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EDITOR'S NOTE:

Dark night of the soul

Jarrod Stackelroth
Editor

“

As Christians, we are not called to avoid all difficulty, nor are we promised a smooth and easy ride.

The term “dark night of the soul”, coined by 16th century Spanish poet and mystic John of the Cross, has entered the vernacular to mean an especially difficult or intense period of challenge, trial or stressor. Often accompanied by a sort of internal depression or doubt, it can also mean a crisis of spiritual faith.

Psychologist John Schumaker describes a mental condition called demoralisation: “an overarching psycho-spiritual crisis in which victims feel generally disoriented and unable to locate meaning, purpose or sources of need fulfilment.”

It seems Elijah suffered from such a condition after his flight from Jezebel. He experiences the heights of the mountain top on Mount Carmel—his prayers vindicated when God shows up—before plummeting into burnout under the broom bush and hiding in a cave. After seeing God manifest fire from heaven and expecting evil to be overcome, when his expectations are not met, he demands God take his life.

While perhaps we don't all suffer quite as severely as Elijah did, I know I've had a number of challenging seasons in my life. I expect you've experienced the same.

Many authors and thinkers have identified this “dark night” as a part of the cycle of growth and transformation in life.

Peter Scazzero in *Emotionally Healthy Spirituality* talks about “the wall”. The wall is a challenge we hit in a cycle or season of life that presents us with a choice. If we choose to stay on the side of the wall we are already on, without crossing over or pushing through, we risk emotional and spiritual stagnation. Likewise, if we avoid the darkness or pretend it doesn't exist by covering it with platitudes or running away from the issues we face, we can become trapped at the level of life experience and maturity we had attained before the encounter with darkness.

As Christians, we are not called to avoid all difficulty, nor are we promised a smooth and easy ride.

Jesus predicts that those who choose to follow Him will encounter trials. “In this world you will have trouble. But take heart! I have overcome the world” (John 16:33). He proclaims that those who follow Him must deny themselves, take up their cross and follow Him (see Matthew 16:24–26). Jesus' road led Him through the darkness of Good Friday and Easter Sabbath, before Resurrection Sunday. He suffered humiliation and pain but did not shy away from the task. Today, He calls us to bear our suffering with the same humility and hope.

Back to Elijah's dark night, and I'm interested in God's reaction. God sends an angel to minister to Elijah, who prescribes a nap and a couple of meals. When Elijah reaches the mountain, God asks a question that gives Elijah the opportunity to lament. After an earthquake, wind and fire, God speaks to Elijah in a still small voice and then asks His question again. Elijah gives the same lament and God responds by not answering Elijah's question directly. He gives Elijah more instructions, another job to do. Is this callous? We might expect some affirmation on the job already done. Maybe some soft handling, a holiday or bonus—even retirement. In this case, God gives Elijah his next tasks.

Elijah's focus is directed to the future, to next steps, to God's plan and God's control. Elijah was focused on the present threat to his life and the past triumph that didn't seem to have made any difference to the state of play. It was discouraging that nothing had changed. God refocuses Elijah on his next steps. And then He does give Elijah something encouraging: “Yet I reserve seven thousand in Israel—all whose knees have not bowed down to Baal and whose mouths have not kissed him” (1 Kings 19:18).

Like Elijah, sometimes the answer to the existential questions that come in our own dark nights are answered by shifting our focus to God. If we can't do it, God helps us to remove our fixed point from problems and threats, onto His provision and sovereignty.

The dark night is never easy, but in my experience, hope does come in the morning.



INSIGHT:

Enlarging our mission mindset

Glenn Townend
South Pacific Division president

On my first visit to Western Solomon Islands I presented a message on sharing our faith with others. I'll never forget the response from local church leaders: "Pastor we do not know who to share the message with—all the villages we know are Adventists." I knew there were a lot of Adventists in the area but didn't realise we had saturated the place. On another occasion in Papua New Guinea's Eastern Highlands, a lay leader said, "Pastor, everyone in this province has heard of the Sabbath—Jesus must come soon." Her comments reflected Jesus' words that the gospel will go to the whole world and then the end will come (Matthew 24:14). This is true but our problem is the size of our world. Most of us define our world by what we see in our own backyard—it is always limiting.

The South Pacific Division (SPD) recently held our year-end executive meetings outside our territory for the first time in Chiang Mai, Thailand. Why? SPD is the most successful division as far as evangelism is concerned. 1 in 55 people within our territory (of about 46 million people) are Seventh-day Adventists. The SPD is participating in the General Conference Mission ReFocus initiative and helping reach the hardest people groups in the world. SPD adopted the Southern Asia Pacific Division, in particular three Unions—East and West Indonesia and Southeastern Asia. In these territories Buddhism and Islam are the main religions and the ratio of Adventists to the population ranges from 1:2000 to 1:10,000—a huge mission field just to the north of us.

The SPD executive went to Thailand to experience mission firsthand. Each of us participated in 3-5 mission visits. We went to local churches on Sabbath, sharing worship in mountain villages and city churches. During the week, we visited churches, schools, an orphanage and a safe house for girls (rescued from being trafficked). We gave gifts, played games, listened to history, saw what God was doing and so much more. Most morning and evening worships were testimonies of local church leaders who shared the joys and challenges of reaching out to their people. The executive told me, "We now understand the challenge of mission in Southeast Asia. Our eyes were opened to the familial bonds, cultural/country loyalties, circular world view and needs of the majority Buddhist population."

Many committed to pray for God to renew mission there. Although only a small taste of cross-cultural mission, the seeds sown will bring more support from SPD to the area for God's end-time disciple-making movement. As we listen to and love people—we will see a great harvest and rejoice just as much as we have with God's work in PNG this year.

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The regional Sabbath was a highlight of the weekend, offering the live audience a taste of radio in action.

Faith FM raises the volume at national summit

Adelaide, SA | Robbie Berghan/Record staff

More than 45 Faith FM hosts, producers and leaders from across Australia's nine conferences got together in Adelaide for the very first Faith FM summit.

Held from October 23-26, the event, themed Amplify, featured strategy sessions and professional development workshops aimed at helping the Faith FM team refine their content and align their mission. The event culminated in a regional Sabbath that gathered more than 1000 attendees from both the church and the wider community.

"Amplify marked a significant milestone for Faith FM," said Faith FM station manager Michael Engelbrecht. "As the network continues to expand, our impact across Australia is becoming significant. Having this opportunity to align the national teams was imperative."

The workshops, covering topics such as polishing presentations, crafting content, and a masterclass in hosting and producing, equipped attendees with essential skills to enhance their programs, while keynote sessions also explored effective ways to proclaim the gospel.

"This event was instrumental in get-

ting the national teams together to build a unified, mission-focused vision," said Pastor Robbie Berghan, Faith FM's national content and promotions manager.

