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EDITOR'S NOTE:

## Behind the curtain

Jarrod Stackelroth  
Editor

“

God calls all of us to follow Him and yet only a relatively small percentage of our people are called to full-time pastoral ministry.

I'm sitting in my office—door closed, sound cancelling headphones on—trying to write this editorial. Notes from a random Bach compilation from YouTube waltz around me as I try to organise my thoughts and make decisions. My office is glass walled, bathed in light, the main furniture being my desk and a bookshelf; the desk littered with paper: letters, magazines from sister publications around the world and other flotsam and jetsam. Nick-nacks, mentos and photos adorn my shelves and windows. Some say a messy desk reflects a messy mind. For me, it is organised chaos. I know where things are (or how to find them) and if my wife visits and takes it upon herself to clean up, I can't find anything!

I don't use the same writing process every time, but when it's a struggle to write, I have a few things that can help me intentionally focus and zone in, shutting out the world and distractions of the office.

Today is one of those days. I know what I want to try to do, but the attempt feels so hard. I'm feeling so much but struggling to articulate it.

These days, less of my job is about writing than you would think. When I dreamed of writing as a younger person, I didn't think about the correspondence and the decision making this job would entail.

One of the decisions that comes up from time to time is whether to honour an author's request for anonymity. As a general rule, and as someone who understands the power and credibility that can come with attribution of personal content, I try to discourage it, if at all possible. But there are certain instances where it is necessary.

And in this issue, it has come up. On page 16, you'll find the article "I missed my call to ministry". Here the author wrestles with a refused or unacted on call. It is a moving, personal piece that would create discomfort and difficulty for the author, if his identity is revealed.

I can feel his anguish through the page. I encourage you to read it. I often don't point out content in the magazine but I'm drawing your attention to this piece because I want to write about calling. The word has a unique meaning in the Christian faith and while some may use it to refer to the activities or career they feel "called" to do, it is most associated with a call to pastoral ministry.

God calls all of us to follow Him and yet only a relatively small percentage of our people are called to full-time pastoral ministry. Having said that, I believe the "gut-wrenching experience" of waiting for God to show up is one many of us will experience in our lives.

The past few years have especially been trying for me.

I've always practised an openness in my writing—in sharing my life and God's impact in it. Yet it is hard to share the doubt and questions I've had in the past few years. I will say that I have always believed God has had a hand in my career. I've had a calling to this ministry of print if you will, but there are days you doubt the calling, even when following that calling.

You question if God really called or was it your own pride or insecurities that led you here. You question what's next when God hasn't told you to move, or you want to stay in the same place when God does tell you to move. You feel inadequate, under appreciated. That's why the piece was impactful for me—I could relate to the struggle. That's why I think this piece has something for everyone.

Today I'm giving you a peek behind the curtain of some of the processes and doubts I wrestle with. I am human, you are human. But we serve a loving, patient, merciful God. What are you wrestling with today? Can you surrender it to God?



INSIGHT:

## Media bias

Glenn Townend  
South Pacific Division president

After attending a small event, covered by several mainstream media entities, I was interested to see how they would report the event in print and video. All reported the basic facts, as they saw and heard the same things I and my associates did, but they missed some of the nuances. Each report was different, highlighting a different perspective. A couple of outlets completely missed the most important information (from my perspective).

Recently, an agitated church member confronted me, questioning whether a media report regarding a church entity in their area was true. Thankfully, I'd been briefed on the matter and was able to share facts that shed light on what were exaggerations. They wanted to know why the Church did not defend itself. Usually, the Church responds with facts, but the media rarely report them, as the news cycle has moved on.

When I have time to scroll the TV channels (not often) to watch Sky, ABC and other outlets, I notice most of them report on the same things—sometimes from a completely different angle. With the increase of information coming from social media, many are choosing to get their news of the world from alternative sources. They claim mainstream media outlets are so biased they cannot be trusted. While there is bias in media outlets, the same human biases are found on social media.

Seventh-day Adventists are interested in the news because there are things happening in the world that are signs of Jesus' soon return to earth (Matthew 24:3-36). How do we know what is true and what isn't? We do not want to be deceived and believe a lie (2 Thessalonians 2:9-12). We DO need to have what I call "sceptical discernment". Be open to different interpretations of events without being alarmist and keep asking God for understanding (James 1:5). The broader church—whether local, conference or union—can usually provide wisdom.

As I read Revelation through recently, I noticed that the major events will be global—most people will know (Revelation 11:6; 13:8,12; 16:1,14; 17:8). Jesus wants us to be ready by listening to Him—spending more time in prayer, praise and reflection on His Word than anything else (Matthew 24:15,20; Mark 13:33-37; 2 Thessalonians 3:1-5; Revelation 1:3).

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Dr Brendan Pratt.

## New director to lead global Church's secular and post-Christian outreach

📍 Ringwood, Victoria | Adventist Mission staff/Record staff

Australian Union Conference (AUC) ministerial association secretary Dr Brendan Pratt is joining the General Conference Office of Adventist Mission as the new director of the Global Mission Centre for Secular and Post-Christian Mission. The new role will be an added responsibility as he will continue to be part of the AUC ministerial association team, now as associate ministerial secretary.

He replaces Dr Kleber Gonçalves, who led the Global Mission centre for 12 years and has joined AdventHealth in Florida as director of faith strategy and external collaboration.

Dr Pratt said he looks forward to seeing significant synergy between his current work in Australia and his new post at the Global Mission centre, whose mandate is to equip the Adventist Church with new tools to help secular and post-Christian people know God.

"I am passionate about seeing transformation in lives and communities as people connect with Jesus and grow in relationship with Him," he said. "I am particularly passionate about mission within secular culture."

Dr Pratt takes the new role at a time when the Adventist Church is stepping up its efforts to reach secular and post-Christian people.

"That is one of the Adventist Church's biggest mission challenges," said Adventist Mission director Dr Gary Krause.

He expressed full confidence in Dr Pratt, who holds a doctorate on the impact of consumerism on the Adventist Church and has worked as a pastor in Australia and New Zealand for almost 30 years.

"Dr Pratt brings a rich experience ministering to these people in Australia and New Zealand, and I know he will bring a strong, practical vision to the Global Mission centre," said Dr Krause.

Dr Pratt has bachelor's and master's degrees in theology from Avondale University. In 2021, he earned a PhD with the thesis, "Christianity and Advanced Consumer Culture: Shaping a Response with Reference to the Seventh-day Adventist Church in Australia" from Charles Sturt University in Australia.

Dr Pratt is married to Amanda Bews, an author, and they have three sons.



Event organiser Tim McTernan speaking at last year's conference.

## Digital Discipleship Conference expands its reach by going online

📍 Wahroonga, NSW | Juliana Muniz/Cerise Hawken

The annual Digital Discipleship Conference, organised by Adventist Media, returns this year with a dynamic one-day online program featuring experienced social media influencers on March 9.

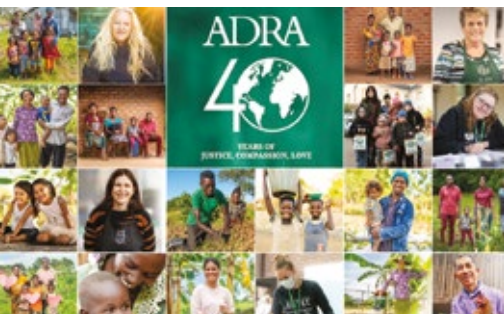
"By hosting the event online, we're able to involve people from every corner of the South Pacific, making it truly accessible for all who wish to learn about digital discipleship," said event organiser Tim McTernan.

The event will feature insights from leading digital evangelists, including Omar El-Takrori from Think Media and Pastor Benjamin Lundquist from The Rise and Lead Podcast, alongside discussions on the psychological impacts of social media use, such as navigating its chal-

lenges and preventing burnout among content creators.

