwelling Spirit guiding the life of the believer in demonstrating Christ.

It doesn't take much imagination to realise that every facet of our lives involves some sort of revelation, or demonstration as to who we are and what presses our "buttons". Additionally, looking beyond our own lives to broader society, we can see that demonstration is very much a part of our civilisation.

Denis Prager, in his *The Rational Bible* commentary on Exodus, suggests that the worst sin for a representative of God is to commit evil in God's name. Indeed, in commenting on the third commandment, he points out that the verb often translated "take" (tisa), means "carry", which would render the commandment, "Do not carry God's name in vain." He then identifies someone carrying God's name in vain as "[a]ny person who claims to be acting in God's name while doing the opposite of what God wants—evil . . . When any person commits evil, it reflects badly on the person. But when a person commits evil in God's name, it reflects badly on God as well."⁴

But what has this got to do with arguments? I'd like to suggest that the way we argue or have disagreements provides us with an opportunity to represent or "carry" God to those with whom we are having discussions as well as those observing our discussions.

So, is it possible that the way we argue is more important than the subject?

How did Jesus deal with arguments amongst His disciples? While the embryonic church was arguing about power and position, Jesus moved those socially and culturally constructed goal posts: "By this everyone will know that you are my disciples, if you love one another" (John 13:35).

No mention of tolerance, diversity, equality, commandment keeping, faith, theology, position or power. Indeed, this seems to suggest that the litmus test for our relation to God—the first table of the law—is revealed by our application of the second table of the law, our relation to others.

Later in the same Gospel during the "real" Lord's Prayer of John 17, Jesus places that directive within the context of unity with the Father; the same "oneness" that He shared with the

Father is the benchmark for the "oneness" that we are to have with each other—a "oneness" that is demonstrated by mutual love for one another—despite disagreement!

Indeed, unity within an echo chamber of reflected thought does not appear to be unity in the biblical sense. Jesus did not say that the world would know we were His disciples because of our identical expressions of thought, but because we have love one for another despite our different expressions of thought and disagreement as we individually and collectively "Israel" (wrestle with God) to deepen our own understanding of who God is and how best to express and apply that revelation.

I suspect the gift of conflict will remain within the church until the return of Jesus. It is probably one of the better mechanisms in this sinful world to finetune our dependence on Jesus as we relate to those with whom we have disagreement—perceived or otherwise. What then do we do if we believe the point in conflict is of importance?

Firstly, it is vitally important not to shut down the discussion. Cancelling discussion doesn't seem to reflect the openness and honesty apparent in the God who invites us to "Israel" with Him. If you feel your emotions rising, then it's probably better to acknowledge it and appropriately excuse yourself from the discussion so you can review the situation. A couple of questions to consider might be whether the point in conflict is of vital importance to me, or God? And do I really understand the perceived opposing position, or have I simply constructed an easily mocked misrepresentation?

Growth from conflict is only possible when we consider the possibility that we may not have the complete picture.

Regardless of the growth or outcome of our best efforts at understanding the theological issues we consider of vital import, there will always be differences. What then do we do? Might I respectfully suggest that we leave it up to God who sees the bigger picture and may well be calling us to collectively persevere in patience. I have a feeling that He can sort out the theological wheat from the chaff. After all, He was doing it long before I arrived on the scene. Of course, my biggest problem is leaving it to God because, just like Abram thought, I believe God needs a hand.

So, instead of having no arguments, which may reflect some sort of authoritarian culture where disagreements are seen as a dissenting challenge to authority or power, let us welcome arguments as a heaven-appointed gift; an opportunity to better understand truth as perceived by others and in the process "carry" a demonstration of God's character and government to the world and beyond.

1. Merriam-Webster 2022, Merriam-Webster, accessed September 2022, <<https://www.merriam-webster.com/dictionary/argument>>
2. A rudimentary review of Adventist history reveals many conflicts over many years.
3. White, EG, "Christ Object Lessons", p67
4. Prager, Dennis, 2018, "The Rational Bible, Exodus", p245

Randall Ibbott

freelance IT consultant, Central Coast, NSW.