The regional Sabbath offered the live audience a taste of radio in action. *The Breakfast Show* hosted a live Bible study, followed by *The Aussie Pastor* leading a panel discussion on the topic, "Is Jesus still relevant in modern Australia?" The session concluded with testimonies of six listeners whose lives have been transformed through Faith FM.

South Australian Conference president Pastor David Butcher expressed his appreciation for Faith FM's presence in Adelaide, commenting, "It was a blessing to have more than 1000 people gathering in person for this regional event."

As the summit concluded, attendees reflected on the event's impact and their vision for the future. "I will be praying that we can more effectively reach the 75 per cent of Australians who are currently unaware of Faith FM," said Pastor Daniel Przybylko from the Greater Sydney Conference.



The ceremony recognised the achievements of 18 students.

Mamarapha celebrates 2024 graduation

Perth, WA | Lorraine Atchia

Mamarapha College celebrated its 2024 graduation on November 16, recognising the achievements of 18 students under the theme "More Than Enough". The event marked a year of record attendance at the college and highlighted the students' hard work and commitment.

"We are proud of our students and are glad they can see how much we appreciate all they have done and achieved this year," said James London, Mamarapha College principal.

Among the graduates were Henry Dunn, who completed an Advanced Diploma in Pastoral Ministry, and Dion Williams, who earned an Advanced Diploma in Indigenous Ministry. Speakers at the ceremony encouraged graduates to embrace their calling and trust in God's guidance. Pastor Brad Thomas, Western Australian Conference secre-

tary, urged the students to allow God to use them in His work, while Pastor Ken Vogel, a founder of Mamarapha College, reminded them in his graduation charge to worship, trust and serve God because "He is more than enough".

Mr Dunn shared how his time at Mamarapha had shaped his journey. Originally attending to deepen his understanding of the Bible, he felt called to pursue church ministry and has worked for the Greater Sydney Conference for six years. "This place moulded me into the person I am today," said Mr Dunn. "It has become a part of my identity."

Students described Mamarapha College as a place of healing and community, where many find a second family among their peers and teachers.

To support Mamarapha College's ministry, visit <egiving.org.au>.



Developing the Church's presence on the island has been challenging.

First Adventists on Futuna Island

📍 Futuna | Kiera Bridcutt

Three family members on Futuna Island, Wallis and Futuna Territory, were baptised in October, becoming the first Seventh-day Adventists on the island.

Kalisito Tuihamouga, one of the newly baptised members, was first introduced to the Adventist Church while visiting his daughter in New Caledonia. After initially refusing her invitation, he later attended church and was moved by a sermon from Pastor Eric Morohi. This led to regular attendance and a growing interest in the Bible.

Upon returning to Futuna, Mr Tuihamouga shared his newfound faith with his wife Malia and granddaughter Epifania. He invited New Caledonia Mission president Pastor Felix Wadrobot to conduct Bible studies in their home, resulting in their recent baptisms.

"The witness of the children, the church members, and pastors all played

a part in bringing Kalisito, his wife and granddaughter to a fuller faith in God," said New Zealand Pacific Union Conference president Pastor Eddie Tupa'i.

Outreach on Futuna has been challenging. The island, predominantly Catholic, has two districts: Alo and Sigave. Sigave, where the family lives, is closed to non-Catholic churches. Efforts to gain permission to share Adventist faith publicly have so far been denied.

While public ministry remains restricted, the family will continue worshipping and studying together at home. "They will witness personally with anyone open to God's Spirit," Pastor Tupa'i said, expressing hope for a future when public sharing will be allowed.

Plans are also underway to establish Hope Radio on Wallis, with hopes of eventually bringing the broadcast to Futuna.



Some of the Summit participants at Signs Publishing.

Literature Evangelists celebrate 175 years of ministry at annual summit

📍 Yellingbo, Vic | Vania Chew

More than 70 people from Australia and New Zealand celebrated 175 years of Adventist literature at the 2024 Literature Evangelism (LE) Summit. Held at Lyrebird Park from October 1-6, the event included inspiring presentations, a service recognition night, a live Sabbath Singalong by Sandra Entermann and shared LE stories of faith.

"In 2024, we celebrate 175 years since the printing of the first Adventist publication," said Pastor Almir Marroni, General Conference publishing department director and one of the key speakers at the summit. He acknowledged the importance of literature evangelists in his presentation, observing that "books do not walk, nor do they reach the hands of readers without the participation of a messenger".

Literature ministry coordinator for Australia and New Zealand Brenton Lowe agreed, describing literature evangelism as "an important frontline ministry that provides opportunities to build friendships within the community and

share life-changing books and media".

According to Mr Lowe, the past year has seen notable accomplishments for literature evangelists. "The team has shared more than 90,000 pieces of literature, brought 243 people to church or evangelistic meetings, prayed with more than 3000 people, started Bible studies with 225 people which led to 17 baptisms. It may be 175 years since the first Adventist publication was printed but God is still using literature to reach the world for Him today."

Conference leaders and 25 young people also participated in Youth Rush training for emerging leaders. It included specialised sessions on networking, client referrals and pop-up bookstores.

"I loved seeing so many of our youth engaging with Youth Rush," said Pastor Nicu Dumbrava, personal ministries director for the Australian Union Conference. "I felt inspired by their enthusiasm to share their faith in Jesus with others through literature."

Next year's summit will be held in NZ.



Avondale University students on campus.

Church gives Avondale \$A50 million

📍 Cooranbong, NSW | Brenton Stacey

Avondale will receive \$A50 million from the Seventh-day Adventist Church over the next five years to help secure its future as a university.

The investment is made possible through a funding proposal developed by the South Pacific Division (SPD). After reviewing several options, a proposal involving the Division's purchase of future entitlement to proceeds from the Watagan Park development—a master-planned estate near Avondale's Lake Macquarie campus—will release \$10 million a year.

This will “allow Avondale to reinvent itself by exploring new courses, delivery modes and markets,” said SPD president Pastor Glenn Townend. “Every entity in our Division is better off with a strong Avondale.”

Avondale Council reviewed the funding proposal at its meeting on November 5. Members of the Division Executive Committee (DEC), at their year-end meeting, also reviewed the proposal after receiving a report from Avondale. That included information about financial challenges—higher than expected overhead costs and lower than expected equivalent full-time student load. DEC members voted for the proposal, which was then approved by the South Pacific Division Ltd Board.

“Avondale provides leaders for the South Pacific and beyond,” said Pastor Townend. “So, the church and its leaders want it to succeed, and to do so while staying committed to its vision.”

Vice-chancellor Professor Malcolm Coulson expressed his gratitude. “In a sector that is losing money and in a market that is competitively crowded, we have a lot of work to do to deliver new business and enrolment growth, but the Church is convinced we can do it. And we will.” One of the first actions: broadening and extending a plan for renewal and growth. The plan will consider proposals for generating revenue that leverage Avondale's status as a university—such as offering allied health specialisations, leadership training linked to continuing professional development, micro-credentials and courses in wellbeing. It will consider new strategies for initial teacher education and international recruitment from the Pacific islands and a financial review for ongoing savings. Wide consultation and detailed business planning will precede implementation. Professor Coulson spoke passionately about possibilities. “We are at our best as a church and as an institution when we are outward focused, seeking a greater vision of world needs and living with purpose in service to others.”

