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The lost teddy

God cares about the smallest details of our lives ¹²

Young people share hope through new literature evangelism program ⁶



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EDITOR'S NOTE:

Named and claimed

Jarrod Stackelroth
Editor

“

Solomon build a magnificent temple, but it is Jesus who has built His church to be the current temple.

Names are powerful things. They carry with them history, association, relationship. We joke that when our mother uses our full name (including the middle name) we're in trouble. One group of friends might know us by a certain name while another group may use something else depending on their association. For example, my parents, aunts and uncles and a select few others I'd grown up with called me "Roddy". They still use it sometimes and I get a certain warm nostalgic feeling when they do. However, once, when I was still at high school, a kid (younger than me and a little precociously) used the distinctive appellation. I hated it. "Don't call me that!" I snapped. It didn't sound right coming from his mouth. I don't usually share that name with people, as it's something you must have earned the right to use. So, I'm warning you, don't try it!

Cultures throughout history have used secret, personal or tribal names, and even used updated names as their titles or circumstances change. In my wife's Samoan culture, all her aunts and uncles use a different "surname" as they received the tribal title their grandfather held at the time of their birth.

Last year, I was reading a short Advent devotional series on the names of Jesus through the YouVersion Bible app. The names of Jesus all hold significant meaning. They point to His position, His power and His purpose. You may have a favourite name of Jesus that you use in your prayer, or stands out to you when you read. Jesus, Messiah, Prince of Peace, the Lamb of God, the Lion of Judah, Alpha and Omega, or King of Kings and Lord of Lords. Immanuel (God with us) is a personal favourite of mine.

However, this time, the name or title that stood out to me was Son of David. When you hear that title, you probably think of David and his positive contribution to Israel, his kingly title and trappings, or the promises God made to set up his kingdom. I think of Bartimaeus (Mark 10) calling to Jesus for healing. What made him choose that title? He was one of the first outside of the disciples to claim for Jesus a messianic line/title. Is that why the crowd rebuke him? How did a blind man have more sight than the sighted? But I digress. The reason I bring it up is because the devotional author mentioned how the genealogies at the start of the Gospels are there to show Jesus' bloodline to David.

I had always known that the genealogies in Matthew and Luke were different. We don't have space here to get into why but one theory that is common (and that I assumed was correct before I looked more closely; we do that often with the Bible) is that one genealogy follows Mary's line and the other Joseph's—but both connect through David.

If this is true, it demonstrates that Jesus was a son of David through both adoption and blood. This interesting comment from Luke supports the idea: "being the son (as was supposed) of Joseph" (3:1). It seems Luke here is alluding to Jesus' supernatural parentage. As humans, we were created by God the Father through Adam in His image, and yet according to Paul we are also adopted as co-heirs through Jesus.

"God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ" (Ephesians 1:5) and "you have received the Spirit of adoption as sons" (Romans 8:15). We are doubly included in God's family.

Jesus' title as Son of David also links to an important prophecy in 2 Samuel 7:12–16, where David is told that his throne will be established forever.

"He shall build a house for my name, and I will establish the throne of his kingdom forever" (v13). Jesus is the fulfilment of that promise but is also a temple builder. Solomon built a magnificent temple, but it is Jesus who has built His church to be the current temple. Jesus proclaimed to the Samaritan woman that He was bringing in a new era where the temple would be made obsolete, and God would dwell among His people as they formed His church.

In 2022 we've already seen that there are still challenges with meeting together. Nevertheless, we can take courage in the fact that the house that holds Jesus' name will be inhabited by and protected by God (1 Corinthians 3:16,17). Forever. We are named and claimed as His family and His Temple.



INSIGHT:

Who, not what

Glenn Townend
South Pacific Division president

By now most of us who have made new year's resolutions will have given up and forgotten about our best intentions. Lack of focus, accountability, support and new life challenges are just some of the reasons we've given up. However, while spinning my legs in my garage, due to the rain, a Craig Groeschel podcast I was listening to, gave me a different perspective.

New year's resolutions usually focus on the "what" question. What are you going to do differently this year? What is your aim or goal? The "what" question is important to answer but it refers to a habit or life goal that you want to change. It is a small aspect of what is important in our lives.

For personal development the "who" question is more important and if answered brings significant change. Who do you want to become? How do you want to be described by others? Who are you? Who will you become? The "who" question gets to the heart of being human.

In 2021 I did a leadership development course that helped me focus on the vision of who I wanted to be. Keeping the "who" question in mind helped me work on the details of the "what". Yes, I did have written goals of what I needed to do and wanted to achieve—but they were all focused on the "who".

It seems to me that this is what Jesus and the New Testament focus on—who we are. Jesus brings transformational changes in thinking and behaviour (Romans 12:1-3) but these changes come because of who we are in Jesus.

In Jesus, we are loved (John 3:16), forgiven (1 John 1:9), righteous (2 Corinthians 5:21), holy (Hebrews 10:10,14) and have eternal life (John 10:10, 6:40). We are a child of the King of the Universe (1 John 3:1,2), an heir to the riches of heaven (Galatians 4:7), a living sacrifice (Romans 12:1) and created to do good works (Ephesians 2:10).

Jesus is interested in developing us. This year I can be kinder, a better listener, a wise counsellor, a supportive leader . . . because of who I am in Jesus. You too are His disciple.



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Pastor Rick Hergenhan, his wife Libby and children: Giles 11, Heidi 9, Hayden 6, Hannah 18 months.

New president for Tasmanian Conference

📍 Glenorchy, TAS | Jarrod Stackelroth

Pastor Rick Hergenhan has been appointed president of the Tasmanian Conference.

Pastor Hergenhan replaces Pastor Gary Webster who will be an associate pastor at Wairoonga Church, NSW, in 2022, as well as continuing his role with the South Pacific Division's Institute of Public Evangelism.

The appointments committee met on December 19.

With 10 years in youth ministry departments across New South Wales and 12 years in pastoral ministry, Pastor Hergenhan most recently served as youth director of the South New South Wales Conference, a position he held for four years.

"I feel honoured to be called to the role of president for the Tasmanian Conference," said Pastor Hergenhan. "It was in Tasmania, volunteering on the Pinnacle of Terror in 2001 with Pastor Jeff Parker, that an interest was sparked in full-time ministry. Before that I was working on my family's dairy farm."

It was in Tasmania that Pastor Hergenhan met his wife Libby and three years later, the couple were married and moved to Hobart, while Libby worked at Hilliard Christian College.

After Hobart, the Hergenhan family moved to Avondale College (now University) where Pastor Hergenhan completed his theology studies before commencing an internship at Wallsend Church with Pastor John Denne.

"I'm thankful for each member of the Tasmanian Conference appointments committee in their work and our continual focus on prayer, implemented throughout the time together," said Pastor Terry Johnson, president of the Australian Union Conference. "I believe Pastor Hergenhan will be a wise, thoughtful, considerate spiritual leader with a focus on church growth. We look forward to working with him and the team in Tassie."

"I gain a lot of satisfaction in ministry helping others use their gifts to serve Jesus and build up His kingdom wherever they are planted," said Pastor Hergenhan. "I am looking forward to working with the church members of Tasmania, the pastoral staff and the teachers as we continue to take the gospel message to the communities of Tasmania."

The couple have four children: Giles 11, Heidi 9, Hayden 6 and Hannah 18 months.



Recently ordained elders Vevesi Togiaso (left) and Su'a Alo Collins.

Historic ordination in New Zealand

📍 Christchurch, New Zealand | Faafetai Matai

Addington and Aranui Samoan churches in Christchurch, New Zealand, celebrated the last Sabbath of the year with a historic ordination service of two women elders, Vevesi Togiaso and Su'a Alo Collins.

The two faithful disciples, aged in their 70s, are the first women elders in the Addington Samoan Church, which was established some 35 years ago. The women have served God at the church for more than 20 years. They are gifted with sharing God's Word during Sabbath school lesson studies, prayer meetings and have held several church officer roles.

They are both retired civil servants: Su'a Alo Collins, 71, was a registered

nurse and Vevesi Togiaso, 74, a school teacher. They are very active and in good health.