Tacos with black beans and nutmeat

Serves 8

Prep 20

Cook 15

Try this plant-based twist for your next "Taco Tuesday". Made with Vegie Delights Nutmeat, these tacos are a good source of protein and iron too.

Ingredients

- 1 tbsp extra virgin olive oil
- 1 red onion, peeled and diced, reserve 1 tbsp for salsa
- ¼ bunch fresh coriander leaves
- 2 tsp ground cumin
- 1 tsp ground coriander
- 2 tsp smoked paprika
- ¼ tsp chilli flakes
- 1 tin Vegie Delights Nutmeat
- 400g tin black beans, rinsed and drained
- 1 cob corn, kernels sliced from cob
- 1 tbsp no-added salt tomato paste
- 1 avocado, peeled and finely sliced
- 12 mini tortillas or tacos
- Lime wedges, to serve

Salsa

- 2 (300g) tomatoes, diced
- 1 tbsp red onion, finely diced
- Black pepper and chilli flakes to taste

Method

1. Heat a frypan on medium heat, add olive oil and onion and coriander stalks and cook for 3-4 minutes, stirring frequently.
2. Add cumin, ground coriander, smokey paprika, chilli, Vegie Delights Nutmeat, black beans, corn, tomato paste and 200ml water, and stir well to break up the Nutmeat.
3. Cook for 10 minutes.
4. While taco mix is cooking, combine tomatoes and onion in a small bowl, season with black pepper and chilli to taste and mix.
5. Warm tortillas or taco shells and serve with Nutmeat black bean mix, avocado slices, salsa, lime wedges and coriander leaves.

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
1820kJ	436	23g	17g	3g	43g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
9g	9g	67mg	853mg	5mg	544mg



Recipe of the Week



Subscribe to receive delicious plant-based recipes straight to your inbox.

Dietitian approved!

Find out more



Stench or perfume?

It was two o'clock on a warm summer afternoon when my daughter and I turned into the road leading to the entrance of the Mt Lofty Botanical Gardens in South Australia. To our surprise, the road was crowded and we joined the queue of cars slowly inching their way forward. Fortunately, there were people leaving as well as arriving and before too long we managed to find a park on the grass beside the road. We grabbed our sunhats and walked up the hill to join the hundreds of other people who had also come to see the famed Corpse Flower.

The queue was long and the sun hot, but people were cheerful. An entrepreneurial man selling ice-blocks from an esky at an exorbitant price, was completely sold out. Groundsmen came and strategically set up a sprinkler so that it watered not just the grass beside the path, but also the crowd as they slowly moved down towards the entrance to the greenhouse. None of us minded.

The Corpse Flower or *Titan arum* is a native of Sumatra and difficult to cultivate. The plant we had come to see had been grown from seed and was 10 years old. This was the first time it had bloomed and it was not expected to bloom again for two to three years. The plant with its flower stood almost two metres tall and the flower was nearly one metre across. The flower only lasts for 48 hours and is at its best for just 24 hours, hence the rush of people to see it.

While spectacular to see, it is not just the flower that makes the Corpse Flower famous. It is named the Corpse Flower for good reason as it emits a noxious odour, rather like the smell of a dead animal, particularly at night and in the early morning. We were not able to detect any unusual odour, however the keeper of the plant said the smell when he opened the glasshouse in the mornings was nauseating.

We admire flowers for their beauty and perfume. In Western Australia the *Boronia* bush, insignificant to look at with its small leaves and bell-shaped flowers, stands out from the array of other native flowers because of its delightful perfume.

Then there is the rose, a symbol of love. A friend of mine enjoys picking bunches of roses from her garden and placing them around her home so that it is filled with their fragrance. Every rose in her garden was chosen not just for its beauty, but for its perfume too.