Pastor Townend encourages prayer for Avondale. “It now has significant opportunities to develop ideas that will sustain its mission.”

making headlines

Metaverse meets 1844

The South American Division have launched *1844*, a new Metaverse game that immerses players in the events of the Great Disappointment. By blending technology with faith, the game not only helps adolescents explore this historic moment but also deepens their understanding of Adventist beliefs, fostering connection through Bible studies and interactive group play.—SAD



Faith over fame

Swiss soccer player Silvan Wallner, 22, ended his professional career, which required him to play and train on Saturdays, to observe the Sabbath. Despite a promising future, including a Swiss championship with FC Zurich and contract until 2026, Wallner prioritised his faith and left football to honour his commitment to Jesus.—ANN

Game night for God

Pastor Daniel Soldat and his wife Kristina started “Roll & Play” in Sarajevo (Bosnia and Herzegovina), inviting locals to join them for board games. Starting with just a few social media posts, it has since grown into a diverse community of 90 members. Each week participants gather from 7-11pm to play games and connect, leading to deep discussions about faith, God and the Adventist Church.—TED

Time well spent

A study published in *Nature Scientific Reports* revealed that spending at least 120 minutes per week in natural environments increases life satisfaction and physical health. Those who met this “magic number” were 20 per cent more likely to report fulfilling lives and 60 per cent more likely to feel physically healthy compared to those who spent no time outdoors.—@Wealth



Birthday baptism

Hillview church (Morisset, NSW) member Caleb Hawken celebrated his 10th birthday by being baptised at Lake Macquarie on October 23. Caleb chose this special date, telling his father, "I want to get baptised by you on my 10th birthday so I can always remember the day of my baptism." According to Mr Hawken, his son expressed this desire unexpectedly. "Around six months ago, Caleb and I were on the boat—heading between Summerland Point and Wyee. We had never spoken of it in any form and out of the blue, Caleb made that comment." The ceremony, attended by 75 people, included a prayer from Pastor Phil Bishop, Caleb's chaplain at Toronto Adventist School, and the singing of his favourite song, "10,000 Reasons". Hillview church pastor Les Ncube performed the baptism, with Mr Hawken's assistance.—**Merle Cozens/Juliana Muniz**



Technology for Tongan schools

Oikos Adventist Youth Organisation, Christchurch, New Zealand, have donated nearly 100 computers, laptops and projectors to Adventist schools in Tonga. In collaboration with EcoCare trust, which gathered the equipment from various establishments and businesses in Christchurch, church volunteers spent weeks testing and preparing the devices for shipment. The equipment will be distributed to both high schools and primary schools in Tonga, providing students with much-needed digital tools to enhance their learning experience. Youth volunteer Finau Halafihi expressed how grateful and blessed he was for the opportunity to be part of this initiative. "I pray that these computers and laptops will have a positive impact on the students in Tonga, especially in their education," Mr Halafihi said.—**Nadeth Quinto**



Growing futures

ADRA participated in World Food Day celebrations held recently in East Honiara, Solomon Islands. "Right to food for a better life and better future" was the theme of the event, which saw ADRA showcase chocolate products made from fresh cocoa sourced from farmers from Northeast Guadalcanal and North Malaita who are part of ADRA's Soul Cocoa Livelihood Project (SCLP). The project is aimed at empowering farmers in the Solomons to boost their income as they produce sustainable cocoa crops.

—**Denver Newter**



Creation celebrated

Palmerston North Adventist Christian School, New Zealand, has a new mural that celebrates the story of creation. Local mural artist, Joe McMenamin worked on the design of the mural with the school's senior students. "The mural is a great talking point and evangelism tool for our students and community, sharing our faith in God as creator and the call to worship Him who made heaven and earth," principal Karla Mitchell explained.—**Kiera Bridcutt**



New CFO for NNSW

The North New South Wales Conference (NNSW) Nominating Committee has appointed Shaun Lorentz as the new NNSW Chief Financial Officer (CFO). He replaces Russell Halliday, who announced his retirement after 40 years of denominational service.

Mr Lorentz has been serving as commercial manager for Adventist Media in Wahroonga (NSW) since 2020, focusing on sustainability and collaboration initiatives.

NNSW president Cristian Copaceanu thanked Mr Halliday for his contributions and welcomed Mr Lorentz. "We are grateful for Russell's significant service and contribution to the church in Australia, particularly his 20+ years in NNSW. We welcome Shaun and his family to the team and look forward to working together to advance the Gospel Commission. Shaun brings a broad set of skills and experiences to this role, and we are confident his service will be a blessing to our work."

"I'm humbled to accept the call to this role and look forward to continuing to serve the church in NNSW," said Mr Lorentz. "My family and I feel incredibly blessed by this opportunity and are eager to contribute to the mission and vision of the Conference."

Mr Lorentz is married to Adele and they have two sons. He will officially begin his new role in January.—**Henrique Felix**

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Surf's Up

Wahroonga Pathfinders recently hit the waves with Sal's Surf School at Umina Beach on the NSW Central Coast for a new Aussie honour. On November 10, the 26 Pathfinders proudly earned the newly released Australian Union Conference Surfing Honour after a day of paddling, catching waves and standing tall on their boards. "For many, this was the highlight of the year, as they discovered the thrill of surfing and gained the confidence to tackle new challenges in God's amazing creation," said Pathfinder leader Linzi Aitken. "The smiles on their faces as they conquered the waves said it all," she added.—**Linzi Aitken/Record staff**



Literary recognition

Pacific Adventist University's Heritage Centre manager Geena Iga Kusun has received the 2024 Short Story Award at the First Nations Writers Festival for her work, *Ravu Mo, Sail On*. The story, which explored themes of family, loss and hope, highlights the rich cultural heritage of Papua New Guinea. Judges praised Ms Kusun's skill in evoking strong emotions and transporting readers into PNG's diverse landscapes and communities. "This recognition is a testament to Geena's exceptional talent and her ability to capture the heart and soul of Papua New Guinea through her writing," said Ita Kemba, PAU's head librarian. Ms Kemba described Ms Kusun as "a valuable asset" to the university and commended her commitment to fostering a culture of learning and growth among students, calling her an inspiring role model. *Ravu Mo, Sail On* is now available on all major digital platforms and in bookstores worldwide.—**Kym Piez**



Year-end meetings focus on strengthening mission

📍 Chiang Mai, Thailand | Tracey Bridcutt

South Pacific Division (SPD) leaders had their sense of mission strengthened at the year-end meetings of the Division Executive Committee (DEC).