Their children, grandchildren and families were all present at the Sabbath worship service on December 25, 2021, to witness this historic celebration.

Two deacons were also ordained: Jackson Fialii of Addington and Tafao Peleti of Aranui Samoan Church.

Addington and Aranui Samoan are the only two Samoan churches in the South Island of New Zealand. Addington is an organised church with 31 families and Aranui Samoan a company with 10 families.



NNSW Youth Rush team.

Young people share hope through new literature evangelism program

📍 Newcastle, NSW | Juliana Muniz

Young people from across North New South Wales (NNSW) and South Queensland (SQ) conferences have recently participated in the first Youth Rush Australia—a new initiative funded by the Literature Ministry Committee, run for the first time this summer.

During two weeks in Newcastle (NSW) and four weeks in Toowoomba (Qld), the young evangelists went from door to door offering Christian literature, prayers and Bible studies with more than 3300 books distributed in both programs.

In Toowoomba, the four participants who are also students participated in the official Student Literature Evangelism scholarship program piloted by Literature Ministries in a partnership with Avondale University and Australian conferences.

"Between the four of them, they have collected over \$A5000 in donations towards their scholarships, so it has been a profitable endeavour for each of them," said SQC associate pastor Harley Southwell.

The students also prayed with more than 500 people and found many interested in Bible studies.

"I am very confident that next year we will see an even greater program as the true potential of student literature evangelists begins to be tapped into in our Conference," said Mr Southwell.

In Newcastle, the two-week program focused on training during the first week. The 22 participants went from door to door on the second week offering literature and prayers, making contacts for further follow up by the local church.

"One of the best things you can do for young people to grow their faith is to get them involved in front-line mission work," said NNSW Young Adults director Blair Lemke.

A participant's parent expressed their appreciation for the program: "My boy came back changed. I really hope you offer this program again and again as it is so positive for so many reasons!"

For more information, visit literature.adventistchurch.com/youth-rush/.



20,000 lights featured in the display.

Lighting up the community with the story of Jesus

📍 Cooranbong, NSW | Tracey Bridcutt

With 20,000 lights strung across the front of his property, Jonathan Christian lit up his community with the story of Jesus.

Following the challenges of the past year, Mr Christian decided to bring some joy to his neighbourhood. In November he spent nearly 50 hours installing lights across the front of his Cooranbong (North NSW) home and over several structures and surrounding trees.

The display included a life-sized nativity scene, which Mr Christian constructed with the help of his friend Trent Keegan, an Avondale University theology student. Going one step further to share the story of Jesus, Mr Christian installed a box in front of the property where free literature was available, including two

tracts, "What's the Glory in the Christmas Story?" and "Finding Hope in an Uncertain World", and *Discover Jesus* books.

About 200 people visited Mr Christian's display on the "big switch on" night, December 1. He is unsure how much of the free literature was taken, but he had to restock the box a few times.

"This was a great opportunity to build bridges with the people in the neighbourhood and those from further away," said Mr Christian, who is a member of Hillview Adventist Church.

"It was a small thing but hopefully it had a big impact as people took the literature and were prompted to think about the real meaning of Christmas."



Danelle Stothers and Jesse Herford.

Editorial staff join Adventist Media team

📍 Wahroonga, NSW | Juliana Muniz

New employees appointed to the editorial department of Adventist Media (AM) will help to improve the quality and efficiency of print publications and digital communications in the South Pacific Division.

Danelle Stothers has joined AM as a part-time assistant editor for *Adventist Record*, alongside new *Signs of the Times* associate editor Jesse Herford.

"We are very happy to have both Danelle and Jesse join the team. By the end of 2021 we were two team members down, so to have a full team this year is exciting," said managing editor Jarrod Stackelroth.

Before joining AM, Mrs Stothers worked as the marketing and communications coordinator for a national veterinary group in New Zealand, looking after the marketing function for 18 vet clinics across the country.

Born and raised in Sydney, she recently returned to her hometown after her husband, Pastor Joshua Stothers, was appointed Castle Hill Adventist Church associate pastor. They lived in New Zealand for five years where their daughter Lacey was born and Pastor Stothers served in pastoral ministry in the Manawatu and Waikato regions.

"I am excited about working with the *Record* team and all the great things that I can learn in this position, as well as getting back into the social media space," Mrs Stothers said.

While Mrs Stothers will be working more closely with *Record*, Pastor Herford joins the editorial team in a new full-time role focusing on the *Signs of the Times* ministry.

"*Signs* has always been a wonderful evangelism tool and with Jesse's background in ministry, we're hoping to take *Signs* magazine's ministry component to a new level this year," said Mr Stackelroth.

Originally from the Southern Highlands (NSW), he returned to Australia after working in pastoral ministry in New Zealand for the past six years in local church ministry and school chaplaincy.

"I loved serving the Church and living in New Zealand. We will in particular always treasure our Kiwi family in Palmerston North," Pastor Herford said.

Switching from pastoral ministry to media outreach, he's looking forward to serving the Church in a new way. "I've always had an interest in media and writing, and to be able to use that to glorify God is an exciting prospect for me," he added.

making headlines

Bronze medallists

Three Adventist Education students from Maranhão, Brazil, won bronze medals at the Brazilian Robotics Olympiad. Year five students at Imperatriz Adventist College participated in the tournament in the theoretical modality, competing with more than 25,580 participants from public and private schools all over the country. —ANN



On the edge

Avista Adventist Hospital was spared from the massive wildfires that caused incredible devastation near Denver, Colorado, United States, on December 30. The fire reached the edge of the hospital's parking lot, however, first responders made a stand and prevented the hospital complex from catching fire. —*Adventist Review*

A matter of diet

The global spread of autoimmune diseases is believed to be connected to the Western diet. This idea was backed by world expert Dr Carola Vinuesa, who is leading a research group at the Francis Crick Institute in London. She explains that fast-food diets lack certain important ingredients, such as fibre, an alteration that affects the gut microbiome. "These changes in our microbiomes are then triggering autoimmune diseases, of which more than 100 types have now been discovered," said Dr Vinuesa. —*The Guardian*

Agricultural drones

A sunflower crop in Queensland could be the first in the world planted solely by a drone. The crop, in full bloom at Cambooya, was planted in September. Drone pilot and farmer Roger Woods said drones will be the way of the future. —*ABC News*



Village chief

Ratu Juta Vuaka is *Tui Naqere*, the chief of Niudua Village in Naceva, Kadavu, Fiji. He and his wife Adi Ruve Vuaka and son Valeova Vuaka were baptised with eight people from their village on December 11. Niudua has a small and growing Adventist community and through the witnessing of several church members in the village, Bible study sessions for the community and an evangelistic series, the chief surrendered his life to Christ.

—Joni Vatuvatu



Celebration

A Kiribati government minister was among more than 300 people gathered in front of the Kiribati Mission office to commemorate Hope Radio's third anniversary on December 16. The ceremony began with a formal parade by Adventist Youths, Pathfinders, Adventurers and church members from seven churches from around Tarawa. Over the past three years Hope Radio has become a powerful evangelistic platform that has changed numerous lives.