To promote community and interaction, viewing hubs will be established at Avondale University and Fulton Adventist University College, where attendees can gather to watch and discuss the conference content. "The viewing hubs are an excellent opportunity for networking and shared learning among participants," added Mr McTernan.

Registration for the Digital Discipleship Conference is free, with live streaming available on YouTube and Facebook from 8:30am to 5pm AEDT (+11). For more information on the conference and to register, visit the official website at <digitaldiscipleship.au>.



ADRA serves people around the world.

## Celebrating 40 years of ADRA in Australia

📍 Wahroonga, NSW | Ashley Stanton

The Adventist Development and Relief Agency (ADRA) is celebrating its 40th anniversary in Australia in 2024.

ADRA International president Michael Kruger said the anniversary is testament to the dedication and hard work of ADRA staff members and partners, “who have worked relentlessly to provide healing and hope to people in need”.

ADRA has a long heritage of humanitarian work that dates back over a century. Before the Adventist Church established ADRA internationally in 1983, and ADRA Australia in 1984, it had already been organising relief activities since 1918, when it sent aid to regions devastated by World War I.

The increase in disasters and famine prompted the Adventist Church to establish the Seventh-day Adventist Welfare Service (SAWS) in 1956, which began supplying relief shipments to 22 nations by 1958. Over the years, SAWS evolved from a welfare agency to playing a global role in long-term development initiatives; therefore it changed its name to the Seventh-day

Adventist World Service in 1973. As the need for international sustainable community development grew, SAWS was reorganised and renamed the Adventist Development and Relief Agency (ADRA) in 1983 to better reflect its overall mission and activities.

ADRA was granted General Consultative Status by the United Nations in 1997, the highest degree of non-profit organisation accreditation. This afforded ADRA the potential to serve even more marginalised populations around the world on a greater scale.

Today, ADRA is a global humanitarian agency with over 5000 employees and 7000 volunteers serving communities in over 120 countries regardless of ethnicity, political or religious affiliation.

“As we reflect back on 40 years of ADRA in Australia, we are grateful for every supporter, volunteer, employee, board member and, of course, the Seventh-day Adventist Church, that has been on this journey with us,” said ADRA Australia CEO Denison Grellmann.



New FPM president Pastor Hiro Itchner (right) and his family.

## New president for French Polynesia Mission

📍 Auckland, NZ | Juliana Muniz

The New Zealand Pacific Union Conference Executive Committee appointed Pastor Hiro Itchner as the new president of the French Polynesia Mission (FPM) in November 2023, following a decision by Pastor Roger Tetuanui to retire after 13 years in the role.

NZPUC president Pastor Eddie Tupa'i thanked Pastor Tetuanui for his “committed and faithful 13 years of leadership for the French Polynesia Mission” and a total of 22 years of service to the Church. “May God bless and continue to use Pastor Roger and his wife Liliane for His glory as they move towards retirement, and a new season of ministry,” added Pastor Tupa'i.

Serving as ministerial association secretary since 2021, Pastor Itchner graduated in theology from Fulton Adventist University College in 2007, starting in full-time ministry at the French Polynesia Mission in January 2008 as field pastor.

“I ask that we all pray for God’s abundant grace and strength to be with Pastor Hiro, his wife Valea, and their children Ravahere and Hovav in this new ministry season,” said Pastor Tupa'i.

According to Pastor Itchner, he considered his appointment prayerfully before accepting the call. “I realised that this appointment was not only a testimony of the confidence placed in me, but also an opportunity to contribute positively to the spiritual life of the Adventist community in French Polynesia. Accepting this mission involves being ready to face challenges, to work closely with the community and to strive for the spiritual wellbeing of all,” he said.

Pastor Itchner started the new role on January 2 and is “determined to serve with dedication and compassion”. He is working on strategic plans and goals to “strengthen faith and cohesion within the Adventist community in FPM”.



The funds raised will support the urgent need for more trained ministers and other resources.

## Offerings to aid shortages caused by rapid church growth in PNG

📍 Wesley Vale, Tasmania | Juliana Muniz

An afternoon mission program held at the Tasmanian Conference big camp in January raised more than \$A4000 in cash, plus many pledge envelopes for the 2024 Camp Mission Offering, this year dedicated to Papua New Guinea's Church Growth Crisis appeal.

"Many children ran around amongst the adults present holding out their collection cups and irresistible smiles," said South Pacific Division (SPD) stewardship director Julian Archer. "Some children had already been collecting money in their piggybanks at home or during their Sabbath school classes."

With a \$A400,000 goal, this year's camp mission offering—collected at camp meetings around Australia and New Zealand—will assist with the challenges caused by the exponential growth the Church is experiencing in Papua New Guinea (PNG).

Driven by discipleship programs, house churches established during COVID-19 lockdowns and small group Bible studies, the unprecedented growth has led to an explosion of new church attendees and more than 6000 new branch churches, causing a shortage of trained pastors, leaders and resources for retaining new members.

"And on top of all that, this year the Church is running PNG for Christ 2024—a series of evangelistic reaping campaigns running simultaneously nationwide in up to 2000 venues," said Mr Archer.

The funds raised will support the urgent need for more trained pastors and leaders and essential resources for retaining new members and effectively managing the vast number of new church attendees.

"The Papua New Guinea church growth crisis is unlike anything we've ever witnessed," said PNG Union Mission president Pastor Malachi Yani. "We're asking church members in Australia and New Zealand to please donate whatever you can to support this work. Your donations will be used here on the frontlines of mission to win and keep souls for God's kingdom."

Australian Union Conference stewardship director Pastor Lyndelle Peterson also encouraged members to give "not just because of the need but also because of the blessings of being a part of God's worldwide mission".

More on PNG's church growth crisis and the 2024 camp mission offering can be found at <[bit.ly/3wgtOBc](https://bit.ly/3wgtOBc)>.

## making headlines

### 99-year-old volunteer

Caleb Mission (Brazil) has a special volunteer in Claudinier Ribeiro da Silva, a 99-year-old World War II veteran. Mr da Silva volunteers at the Christian Vacation School (ECF) teaching children from poor communities. "My life has been a long journey, and now I can use what I've learned to help these young people," said Mr da Silva.—SAD



### Soundwave cure

AdventHealth Celebration in Florida made medical history as their surgical team performed the world's first histotripsy procedure targeting kidney tumours using sound beams. The hospital is internationally recognised as a hub for robotic-assisted surgery, with this pioneering treatment providing patients with a non-invasive alternative to current kidney therapies.—ANN

### Skills for change

Bulawayo East Adventist church (Zimbabwe) held training for more than 20 women in making various household products like pine gel, dishwasher, bubble bath, body perfume, floor polish and toilet cleaner. The training aimed to empower women with practical skills for entrepreneurship in light of high unemployment rates. The group also plan to donate the produced detergents to institutions like the local children's home.—The Chronicle

### Beware nose-pickers

Regular nose-picking might increase the risk of getting Alzheimer's disease, says a report from Western Sydney University. The study found that nose-picking introduces germs into the nasal cavity, which can cause inflammation in the brain, leading to Alzheimer's. The researchers suggest better hand hygiene as a preventative method.—news.com.au



## Youth for Christ

More than 550 young Seventh-day Adventists from across Australia gathered in Melbourne for the annual Adventist Youth for Christ (AYC) Conference held from January 25 to 28. Marking the opening session, keynote speaker Pastor Shane Anderson invited attendees to “put themselves in the stories of the Bible” as a way of developing a personal relationship with Jesus. “Put yourselves into the pages of Scripture,” Pastor Anderson suggested. “Use your imagination.” The 2024 conference also featured plenary and breakout sessions, extensive moments of praise, worship, Bible study, socialising and witnessing.—**Marcos Paseggi/Record staff**