Held in Chiang Mai, Thailand, from November 11 to 14, the meetings further solidified the partnership between the SPD and the Southern Asia-Pacific Division (SSD)—the SPD's closest neighbour. This is believed to be the first time the year-end meetings have been held outside the SPD.

SPD president Pastor Glenn Townend emphasised the purpose of gathering in Thailand, highlighting the Church's 150-year commitment to mission. "We are here in Thailand because we are a missionary movement," he said. "Our partner, the Southern Asia-Pacific Division, faces huge challenges in reaching majority Muslim and Buddhist regions. We are here to help as part of Mission Refocus."

Since the SPD has the highest ratio of Adventists to population in the world, Pastor Townend stressed the need for SPD members to look beyond their own borders and support mission work in other regions.

SSD leaders face significant challenges in their mission work. Cambodia, Laos and Thailand have some of the highest concentrations of Buddhists in the world, with Christians comprising 1.5 per cent or less of their populations. Political unrest along Thailand's western border, combined with limited communication and transportation, adds further complexity to mission efforts.

At the DEC meetings, reports were presented by the Division secretary and CFO, as well as the leaders of the four unions, Adventist Media, Sanitarium, Sydney Adventist Hospital and Pacific Adventist University.

In his report, SPD secretary Pastor Mike Sikuri revealed encouraging statistics on the growth in church membership across the South Pacific: "Our membership compared to the population ratio is now one in 55. This time last year, when this report was presented, it was one in 74, and so that's phenomenal growth, and we thank the Lord for that."

South Pacific Division CFO Francois Keet emphasised the SPD's strong commitment to utilising tithe for frontline mission initiatives. "We are number one [of all divisions] in use of tithe for mission globally, and we are also number one in institutional income. This gives us extra responsibility," he said during the presentation of

the CFO report.

Mr Keet highlighted the General Conference's Mission Refocus initiative, which has inspired the SPD's strategy. He noted that the SPD has allocated the majority of its 2024 surplus to boost the Division's Mission Refocus balance from \$A1.2 million to nearly \$8 million.

The DEC approved the SPD's strategic plan for the 2025-2030 quinquennium, aligning with the General Conference's "I Will Go" strategy. The SPD's plan includes four key pillars: I Will Go with God; and I Will Go because Jesus loves me; I Will Go in the power of the Holy Spirit; and I Will Go on God's mission. The SPD for Christ evangelism program was also approved, with a phased rollout: 2026 for TPUM, 2027 for NZPUC, 2028 for AUC and 2029 for PNGUM.

Over the weekend before the meetings, DEC members had the opportunity to engage with local Adventist church communities. In small groups, they visited 15 churches throughout Chiang Mai on Sabbath, leading out in the worship services before being hosted for lunch. On Sunday, they furthered these connections with visits to various schools, an orphanage and churches to support students, staff and members. A group also visited ADRA Thailand's Keep Girls Safe project.

Part of the group that visited Chiang Mai Adventist Academy, Dr Brad Kemp, Adventist Media CEO, said the experience was educational: "It gave us a broader understanding of the challenge of mission outside of our Division. You might read about it but not really understand it. Meeting with the people, hearing the leaders in that place share the challenge of the work they have was an education."

Prayer played a central role throughout the meetings. General Conference associate secretary Dr Gerson Santos, who attended the meetings with other GC leaders, praised the partnership between SPD and SSD, saying, "The SPD is in a perfect position to help other divisions like SSD because of the diversity within your territory and the variety of methods you've developed to reach different groups." He commended SPD's commitment to Mission Refocus, noting that the experience gained by SPD missionaries will bring renewed energy when they return home.

For a full wrap-up of the year-end meetings visit record.adventistchurch.com.

1984 and the miraculous catch of fish



Now it came to pass that a group existed who called themselves fishermen. And lo, there were many fish in the waters all around. In fact, the whole area was surrounded by streams and lakes filled with fish. And the fish were hungry.

Week after week, month after month, and year after year, these, who called themselves fishermen, met in meetings and talked about their call to fish, the abundance of fish, and how they might go about fishing. Year after year they carefully defined fishing as an occupation and declared that fishing is always to be a primary task of fishermen.

Large, elaborate and expensive training

centres were built, whose original and primary purpose was to teach fishermen how to fish. Over the years courses were offered on the needs of fish, the nature of fish, where to find fish, the psychological reactions of fish, and how to approach and feed fish. Those who taught had doctorates in fishology. But the teachers did not fish. They only taught fishing.

Imagine how hurt some were when one day a person suggested that those who don't catch fish were really not fishermen, no matter how much they claimed to be.

. . . Is a person a fisherman if year after year he never catches a fish? (Australasian Record, September 15, 1984).

This excerpt was printed in the year 1984 as a challenge to churchgoers. Between 1980 and 1984, Seventh-day Adventists worldwide were issued with the challenge to be fishers of men, rather than merely talking about mission and ministry; to look at the fields and see that they are "ripe for the harvest". This worldwide initiative was called the One Thousand Days of Reaping.

The One Thousand Days of Reaping was a soul-winning mission that prioritised evangelism in all forms and at all levels, starting on September 18, 1982 and continuing until June 15, 1985. The objective of the One Thousand Days of Reaping was for the world church to win 1000 souls per day for 1000 days (Record, April 26, 1982).

Recommendations made to each conference and mission around the world included engaging in daily intercessory prayer, setting aside days of fasting and prayer, leading by example in evangelism, prioritising evangelism in budgeting and promoting evangelism in all departmental activities and planning (Record, January 21, 1984).

One group in particular that reported a special blessing for their ministry was a group of young people from Liangai Village on the island of Vella Lavella in the Western Solomons. These young people toured the whole island to witness through preaching, testimony and song. At one village they visited, the chief was very interested in their ministry and invited them to run Bible studies. The local minister in the village had a "discussion" with the Adventist minister accompanying the group, informing them that the Bible studies had to stop. The chief, however, stood up for these missionaries and said, "As long as life lasts, we will not stop studying God's Book!" (Record, December 22, 1984)

The reports on the effectiveness of the One Thousand Days of Reaping initiative revealed that 1,171,390 people were baptised into the Church during the 1000-day period, exceeding the one million goal by about 17 per cent (Australasian Record Supplement, July 13, 1985). The period from 1980 to 1984 saw the most productive and successful evangelistic outreach period

in the history of the Church. Nothing in previous years had galvanised the Church to action more than this challenge. Through God's guidance and blessing, the Church surpassed the goal (Australasian Record Supplement, July 6, 1985).

The year 1984 marked one of the greatest spiritual revivals of the Adventist Church, seeing our Church become one of the fastest-growing Christian denominations (Australasian Record Supplement, July 13, 1985). The number of "fish" caught was truly miraculous—only made possible by the power of the Holy Spirit.