—Tarataake Angiraio



Pineapples of joy

Members of the Landsborough Adventist Church (Qld) recently delivered 400 pineapples as a Christmas gift to homes in their local community. This annual event of the church is much anticipated by the residents who receive the pineapples each year. Flyers were also given out inviting people to a special Christmas Day brunch and church service. The initiative creates the opportunity for church members to meet the church neighbours while supporting local farmers.—Charles Russell



Prepared for the biggest graduation

Operation Food for Life's Kivori Learning Centre in Papua New Guinea recently held its annual graduation day for up to 300 students. The learning centre has made an incredible impact on the lives of the children, who were mostly illiterate and could not speak English when they first enrolled. The students wore graduation gowns, making it a very special day for each one. Operation Food for Life ministry founder Dennis Perry said the learning centre is more than just a school. "Our curriculum includes teaching all the children how to sew and grow fruit and vegetables in our garden so it provides a life skill they can take forward," Mr Perry said. "But above all our mission is to educate the students for eternity. Today they are all prepared for their biggest graduation when through God's amazing grace they graduate to heaven."—Tracey Bridcutt



Dr Richardson

After more than four years of research, Seventh-day Adventist Kelden Richardson has completed his PhD in biomedical science from Melbourne University. Based at the Peter MacCallum Cancer Centre, his thesis dealt with the treatment of multiple myeloma. Dr Richardson will continue research at the CSIRO in Clayton (Vic). Son of Pastor Colin and Merian Richardson of Orange, NSW, he and his wife Noiy are members of the Plenty Valley church in Melbourne.—Colin and Merian Richardson



75 years of Kingaroy

More than 150 people came together at Kingaroy Seventh-day Adventist Church in Queensland for a special day of celebration on Sabbath, November 20 to mark the church's 75th anniversary.

The combined worship program themed "Celebrating the Journey" honoured the achievements of the past while pointing forward to an even better future.

Former Kingaroy church pastor Gideon Okesene presented the message and some of the church's longest attending members—Norm Ford, Eric King, Lyn Scott, and Graham and Katrina Usher—shared details of its history.

"Norm Ford shared how the church helped clear land on his father's farm to plant peanuts, and the proceeds of that crop were donated to building the church," said Kingaroy church pastor Leathan Fitzpatrick.

Kingaroy officially became an organised church in 1945, but its roots go back to 1910 when evangelist Pastor Hubbard arrived in the area and established a Bible study group in his home.

In the early years, Kingaroy church members met in homes and community buildings. As the group grew, it purchased its first property on which it built a church building, slightly bigger hall and also a school—now closed. The church outgrew that property, moving to its current campus in the 1980s.

—Leathan Fitzpatrick/ Juliana Muniz

have news to share?

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



Pass It On

Funafuti Adventist School in Tuvalu held a "Pass It On" concert as the official closing activity for the 2021 academic year. The concert involved students sharing memory verses and songs. For the first time it was streamed live on the school's Facebook page. "We believe that they are being equipped with God's Word," said principal Kima Pedro. "These Bible promises will become useful and meaningful to them one day when they grow up. At the same time, our children are trained to do public speaking—in this case sharing God's Word through memory verses and songs." This is the second year the school has held the concert, and it will now become an annual event. Mr Pedro said the activity has received positive feedback from the community.

—Record Staff



Witnessing through weaving

With the intention to connect more with the community in 2022, St Martins Adventist church in Christchurch, New Zealand, is planning to include textile workshops as part of its existing outreach projects. Assisting the local church is retired master guild weaver and church member Ian Butcher, who has weaved for retailers over the years, including Christchurch department store Ballantynes. The workshops will be held throughout the year for different groups, beginning with weaving workshops for children and knitting workshops for adults. "We'll focus on using NZ wool and fibres and passing on this experience to our community. We ask for our church family's prayers for our new outreach programs," said St Martins church member Maria Carter. —South News



Church members invited to gather for prayer

The South Pacific Division of the Seventh-day Adventist Church and the Seventh-day Adventist Church in Australia are together hosting an online prayer meeting for Adventists across Australia on Friday evening, February 4.

The meeting has been called to pray for God's guidance over the passage of the Religious Discrimination Bill, which was tabled in Parliament by Prime Minister Scott Morrison late last year. The bill has most recently been the focus of inquiries by two separate parliamentary committees: the Parliamentary Joint Committee on Human Rights, and the Senate Standing Committee on Legal and Constitutional Affairs. Both committees are due to report back on February 4, with their reports expected to have a significant bearing on the passage of the bill.

The Religious Discrimination Bill has been the subject of ongoing public interest and debate since it was promised by Mr Morrison in the lead up to the 2019 federal election. The government has conducted extensive consultation through two public exposure draft processes—receiving about 13,000 written submissions—and roundtables involving more than 90 stakeholders from all key sectors, including representatives of the Adventist Church. The Church has also made submissions in response to the three drafts of the bill.

Church leaders say that the bill is vitally important to ensure Australians are protected from discrimination on the basis of religious belief or activity, just as they are protected against age, sex, race and disability discrimination. At present there is very little protection federally and there are inconsistencies at state level.

“Both major parties have made commitments to protecting people of faith, and even those of no faith at all, against religious discrimination and it would be wonderful to see bi-partisan support for the bill as it stands,” said Pastor Michael Worker, director of public affairs and religious liberty for the Seventh-day Adventist Church in Australia, in a statement issued by the Church. (See the full statement on the facing page, including details on how to register for the prayer meeting).



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Australia

The United Nations states that universal human rights should be available to all persons, without discrimination, regardless of race, sex, nationality, ethnicity, language, religion or any other status. Currently, Australia has anti-discrimination legislation that provides protection for age, disability, race, and sex, however, there is no Federal protection for religion. Therefore, the introduction of the Religious Discrimination Bill to the Australian Parliament has the potential to be a defining moment in the history of our nation.

The Federal Government has recently commissioned two inquiries, one by the Parliamentary Joint Committee on Human Rights and the other by the Senate Standing Committees on Legal and Constitutional Affairs, into which the Seventh-day Adventist Church in Australia has made submissions. These inquiries are due to hand down their reports on 4th February 2022, and the substance of these reports will be critical to the passage of this legislation.

“Both major parties have made commitments to protecting people of faith, and even those of no faith at all, against Religious Discrimination and it would be wonderful to see bi-partisan support for the Bill as it stands” said Pastor Michael Worker, General Secretary and Director of Public Affairs & Religious Liberty for the Seventh-day Adventist Church in Australia. “Whilst we wish the Bill would have extended greater protections, it is an important piece of legislation for our nation’s legal framework”.

It is important that we come together as believers and pray for our Federal Parliamentarians as they consider the passage of this Bill. The South Pacific Division in collaboration with the Australian Union Conference is calling a special Zoom prayer meeting for Seventh-day Adventists right across Australia on Friday evening 4th February 2022. To register your interest to attend the prayer meeting, please complete the following survey: https://app.getresponse.com/survey.html?u=GiFUr&survey_id=1621402 or



Enquiries about this statement can be directed to
Pastor Michael Worker at michaelworker@adventist.org.au



The lost teddy

My favourite toy as a child was a small and dirty teddy bear. This bear was originally blue but over time had lost all its fur as my fingers rubbed at it seeking comfort. It also had no nose or mouth after I chewed them off as a teething baby. These imperfections made me love this bear even more but were not appreciated by my mother who couldn't understand my need to take a dirty old bear with me everywhere. It was so special to me that if I didn't have my bear, I couldn't sleep at night. I was not happy unless I had the comfort of this bear with me at all times.

I can remember vividly a time as a young child when I lost this special bear. I had frantically searched all over the house, in every little nook and cranny like the woman in the Bible with her lost coin, but it was nowhere to be found. Tears streamed down my face as I told my mother about my loss. Seeing how heartbroken I was, she suggested that we have a prayer to ask for God's help in finding my lost bear. We knelt beside her bed and we began to pray—"Dear Jesus, Danelle has lost her special bear. Could you please help us find . . ." At that exact moment, my wandering hands touched something very familiar under the bed—"MUM! MY BEAR! I'VE FOUND IT UNDER THE BED!" Just like that, in the middle of the prayer asking for God's help, I had found my bear right underneath where I was kneeling to pray.

This memory has stuck with me through life. It was a moment where God showed me how much He cared for even the smallest details of my life, even something as insignificant as a lost teddy bear.

The Bible has many examples of God caring for these small details. When Cain was upset about Abel's offering being better than his own, God noticed his facial expression change (Genesis 4:6). When Elijah needed food, God sent ravens to deliver meals twice a day (1 Kings 17:6). He numbers the very hairs

on our heads (Luke 12:7), collects each of our tears (Psalm 56:8) and "delights in every detail of our lives" (Psalm 37:23). He even notices every single sparrow (something which had very little value in Israelite culture) and cares for us infinitely more (Matthew 10:29-31). Time and time again, God has cared for the small details in our lives, but do we give Him the opportunity to show us personally that He cares about every little thing?