## “Inspiring impact”

The Glen Innes (NSW) Adventist Food Hub was recognised for its significant community service, receiving the Volunteer Community Organisation of the Year Award during the 2024 Australia Day celebrations. The Food Hub was acknowledged at a civic function for its eight years of dedicated service to the Glen Innes community. This award follows a letter of appreciation from the Emmaville Central School principal, recognising the Food Hub’s contribution of food hampers to students and the school community. The initiative, started by Pastor Adam Cinzio and continued by Pastors Afi Tuaoi and Brad Cooke, along with many volunteers, supports around 120 people weekly. The current leadership team—Jenni Lloyd-Ward, Pauline Sutherland and Margaret Pennington—was personally thanked by Mayor Rob Banham in a letter stating, “It is truly inspiring to see the impact you have had on our community”.—**Graham Sutherland**



## Mission refocus

Fiji Mission ministers gathered for their annual retreat at a Christian campsite in Nadi from February 7 to 12. Themed “Chosen for Mission”, the event brought insights on this year’s goal to impact workplaces and professionals. The retreat featured presentations from ADRA representatives, human resources personnel and the CFO, addressing a range of topics critical to ministry effectiveness and compliance with mission, union and world Church standards.—**Fiji Mission Facebook page**



## Broadcast the gospel

Vanuatu Mission (VM) is setting up a new radio station at its media centre in Port Vila. This effort is part of VM’s goal to broadcast the gospel throughout the 2021-2025 period. Adventist World Radio has provided the radio equipment and sent a technician for the installation. Vanuatu Hope Channel producer Michael Teobasi and TPUM communications coordinator John Tausere (pictured) are managing the setup, aiming to enhance the Church’s media outreach in Vanuatu.—**Vanuatu Mission Facebook page**





## ATSIM program

Avondale Memorial Church (Cooranbong, NSW) embraced Australia's natural beauty and cultural heritage during a special service highlighting the work of the Adventist Church with Indigenous communities on January 20.

Led by Australian Union Conference Aboriginal and Torres Strait Islander Ministries (ATSIM) director Pastor Darren Garlett and Pastor Richie Reid from Greater Sydney Conference, the program featured updates on the progress of ATSIM and stories from the frontline of ministry among Indigenous people.

Henry Dunn, a Mamarapha College student, shared insights into the ongoing work in Redfern, Sydney, where he's known for his community involvement and pastoral presence.

Brewarrina Adventist Church in central NSW was spotlighted for its significant impact over the past decade.

A children's story presented by Pastor Reid emphasised the importance of knowing Jesus Christ personally, alongside the success of a specially designed illustrated Bible for Indigenous Australians, with more than 8000 copies distributed.

The service concluded with Pastor Garlett's affirmation of God's transformative power in people's lives, especially in remote Outback communities, celebrating the continuous spread of hope through the Adventist Church in Australia.—**Joy Butler**

## have news to share?

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



## Double celebration

The Grace Adventist Church in Nausori Zone, Tebara District (Fiji), had a joyous Sabbath on November 26 with the dedication of its new church building and baptism of 27 people. The event, described as a double celebration by local minister Brian Chand, drew members from the local community. The construction of the new church building was a collaborative effort between the Grace Adventist Church and Carlisle Adventist College in Mackay, Queensland. A team of more than 10 volunteers from the college spent a week in Fiji, assisting in the final stages of the church's construction and conducting evening meetings. Plans are already in place for the Carlisle Adventist College team to return in 2025 to construct another building in the Nausori Zone, continuing their commitment to supporting church growth in Fiji.—**Fiji Mission staff**



## Adored centenarian

Castle Hill Adventist Church (Sydney, NSW) gathered on Sabbath, February 3, to celebrate the 100th birthday of long-time member Leoné Rocke. The event was marked by joyous singing of "happy birthday", a prayer of dedication and gratitude, video reflections on Mrs Rocke's life and a church lunch with Indian cuisine—requested by Mrs Rocke in honour of her years growing up in India. First attending Castle Hill church in 1962, Mrs Rocke has been very involved in the church's Creative Activities ministry which she attributes as a highlight of her time at Castle Hill. "We're a church that loves to celebrate and a milestone like turning 100 is such an exciting event," said Jessica Stekla, associate pastor at Castle Hill. "It's a privilege to honour and lift up a lady who is so adored by our church and has given so much to serve us."—**Danelle Stothers**



# FACING THE next revolution

**O**n July 12, 2022, at 14:30 GMT I couldn't contain my emotions while downloading the first image from NASA's James Webb Space Telescope. As I marvelled at the composite photo of the Stellar nursery in the Carina Nebula (my favourite so far <[bit.ly/3PEFJOd](https://bit.ly/3PEFJOd)>), I couldn't help but recall the words of my late grandfather, a career pastor/missionary and a pillar of spiritual strength for me: "God would surely not permit our fallen world to explore outer space, let alone land on the moon."

Yet the landing on the moon did happen, and *Voyager 1* (Earth's furthest-travelling spacecraft) entered interstellar space in August 2012.

There is an innate danger in using our limited and often dated worldviews or social constructs to interpret biblical eternal truths.

Our Church might still be wrapping its mind around postmodernism and adapting methodologies of evangelism accordingly, sometimes oblivious to the fact that postmodernism started as far back as the 1940s and declined in the late '80s, superseded by Metamodernism which started in the mid-'70s. The world has moved on.

We think of ourselves as quite "innovative" when we embrace new media platforms, but often make the mistake of not first understanding the worldview of our actual audience. Are we even speaking their language? Do we really understand where they are coming from?

There's a way for our Church to be more relevant in this day and age. Relax: it doesn't involve diluting our theology by talking of God's love, minus the transformational repentance or embracing the prosperity gospel or last generation theology. Instead, we as a Church need to tackle the upcoming disruptive social revolutions heading our way if we want to see a thriving next generation of Adventism.

Each generation currently alive has had to struggle with social pressures of their times:

For the silent generation and baby boomers, it was smoking, alcohol, dancing and adornment.

For the Gen Xers, it was substance abuse and the sexual revolution.

For Millennials and Gen Z, it's gender identity/dysphoria.

For the upcoming Generation Alpha, brace yourselves for post-humanism (gene editing, multi-planetary migration, the metaverse, cyborgs, synthetic life extension and artificial consciousness or transhumanism).

I'm a dad with kids who will face this next revolution. I have to ask myself how I am preparing them for what is next. Let us learn from the foresight of the NASA and European Space Agency aerospace engineers: While the James Webb Space Telescope was launched on Dec 25, 2021 and pictures only started to flow in July 2022, its inception dates back to 1996, six years after the launch of the Hubble Space Telescope. The engineers who conceived of the JWS Telescope are now in retirement and some, in the grave. But they built it unselfishly, knowing that the fruit-reaping would be done by the next generation.

Woe to us, for resting on our laurels, or navel-gazing, teaching the Bible as though our audience is stuck in a time-capsule from the 1950s. Let's do our utmost to understand the tectonic plates of societal change shifting beneath us. Let's find ways to share truth in the midst of all this change. We have a job to do, a "Great Commission" to answer and a message for the modern world.

**Dr Daryl Gungadoo**

director of the *Adventist Review* Media Lab, General Conference.  
This article appeared in UK's *Messenger* magazine, August 2022.

# Go make disciples ... don't leave it to your pastor

"Me die all together"—Pastor Tonny Agolamba (*Record*, October 20, 1984)

Imagine almost dying from trying to baptise your church members! The *Record* magazine captured such a story in its October 20 Issue in 1984. Here is a summary of what happened:

Pastor Tonny was the pastor of seven churches and companies in 1984 and was thoroughly enjoying his ministry at a time of rapid church growth in the Highlands of Papua New Guinea. Most of his time as a pastor was filled with training and directing laymen to witness through serving others and preaching the gospel message.