It must be mentioned, however, that though millions were brought into our Church, not all these people remained, and a big part of evangelism now is learning how to integrate these new fish into streams of community. Next year marks Harvest 2025, another worldwide church initiative to promote evangelism in all levels of the Church. It's time for us all to pull our rods out, so to speak, and get fishing!

Olivia Fairfax

assistant editor, *Adventist Record*.

the seconds of my life



I'm standing at the kitchen bench with the cooktop to my right and the toaster to my left, waiting for the crumpets to turn just the right shade of brown.

Directly in front of me is a large-face clock that sits on the back of a tissue box. In a way this clock is disturbing, for it has a large second hand that makes a sweeping sound as it measures off the time, second by second, seemingly interminably. I am entranced. My focus is on the end of the second hand as it clicks from one second mark to the next, as it tries to get to the starting point, of which there is none in the circle of the clock face.

I'm suddenly startled from my reverie as the toaster pops up my crumpets. I return to the other bench to apply slabs of butter and other spreads and so begins my day.

Annoyingly, I cannot forget the clock with the second hand slowly sweeping around in glorious continuity, obedient to the power of the battery hidden behind its face. It will continue to mark off the seconds, the hours, the days, the weeks, the months until one day the battery peters out and the second hand sweeps no more.

When I return to the kitchen later that day, I notice the silence. Ah! The clock! It is not ticking!

I am motivated to come to its aid and replace the battery giving it new life again. Obviously, a silent, motionless clock is useless. We naturally want it working so we can order our lives by the indication of its hands.

Not all societies have timepieces of some sort, but most do. There is more to a clock than merely telling the time, for once the hour hand moves around 12 hours, then it does the same thing again and a day has passed. It is only interested in one day. One day at a time.

More importantly though, the clock measures our lives. As the days, months and years move on from one era to the next, the clock measures the life of its owner, until, one day that cannot be denied, our body clock stops. There is no replacement battery. Our clock stops and so do we, but the clock sitting on the tissue box in my kitchen will keep on ticking as long as a battery has power to drive it.

It's a bit sad in a way that a manufactured object can outlive its maker. High quality timepieces can function on and on for hundreds of years, while hundreds of years for a human life ended in the patriarchal age.

But the wonderful thing to remember is that one day, one glorious day, timepieces of one kind or another will not be necessary. God can easily give us an innate sense of time (if we need it) so that at any moment we will know what time of day it is in the year 5000 to the power of one million.

So, while here on this earth, while earth time remains, we find clocks and watches are very convenient, to say nothing of digital watches and what these can do.

How we spend our time is critical as we devote each day to God, as He leads us in the way of His choosing. The time on the clock is very much secondary. Of primary importance is our relationship with God and that we choose to be always in His care.

William Ackland

retired in Cooranbong (NSW) and has written eight books.



Smoky BBQ Tofu Skewers

🍴 Serves 4
🕒 Prep 10
🕒 Cook 10

These smoky BBQ tofu skewers are a summertime favourite! Marinated in rich barbecue sauce and grilled with colourful veggies, they're perfect for outdoor entertaining and sure to impress!

Ingredients

- 2 tbsp BBQ sauce
- 2 tbsp reduced-salt soy sauce
- 1 tbsp vegetable oil
- 1 tbsp smoked paprika
- ½ tsp garlic powder
- ½ tsp onion powder
- ¼ tsp black pepper
- 400g firm tofu
- 1 cup pineapple chunks
- 1 green capsicum (in chunks)
- 4 spring onions, cut into 2cm sections

Method

1. Preheat the grill or barbecue to medium high heat.
2. In a bowl, combine BBQ sauce, reduced salt soy sauce, vegetable oil, smoked paprika, garlic powder, onion powder and black pepper. Mix well.
3. Cut firm tofu into cubes. Thread onto a skewer with pineapple chunks, chunks of capsicum and spring onions.
4. Brush the BBQ sauce mixture onto the skewered tofu, pineapple, capsicum and spring onions, coating them evenly.
5. Grill the skewers for about 4–5 minutes on each side until the tofu is charred and the vegetables are tender.
6. Remove from heat and serve with your choice of sides or salad.

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
957kJ	229	15g	12g	2g	11g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
10g	7.1g	349mg	580mg	4.5mg	430mg



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NO MORE FEAR

Being raised in a Christian home is not without challenges. It can be testing to know when conversion took place. Esteem for those from a profligate lifestyle ranks high. As they speak of a powerful change, it can arouse spiritual envy, appearing to be a superior path to faith.

Dramatic conversions show fulsome joy, peace and transformation. Do we long for the same rebirth experience? Is a life deep in sin preferred to a quiet conversion? Is an understanding of our desperate need essential to receiving

"the Spirit of Sonship" (Romans 8:15, RSV)? Does a clear spirit of bondage precede the spirit of freedom, of sonship and assurance?

Raised in an environment of law keeping, Paul was unaware of his great need. Pride and zeal were hallmarks of his religious life. "But sin seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead. . . . But when the commandment came, sin sprang to life and I died" (Romans 7:8,9, NIV).

Saul was deeply religious, a Pharisee of Pharisees. But now Jesus challenged and changed his life. Is Saul's conversion the norm for all? Zealous for the Jewish faith, he was converted on the road. Conversion follows the conviction of sin. Moving forward we are led by the Spirit. We become the children of God, "and if children, then heirs, heirs of God and joint heirs with Christ" (Romans 8:15-17, NRSV). This is remarkable assurance. Praise God we are not fostered; we are adopted. We become children; adopted, not by some back-

room transaction, by the fiddling of God's law, but legally and justly. Full payment is made for our sin on the cross.

Before redemption, there must be conviction of sin. Being raised in a godly family or church does not attest to rebirth. To a degree, varying from person to person, there must be conviction of our guilt. When and how this happens in a Christian family varies, but without it we cannot be the children of God. The Spirit bears witness with our spirit that we are the children of God, "and if children, then heirs of God and *fellow heirs with Christ*" (Romans 8:17, NRSV, emphasis added).

Scripture urges us to examine ourselves "to see whether you are living in the faith. Test yourselves" (2 Corinthians 13:5, NRSV). The degree of bondage and conviction is diverse and personal. Conviction comes first to all followers of Jesus. If you fear, be encouraged. People outside faith seldom fear being lost. Only those under the tutelage of the Spirit will know this concern. All children of God sense their need. It is a growing reality. Drawing nearer to Christ, we see our multiple imperfections. God is Light, He is holy and we will increasingly see our need for Him.

When Isaiah in chapter 6 approaches God's throne, he declares, "Woe is me". Luke 7:36-48 tells the story of Mary who anointed Jesus with costly perfume. Simon was bothered that such a sinner's gift would be received by Jesus. A story is told of two debtors, one owing a little, the other much. Jesus asked Simon which debtor loved more. The Pharisee answered correctly, the one who was forgiven much. Everyone approaching God has a deepening sense of sin. If you feel concerned about your fitness for heaven, that concern could be evidence of your proximity to the purity and light of God. It is suggesting that your relationship is more than intellectual assent. No-one is saved by "easy believism". Saying we believe is not conclusive evidence of redemption. The Holy Spirit brings conviction of sin (John 16:8-11). The Philippian jailer in Acts 16:25-40 was not simply fearful of earthquakes. He was under the conviction of the Holy Spirit. "Men and brethren, what must I do?" At Pentecost, thousands felt conviction through Peter's preaching.