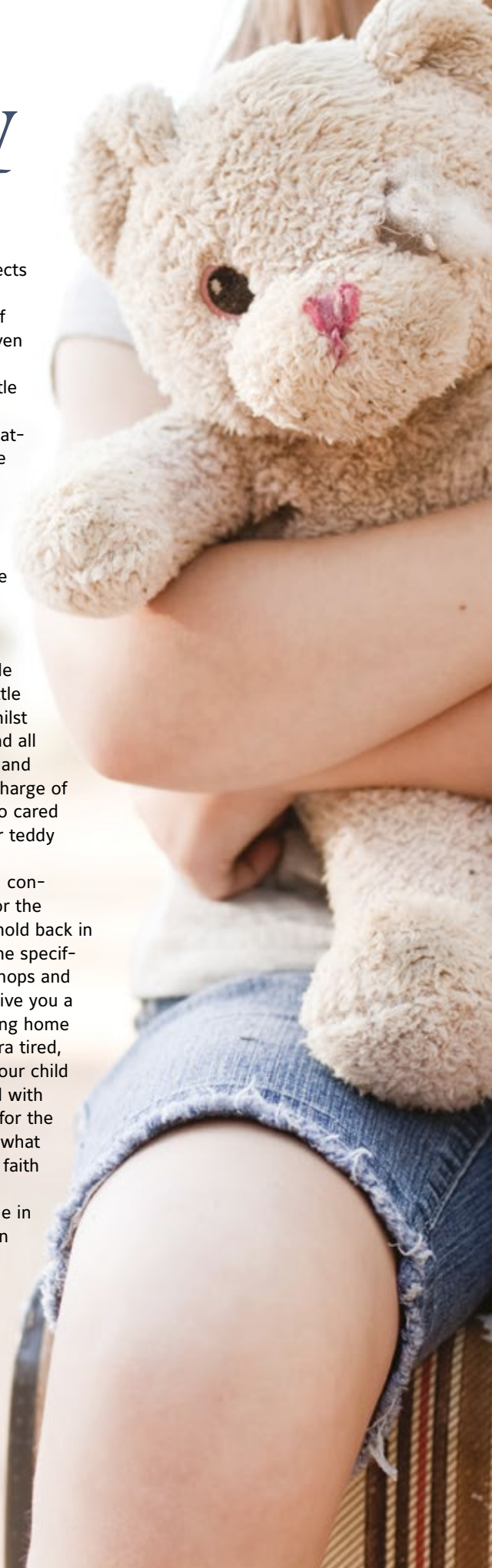
It can be easy to fall into thinking that God is SO BIG with so much going on, that He couldn't possibly notice the little things in each of our lives. Whilst it's true that He is almighty and all powerful, He also knows it all and cares for it all. Our God is in charge of the heavens and earth but also cared about a small girl who lost her teddy bear.

My challenge to you is this: consciously look for God caring for the details in your life, and don't hold back in asking Him to help you with the specifics. Next time you go to the shops and it's looking busy, ask Him to give you a car park. When you're travelling home from work and are feeling extra tired, ask Him for an easy drive. If your child loses their favourite toy, kneel with them and teach them to pray for the small things. You never know what impact this may have on their faith journey, or even your own.

I'd love to hear about a time in your life where God has shown you that he cares about the details. Visit <facebook.com/adventistrecord> and drop a comment on the article post or email <editor@record.net.au>.

Danelle Stothers

Assistant editor,
Adventist Record



The 10



Different roles **women** filled in the Bible

Teacher

Lois and Eunice Timothy's grandmother and mother—2 Timothy 1:5.

Priscilla Acts 18:26.

Elder

Priscilla (Prisca) In addition to being a teacher, Priscilla was most likely one of the women elders in the Ephesian church—Romans 16:3. Paul also names **Eudia and Synthyche** as his "fellow-workers"—Philippians 4:2,3.

Prophetess

Miriam Exodus 15:20, Micah 6:4.

Deborah The fourth judge in Israel—Judges 4:4. Deborah was directed by the Lord to know when to go to battle, helping to free the kingdom from the subjugation of a foreign king.

Huldah Lived at the time of good king Josiah (640BC)—2 Kings 22:14-20.

Isaiah's wife Little is known of her other than Isaiah calling her "the prophetess" who bore him children that were named by the Lord—Isaiah 8:3.

Anna An 84 year-old widow present when Jesus was taken to the temple as a baby—Luke 2:36-38.

Four daughters of Philip Philip the evangelist had four daughters (unnamed) who all prophesied—Acts 21:8,9.

Judge and Army leader

Deborah She was not only a prophetess, but also a judge and army leader. Deborah held court before Barak came on the scene—Judges 4:5,8,9.

Church Leader

Miriam Miriam was named as a leader of the nation along with Moses and Aaron—Micah 6:4.

Huldah King Josiah gathered some of the most trusted prophets to lead in revival of the people. Huldah the prophetess also had a leading role in the restoration—2 Kings 22:14-20.

Queen Esther The book of Esther tells the story of this fearless leader. Esther risked her own life to save the lives of the Jewish people.

Apostle

Mary Magdalene By sharing her joy and the good news of Christ's resurrection to the disciples, some of her closest friends, is why Thomas Aquinas deemed her *apostolorum apostola* or "apostle to the apostles".

Junia was probably the wife of Andronicus, both prominent among the apostles as written by Paul in Romans 16:7.

Peacemaker

Abigail was a wise, courageous and defiant peacemaker. Even David praises her "good sense"—1 Samuel 25.

Evangelist

Anna The prophetess Anna was the very first person to proclaim Jesus as Israel's promised Redeemer—Luke 2:36-38.

The Woman of Samaria brought her entire city to Christ by her testimony—John 4:39-42.

Mary Magdalene, Joanna, Mary Salome After His resurrection, Jesus asked them to proclaim His resurrection to the rest of the disciples. They joyfully did this including others who would listen. Sadly the disciples at first didn't believe their testimony—John 20:11-18.

Deacon

Phoebe "I commend to you our sister Phoebe, a deacon of the church at Cenchrea" Romans 16:1 (NRSV). Paul used the word *diakonos* (or deacon) in his letters for people with a sacred commission or ministering including Paul himself (Romans 15:25, 1 Corinthians 3:5, Ephesians 3:7).

Businesswoman

Lydia Lydia, a merchant of purple, responded to the message of Christ and offered hospitality to Paul and Silas. The believers later gathered at the home of this businesswoman and early Church leader—Acts 16:14,15,40.

LIVING KINGDOM

All the light we can shine

Matthew 5:14,15 Mark 4:21,22 Luke 8:16,11-13



Parable of the lamp on a stand

“You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matthew 5:14–16).

With a sinking heart, I read the news of another Christian ministry falling apart because of failures of leaders, mistreatment of people and misuse of donations. The high-profile leader—in this case, someone I have met, admired their work and read their book—“will not be returning” to their position of leadership and the board is working to salvage what they can from the organisational wreckage. I am saddened by another ministry gone wrong and frustrated by yet another blow to the reputation and witness of faith and the church.

Disheartening as such stories are, perhaps we ought not be surprised by the attention they receive. A light has dimmed, perhaps even gone out. People notice. What people of faith, churches and faith-based organisations do matters. Jesus said so.

The Gospels include four brief parables—only a couple of

verses each time (see Matthew 5:14–16; Mark 4:21, 22; Luke 8:16, 17; 11:33)—describing lights, lamps and how they are best used. They use imagery of light in darkness, what we can see and what others see when they observe how we live in the world.

John is the only Gospel that does not include a version of the parable of the lamp, but it uses images of light and darkness throughout. This is one of the key metaphors to explain Jesus: “his life brought light to everyone. The light shines in the darkness, and the darkness can never extinguish it” (John 1:4, 5).¹ Later, Jesus would be even more explicit: “I am the light of the world. If you follow me, you won’t have to walk in darkness, because you will have the light that leads to life” (John 8:12).