With the expansive growth of the Seventh-day Adventist Church in these regions, many people were wanting to be baptised. On the Sabbath of June 23, 1984, Pastor Tonny organised for a baptism of 109 people from several of the churches under his care. Pastors from other churches were busy with their own church needs that day and were unable to assist in the baptisms, so Pastor Tonny decided to conduct all the baptisms himself, rather than turn away enthusiastic believers.

John Gate, the president of the Eastern Highlands Mission (PNGUM) at the time, expressed: "That same Sabbath I baptised nine at another church, and was numb from the waist down when the baptism was finished." To baptise 109 people was a bold undertaking!

Everything was going well until Pastor Tonny had baptised 85 individuals. It was at that point that he collapsed unconscious in the freezing water and was carried from the water by the assisting deacons. In reflection, Pastor Tonny expressed in *Tok Pisin*: "*Me die all together*", meaning he felt at the time that he had died.

The deacons warmed Pastor Tonny by a fire and rubbed his legs until feeling and strength returned to them while the congregation sang hymns. Once feeling returned, however, Pastor Tonny walked right back into the icy cold stream and continued to baptise the remaining 24 individuals!



When asked what he thought were the factors which were contributing to the rapid church growth in his area, Pastor Tonny's answer was twofold: (1) The working of the Holy Spirit on people's hearts, and (2) The leadership and unselfish involvement of his laymen in witnessing.

Pastor Tonny recognised that all of these baptisms wouldn't have even been possible without the diligent and faithful service of lay people who witnessed their faith to those in their communities. This is an important calling which each and every one of us as Christians have been given.

Ellen White sounded a call to summon every Seventh-day Adventist to the work of the Church. She wrote: "To accomplish the great work of giving the last warning to the world, there is need of earnest, well-directed effort" (Ellen White, *The Review and Herald*, July 24, 1883). "It is not ordained ministers upon whom we must depend for this work, but laymen who love and fear God, and who feel the burden for the salvation of souls" (Ellen White Manuscript Release, No 347).

**Olivia Fairfax**

editorial assistant, *Adventist Record*.



# The prayer of a faithful woman

You may have heard the phrase before that goes something like, “there is power in a praying woman”. Phrases like this are rather common and sound a bit like “Christian-ese” (noun: a language spoken within Christian circles which is foreign, irrelevant or even offensive to non-Christians). It’s the kind of slogan which gets printed on the back of t-shirts or on bumper stickers, like “Jesus loves you” or “Let go and let God” or “No Jesus, no peace; know Jesus, know peace”. These are the kind of statements which get watered down with overuse and are quickly disregarded as ingenuine and cliché by those who read them—even Christians. Especially Christians!

It is easy as a Christian to disregard sayings you have heard a million times before, or regard them as wishy-washy statements designed to make you “feel good” without communicating anything of importance. But the simple truth is there really is power in a praying woman! Or should I say . . . there is power BEHIND a praying woman.

Hannah is one of the most notable women of prayer in the Bible whose humble prayers of anguish and heartbreak were met with answers from God that went over and above all that she asked for. You see, Hannah was a barren woman who was bullied by her husband’s other wife for not being able to bear a child. All she wanted—her greatest heart’s desire—was to have a child and put an end to her anguish. She poured out her heart and soul to the Lord, praying out of great anguish and grief that God might enable her to have a child (1 Samuel 1:15,16).

It is no coincidence that the book of 1 Samuel starts—not with the word of a prophet or announcement of a king—but with the prayer of a faithful and contrite woman. Hannah’s prayers demonstrated an openness and willingness to be a vessel of God’s deliverance and power in a context of corruption and spiritual apathy. Not only did God hear Hannah’s heartfelt prayer by promising through Eli to grant her request, but He went above and beyond anything she could have imagined. Through Hannah’s prayers, God changed the course of history by giving Hannah a child—Samuel—who would go on to restore Israel’s faith as a prophet.

You see, there is power behind a praying woman—not because of anything she asks for, but because of the One who hears her. The simple act of faith in prayer invites God to work through our lives in collaboration with us. As Gift Gugu Mona once said, “The power of a praying woman does not depend on what she can do with her own hands, but in the mighty Hand of God. The strength of a praying woman is unfathomable, her beauty is undeniable and her spirit is uncrushable.”

Prayer is perhaps the greatest weapon and tool at our disposal as Christians, and yet how often do we neglect it! We would rather wile away our precious time with leisure and entertainment than spend a few moments in communion with God, the source of our strength, support and comfort—the One who can move mountains, part seas and bring the dead back to life.

It is a great privilege to pour out our hearts to God, and to know that He will always hear our prayers (1 John 5:14). What opportunities, what miracles, what power might we see in the world if we were to be a people of prayer?

**Olivia Fairfax**

editorial assistant, *Adventist Record*.

# Food in Focus

## soy milk

Soy milk has been widely consumed in Asian countries for more than 2000 years with the earliest evidence traced back to 25–220 AD. Traditional methods for making soy milk involve grinding the soy beans in water and then boiling the mix before it is strained. Commercial production starts with either whole soy beans or soy protein, water and vegetable oil like sunflower oil. Some varieties are also fortified with vitamins and minerals, most commonly calcium, vitamin B12 and vitamin D.

### Suitability for allergies/intolerances

**Lactose-free** - While soy milk contains similar nutrients to dairy milk, it is lactose-free making it an ideal replacement for adults and children who need to follow a lactose-free diet.

**Gluten-free** - Most soy milks do not contain gluten, but it is always good to check the pack for a gluten-free label, as well as the ingredient list.

**Nut-free** - Nuts are not usually an ingredient in soy milk, but like you would for any food, you should always check the label to ensure there are no traces of nuts listed in or near the ingredient list.

### Can babies and children have soy milk?

While breast milk or infant formula is best for babies under 12 months as their main milk drink, small amounts of regular soy milk can be used in cooking food for children from seven months of age. From 12 months, children can drink full fat soy milk, whether as a complete replacement for dairy or having a bit of both in their diet.

Soy milk is usually the only plant milk recommended as a dairy replacement for children under five years. This is because it has a similar nutritional profile to dairy milk and contains protein, fat and calcium (if fortified).

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



## Blueberry, cinnamon & oat smoothie

Serves 1 Prep 5 Cook 0

Bursting with vibrant colour and packed with nutrients, this smoothie gives you the perfect way to start the day. Ready in just five minutes!

### Ingredients

- 1 cup So Good™ Regular Soy Milk
- 1 cup frozen blueberries
- ½ tsp ground cinnamon
- ⅓ cup rolled oats
- 2 Tbsp sunflower seeds
- 2 tsp honey, optional

### Method

1. Place all ingredients in a blender and puree until smooth.
2. Serve immediately, or prepare the night before and store in a covered container in the fridge.

### Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
1559kJ	372	14g	15g	2g	40g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
17g	10.1g	459mg	104mg	3.2mg	707mg



## Recipe of the Week

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

Dietitian approved!

Find out more





# Lessons of love and resilience amid Christchurch's darkest hour

The ink had barely dried on our Palmerston North departure papers when my wife and I landed in Christchurch, our hearts filled with anticipation. We'd committed to a two-year endeavour at the Ilam Seventh-day Adventist Church (New Zealand), eager to support its spiritual transition. Little did we know that we would find ourselves in close proximity to a crucible of human darkness and light.

On the chilling afternoon of March 15, 2019, destiny brushed past us in the most haunting way possible. We drove by the Linwood Mosque, a mere half-hour before it would become the backdrop for a catastrophe that forever altered New Zealand's narrative. The grim tally: 51 souls lost, another 40 wounded. It was a seismic shockwave through the island nation's consciousness—the deadliest mass shooting in modern Kiwi history.

Our community oscillated between disbelief and devastation in the aftermath, grappling with the reality that such abhorrent violence had erupted in our backyards. The fissures of humanity cracked wide open, revealing both the abyss of human malice and the zenith of human virtue.