The Holy Spirit was present in power and thousands were convicted. If we never know the Spirit's chiding, we may not be living in God's sonship.

Someone may ask are we not counselled to "work out your salvation with fear and trembling" (Philippians 2:12, RSV). 2 Corinthians 5:11 (KJV) speaks of "Knowing therefore the terror of the Lord." Yet in the full context of Scripture, we are encouraged to come boldly to the throne of grace (Hebrews 4:16, NKJV).

Freedom from fear is most precious in the judgement, for Jesus is our judge. "He has fixed a day on which he will judge the world in righteousness by a man he has appointed, *and of this he has given assurance to all men* by raising him from the dead" (Acts 17:31, RSV, emphasis added).

"Judgement according to works does not mean salvation on the basis of works or law observance. The children of God have confident hope of final salvation" (Hans La Rondelle, *Assurance of Salvation*, p99). "But God proves his love for us in that while we still were sinners Christ died for us. *Much more surely then*, now that we have been justified by his blood, *will we be saved through him* from the wrath of God" (Romans 5:8,9, NRSV, added emphasis). The Holy Spirit convicts us of our sin, then by the Spirit we become the sons of God, (Romans 8:15, NRSV). There is no fear with Jesus as our judge, He is a Friend and Saviour. Our conviction of sin leads us into the arms of Jesus. We are entirely secure. Judgement does not separate us from the love of Christ—nothing can (Romans 8:33-35). "There is therefore now (and in the judgement) no condemnation for those who are in Christ Jesus," (Romans 8:1, NRSV, comment added). La Rondelle writes "The grace of God reigns not only now but also in the last judgement" (ibid p99).

Our salvation does not depend on good works. It does not rest on what we are, on our successes and victories in this life. It is based wholly on Jesus. David Seamands in his book *Healing Grace* writes about an imperial funeral. The House of Hapsburgs had ruled the Austro-Hungarian Empire since 1273. The Hapsburgs are buried in the family crypt in the basement of the Capuchin Monastery of Vienna. On the day

of Emperor Franz Joseph I's funeral in 1916, the entire court assembled in full white dress, their hats covered with ostrich plumes. A military band played sombre dirges and an anthem by Haydn. The cortege wound its way down stairs illuminated by flaming torches, bearing the coffin draped in the imperial colours of black and gold. Finally, it reached the great iron doors of the crypt, behind which stood the Cardinal-Archbishop of Vienna, along with his entourage of high church officials. The officer in charge—the Court Marshall—approached the closed door and pounded on it with the hilt of his ceremonial sword. It was a ceremony prescribed from time immemorial.

"Open!" he commanded.

"Who goes there?" intoned the Cardinal.

"We bear the remains of His Imperial and Apostolic Majesty, Franz Joseph I, Emperor of Austria, King of Hungary, Defender of the Faith, Prince of Bohemia Moravia, Grand Duke of Lombardy, Venetia, Styria . . ." All the way through the 37 titles of the emperor.

"We know him not," replied the Cardinal, from behind the door. "Who goes there?"

"We bear the remains of the Emperor of Austria and King of Hungary"—an abbreviated form, allowed only in dire emergencies. It was not enough.

"We know him not," came the Cardinal's reply again. "Who goes there?"

"We bear the body of Franz Joseph, our brother, a sinner like us all".

The massive doors swung slowly open and Franz Joseph I was received.

As we stand before heaven's gate with no righteousness of our own, devoid of any decency, nothing of self to offer; will we be enough? We can never be good enough. But Jesus is enough! We are covered with something beyond priceless. It is the ceaseless grace and mercy of the Saviour, Jesus Christ.

Jesus is more than enough. Oh yes! His perfection and righteousness are so, so, much more than enough.

Peter Cousins

retired pastor and family ministries director, who lives with his wife Meredith in the Wyeec Lifestyle Village. They have two daughters and three grandchildren.



MOSES AND THE TRUE COVENANT OF INTIMACY

When I chose to write about Moses, I knew I had probably bitten off more than I could chew. After all, I'm not a theologian or pastor, and don't have many years of knowledge or wisdom under my belt to speak about such a huge figure in Judeo-Christian history. But when I was younger, one of the things I desired most was to be able to converse with God one-on-one, like Moses.

We read in Exodus 33:11 that, "The Lord would speak to Moses face to face, as a man speaks with his friend."

I always wanted this kind of a relationship with God—a friendship so intimate that it was like speaking face-to-face; knowing what God is saying to you and being sure of His presence. I am sure many of you would like this kind of relationship too.

Unfortunately, for many of us this is not a reality. When we pray to God, it can often feel like our prayers are bouncing off the ceiling. We pray earnestly and genuinely to experience God's presence, only to be met with complete and utter silence . . .

I chose to write about Moses because I think we can easily misunderstand the lifelong journey of faith Moses had with God. We focus on the later years of Moses' life when God spoke to him face-to-face but miss the formative experiences which led Moses to that point. But it is in these formative experiences where we see the real beauty of God's divine appointment in choosing Moses to deliver God's covenant to the Israelites.

Moses' first 40 years: the struggle of belonging, purpose and identity

Moses was "no ordinary child" (Hebrews 11:23; Exodus 2:2) and was educated in all the wisdom of the Egyptians, being "powerful in speech and action" as he grew up (Acts 7:20-22). Clearly, Moses was an intelligent young man who spoke well and displayed great leadership qualities. However, despite being raised in a palace, his life was not without hardships.

He wasn't an Egyptian, and was constantly reminded of that fact by his competitors and peers.

He wasn't a Hebrew, and was intentionally excluded from their community as an outsider.

He wasn't next in line for the throne, but was still trapped within the formalities and expectations of the hierarchy of royalty.

He wasn't free, but he could not empathise with the slavery of his own people.

Moses was caught between two worlds without a place to truly belong.

Yet despite his personal struggle with belonging, Moses recognised that he had the power to make a difference and sought to make use of his unique position to better the conditions of his people, the Israelites. We read in Hebrews 11:24,25 that "by faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time".

But when Moses sought to reconnect with his people, they rejected him. They could not see Moses as anything other than an entitled, privileged palace-raised Egyptian. Who was this man with the audacity to identify with them when he had never done a hard day's labour in his life? He couldn't even speak the Hebrew language fluently! (Exodus 4:10). In Acts 7:25 we are told that "Moses thought that his own people would realise that God was using him to rescue them, but they did not".