But as part of the Sermon on the Mount, Jesus said to His followers that “You are the light of the world” (Matthew 5:14). Like the hilltop city standing out as a beacon in an otherwise darkened landscape, the light shines simply because it is there and shines all the brighter for the surrounding darkness. Reading these various mini-parables together, the light of Jesus shines on and through His people with two particular applications: a light to live by and a light to live out.

Living in the light

The Gospel writers and Jesus Himself insisted on this imagery of Jesus as the light. Matthew’s Gospel summarised

the early ministry of Jesus in Galilee using the prophecy from Isaiah 9: “the people who sat in darkness have seen a great light” (Matthew 4:16). The change of perspective and possibility that Jesus brought was as dramatic as day following night. No longer were people to live in darkness.

One of the temptations of religion is to accentuate the mysterious, emphasise the obscure and reserve the secrets for the “holy” people or chosen few. This was true of many pagan religions, many of the religious leaders of Jesus’ time and the gnostic heresy in the early church. It continues to be seen in conspiracy thinking and various faith-like superstitions and prosperity theologies of folk religion today. But this is not the faith or light of Jesus.

Those who found and followed Jesus were recipients of this light, and this was to be reflected in their understanding of faith. Jesus’ coming was a new revelation, a new light dawning in a darkened world and growing to fill the whole earth: “A lamp is placed on a stand, where its light can be seen by all who enter the house. For all that is secret will eventually be brought into the open, and everything that is concealed will be brought to light and made known to all” (Luke 8:16, 17).

The light of Jesus shines into our lives, our religion and our world. While there is always more to learn and explore, there is a simple beauty to the story and stories of Jesus that belies our complications, obfuscations and superstitions. This is the story in which we are called to live, the “life that leads to life”, the simple and demanding invitation to faith, hope and love.

Living out the light

So many metaphors have been employed to describe how the light of Jesus then shines out from His followers to the surrounding world. But Jesus said it was like a city on a hilltop—a collection of smaller lights that combine to create a larger illuminated landmark—or a single lamp that is placed in a prominent position to light the whole room. In both images, the light is not the thing itself, but how it serves to guide a late-arriving traveller or gives light to everyone in the house. “In the same way,” Jesus said, “let your good deeds shine out for all to see, so that everyone will praise your heavenly Father” (Matthew 5:16).

However we might explain it, people notice this light. It can be a beacon of hope, but people also notice when this light fails or is misdirected for our own praiseworthiness. It is frustrating that it is so much easier to get a headline or click for a story of a fallen leader than a faithful leader, but perhaps this is as it should be for the faithful: that their good deeds shine and that God is praised, even if not so publicly. Any opportunities we might have to shine are for accomplishing good and reflecting Jesus, invitations to collaborate with others and cooperate with God.

Together, our lights can shine brighter, but neither should we disregard the power of a single flickering flame to pierce the heaviest darkness. Quoting Isaiah again, Matthew reminded his readers that the Messiah would not “put out a flickering candle” in causing justice to be victorious (see Matthew 12:20). Every little light matters. And all the light we can shine.

Choosing to light

Simple and serving as the light into which we are called might be, Jesus’ lamp parables hold one more element. As Jesus asked rhetorically, “Would anyone light a lamp and then put it under a basket or under a bed? Of course not!” (Mark 4:21). All the Gospel references agree: no-one would use a lamp like that. It might seem nonsensical, but this possibility and choice remains. As too many ministry-gone-wrong stories attest, the temptations and real challenges of life and ministry can lead us to misuse, suppress or disregard the light we have been given.

In her memoir of the year she turned 13, Sharon Robinson—daughter of baseballer and civil rights campaigner Jackie Robinson—tells the story of 1963, during which she helped her family host fundraising concerts for the Civil Rights campaign, met Martin Luther King, Jr, and was part of the March on Washington and witness to Dr King’s “I have a Dream” speech. Drawn into the civil rights struggle through these personal and family experiences, she describes how devastated and broken she was to hear news of the Sunday-morning bombing of the 16th Street Baptist Church in September that year in which four girls her age were killed.

“It’s so horrible and unfair,” she sobbed to her father. Her father agreed, but reminded her that such news gave them two choices: “We can give up in defeat. Or we can use our anger and sorrow to keep fighting against hatred.”

Gathered with the rest of the family, they talked about the tragedy and their mission of faith, justice and love amid the ongoing struggle for freedom. Then Sharon describes her mother getting up from the couch to find the record of “one of our favourite gospel songs: ‘This Little Light of Mine.’ As the song starts, I look around the room at my family. And we are all together each of us listening to the words, knowing that we cannot give up.”²

The harder the task, the more necessary the light. The darker the night, the brighter it shines. The more lights we see go out, the more important “this little light of mine”. The more complex our world and the more people let us down, the more we need the light of Jesus. The more we reflect Jesus, the more the faithfulness of His followers will be noticed in ways that matter for good in our world.

“No-one lights a lamp and then puts it under a basket . . .” Because Jesus is the light of the world, we are to light our world. He is all the light we can shine.

1. All Bible quotations are from the New Living Translation.
2. Sharon Robinson, *Child of the Dream: A Memoir of 1963* (Scholastic Press, 2019), pages 226,227.



Nathan Brown

book editor for Signs Publishing Company in Warburton, Victoria.



A woman with dark hair, wearing a white, long-sleeved dress, is shown in profile, looking upwards and to the right. Her eyes are closed, and she has a serene expression. The background is a clear, bright blue sky. The lighting is soft and natural, suggesting an outdoor setting. The overall mood is peaceful and contemplative.

The prodigal daughter

The pervasive darkness crowded me from all sides, seeping inside my soul, blackening my innermost thoughts. I took one last look, trying to remember myself before the night engulfed me. Wretched, miserable and poor, that was my latest identity. I closed my eyes, desperate, trying to blink the nightmare away; stumbled over the many years that I was dragging behind me, filled with time disfigured and scarred by my choices, crippling my running away into a slow crawl. I was going home, finally, or at least the place I once used to call home. Dusty memories from the old times kindled my mind and warmed my heart.

My dear Father; Just the memory of His tender love and kindness brought me to tears.

There have been countless heartaches since I last saw Him. Doubts assailed me, gnawing holes into my hopes. Does He still think of me, wondering where I am? Does He still love me? Could He possibly accept me like this? Dishevelled by pain and remorse, destitute of anything noble or lovely and pregnant with sin. Too pregnant. What if He won't recognise me? What if He won't take me back? I was so young back then, when I left home, and all I wanted was to be free, to follow my heart, hitchhiking whatever rides my desires would take me on. Like an adventure park, I thought. I discarded all rules and precepts taught by Father, imagining to find my freedom just outside His fences; I claimed what was my share of time and talents, health and good looks. Father, looking lovingly, handed over my self to me, tearfully. I left in a hurry, eager to invest my fortunes in any instant gratification merchandise. I did not even look back to say good-bye. I invested all I had in nothings; all kinds of nothings,

all with guaranteed positive performances. And indeed, the returns were great: more nothings. When I finally sat down and counted them all, I found myself to have been sold to the cruellest master of all: me. My noble aspirations to be a good, moral person were trampled down by selfishness, deceit and vanity.

How could I be so blind? So stubborn?

From a small fold of my scrambled memory I pulled out the vision of home: the mansion, the smell of Eden, my Father's loving embrace, my Brother . . . I longed for what I had before, my family, to have once more, to hold once more. I yearned for them. Never to leave again, never to disobey. I wiped my regrets away and cast my thoughts afar, anchoring them in the warmth of home, defrosting my limp dreams at the glow of happiness from long ago, flickering through the night.

In my mind, I unrolled the speech I was going to say to Father. I rehearsed it for the millionth time. Short and to the point, no excuses and no alibis: "Father, I have sinned against heaven and against you. I am not worthy . . . make me like one of Your hired servants."