Daphne plants are small bushes with dark glossy green leaves. Once a year they are covered with clusters of small pink-and-white flowers which give off a distinctive sweet perfume. My mother loved Daphne but I remember her only ever having one bush, which grew in a bed of violets under my bedroom window. Each year when my bushes flower and the air around them is filled with their fragrance, I have a timeless reminder of my mother—her love, faith, patience and positive attitude towards life.

In 2 Corinthians 2:14,15 (NKJV), Paul uses the imagery of smell when talking about the influence of our lives in the world: "But thanks be to God, who . . . through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing."

Is your life a stench or a beautiful perfume to your family, friends and those with whom you mingle?

Carolyn Hankins

lives with her husband in Wangaratta (Vic), where she is actively involved in her church and community. This article was based on a worship her father (Pastor Alwyn Gersbach) took and an experience she shared with her daughter.





Conversations

Perfect storm of addiction

Thank you for two excellent articles and editorial on the e-Record (March 18) on porn. I believe this problem is part of a much wider and more personally invasive issue . . . that of widespread current screen access to almost anything. Usage of personal digital equipment of several kinds is accelerating alarmingly, allowing access at almost any age to not only porn, but racial hatred, anti-Christian atheistic philosophy, rabid conspiracy theories, potential terrorism incitement and a host of other devices of Satan. Search engines know what you've been accessing and their algorithms will feed you more of the same! That is a perfect storm of addiction.

Not only that, but this screen behaviour is partly responsible for our pandemic of obesity and those dependent diseases like diabetes. Briefly, it's killing us.

Short of completely throwing away your phones, is there a solution? Maybe some of the following will help. (I'm preaching to myself here as well).

1. Put it down, turn it off, get outside and walk or run (or cycle, or swim). Don't take it with you . . . never . . . no excuses! Every day, at least 30-60 mins, twice if you have time.

2. Put very strict rules on children's phone/internet use. There are phones available that strictly limit internet usage . . . get one for the young ones and quarantine their time on it.

3. Meet face-to-face with family, friends, neighbours, colleagues, church members. Share, laugh, cry, pray, hug. Go and meet them in person (yes it takes time, but all the less time for you to be surfing the net). Share your faith journey. Encourage them to share theirs.

4. Get a hobby or sport that doesn't involve the net (unless it's tennis or table tennis!)

- 5 And last, but not the least by far . . . spend that fruitful hour every day contemplating (and reading about) the life of Christ.

Dr David Pennington, NSW

Important issues

Thank you for the March 18 edition of *Adventist Record*. It contains articles on two very important issues facing us today: the problem of pornography and the balancing of rights issues. To be honest, I had virtually given up reading the *Record* because it seems to me to be no more than just another PR magazine full of smiling faces and feel-good articles. This time, however, you have done us a real service. There are

many issues facing us today that leave us concerned as to where our nation is heading. Most church members I know turn to the Australian Christian Lobby in order to gain understanding and advice on issues such as the Voice, the balancing of human rights, and sorting through the attitudes of electoral candidates. It seems that our Church has a policy of silence on these matters.

Should the *Record* stay silent at such a time as this? I don't think so. Would you consider including a regular segment exploring the kinds of issues members are discussing amongst themselves today?

Nick Brightman, via email

Kids' Space

I was enjoying the Kids' Space (January 23) when I noticed in the break-the-code challenge there were mistakes in the verse. The verse when the code is broken reads "How good and pleasant it il wheo God's people live togethr in unity" The *il* should be is and *wheo* should be when. Also, you are missing an "e" in together. I just wanted to make you aware so that these errors will not happen again.

Rowena Renwick, via email

Hello Kids!



As God's children, we accept responsibility.



