

# Is adult power being misused in your church?

asks Heather Haworth, Children's Ministries director, BUC

**E**ighteen-month-old little Daniel sat in his pushchair. He had enjoyed a cup of juice and quiet activities during the service, and when the last hymn had been sung he became a centre of attraction. His eyes lit up as the older children bent over him and said their 'hellos' with a smile. His parents let him get out of the familiar, comfortable Sabbath chair, then walked to the back hall for him to enjoy running around with the older children before lunch was served.

How different a scene to the one I saw in another church. I was next to a mum with a child of a similar age. He sat uncomfortably on the adult-size hard bench. At the start of the service he noticed some children at the front of the church and, like lightning, he squirmed out of his perch, ran down the aisle and clambered onto the bench with the other children. His mother was just as quick in retrieving him, and a large slap on the legs accompanied his reinstatement on the bench beside me. I tried to wriggle on the seat in a holy manner, to keep my back from aching, while he endured a few more slaps for doing the same. Although my children are grown up, I always carry to church quiet 'holy' children's items. With a smile the little lad hugged what I gave him and for a few minutes, as the adult service flowed on oblivious to his needs, he happily sat less fidgety.

Which parent will be the most likely to stop attending church? Which child will remember church-going as a painful experience? Who is at fault? Could it be:

- the role models the parents are copying?
- the lack of a Children's or Family Ministries' leader and team who could share positive pointers in child discipline?
- elders and church board not seeing children's

needs as Jesus did; 'Feed my lambs' and then, 'Feed my sheep' (John 21:15-17)?

- the pastor's college not teaching their students how to have a child-inclusive church?

Or could it even be the adult members', including leaders and pastoral workers, and parents' misuse of power?

'Hold on there,' I can hear you retort. 'That is going a bit far. Are you saying these people deliberately abuse their position of trust in the life of a child while he or she is attending church?' No, what I am saying is, let us take a serious look at what is the most undetected spiritual abuse happening in church. Pause for a moment. Is our failure to consider children's needs in our worship a misuse of adult power? I believe it is not so much spiritual abuse but a lack of understanding by adults of what it means for young and old to worship. Consider the content and format of each of our services. Are they found in the Bible? Aspects of worship; holy songs, prayer, exhortation are mentioned in the Bible, but we interpret their use mainly through the influence of the Victorian Methodist, Catholic, Baptist and Anglican concepts. As I attend congregations in the BUC I also find the cultural influence is a reason for the style of worship, too. Some seem to

'do' the second service worship in a strict Anglican-Catholic format with spoken or sung responses, no talking in church and the congregation ushered out after the final hymn. On the other hand, another congregation uses a more informal, evangelical approach to their service, with happy chatter in the place of worship in between and after the sermon.

Whichever one you think is correct is probably very different from the worship style of Jesus' day and the early Church. Should we revert to first-century worship, or have we come to misunderstand what worship truly means? When

Moses shares God's message to the Israelites he encourages them to destroy

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What do you get when you put a Muslim imam, a Greek Orthodox priest, a rabbi, a Buddhist monk and ten atheists in the same room?

Viewers of Turkish television will soon find out when a new game-show begins that offers a prize arguably greater than that offered by 'Who Wants to be a Millionaire?' Contestants will ponder whether to believe or not to believe when they pit their godless convictions against the possibilities of a new relationship with God on 'Penitents Compete' (*Tovbekarlar Yarisiyor* in Turkish), to be broadcast by the Kanal T station. Four spiritual guides from the different religions will seek to convert at least one of the ten atheists in each programme to their faith. Those persuaded will be rewarded with a pilgrimage to the spiritual home of their newly-chosen creed – Mecca for Muslims, Jerusalem for Christians and Jews, and Tibet for Buddhists.

<http://guardian.co.uk/world/2009/jul/02/turkey-penitents-compete-gameshow>.

That has to be the most novel idea I have heard to convert people! If they manage to move someone from being an absolute atheist to a genuine believer in God in one TV programme, then all power to them! The studies I have seen indicate that it usually takes between five and seven years for someone to move from secularism or atheism to being a committed disciple of Christ. Still, the Holy Spirit is alive and active, so who knows if there may not be a divine acceleration to that timeframe? As far as you and I are concerned, the process is more likely to be just that, a process, rather than a sudden happening. You can attempt to work with atheists by reasoning with them, and that is worth a try and may work for some.

However, I would suggest that the best way for most of us is to follow this advice

with Jonathan Barrett



### An interesting way to try for conversions

from Jesus: 'Go home to your friends and tell them what wonderful things the Lord has done for you.' (Mark 5:19.) If we are to work with the Holy Spirit on this task, then this method makes more sense to me than the reality TV show approach. Arguments, reason and publicity tend not to have as much impact upon non-believers as does the simple testimony of a friend speaking to a friend about the incredible way God is working in his or her life.