I was moving slowly, dragging with me my deformed mind, ripened with regrets. I moaned and stumbled, falling to the ground, fettered by my past. I could hardly move. "Father!" I whispered. "Father, I'm coming home!" Fallen and bleeding, as I was, I felt in my chest the thump of thunder make way for the lightening, right over my heart, like a resuscitation to light. The night around me shrieked and waned, fighting the day, threatening to suffocate me. But the Lightening was coming for me, compelling the sea of darkness to part in the middle. The Light was running towards me, closer and closer until it dawned on me. The Light was Father. My Father. He was coming for me, to free me from myself. And my hopes started bubbling up, effervescent with joy. Father was calling me by my old name, my best name. I got myself up. I let go of all the burdens that could slow me down and I started running. With a fusion of tears and laughter, pain and ecstasy, I started running to Him, just as I was: bare feet, empty handed but a heart full of gratitude and assurance.

He got to me while I was still a long way off. He wrapped me in His never-ending arms, pouring His love over me, until my heart was running over, washing away any leftover doubts and fears. His tears anointed my head with forgiveness. His kisses bandaged my wounds and with His kindness He smoothed out the wrinkles of my past. He gave me light from His light to cover myself and placed His signet ring, the everlasting covenant, on my finger. I tried to whisper through sobs my made-up speech

"Father, I am not worthy, I have sinned against heaven and you . . ."

"My beloved Eve. You are finally home. You came back. Oh, how we longed for you, your Brother and I.

You see, after you left, we were heartbroken. We felt that we could not be whole again as a family with you gone. We feared for your wellbeing. We feared that you might get robbed of truth on the way, or that you might become poor in spirit during the long journey, or perhaps, hungry and thirsty for righteousness in the faraway country. So, together we agreed that your elder Brother should come after you, to look after your every spiritual need.

He was there with you from the very beginning, and He never left you out of His sight all these years. He treaded the world, just a few steps ahead of you, clearing the path, treading serpents and scorpions, so that no harm would come to you. He held the candle for your feet so that you could have light on the path but you purposely stumbled and left the Way, re-inventing your direction, remapping your life. You greedily tasted from all the evils of this world that came your way, unknowing that they were also biting you back with malice, greed and pride. They stripped away your innocence, beat you with hatred and then left you half-dead on the wrong side of life.

Your brother, He came over to you. He carried you in His arms from the out to the Inn. There, He poured Himself out into oil and wine to heal your wounded hopes. He took onto Himself all your wrong choices, your wasted time, your undone good deeds towards others. He uncovered His back to take their torrential lashing, while protecting you from their merciless beating. And when your debt of death asked for your life, He paid it all in cash, He paid it out in love. That was the only currency He had. The money changers took all that love and exchanged it for 30 pieces of silver. They tried to cheat Him out of His extravagant love for you, to put a price on how much He loves you. But He refused to accept the transaction, saying your value greatly exceeds any monetary price, so He kept on giving. He piled on all His miracles, all His unselfish acts of mercy and grace towards humanity. But they were still covetous for more.

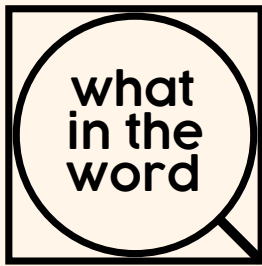
When they took his robe, He have them His righteousness too. When they pierced his feet, He gave them His hands too, to bury away in His body your trespassing. And when in the end they took His life, He gave them His eternity too. He didn't stop giving, until He gave it all. It took all of Him to redeem you; Just so you might, just might, come back home once more. And live again as My daughter, as My beloved child."

"Abba, I am not worthy . . ."

"Shhh, don't cry my daughter. Let me wipe away the tears from your yesterdays. You are home now. And here shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Let us eat, and be merry: For you, my daughter, were dead and are alive again. You were lost and now are found."

Denisa Selagea

full-time mum, part-time dentist and quarter-time writer. She attends Yarra Valley Church, Victoria.



presented by
Avondale Seminary



righteousness:

noun: δικαιοσύνη [*dikaïosunḗ*] | [dik-ah-yos-oo'-nay]

Righteousness is an important concept in Paul's letters in the New Testament. He uses it to describe the grounds, the process and the results of salvation that has been made available to us by the death of Jesus (eg Romans 1:17; 3:21-26; Galatians 3:6-9; 5:5; Philippians 3:9 etc).¹ Paul is, in fact, the main user of the words associated with righteousness in the New Testament, although they are also found in the Gospel of Matthew, James, 2 Peter and Revelation.

In secular Greek writings, the terms "righteous" and "righteousness" are used of ethical and moral behaviour, the correct behaviour of judges deciding legal cases, and the status of those who have been declared not guilty by judgement of law.² Each of these uses of the concept may be found in the Bible.

Judgement and righteousness stand close together in the Bible. For example, Ecclesiastes 3:17 states that, "God will judge the righteous and the wicked, for he has appointed a time for every matter, and for every work."³ God is repeatedly identified in the Bible as the righteous Judge (Psalm 7:11; Jeremiah 11:20, 2 Timothy 4:8, Revelation 19:11), and is said to judge with righteousness (Psalms 9:8; 72:2; 96:13; Jeremiah 11:20). As a consequence, the ideal king is expected to judge with righteousness (Isaiah 11:4).

The link between a positive outcome from judgement and the declaration of righteousness emerges in the story of Jesus' arrest and trial. While Pilate was in the process of determining the fate of Jesus, even as he "was sitting on the

judgement seat, his wife sent word to him, 'Have nothing to do with that righteous man" (Matthew 27:19 RSV). The New Revised Standard Version translates "righteous man" in Matthew 27:19 as "innocent man".

Indeed, the term "righteous" is used to describe those who have been declared "not guilty" in judgement. This is dramatically portrayed in the parable of the Sheep and the Goats (Matthew 25:31-46). In this parable, Jesus describes His second coming, when He will sit in judgement on His glorious throne. Humanity will be separated into two groups. One group did not provide food to the hungry, nor give drink, clothing or shelter to those who needed it (Matthew 25:42,43). This group will go to eternal punishment (Matthew 25:46). On the other hand, those who did give food to the hungry, visited the sick and welcomed strangers are described as the righteous, and the righteous will go into eternal life (Matthew 25:46).

In Matthew 25:46, it is those who have done right who are declared righteous. Indeed, throughout the Bible, the righteous are recognised by their obedience to God, and their ethical lives (eg Isaiah 33:15; Ezekiel 3:20; Hosea 10:12; 2 Timothy 2:22; Hebrews 1:9; 2 Peter 2:7,8; 1 John 3:7; Revelation 22:11). Yet when it comes to our salvation, Paul points out something that is apparently contradictory: those who lived correctly according to the law of God will be judged righteous (Romans 2:13), but because of sin, no human actually keeps the law of God. As he

says, "All, both Jews and Greeks, are under the power of sin, as it is written: 'There is no one who is righteous, not even one'" (Romans 3:9,10), and "all have sinned and fall short of the glory of God" (Romans 3:23). As a consequence, righteousness—being judged not-guilty in God's final judgement—is determined on a basis quite other than keeping the law. It is available through faith in Jesus Christ, the one human who, though tested as all humans are, was without sin (Hebrews 4:15). Paul uses the term "in Christ" to highlight the status of Christians: "they are now justified [literally "declared righteous"³] by his grace as a gift, through the redemption that is in Christ Jesus" (Romans 3:24). As a Christian who has faith in Jesus, we are "in Christ", and it is Christ who stands mediating with God on our behalf (Hebrews 6:20).

Paul summarises his understanding of the process of salvation, as follows: "For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith" (Philippians 3:8,9).

*Unless otherwise stated, all Bible translations are taken from the New Revised Standard Version. Full footnotes online.

Robert McIver

Professor of the School of Ministry and Theology at Avondale University College.



60th anniversary of the High School Hostel

2021 marked the 60th anniversary of the commencement of what officially became known as the "High School Hostel" on the Avondale College campus at Cooranbong, New South Wales.⁴

It was to become a home for many high school age students whose parents were serving the Church as missionaries throughout the Pacific region at that time and was to have a relatively short history.