Yet, amid these darkest hours, the community around us became a crucible for something extraordinary—the overwhelming outpouring of love, compassion, solidarity, and the fortitude of the human spirit. If one thing stood indelibly clear, it was this: love was manifestly mightier than hate.

As I reflect on this pivotal chapter, five years on, a series of invaluable insights have crystallised:

1. In a world marred by racial divides, discrimination and raw hatred, we must assert that such ills have no sanctuary within the Church—or any society, for that matter. When we show bias towards marginalised communities, immigrants or individuals due to their religious beliefs, skin colour, social status or birthplace, we tarnish the very essence of God's love (James 2:1). Every human being is imbued with an intrinsic value. This inherent dignity defies any artificial boundaries we may try to impose.

This poignant truth was brought home to me following the Christchurch tragedy when members of the local Adventist community found themselves entangled in a profound moral quandary. The internal debate was unnerving: were we somehow diluting our faith or betraying our heavenly mission by extending compassion and empathy to those outside our Christian community?

The irony is as poignant as it is painful. In aspiring to be an exclusive sanctuary of saints, we risk turning our backs on our divinely mandated role as "the light of the earth" (Matthew 3:13-16). It's a dilemma that poses a real and urgent threat, not just to our social responsibility but to the core of our spiritual identity.

We must guard against the dangerous illusion of spiritual elitism. If our quest for heaven becomes an inward-looking affair, rendering us blind to the suffering and needs around us, then we have misunderstood the very essence of the gospel. The call to be a lighthouse to the world is not an invitation to shine solely for our benefit; instead, it demands that we illuminate the path for every lost wanderer venturing through life's storms.

2. In a society where bigotry and hatred are rising, God's people are expected to be a constant beacon of divine love and compassion. This call to action resonates profoundly in our times, punctuated by horrifying violence and divisive ideology.

The Christchurch tragedy laid bare the nefarious underbelly of extremist ideologies, with white supremacy at its core. The shooter's manifesto (now rightfully banned) branded non-white immigration and mixed-race unions as existential threats to the European race, advocating ethnic cleansing as the solution. This grim ideology could easily extend its malevolence toward any multicultural or international religious community, including those outside Islam. The destructive narrative turns the spotlight onto us all, questioning the integrity of our tolerance and coexistence.

As Seventh-day Adventists, we're acutely aware, through our understanding of Revelation 13:15-17, that darker days loom on the horizon. There will come a time when our faith community will be framed as a menace to societal stability and targeted for persecution, even eradication.

But instead of retreating into fortresses of fear, let us interpret this foreknowledge as a clarion call to action. Now, more than ever is the time for the Church to live out its role as the "light of the world". It's not just about preparing for heavenly eternity; it's about making meaningful change here on Earth. As we navigate the complexities of a society riven by division, let us be the force that defies the gravitational pull of prejudice and hate.

Let us ponder afresh the profound duty of becoming the world's spiritual salt shaker. May our salt not be a mere sprinkle but a gusty storm of seasoning, dissolving the icy walls of prejudice and animosity. Let it enrich the journey towards a tomorrow where love holds sway over hate and empathy dissolves cruelty like salt melts ice.

3. The devastating attack on March 15 serves as a solemn wake-up call, imploring us to sustain a vigilant gaze over our communities. Parents, be mindful of your children's comings and goings. Take note of any abnormal activities within your church sanctuary or its periphery. No action or behaviour is too inconspicuous to overlook, especially within a space for spiritual solace and reflection.

Should something unsettling cross your field of vision, take immediate action. Begin by informing the spiritual stewards on duty—the deacons, elders or your pastor. If the situation calls for it, escalate the matter to law enforcement. We must be ever-mindful that places of worship can sadly become tempting targets for those seeking to perpetrate evil deeds, be they physical, social, emotional or psychological.

But vigilance doesn't solely serve as a shield against external threats. There's an internal application, too. Occasionally,

malicious intentions lurk within our congregation itself. These might manifest as attempts to manipulate or exploit the most vulnerable, such as the elderly or emotionally frail.

So, let us transform this dire lesson from Christchurch into a cornerstone of our collective mindfulness. Let's extend our sense of spiritual watchfulness into comprehensive care for each other's wellbeing, providing a bulwark against the myriad forms of harm that may assail us.

4. As Jesus instructs us, our love for Him is deeply reflected in how we treat our fellow humans (Matthew 22:37-40).

Those harbouring hatred are, in a spiritual sense, complicit in the same sins as the perpetrator of the Christchurch tragedy (1 John 3:15). When we gaze upon a face that differs from our own and think, "This world would be better without you", we're committing a silent assassination of the soul, a murder in the metaphysical realm.

Yet, the teachings of 1 Corinthians 13:4-7 serve as our north star. We cannot navigate life's complex maze with compasses calibrated by prejudice, unfounded judgements or corrosive hatred. Love must be our guiding principle, our true magnetic north. Love celebrates truth, searches relentlessly for the good in others and acts as the great alchemist, transmuting evil into a cause for joy.

So, let us play our parts in this grand symphony of love, each of us a unique note that, when united, produces a divine melody transcending hate and discord. Let love be the crescendo in the music of our lives, drowning out the discordant sounds of intolerance and bigotry.

5. The divine mission of Jesus Christ's earthly sojourn wasn't merely a visit—it was an exodus of the heavenly to the temporal, designed to dismantle the barricades that divide us, whether they be made of bricks or biases (Ephesians 2:14). Any animosity we hold against another based on the colour of their skin, the origins of their ancestry or the texture of their traditions is not just an affront to that individual; it is a defiance of God's grand cosmic choreography (Revelation 5:9, 10, 7:9-12, 22:1-5).

Consider it. A tapestry of eternity woven from every hue, every voice, every culture—this is God's artistry, His celestial vision where diversity doesn't dilute unity but enriches it. When we stand against another for their uniqueness, we risk disrupting the celestial melody that God is composing for the kingdom in the making. So let us sing to the everlasting beat as diverse yet harmonious voices in God's cosmic choir, paying tribute to the Maestro who orchestrates our unity.

These sacred lines have sung a new serenade to my soul: Let your love for each other be passionate and all-consuming, for love is the great eraser of countless wrongs (1 Peter 4:8). My singular directive to you is this: love each other as profoundly as I have loved you (John 15:12). In the grand tapestry of existence, the threads of faith, hope and love are woven tightly together; yet love—magnificent and transcendent—is the most luminous strand of all (1 Corinthians 13:13, drawn from the NKJV).

**Dr Limoni Manu O'Uiha**

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

# I missed my call to ministry

(This piece finds itself written for three reasons. 1) It's a story to be told. 2) My desire to communicate tends to leak out one way or another. 3) I can't help but cling to some sense of hope. This is perhaps a way of articulating what I mostly find myself unable to pray.)

**T**he Adventist Church has been home to me since cradle roll. I remember praying to invite Jesus into my life when I was seven or eight. I then experienced a deeper conversion experience in my late teens that led to my baptism.

Running thick and strong with my conversion was a call to ministry.

This is not a statement I make lightly. My call had all the markers I've read and heard about. I was deeply convicted. I had a vivid experience of God's presence on one occasion, a holy ground moment if you will. I acted on this call and was soon leading youth small groups, Sabbath school classes and taking other roles.

People commented, frequently. I can recall many occasions where people asked if I was going to be a pastor. Many just assumed this would be the case. Deep down I agreed. I had given myself to God. I was thrilled by the new purpose in my life. All I wanted to do was to follow and serve Him. I believed that He had gifted me for this purpose.

So here I am 20-plus years later, working in a secular place of employment, reflecting almost daily with a significant measure of pain and regret.

I'm not a pastor. I've never been a pastor.

I have missed my call to ministry.

How did this happen? I don't have an answer, but there are some things that stand out.

The retired pastor I studied with in my late teens was a spiritual giant, a veteran of many years of service in the Pacific islands and Australia. He had studied with my mother two decades earlier. I visited him weekly for two years and he baptised me also. He was patient, faithful, full of encouragement. He was responsive to the growing call of God on my life. But he had one paramount piece of advice. Don't go to Avondale College!