I have to be honest, though; when this TV programme starts in September in Turkey, I will be keeping a watchful eye to see what the outcome will be!

# The 'Bah! Humbug!' camp

David Marshall



Thank you to all readers who sent me copies of the features in *The Daily Mail* and *The Daily Telegraph* on the atheist summer camp. Editor

It takes a lot to make me laugh first thing in the morning. But at 6.45 this morning I all but guffawed.

Now, at 7.45, sitting at my desk, I am wondering whether it was a laughing matter.

There was a news item about an atheist children's camp in Somerset. Inevitably Professor Richard Dawkins was said to be involved. There was, of course, nothing funny about that. Indeed, had my memory not carried images of what a crowd of Aberdaron children look like first thing in the morning, I might not have found the sight of that small bunch of boys in Somerset funny at all. But there they were, sombre, brushed and polished, and proving impervious to the early-morning effusions of what looked like a druid who didn't know how to 'connect'. I struggled to hear his mantra and it sounded so much like Scrooge's 'Bah! Humbug! Bah! Humbug!' that laughter possessed me, and I had to struggle to contain my porridge!

Evolutionary biologist and author of *The God Delusion* Richard Dawkins had, according to *The Daily Telegraph*, subsidised the camp. He, with Professor A. C. Grayling the philosopher, had, apparently, evolved an 'alternative' orthodoxy designed to challenge Christian societies and collective worship, and counter the effects of religious education.

I wonder, what is it those guys are afraid of? The evolutionary credo has been standard to science classes – even in Catholic and Anglican schools – for decades. Talk to most people and they will tell you that the RE classes in their comprehensive school, short of being an exercise in religious propaganda, were actually a bit of a joke. Christians are in a position in which they, not the atheists, have to appeal for tolerance of their views and are legitimately concerned that their children are being indoctrinated.

By the time the camp convened this morning, Dawkins was trying to distance himself from it but, on 29 June, the *Telegraph* reported him as saying that the camp he was subsidising was designed to 'encourage children to think for themselves, sceptically and rationally'. It was, he said, a retreat for children aged 8-17 to rival the faith-based camps.

It was important to parent Chris Jago, who sent his children to the Somerset camp, that they were not going to be 'indoctrinated with religion or creeds' and that they would be

taught 'how to think, not what to think'.

It so happens that the *how* (not *what*) to think resonates with me, too. It was an aim I had during my years as a teacher at Stanborough Park School.

But, you know, I think that that parent might be disappointed. Alternative orthodoxies can be communicated through propaganda and enforced with the same intolerance as the old orthodoxies once were.

Samantha Stein, leader of the Somerset camp, said, 'We are not trying to bash religion, but it encourages people to believe in a lot of things for which there is no evidence. . . .' That's not in the realms of *how* to think. It's *what* to think. And some of us, far from believing that there is 'no evidence' for the existence of God, the life, death and resurrection of Jesus Christ and the authenticity of God's revelation in Scripture, find the evidence overwhelming. More than that, we have found *experientially* that God is both real and powerful. If children are being informed that there is 'no evidence', they are being misinformed.

By imitating church-type youth events, the atheists are confirming what I have long suspected. That their alternative orthodoxy is also faith-based, and should fall into the category of 'religion'.

Atheism is a bleak religion to inflict on children. 'Man', writes Loren Eiseley, 'is the Cosmic Orphan. He is the only creature in the universe who asks "Why?" Other animals have instincts to guide them, but man has learned to ask questions. . . .'

'Who am I? Why am I here? Where am I going?' man asks. Since the Enlightenment, some men have tried to answer those questions without reference to God. But the answers they have suggested, far from exhilarating, have been dark, almost terrible. 'You are an accidental by-product of nature, a result of Matter + Time + Chance. There is no reason or purpose to your existence. Life is a meaningless meander from Point Birth to Point Death. And, beyond Point Death, Eternal Extinction.'

'Modern man thought that when he had gotten rid of God,' wrote William Lane Craig in *Reasonable Faith: Christian Truth and Apologetics*, 'he had freed himself from all that repressed and stifled him. Instead, he discovered that in killing God he had also killed

himself. For if there is no God then man's life becomes absurd.'

'A young man who wishes to remain a sound atheist cannot be too careful of his reading,' wrote C. S. Lewis in *Surprised By Joy*. Lewis had maintained his atheism for years until the evidence became too much for him. Another such atheist who has most recently returned to Christianity is A. N. Wilson. Wilson, who provided an account of his change of mind in the Easter 2009 issue of *New Statesman*, was a university contemporary of Richard Dawkins and, at one time, exceeded him in his militantly atheistic pronouncements. If Wilson can abandon New Atheism for Christ it might pay you to keep an eye on Richard Dawkins. . . . Stranger things have happened.