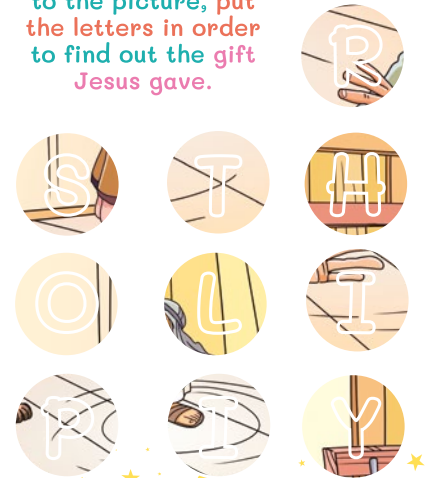
A SPECIAL GIFT

After Jesus' resurrection, He appeared many times to His followers. Seeing Him strengthened their faith and showed His power. He promised the Holy Spirit would help them serve the community through teaching and healing. Jesus asked His followers to wait in Jerusalem until they received the power of the Holy Spirit. They did what Jesus said. The Holy Spirit is God's gift to us. He helps to open our hearts and minds to the truths in the Bible.



Perfect Match!

Match the circles to the picture, put the letters in order to find out the gift Jesus gave.



MEMORY VERSE

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

Find the words



Place the words in the boxes: TRUTH, FAITH, POWER, GIFT, SPIRIT, RESURRECTION

Correction

The editors of *Adventist Record* would like to correct the obituary notice for Christopher Dixon (March 18), in which Deanne Marchand was listed as the deceased man's wife. A corrected notice is reprinted in this issue. The mistake was made by the editors, not the submitter, hence the reprinted notice.

Obituaries

AITKEN, Norma Rose (nee Crabtree), born 31.12.1928 in Inverell, NSW; died 26.2.23 in Alton Lodge, Cooranbong. She was predeceased by her husband, Owen. She is survived by her sons, Kenneth, Gerald, Rick and Colin; eight grandchildren; 12 great-grandchildren; and sister, Del. Norma lived a full life with her husband. She was a passionate gardener, enjoyed needlework and loved working to support her church in Mullumbimby. Her sister, sons and their families, along with many nieces and nephews, will deeply miss her wonderful conversations and cheerful smile. Her funeral was held in the Avondale cemetery chapel.

Michael Parker



ANSELL, Peter Albert John Sr, born 30.3.1928 in Banbury, England; died 31.1.23 at Capecare Home in Dunsborough, WA. In 1950 he married Maureen Turner. He was predeceased by his son, Mark. Peter is survived by his wife (Busselton); children, Susan Charles (Busselton), Raymond (Quorrobolong, NSW), Norman (Gracetown, WA), Pastor Peter Ansell (Warialda, NSW), David (South Hedland, WA), Timothy (Busselton), Wendy Maddocks, (Siem Reap, Cambodia) and Andrew (Cooranbong, NSW); 17 grandchildren; and 12 great-grandchildren. He worked in the timber industry for many years at Jarrahwood and Nannup. Peter was baptised in 1965 and faithfully served the Lord in leadership positions at Margaret River, Busselton and Capel churches.

Don Fehlberg, Derek McCutcheon



BRIDEN, Donald Ian, born 3.1.1938 in Masterton, NZ; died 3.2.23 in Brisbane, Qld. He is survived by his wife of 40 years, Nhung; and children from their blended

family, Sharon, Andrew, Linda, Jonathan, Lisa, Anita, Vanessa, Angelina, Amelia, Daniel and Kimanh and their families. He leaves a legacy of his carpentry skills, being instrumental in building the Masterton church. He also led over a dozen fly'n'build trips to Thailand and Cambodia. He was a practical and compassionate Christian, who helped with the local ADRA and with the setup of the Forever Loved Op shop. We await the great family reunion.

André van Rensburg, Miljan Popovic



CAMPBELL, Lois Anne, born in Marble Bar, WA; died 22.2.23 in Melbourne, Vic. On

3.5.1958 she married Pastor Tony Campbell. She was predeceased by her son, Stephen in 1959. Lois is survived by her husband (Blackburn); children, Janet Sanburg (South Yarra), Peter and Narelle (Blackburn), Jennifer and Jeff Courtney (Blackburn), Clyde and Simone (Port Melbourne) and Fiona and Tim Mitchell (South Yarra); and grandchildren, Mikaela and Mark Elbourne (London), Dylan (London), Sophie (Alice Springs, NT), Mitchell and Felicity Courtney (Sydney, NSW), Monique Courtney (South Yarra, Vic) and Hudson Courtney (Blackburn). Lois and Tony worked in ministry for 40 years. She was loved by all who knew her and was known for her hospitality and loving kindness.