While this project was to enable these families to extend their period of service in the island field, it also required of them a great deal of sacrifice financially and emotionally as many of these students were as young as 11 or 12 years of age.⁹

This new venture, while catering for missionary children as its first priority, also became a home for other students whose parents, because of distance from a church school, wished their children to have an Adventist education.³

Also included were some from Adventist families whose parents were working for the Papua New Guinea government throughout the 1960s plus a small group of international students from Asia.

Approval was given on March 5, 1959¹ to commence the building, which was designed to house the preceptor's family and comfortably cater for a maximum of 20 boys and 20 girls.⁹

The lowest tender for the building was finally accepted at a cost of 33,495 pounds in November 1959² with most of the bedroom fixtures and furnishings to be supplied by the College Wood Products operating on the campus at that time.⁵

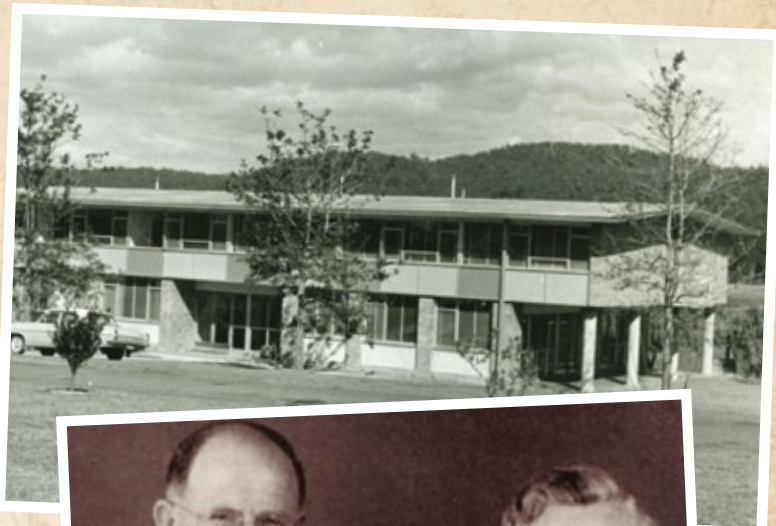
The hostel was to be located adjacent to the existing high school on the college campus with the aim of having it completed for the 1961 school year.

Dulcie Miller, who was returning with her family from mission service in the Cook Islands, was originally appointed as preceptress while her husband was to be given limited responsibilities because of his health issues.² However, this decision was later reversed giving Pastor Joseph (Joe) Miller the responsibility of becoming the preceptor aided and supported by his wife.³

Apart from the normal school fees, the annual boarding charge for the hostel in 1961 was to be set at 196 pounds, nine shillings and eight pence.⁶

For the next seven years the hostel was to primarily cater for those students studying at the junior level as the high school only provided for those years.

After finishing junior high school, the students from the hostel were to live in the college dormitories to complete their senior certificate with other mature age students. At that time,



a senior high school program was provided by the college as a pathway that led to further studies at the tertiary level.

With the development of Lilydale Academy as a boarding institution the need for a hostel for missionary children declined and it was voted by the college board that "... the High School Hostel cease its operations at the conclusion of the 1967 school year".⁷

It was also voted that the High School Hostel then be converted to a college business department.⁸ A seven-year experiment was finally to come to a close.

The impact of those years on the young people was to be somewhat mixed as some resented the fact that they had been sent there while others were to develop life-long friendships and special bonds with each other.

These special bonds are now seen in the regular reunions that take place for those who are still able to attend while providing an opportunity and a place where they are able to relive their memories of the times they spent together and of their various life journeys since that time.

God has blessed in many different ways and this is acknowledged by those who look back on the unique and special time they shared together on the Avondale College campus.

References: Board Minutes of Australasian Missionary College to become Avondale College

1) March 5, 1959. 2) November 19, 1959: 20,21. 3) November 27, 1959: 25. 4) February 23, 1960: 5. 5) May 25, 1960: 15. 6) December 1, 1960: 27 7) October 3, 1967: 38 8) November 2, 1967: 44 9) J Cox, 1959 "Avondale Alive", *Australasian Record*, July 6, Warburton: Signs Publishing Co.

Dr Barry J Wright,
retired high school administrator and
pastor based in Cooranbong, NSW.



Sweet potato nachos

Serves 2

Prep 20

Cook 25

This dish is vibrant in colour, flavour and texture. Great appetiser, game-day snack or kid-friendly meal. An all-round winner!

Ingredients

Nachos:

- 2 small sweet potato (kumara), thinly sliced
- 2 cobs fresh corn, removed from cob
- ½ capsicum, diced
- 1 cup canned black beans (drained, rinsed)
- 60g grated low fat cheese
- 1 small avocado
- Spray oil

Salsa:

- 1 punnet cherry tomatoes, diced
- ½ red onion, finely chopped
- 2 tbsp chopped fresh coriander
- red chilli finely chopped (optional)
- 1 lime, juiced

Tips

Mix up your topping ingredients by adding your favourites like black olives, jalapeno etc.

If you wash and dry sweet potato (kumara) well, you can leave the skin on.

Method

1. Layer sweet potato (kumara) slices over baking paper on baking trays and spray with oil. Bake in a hot oven, 200°C, for 20–25 minutes or until crisp and browned.
2. Combine salsa ingredients in a bowl and set aside.
3. Pile sweet potato (kumara) slices on one tray. Sprinkle with corn, capsicum, black beans and cheese.
4. Place under griller and grill for 5 minutes until cheese is melted and vegetables heated through.
5. Remove from grill and top with salsa and mashed avocado. Serve immediately.

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
2791kJ	667	30.3g	22.3g	6.4g	69.6g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
25.3g	28.7g	463mg	398mg	6.3mg	2088mg



Recipe of the Week

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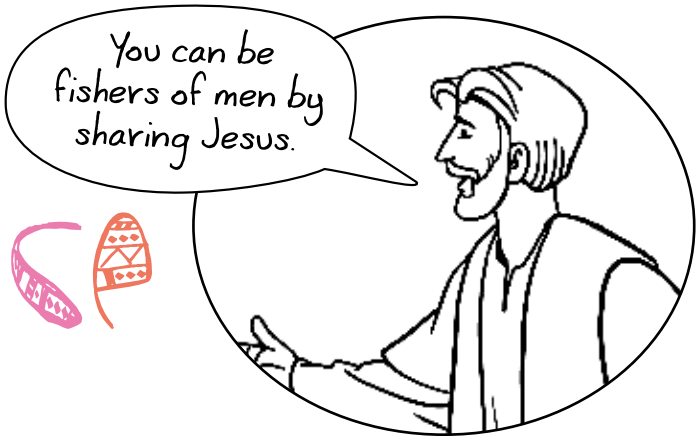
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HI KIDS!

KIDS SPACE

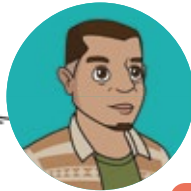


You can be fishers of men by sharing Jesus.