This was a position he did not waiver from in the years following and he reinforced it through various letters and conversations. He had his reasons, and they were genuine and heartfelt. No-one craved the growth of God's kingdom more than he. I mourn his passing and still crave his influence and prayers. But I regret the advice he gave me. My life might have

been different otherwise.

Secondly, I have a risk averse personality. I'm indecisive and prone to procrastination and overthinking. This was reinforced by various influences. One of my mother's maxims in life was "wait". It is very much a biblical idea. As, of course, is going forward, stepping out in faith. But I was busy finding cold comfort in the obedience of waiting when the way was not clear. Avondale was a long way from home and expensive for someone from a frugal country family.

Nobody ever actively discouraged me from following my call. At times my parents tried to suggest some ways that would enable me to attend Avondale for ministry training. But inertia had already ground me to the spot. My mother was a champion of faith and left behind a wonderful and unique example in many ways. I mourn her passing also and wish that I could have better honoured the decades of prayer and belief she poured into me.

And lastly, somewhere along the way, my call became coloured by a sense of my own uniqueness. I heard God speaking to me through some of my reading and study. Most notably was this passage: "Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and events of His providence . . . He calls them away from human influences and aid . . . Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham . . ." (*Patriarchs and Prophets*, p126).

I believed that we are to listen for God's voice as He speaks to us personally. I sensed that God was calling me to something different. A path to ministry that differed from the usual pattern of ministry preparation at Avondale. So, in faith, I waited for this path to manifest itself.

And I kept waiting . . . I was obedient. I was patient. I was faithful. But this different path didn't materialise.

I was active in other ways, preaching frequently and leading various Bible studies. I attended a US-based Bible college intensive program on one occasion. I did some semi-volunteer





mission work for 15 months once and preached overseas in evangelism programs on a couple of occasions.

I wrote to a bunch of pastors once. It was quite a rambling letter when I read it again now. It reflected both a deeply held desire and a conflicted mind. I received a bunch of replies. They were measured, kind and encouraging, but didn't resolve my conflict. They couldn't answer questions that I couldn't really articulate.

To this day I know in my heart I was doing what I believed was right. I was genuinely, earnestly trying to follow the will of God. But my decision-making capacity was fundamentally flawed. My executive functioning, as it is known in psychology, was misfiring.

Then it happened. The door closed.

I suddenly found myself without any pathway to ministry. None of the options were open anymore. God had come up

short. I had believed He had a plan for my life. I had waited, mostly patiently, for Him to show up but He didn't arrive.

I had no concept of how gut wrenching this would prove to be. In hindsight, perhaps it just confirms His call on my life, but those thoughts were lost on me then. Soon I was completely gutted, wracked with anger and disappointment, bewildered and alone. These were matters I had wrestled with God for a decade of my life. I didn't discuss them with anyone else. I felt too stupid and guilty.

More than a decade on, the door is still closed. My faith in the meantime has stuttered, stared for a long time down into the dark abyss of its own demise, then slowly set about the arduous task of rediscovering itself. And in the ebbs and flows, I find the call still present.

I have a thousand sermons in my head. They jump out at

random moments. In the shower, driving to work, in the middle of someone else's sermon, when I go running. I can't help it. The impulse to communicate the gospel won't go away.

I watch people within church and community. I see their strengths and weaknesses, watch their efforts and witness their fears. I imagine their journey and want to be part of it, encouraging them along their way.

I read my *Record* and *Adventist World*, joining myself to the bigger family I'm a part of. Silently cheering them on. Shedding tears as I read the latest story from Dick Duerksen. Wishing for a bigger role in building this movement and influencing its direction.

I am involved in my local church in small ways, but everything feels like I'm sitting on the sidelines. I'm not playing the role I was meant to. I'm a part of the body but doing someone else's job. And I constantly see a vacant space that was meant for me.

In the meantime, I journey on. I have a career in an allied health field that is interesting and rewarding in many respects. I am good at what I do and have the respect of numerous colleagues and clients alike. I question myself constantly if my call was just some naivety or childish dream that was never realistic in the first place, like there was an emotional need that was unmet. But, while there are probably some of those elements, they don't explain the longing with any measure of adequacy.

I don't blame anybody else for my predicament, and I've mostly stopped blaming God. Nobody is responsible for my choices but me. I've learned a lot about myself and about people in general. I've learned a lot about faith. I've unlearned and relearned.

I've become slower to make attribution judgements about others. People experience all manner of difficulties in a broken world, both within and without. It is not fair for us to grade them against what we think they should be doing.

But I haven't yet found a way to be as kind on myself. I failed to answer God's call and this loss of identity makes it difficult for me to be open with people. I'm fortunate that I have changed churches twice and most of the people I associate with now know little of my past. But I still feel like people are looking me up and down and asking, "What is he still doing here?", even though I know they are probably not. I've lost my confidence and don't know where to find it.

Some might say I'm only seeing part of the story. They may quote the reassurance that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning" (*Desire of Ages*, p224). These words just don't speak to me. I have not followed the directions I have been given. No, not on purpose. But my response to God has been flawed, misguided. I am not now going to imagine, as I used to, that honesty before God is enough. I've done enough imagining in the past. It is better that I be realistic and take responsibility for my own failures, understand my weaknesses.

More meaningful are the words of another giant of faith. "Today I know that such memories are the key not to the



past, but to the future. I know that the experiences of our lives, when we let God use them, become the mysterious and perfect preparation for the work he will give us to do" (Corrie Ten Boom, *The hiding place*, p20). This gives me hope. Mistakes can be lessons learned. New opportunities can arise. Doors are never closed forever. And a missed call once may not actually be a missed call forever. Just ask Moses.

Another quote from a book impacted me a few years ago.

"Ministry is awesome, challenging, joyful, sad, rewarding, frustrating, creative, and fulfilling. In our post-Christian world, ministry calls for brilliant scholarship, clear understanding of the human predicament, and courage to break moulds that no longer meet the needs of a sin-sick world community. Gospel ministry calls for fearless visionaries who are willing to tap the power of the gospel in a manner in which it has never been tapped before" (Larry Yeagley, *Touched by Fire*).

I was one of these people God called. I mourn the years of service I have not given. The years I have not lived up to the gifts God has given me. The opportunities missed. The people who have invested in me through my life that I have let down. The vacant space I have left behind. I regret that I am not now in the fray—in the role God called me to—on the front-lines, driving the movement forward.

There may be someone reading this who is on the sidelines, waiting vaguely like I was. Please take my story as an encouragement to go. Fulfil your God-given purpose and calling. There will not be a perfect time or place. Don't be afraid to seek out the help you need. Your weaknesses are an opportunity for God to display His strength. Follow the call. You will be happier for it and the Church will be blessed by you living out your gifts.

Please don't miss your call to ministry.

#### **Anonymous**

a busy, allied health professional who manages a small practice in an Australian city. He attends church nearby with his young family and helps out in a couple of different departments. In his spare time, he enjoys running the local roads.



# Conversations

## Passionate plea

Re: "Scripture Silicon and the soul" (February 3).

No! No! No!

Preaching is a divine/human supernatural activity. It's not just a fancy speech like a TED talk but with a Bible verse. It is supposed to be a holy moment where God's word is manifest through our personality, not through a computer program. It is a moment when the Word inhabits flesh, reminding us continually of our incarnational God who was the Word and Himself became flesh for us.

That is why God directly calls men and women to the pulpit, not ChatGPT. Let's please not violate the sacred and solemn sanctity and privilege of this call by deferring our patient study of the Scripture and crafting of a message with prayer and the egress of the Holy Spirit to a computer program.

Let there be one bastion left of the genuine use of people by God to touch others with His word: the pulpit.