Why would his people reject him when he had the ability to help them? Confused, Moses earnestly sought God's guidance to understand his purpose and calling in life. But all he heard from God was bitter silence. Prayer upon prayer was only met with emptiness and more confusion.

Moses' inner turmoil and wrestling with belonging, identity and purpose boiled over when he took matters into his own hands to prove his allegiance, killing an Egyptian. At this point, Moses fled—ashamed, guilt-ridden, and more confused than ever about whether God had ever really set him apart, or whether he was merely an imposter with disillusionment over his divine purpose.

Moses felt like a complete and utter failure. He had believed his entire life that God had set him apart. He considered himself to be Israel's saviour—having the position, influence, power and skillset required! But he felt he had let God down.

Little did he realise that his own strengths had become the very reason for his downfall. Moses sought to do

everything by his own strength, his own ability and in his own time. He failed to realise that it was only God who could save his people.

But Moses had not failed God. This was all part of God's plan to prepare Moses for what lay ahead and to teach him that God does not desire grand achievements from His people. What He seeks is partnership, intimacy and trust in His power to save.

Moses' second 40 years: discovering answers in the silence

Moses had fallen from grace and lost everything. Who was he if not Israel's saviour? What was his purpose, if not to do something great for God? Where did he belong, if not with his people, Israel?

For the first 40 years of his life, Moses wrestled with silence from God regarding his own notions of how God should be working in his life. But for these next 40 years, Moses had to wrestle with himself, learning through God's silence to shake off his own perceptions and beliefs about God and to rediscover faith in its true form. In these next 40 years, Moses learned from his errors what true humility and reliance upon God was.

Moses lived as a nomad, an outsider among foreigners. He was confronted with a new reality. Was this all his life had turned out to be—a shepherd? Would he forever be wandering through the figurative desert of community, never able to find a place to belong? Had he been too presumptive of God's will for his life?

But in these years in the desert, Moses grew humble and developed an unassuming spirit of meekness and daily reliance on God through the silence. As he slowly unravelled his preconceived notions of what God sought from him, Moses' eyes were opened to the true heart of God. Moses found that he did not need a people to belong to or a community to give him an identity; he could find this completely in God. He learned that he did not need to achieve anything for God to love him; God loved him as he was—a broken, ashamed, repentant sinner.

Moses was transformed during these 80 years of silence, learning that intimacy with God does not necessarily

come from "hearing" God's voice, but from daily walking with Him. And when God finally spoke to Moses audibly at 80 years of age, Moses recognised God's voice because he had learned to listen to God in the silence.

These formative experiences shaped Moses into the leader God needed to redeem his people. Moses found his identity and belonging in God, had learned to listen to God amidst confusion and silence, and experienced the true love of God—and now he could teach Israel to do the same.

Moses' third 40 years: intercession and revealing God's covenant

The final 40 years of Moses' life were no walk in the park. Moses was constantly mocked, rejected, berated, ignored and challenged as God's servant, even by those closest to him. Yet Moses did not falter in his faith in God, though his heavy burden and frustrations overcame him at times.

Moses saw beyond the present trials and hardships, having gained a perspective of eternity. What Moses cared most deeply about was his people's salvation and relationship with God. This mattered more to him than anything else, even his own salvation!

We see this clearly when Moses intercedes for Israel after they have built themselves golden idols. In Exodus 32:32 Moses pleads on Israel's behalf before God, saying: "But now, please forgive their sin—but if not, then blot me out of the book you have written."

Moses was willing to surrender his own position in heaven, his own salvation, if it meant he could save Israel.

Does this sound familiar?

The final time Moses appears in the Bible is not upon his deathbed, but rather at the transfiguration of Christ.

Here, Moses was able to offer heartfelt encouragement to Jesus in His own time of struggle. As the Son of God Himself wrestled with His divine purpose, sense of belonging, struggle with rejection and the weight of His spiritual burden of being responsible for the faith of multitudes as their intercessor, Moses could empathise. As His lifelong friend, Moses was able to reassure Jesus to look towards the spiritual eternity of all humanity above His present struggles.

Jesus was revived by Moses' testimony, sharing the deep concern for the faith of humanity, willing to place the salvation of undeserving, rebellious people above his own.

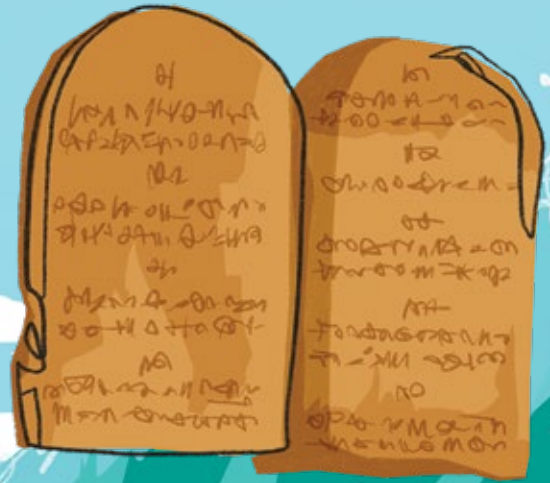
The Covenant

Moses' life was a testimony and demonstration of living out God's Covenant of intimacy, love and faithfulness—long before the Ten Commandments, were ever given to him. Moses understood what God's Covenant was all about: knowing the heart of God.

This was the purpose of the Covenant: to draw people close to God that they might understand His heart and experience His love. God wanted a real relationship of intimacy with his people . . . He still does. In this life, we will face many struggles, as did Moses. Some will wrestle with silence from God in times of great distress. Others may face great confusion over their purpose, identity or sense of belonging. Still more may be overwhelmed or feel burnt out from their responsibility in leading others in faith. But we can always take encouragement from God's Covenant with us—confirmed in the ministry, sacrifice and resurrection of Jesus.

Olivia Fairfax

assistant editor, *Adventist Record*.



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Conversations

Called out

I appreciated the article “Redefining the Church” (Feature, November 2). As I read I was waiting for [the author] to tell the origin of the Greek word *ekklesia*. I think it would have added value to the article. *Ekklesia* (the word for church) comes from two Greek words: *ek* means “out of” and *kaleo* means “I call”. Hence the church is a gathering of “called out ones”, called out of the world and united together to each other and to God.

Pastor Leonard Tolhurst, *via email*

Left out

Wondering how this could be? When presenting the book of John as the quarterly Sabbath school study for the worldwide church of Seventh-day Adventists, that John 10 would be omitted.

Sublime in its simplicity, reassurance and beauty.

Approximately 16 references to John 10 in the 13 lessons (including those in teacher helps). John 10:10 referenced

six times, verses 37,38 also referenced at least four, the balance of references scattered throughout the chapter, reveals, we have been cheated!

I find it “ironic” (to use a word which is overused in this study) that Tom Shepherd, the co-author whose namesake chapter 10 is about, has not pursued the shepherd theme in at least one dedicated study of the chapter.