Paul Kotanko, Paul Kleinmeulman

DIXON, Christopher David, born 30.3.1963 in Sydney NSW; died 24.4.22 at Nepean Hospital, Penrith. Chris is survived by his dearly beloved Deanne Marchand (Penrith); children, Chanelle (Warragamba) and Stacey (Warragamba); siblings, Heather James (Kempsey), Malcolm (Kempsey), John (Cooranbong) and Wendy Foster (Newcastle). He served the Lord until the very end. His faith was reflected in his noble and gentle character and his consistent respect for others. He was loyal to his family and friends and was admired by all who knew him. Chris passed with the assurance of seeing his Saviour again.

Deanne Marchand



DOWLING, Daphne Sarah (nee Jenkins), born 19.6.1926 in Charters Towers, Qld; died 9.3.23 in the

Melody Park Nursing Home, Nerang. In 1946 she married Bryan, who predeceased her in 1983. She was also predeceased by her daughter, Janice in 2015. Daphne is survived by her son, Max and Jenelle (Gold Coast); grandchildren, Rebecca (Melbourne, Vic), Paul, Justin (Brisbane, Qld) and Korey (USA); and five great-grandchildren. Daphne served in the Camberwell Sanitarium Health Food (SHF) shop, Melbourne, (Vic) for 20 years. She was always a warm, friendly lady who loved to cook and entertain guests, was loved by the staff at Melody Park and whose smile will be remembered by all who knew her.

Vern Parmenter



HARRIS, Pastor Reginald Clive, born 3.1.1935 in Brisbane, Qld; died 4.1.23 in Stanthorpe. In 1960 he married Meriel McGuinness, who predeceased him in 1983. In 1988 he married Janelle Whittaker. Reg is survived by his wife (Dalcouth); children, Jenelle McMahon (Melbourne, Vic); Nigel and Darolyn (Stretton, Qld) and Mandy and Philip Rodionoff (Gold Coast, Qld); and sister, Sylvia Behrens (Victoria Point). Reg initially trained at the San where later he became head of the School of Nursing. This would later lead him to take on the responsibility of heading the Health and Temperance departments of the North New South Wales and South Queensland conferences respectively. In all capacities he was much loved by his students and contemporaries.

J Neil Tyler



LAPHAM, Andrew Jack, born 11.9.1931 in Morwell, Vic; died 18.10.22 in Narracan Gardens, Moe. He is survived by his wife, Margaret Savige; and children, Lee-ann Evans, Wayne Lapham and Marcia Doran. Andy was an active and well-loved member of the Moe church. He was happily married to Margaret for 64 years.

Oscar Sande Hernandez



LIGGETT, Veronica Heather Lynley (nee Potts), born 25.11.1948 in Marton, NZ; died 3.1.23 in Auckland. She is survived by her husband, David; sons, Brendon and Craig; and

seven grandchildren (all of Auckland). Veronica was a devoted wife, mum and grandma. She loved to serve others and did whatever she could, whenever she could. As a valued member of Papatoetoe church, Veronica's impact was felt across many areas, including playgroup, Pathfinders, vegetarian cooking classes, church lunches, greeting in the foyer on Sabbath morning and so much more. Veronica will especially be remembered for her laugh and positive attitude even when health issues made life challenging in later years.

Leanne Davies



MALLEY, Ivy, born 12.7.1931 in Croydon, NSW; died 6.3.23 in Tallwoods Corner Nursing Home, Wahroonga, Sydney. In 1956 she married Vlad. Her husband predeceased her in 2016. She is survived by her son, Paul; daughter, Ruth Greenland; son-in-law, Ron; and grandchildren, Rachel and Ryan. Ivy worked at Sanitarium in Lewisham and at the Sydney Adventist Hospital for 15 years. She had such an engaging smile and many people were drawn to her warmth and the empathy she had for others. She was greatly loved by work colleagues, members of the Waitara church and her family. Ivy had a strong faith and now rests awaiting the Lord's return, where she will be free from disease and reunited with her precious husband.