I beg us all, in remembrance of the

significance of His work, to agree that there will be no AI in the pulpit!

This is my plea.

**Daniel Matteo**, Vic

## Twin evils

I want to uphold the editorial "Turning the Tide on Porn" (*Adventist Record*, January 31). It is an urgently-needed warning. The rapid spread of what I would describe as "internet evil" is in many ways spiritually worse than the worst physical cancer. But in fact, it also mirrors what is happening to the physical bodies of too many believers.

I am constantly concerned, as I watch so many of our lovely church-going folk gradually becoming more and more obese, knowing that they are dramatically shortening their lives, as well as becoming walking denials of Adventist health principles.

Both of these problems, I believe, stem from addictive behaviour. Addiction always starts small . . . "Oh well, just a little (fill in the blanks—fast

food, internet binging, porn-watching, TV binging, vaping, alcohol etc) . . . can't do any harm."

A time-honoured tactic of military conflict is to open battle lines on two fronts. That is exactly what Satan is doing here and both spiritual and physical declension are the inevitable result.

We are not only rapidly succumbing to these physical and spiritual diseases, but we need to humbly remember that it was our "culture" and technology that gave rise to these twin evils.

The only real human answer to addiction is to never, never, ever start. I recommend that to all our young people. But even if you've succumbed, God's answer is, "I will bring you back, if you follow and obey me."

Ellen White once wrote, "*Everything depends on the right action of the will*" (*Steps to Christ*, p47, my emphasis). Both your choices in this life and the life to come, depend absolutely on that.

**David Pennington**, NSW

# HELLO KIDS

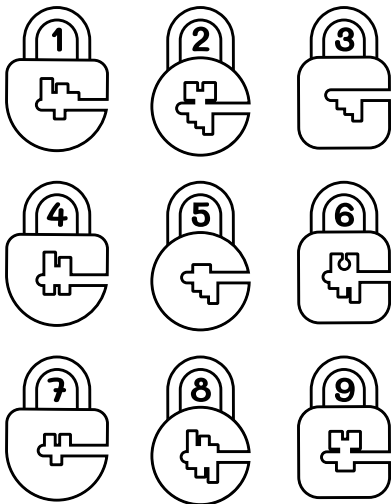
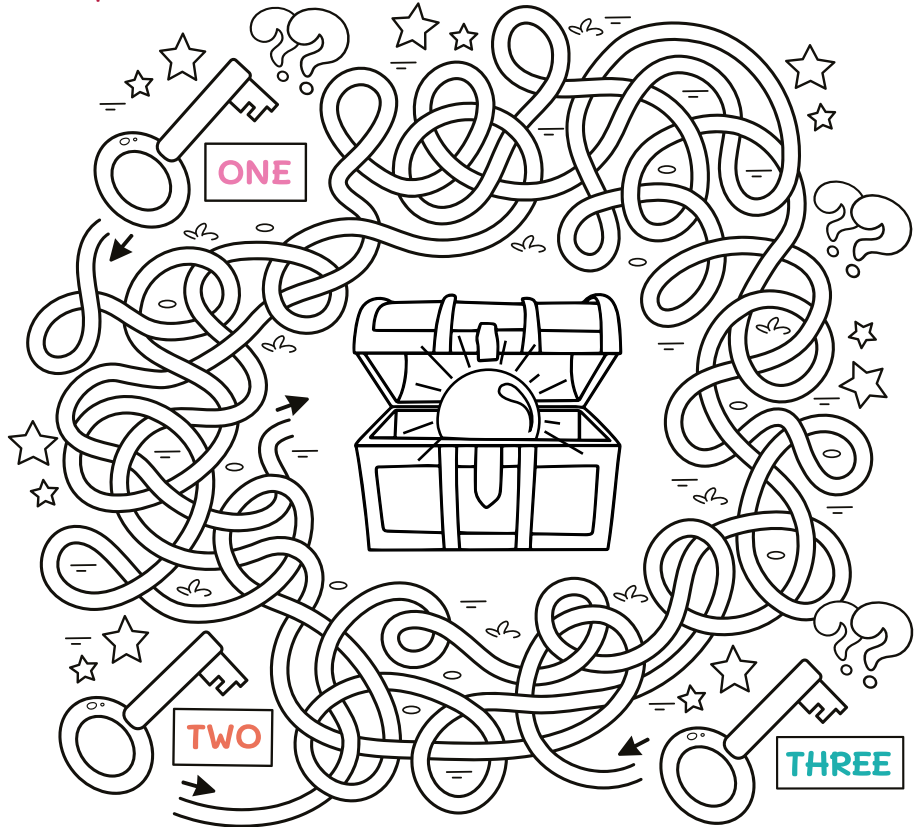
We allow God to transform us



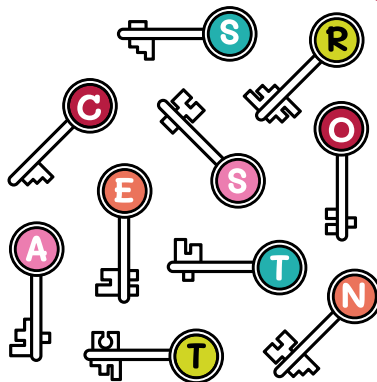
## PRICELESS TREASURE!

Jesus tells two parables—the hidden treasure and the pearl of great price—that tell not only how important Jesus should be to us, but also how important people are to God. Both the treasure hidden in a field and the pearl of great price are purchased by one who has to sell everything he has in order to buy them. In our lesson this week, this illustrates Jesus, the “Merchant”, who considered us so valuable He gave all He had—His life—to buy us back. This is a lesson about grace. God treasures each individual as if they were the only person on this earth. He places such value on us that Jesus would have given His life to save just one person.

Find out which key unlocks the Treasure Chest



Match the keys with the lock and find the missing word



### MEMORY VERSE

“For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your \_\_\_\_\_, but with the precious blood of Christ, a lamb without blemish or defect”

(1 Peter 1:18, 19).

## Anniversary



**KOSMEIER.** On Sunday, 3.12.23, 80-plus guests joined Beth and John at the activities centre of the Avondale Memorial church, Cooranbong, NSW for a feast to remember a happy day 60 years ago and thank God for every day since. Four wonderful children, nine grandchildren and their relative spouses were added to bless the union. Pastoral service in Australia, New Zealand and missionary service in the South Pacific islands by ships, planes, vehicles and walking, has enriched their lives and brought the gospel to many. Beth and John look forward to continued service for God in the health and Adventist Aviation Australia preaching ministry. Please accept their thanks for your care and prayers.

## Obituaries



**BRITTEN,** Betty Lorraine, born 28.12.1933 in South Grafton, NSW; died 10.1.24 on the Gold Coast, Qld. Betty is survived by her husband, Lindsay; children Karen and Doug Kra, Sherilyn and Malcolm Ace, and Rod; grandchildren; and great-grandchildren. We look forward to Jesus' return.

Stephen Bews



**CORRIGAN,** Gracie Pearl (nee Burnett), born 11.3.1933 in Brisbane, Qld; died 13.1.24 in Brisbane.

She is survived by her daughters, Katy Burnett and Charmaine Humphries (both of Brisbane); three grandsons; one granddaughter; and two great-grandchildren. Gracie was a treasured lady, who was always positive and prayed earnestly for each person she knew, asking for the Lord's watch and care in their lives. We are confidently awaiting His soon return.

Andre Hamilton, Trevor Mawer, Quinten Leibbrandt



**HODGEN,** Laurel (Esther) (nee Grosser), born 8.5.1927 in Millicent, SA; died in Perth,

WA. On 21.7.1948 she married William. Esther was predeceased by her son Gregory in 2012 and husband in 2017. She is survived by her children, Neill (Mick) and Garry (both of Perth); and grandchildren, Monica, Scott, Sara, Philippa (all of Perth), Bartholemew (Sydney, NSW), Alyssa and James (both of Brisbane, Qld). She was a hardworking, dedicated and loving Christian, who supported her husband, family and church throughout life. She made a huge contribution to Carmel College, WA, and to the life of students and staff by her hospitality and genuine care. She spoke to her family of eternity and the necessity of faithfully following Jesus. She died eagerly awaiting the return of Jesus Christ.