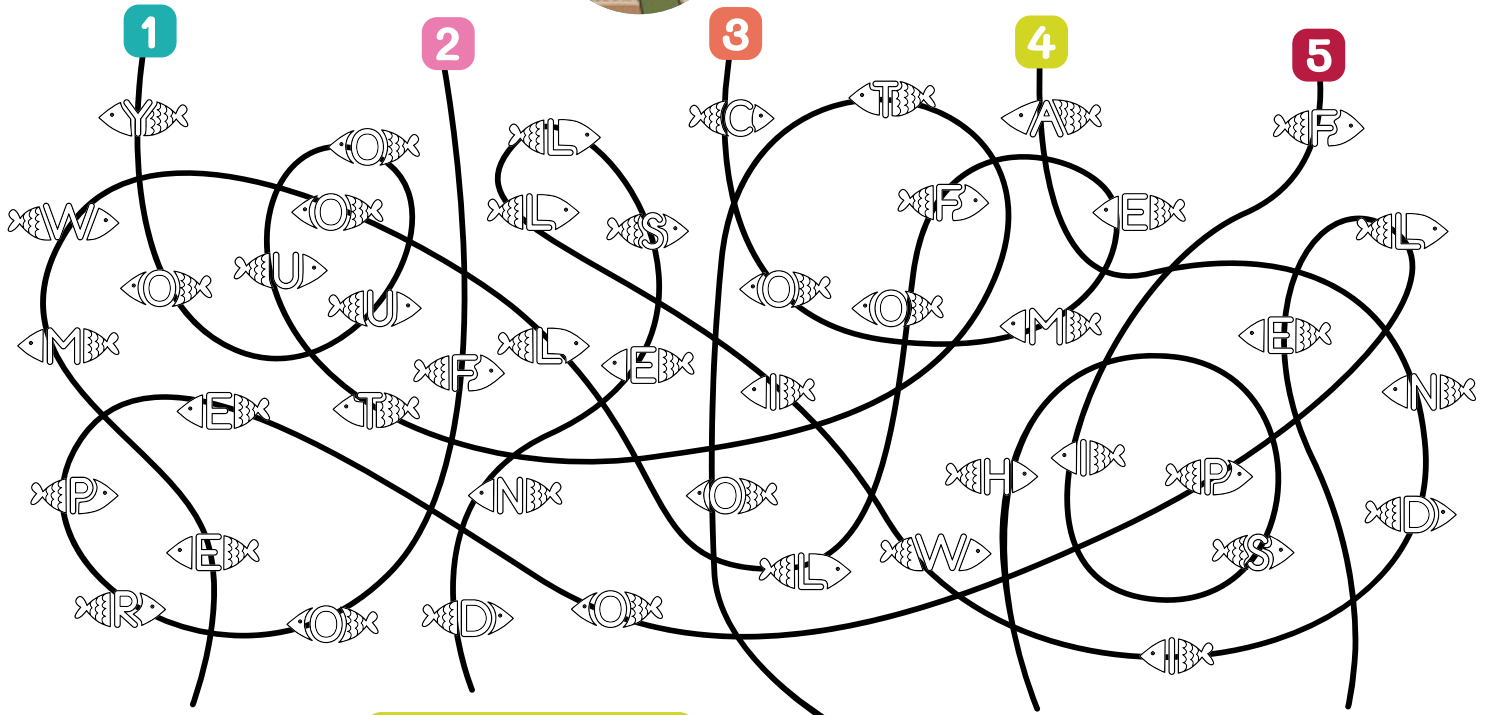
FINDING FRIENDS

Jesus set out to choose friends who would be willing to leave everything behind and follow Him. One day as Jesus was taking a stroll on the shore of Lake Galilee, He spotted two men in the distance, Peter and Andrew, throwing a fishing net into the lake. He invited them to follow Him. A short distance away Jesus and His new friends spotted three men who were mending their fishing nets in a boat, James and John with their father Zebedee. Jesus invited James and John to follow Him too. The next day Jesus came across a man named Philip. "Follow Me," Jesus invited. Jesus spent important time making friends. Because of Jesus' friendships, His message spread far and wide.



LINE MAZE

START IN NUMBER ORDER, FOLLOW THE LINE AND WRITE ALL THE LETTERS IN THE IDENTICAL COLOURED BOX TO FIND OUT WHAT JESUS SAID.



Obituaries



BELL, Ivan Albert, born 14.8.1933 in Jeparit, Vic; died 8.12.21 in Yamba, NSW. In 1956 he married Dulcie Dorrington and in 1997 he married Wynne Croft. Ivan is survived by his second wife (Yamba); sons, Dean, Maurice and Glenn and spouses (all of Qld); daughters, Kerryn (Vic), Cathy (NSW) and Darlene (Qld) and spouses; stepchildren, Leanne (Qld) and Scott (NSW); and many grandchildren and great-grandchildren. Ivan was involved in the building of the Nhill church and was a very accomplished organist. A respected church elder, Ivan will be remembered as a man of strong faith and love for his Lord. We look forward to the second coming.

Eric Greenwell, Sid Griffith

DAWSON, Aubrey Wood, born 9.12.1925; died 7.12.21 in Atherton Hospital, Qld. He is survived by his wife, Tita; sister, Margaret; brother, Wally; children, Julie, Jenny, Beth, Todd and Paul; grandchildren and great-grandchildren. Aubrey loved God and his church. He knew what he believed and in whom he believed. Aubrey fell asleep in the Lord and is waiting for his part in the first resurrection, when Jesus comes.

Wolfgang Jenke



FACER, Noeleen Nancy (nee Hamilton), born 20.1.1936 in Timaru, NZ; died 25.7.19 in Cooranbong, NSW. On 27.1.1958 she married Ian. Noeleen was survived by her husband; children, Andrea Thompson (Morisset) and Nathan (Perth, WA); grandchildren, Michaela, Andrew, Emily and Cameron; sisters, Elaine Wilson, Vicki Roberts, Pam Landal, Kay Thomas and Collette Brown; and brother, Brian Hamilton. Noeleen was baptised by Pastor Burnside in 1949 in Christchurch, NZ, while attending the Papanui Central school. She worked as a cook, commencing work at the Timaru Hospital just shy of 15

years of age, where she cooked and served Meals on Wheels meals in 1953. She continued working at Ilam Lodge and Princess Margaret Hospital (Christchurch), Sutherland Hospital (Sydney, NSW) and Charles Harrison Nursing Home (Cooranbong). Noeleen was known for her delicious cooking, her resilience and generosity.

Neil Thompson



FACER, Robert Ian, born 20.7.1932 in Dunedin, NZ; died 6.12.21 in Morisset, NSW. On 27.1.1958 he married Noeleen, who predeceased him in 2019. Ian is survived by his children, Andrea Thompson (Morisset) and Nathan (Perth, WA); grandchildren, Michaela, Andrew, Emily and Cameron. He was baptised in Dunedin by Pastor Wade in 1948. He worked at Longburn College for three years as the woodwork teacher. He built many houses around NZ and Australia, and was known for sharing his devotion and love for his Saviour. Ian was a kind-hearted, fun-loving, humble man who looked for the good in others. He quietly helped many people with his generosity.

Neil Thompson



JOHNSTON, Benjamin Bruce, born 22.1.1938; died 8.12.21 in Cooranbong, NSW. On 21.1.1961 he married Lei Nelson. He was predeceased by his daughter Tania in 1972. Bruce is survived by his wife (Cooranbong); children, Coral (Sydney), Andrew (Cooranbong) and Julia (Rathmines). Bruce passed peacefully at home with his family close—at peace with life and without pain. His mind was still actively engaged with projects but sadly his body failed him. He will be missed in the wider community and remembered for his forward thinking and flexibility. His work in health was far in advance of current times and is paving the way for advancement in new areas. His quirky humour is greatly missed by his family.

Neil Thompson



SMITH, Margaret Anne, born 13.7.1933 in NZ; died 3.10.21 in Bowral, NSW. She is survived by her husband Neville. Margaret, an active member of Bowral Church, was well known in the local community where she constantly ministered to those in need irrespective of creed. Margaret's commitment to a healthy lifestyle supported her love of running. She is listed in AURA's Hall of Fame with the citation: April, 1984 Margaret ran 100 miles in 16:01:43 thrusting herself into the elite handful of female ultra runners in the world.

David Syme, Owen Ellis

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GOSFORD CHURCH CENTENARY SERVICE.

February 26, 2022 at 10 am. 71–73 Deane Street, Narara, NSW 2250. We welcome former members to join us as we celebrate 100 years serving God and our community.



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Consulting editor
Glenn Townend

Editor
Jarrod Stackelroth

Assistant editors
Danelle Stothers
Juliana Muniz

Copyeditor
Tracey Bridcutt

Graphic designer
Theodora Pau'u
Talia Valderrama

Living Kingdom illustrations
Maryellen Hacko

Noticeboard
Julie Laws

Letters
editor@record.net.au

News & photos
news@record.net.au

Noticeboard
ads@record.net.au

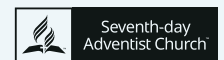
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subscriptions@record.net.au
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Website
record.adventistchurch.com

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

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South Pacific

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