David McKibben



MAY, Allison Ellen (nee Wiltshire), born 5.9.1939 in Manly, NSW; died 21.2.23 in Wheelers Hill, Vic. On 12.8.21 she was predeceased by her husband Hughie. Allison is survived by her son, Darren (Dee Why, NSW); daughter, Joanne (Wheelers Hill, Vic); sister, June (Doonside, NSW); brother, Suresh (Doonside); and niece, Vanessa (Adamstown Heights). Allison was beloved by her family. She was kind, thoughtful, patient and loving. She was always finding ways to help wherever she could. Her faith was quiet but strong as a rock to the end. Allison loved her family and her church dearly.

Mark Baines

MORIARTY, Malcolm Daniel, born 6.10.1935 in Rockhampton, Qld; died 28.10.22 in Innisfail. He was predeceased by his son,

Melvin in 1985. Mal is survived by his wife, Veronica (Silkwood); daughters, Rebekah Bidois, (Innisfail), Loretta Uprichard (Perth, WA) and Lynelle Ivanow (Lismore, NSW); stepdaughter, Michelle Steel (Brisbane, Qld); and stepson, Nigel Moriarty (San Francisco, USA). He was always faithful to his family and beloved church. He was a dedicated Sabbath school teacher and elder for many years. He is now asleep and we are looking forward to the resurrection morning.

Musu Amuimuia



WILLIS, Lois (nee Ovenden), born 19.9.1948 in Three Springs, WA; died 2.12.22 in Merredin.

She is survived by her husband, Terry; son, Anthony; and daughter, Vicki (all of Merredin); grandchildren; and great grandchildren who also live in Merredin. Lois' life was a blessed one, working and raising her family on their farm. She was a much-loved member of Merredin church. Quiet, yet well-known, she was a gentle, faithful servant of God. A cornerstone of her family, she is missed terribly. Longing for the great family reunion at the second coming.

Douw Venter

Advertisements

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

for the Blind, Locked Bag 1115, Wahroonga NSW 2076.

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Positions Vacant

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>.

FLIGHT OPERATIONS MANAGER—ADVENTIST AVIATION SERVICES GOROKA, PNG

Adventist Aviation Services is seeking applications from qualified pilots for the position of flight operations manager. The ideal candidate would be an experienced pilot with preferably three years aviation management experience, 750 hrs PNG time or similar experience and an instrument rating. Interested candidates who are active Seventh-day Adventist members, mission oriented, professional, hard-working and adventurous, with commercial aptitude for business management are encouraged to apply. For more information, please visit the South Pacific Division's human resources website <adventistemployment.org.au>. All applications, including your CV, three work-related referees and a reference from your church pastor, must be forwarded to Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wahroonga NSW 2076 Australia. Email <hr@adventist.org.au>. Fax (02) 9489 0943.

Applications close May 31, 2023.

VOLUNTEER BOARD MEMBERS—MAMARAPHA COLLEGE LTD MAMARAPHA, WA

Expressions of interest are sought for people interested in serving Mamarapha College as volunteer board members to fill current vacancies. In harmony with the constitution, the majority of appointed persons must be Indigenous Australians. Currently, we are seeking candidates from different age groups and from different areas of expertise, including RTO leadership, strategic planning, governance, finance and health. Inquiries and expressions of interest can be directed to Pastor Michael Worker, General Secretary, Australian Union Conference at <MichaelWorker@adventist.org.au> and should include a CV, evidence of Indigenous ministry engagement as well as the names and contact details of three referees, one of which is your local church pastor, a cover email/letter stating the reason for your interest in serving on the board and a description of the contribution you believe you could make to Mamarapha College's governance. **Applications close May 15, 2023.**



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