Roger Millist



**IRVINE,** Moira May (nee Hearse), born 28.9.1930 in Rushworth, Vic; died 27.1.24 in Cooran-

bong, NSW. She was married to Ian, who predeceased her in 2002. Moira is survived by her children, Gwen and Hans Berkeley, Warwick and Monique, Greg, Linley and Gavin Shields, and Brendon and Esther; 17 grandchildren and spouses; and 11 great-grandchildren. Moira was a teacher and lived a very active life mainly in the farm and dairy at Avondale College and in India where a school was named in her and Ian's honour. They retired at Bonnells Bay, where Moira helped with ADRA projects and the Appeal for Mission. She was indeed a mother in Israel, believing in her resurrected Lord soon to raise her from her sleep.

John Kosmeier, Roger Nixon



**LIDDELL,** Shirley Valerie (nee Lewis), born 14.2.1936 in Hamilton, NZ; died 14.12.23 in the

Sunshine Coast University Hospital, Birtinya, Qld. On 11.6.1955 she married Ken. Val was predeceased by her husband. She was also predeceased by her grandson, Joseph. She is survived by her children, Carolyn and Bill Conn (Sunshine Coast) and Steven and Terese (Blackbutt); grandsons, Ben and Jess (Sydney, NSW), David and Kirstin (Bamaga, Qld)

Nicholas and Micky (Sunshine Coast) and Justin and Zoe (Hervey Bay); and three great-grandchildren. Val and Ken joined the Adventist Church through the literature evangelist Roy Olsen. Val was a member of Te Aroha church (NZ) for many years and served God's church in many different capacities.

Scott Wareham



**MAJOR,** Leslie, born 27.1.1930 in Perth, WA; died 4.1.24 in Perth. On 17.3.1953 he married Joan

Chapman. Les is survived by his wife (Perth); children, Jeanette and David (Perth), Trevor and Debbie (Mt Walker), Kevin and Diane (Albany) and Lorraine (Esperance); 10 grandchildren; 19 great-grandchildren; and siblings, Cathryn Nicholson and John. Les was always cheerful and jovial, a hard-working man of God, who loved his Saviour Jesus, his family and everyone he met. Through hard work, ingenuity and determination Les became a successful farmer. He was a leader in the church with a talent for nurturing children and youth. In retirement Les and Joan were foundation members of the new Livingston church in Perth,

being involved in much of the physical work, fundraising activities and running the Pathfinder club for several years. Les now awaits the call of his Friend and Saviour.

Roger Millist

**PATTERSON,** Barbara Gay, born 10.11.1946 in Murwillumbah, NSW; died 7.11.23 in Toowoomba, Qld. She is survived by her children, Randy and Glenda; sister, Dorothy and Richard Fuller; and nieces. Other relatives were in attendance to say the last goodbye to Dorothy. The funeral took place in Miles on 15.11.23. She is awaiting the soon resurrection when Jesus returns.

Heinrich Rusterholz



**RUNNALLS,** Irwin John, born 16.5.1941 in Mildura, Vic; died 1.2.24 in Toowoomba, Qld. On

3.11.1965 he married Janice (nee Preston) and they enjoyed almost 59 years together. Irwin is survived by his wife; sons, Bradley and Sabrina (Toowoomba), Derrin (Murwillumbah, NSW) and Regan and Rebecca (Sydney); six grandchildren; and sister, Elisma. Irwin was a builder

## This month in signs



### Featured Articles

The Death of Death: Easter & Eternal Life

The "Men's Shed Solution" for Male Loneliness

Is the Israel-Hamas Conflict the Beginning of the End?

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and cabinet maker, who won several awards for his work. He used his skills on fly'n'builds on occasions and was known by his family and friends as a humble, giving and true friend. He was a keen gardener who loved his Lord; a quiet, dedicated and committed church worker who was ready to meet his God when He returns.

Vern Parmenter, Daniel Christie



**SMITH, Alan Albert**, born 27.12.1938 in Hobart, Tas; died 24.9.23 in Victoria Point, Qld. On

7.2.1965 he married Anne Aveling. Alan is survived by his wife (Victoria Point); daughters, Katrina and Dr David Vesey (Brisbane), Dr Sharyn Smith (Brisbane) and Tania and Colin Cameron (Brisbane); and grandchildren, Hannah, Leigh, Claire, Alice and Will (Charlie). Alan was an intelligent, faithful and dedicated Christian. He loved his Lord and he loved his family. He went to sleep in the sure and certain hope of the soon-coming resurrection.

J Neil Tyler

**STEVENS, Dorothy Gwendoline**, born 2.7.1929 in Auburn, NSW; died 13.1.24 in Coffs Harbour. On 23.10.1948 Dorothy married Eric William Bibby in Auburn. Dorothy is survived by her children, Harry (Lightning Ridge), Lilian Tailby (Griffith) and Miriam Harvey (Gympie, Qld). Dorothy and Eric were both dairy farmers in the Moss Vale (NSW) area and attended Bowral church. Dorothy had lived in Urunga, then Guyra, prior to her move to Coffs Harbour. She was a stoic woman who had a strong faith in Jesus and now awaits the sound of the trumpet and the call of the Life-giver.

Bob Manners

**WILLIAMS, John Arthur**, born 4.5.1942 in Atherton, North Qld; died 1.2.24 in the Bayside Nursing Home, Bonnells Bay, NSW. John is survived by his brother, Richard (Cooranbong); and sister, Valerie Williamson (Newcastle); eight nieces; and five nephews. He started

his teaching career at the Mona Mona Adventist Mission in Queensland. In 1962 he graduated from the Australian Missionary College (now Avondale University). John taught for some 32 years in the Adventist system and served in Queensland, New Zealand and New South Wales. He was a much-loved son, brother and uncle; one who was people focused and a faithful, committed Christian.

Roger Nixon

## Advertisements

### CONSTITUENCY MEETING NORTHERN AUSTRALIAN CONFERENCE

Notice is hereby given that the 28th constituency meeting of the Seventh-day Adventist Church, Northern Australian Conference, will be held at Riverside Convention Centre, 55 Leopold Street, Aitkenvale, Townsville, Qld. The meeting will be held on the evening of Saturday, September 14, 2024, commencing at 7pm, reconvening at 9am on Sunday, September 15, 2024. Delegates will be appointed in harmony with the constitution. The business of the constituency meeting will be as provided in the constitution, including the presentation of reports and financial statements for the

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quadrennial period 2020–2023 inclusive. The executive officers, executive committee and other committees, as provided in the constitution, will be elected and consideration of constitutional changes, all in accordance with the Conference constitution. For more information, please contact Pastor Jeffrey Masengi, NAC general secretary.

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abn 59 093 117 689  
vol 129 no 4

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Mailed within Australia and New Zealand  
\$A60.00; \$NZ90.00  
Other prices on application

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**Cover credit**  
Anastasiia Stiahailo — Getty Images

**Next issue**  
Adventist World  
March 9

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2014 | 2004 | 1994 | 1984 | 1974 | 1964 | 1954

# Homecoming 2024

August 23-24

USE CLUES TO COMPLETE THE WORD SEARCH

- Name of church cafe in 2014.
- 2004 *loc* dedicated to this two-letter team.
- 1994 grad class motto: "A step completed, a \_\_\_\_\_ to continue."
- Serial Campus Life letter writer in 1984: Gary \_\_\_\_\_.
- Performed at Sydney Opera House in 1974. Avondale \_\_\_\_\_.
- Archibald Hefren taught this subject in 1964.
- Renovated in 1954 for £60K.

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