The contributors state in the last paragraph of October 22’s lesson that:

“The entire emphasis of the Gospel of John is to bring to light who Jesus is, so that this good news may be shared with the world.”

The biblical theme of God as the Great Shepherd of His people is interwoven throughout Scripture, from Genesis to Revelation, Abel’s offering a lamb, Jesus the lamb slain from the foundation of the world.

Moses, Joseph, David, etc, were all shepherds caring for their sheep, and Jesus often depicted finding and carrying that one lost sheep homeward on his shoulders.

Indeed, the front cover of the lesson pamphlet depicts Jesus tenderly shepherding His sheep, an image verbalised throughout chapter 10.

Two of the seven I AM affirmations in the book of John, “I AM the door of the sheep” (John 10:7,9) and “I AM the good shepherd” (John 10:11,14), cement chapter 10 intrinsically to the study and book of John.

And, this theme has been left out of the study?

I would love to ask you dear editor to please explain? However I’m sure you are bewildered, mystified and disappointed just as I am.

Bill Crelley, *Qld*

Vistas of meaning

Just writing to ask you to pass on my sincere appreciation to [the author] of “Redefining the Church” (Feature, November 2). The idea of church as a place of decision-making opens a whole new vista of meaning.

Elizabeth Ostring, *NZ*

Hello Kids!

Kids

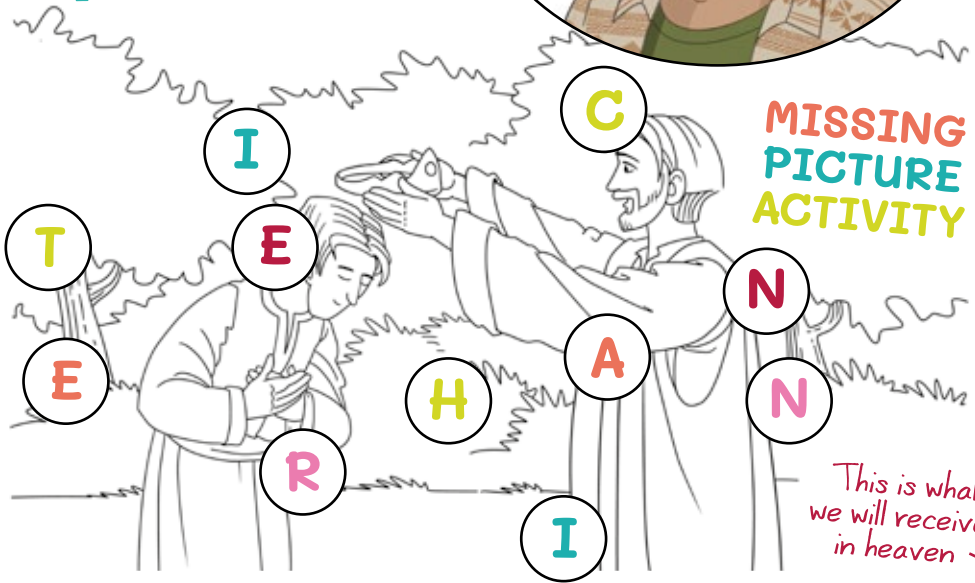
Spies



WARS & WARS

& More of the Same

Daniel is living in Babylon in the middle of great political upheaval. The ancient powers are at war and Daniel is constantly surrounded by political and military intrigue. He longs to be home again in his own country worshipping freely with his own people. All his visions at this time swirl around the clash of nations and anticipate the ultimate victory of God's people. Then Daniel sees the return of Jesus and the reward of our eternal inheritance.

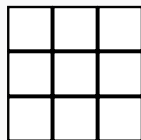


MISSING PICTURE ACTIVITY

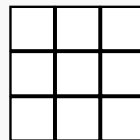


WORD ACTIVITY CHALLENGE

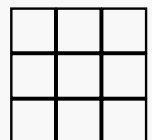
FIT THE SHAPES INTO THE SQUARE. THEN WRITE DOWN THE LETTERS FROM LEFT TO RIGHT AND FROM TOP TO BOTTOM TO FIND THE HIDDEN WORD.



HINT: God's people who are saved are these kind of people.



HINT: Daniel is surrounded by this kind of military intrigue.



HINT: Jesus wants to see all these people saved and in heaven.

Memory Verse

"Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness like the stars for ever and ever" (Daniel 12:3).

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Obituaries



FITZCLARENCE, John Edmond, born 26.2.1936 in Orbost, Vic; died 24.6.24 in Perth, WA. John is survived by his children, Graeme and Cherelle, and Andrea and Stephen Jones; five grandchildren, Jared, Chrysten, Ethan, Kirah and Ben; and three great-grandchildren, Charlie, Elleana and Elijah. John was a very hardworking builder, farmer and bus driver, who loved God, his family and helping others. He has closed his eyes for the last time on this earth and awaits the glorious resurrection day.



MEDLAND, June Roma (nee Rudge), born 20.12.1931 in Sydney, NSW; died 8.10.24 in Cleveland, Qld. On 28.9.1954 she married Barrie, who predeceased her in 2016. She is survived by her daughters, Susan (Brisbane) and Carolyn Arthur (Newcastle, NSW); foster daughter, Diane Petricevic (Perth, WA); grandchildren, Layton and Chantal Judd, Hollie and Sean Piper, Landon Arthur, Regan Arthur, Bree and Cameron Johnson, Jordan Arthur, Kaleb Arthur and Ellie Mae Petricevic; and great-grandchildren, William Piper, Elyce Piper, Zari Judd, Zeplin Judd and Delilah Terry. June loved her Lord and she loved her family. She missed Barrie a great deal and now awaits the time when she will be reunited with him in heaven.

J Neil Tyler

VAN PAMELEN, Augustine

Miriam (Mary), born 21.8.1934 in Batavia, Indonesia; died 24.10.24 in Rembrandt Living Nursing Home, Oatlands Park, SA. She was predeceased by her husband, Emile in 2012. She is survived by her sons, George, Philip, Joan, Theo, John (all of Adelaide) and Eduard (Melbourne, Vic); and daughters, Sonja, Lisa and Olga (all of Adelaide, SA). She was known for her love and understanding.

David Yeo



WATTS, Melayna Suzette, born 4.11.1968; died 12.10.24 at Palmdale, NSW. She was predeceased by her mother, Annette in 2005 and son, Damon in 2006. Melayna is survived by her father, Ian (Central Coast) and sister, Karina and family (Central Coast). After the loss of her mother, Melayna struggled to make sense of life but found mutual support from others facing life challenges. She will be missed by her family and the many friends who supported her through this challenging period. She looked forward to reuniting with her mother and son and the family, when together they meet their Saviour.

Ian Howie

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I'm conducting research into the experiences of Adventists who escaped from a communist country and came to Australia. If you would like to share your

story please contact Dr Vladka Henley <vladka.henley@avondale.edu.au>.

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