Mark McGee, for example, spouted a geysir of atheistic diatribes on a radio talk show in Florida. When the owner of the radio station introduced religious programming, McGee hated the fact that his position of operations manager required him to continue working there. Somehow he found himself interviewing Christian scholars. To stay ahead of their arguments McGee had to do a lot of thinking and a great deal of research. His research led him to the evidence that the Bible had been written over 1,600 years by forty-four authors, but that it all fitted around a common theme: God's offer of salvation by grace through faith. He studied the remarkable evidence for the authenticity of the gospels, in particular, and for the resurrection of Jesus Christ. His atheism, being unsustainable, had to be abandoned.

Gratitude is the most awful moment in the life of an atheist. He feels thankful, but he has no one to thank.

An atheist has no invisible means of support and, as the crises of life come, is apt to feel very vulnerable.

The point at which I stopped laughing at the TV this morning was not when I realised that the druid-like instructor was not, in fact, intoning 'Bah! Humbug!' It was when I caught the look on the boys' faces.

Time + Matter + Chance do *not* make a world. And, if they did, it would be a very scary one.

## Enhancing Health

by Sharon Platt-McDonald RGN, RM, RHV, MSc  
Health Ministries director, BUC

### Environmental pollutants and health impact



In a recent headline tilted: 'Corby council found liable for children's exposure to toxic waste' *The Guardian* newspaper (29/07/2009) carried the story of eighteen claimants who brought a case against the council for their limb deformities.

#### The case

The claimants blame Corby's 'clean up' of its old steelworks site for an 'atmospheric soup of toxic materials' released during Corby council's reclamation work on contaminated land. They claim the toxins interfered with their foetal development, causing their limb deformities, namely, missing or underdeveloped fingers and feet deformities.

British Steel shut down its works in 1980, leaving almost 700 acres of contaminated land. All the children whose cases were linked with this were conceived between 1985 and 1999, during the reclamation work, and most of their mothers lived within two miles of the contaminated area.

So which chemicals are being blamed? It was found that the many 'toxic ponds' at the old steelworks consisted of key heavy metals such as cadmium, which has established links with limb defects. Additionally, chromium, zinc, dioxins and PAHs (Polycyclic Aromatic Hydrocarbons) were also found in significant quantities. The claimants argued cadmium was released in combination with several other toxins, creating a lethal atmospheric mix that was ingested by expectant mothers.

Among the list of negligent practices was the transporting of contaminants in open-top lorries which caused 'contaminated' dust to fly around. Site employees also admitted that basic precautions such as wheel washes to clean contaminated tyres were not carried out properly.

Presiding judge, Mr Justice Akenhead, describing the Northamptonshire council's approach as one of 'dig and dump', highlighted the period between 1983 and August

1997, where he concludes the council was 'extensively negligent' in its control and management of the sites. He stated that negligence and breach of the council's statutory duty led to contaminated mud and dust being spread around the town and homes in Corby. Assessing the 'statistically significant' cluster of birth defects between 1989 and 1999, the judge ruled that those contaminants could realistically have caused the types of birth defects suffered by the claimants.

#### Caution

Cadmium – a key pollutant in this case is classified as a 'hormone disruptor' and is found in cigarettes, rechargeable batteries, sewage sludge, fossil fuel and released from metal smelters and phosphate fertiliser production.

- Avoid cigarettes and passive smoking
- Dispose of batteries safely
- Minimise car and energy use (burning fossil fuel)

**Be vigilant!**





## The whole hog Hindering the spread of the H1N1 virus

by Richard J. B. Willis MA MSc FRSPH  
AITV FIHPE

### Riding the hog's back

The trotters are in the news again, and we are not talking 'Del Boy' or Rodney, although they may have been riding the hog's back and bringing home the bacon. No, this time it is the pigs themselves that are ill-talked about. Nothing new there.

Let's face it. The pig hasn't exactly held a spotless reputation in its association with human beings, even among those who enjoy its flesh in its various forms. Calling someone a 'pig' has always been a derogatory term, and linked to other equally insulting idioms has been delivered as put-downs in response to enraging behaviours.

### Higgledy-piggledy

The taboo on swine flesh across a number of religions and cultures has placed the pig in a unique category, with the reasons ranging from ritual uncleanness through to a marked proneness of pigs to a variety of diseases and conditions. These include the parasitic disease *trichinosis*, and the contribution of pork and pork products to some forms of cancer.

There is, without doubt, a downside to the porcine genus. As the humorous writer Beachcomber (1893-1979) remarked: 'One disadvantage of being a hog is that at any moment some blundering fool may try to make a silk purse out of your wife's ear!'

### Pigs may fly!

This sceptical observation may be partly true after all. While the pigs may have great difficulty becoming airborne, their viruses take readily to the air – especially the H1N1 family of viruses.

The threat of a pandemic has been around for decades, with pigs regularly getting winter bouts of flu. In fact, the last great pandemic was back in 1918 which killed the pig hosts as well as over 50 million people worldwide. H1N1 became stabilised, evolving or mutating into

a disease which affected pigs alone, then in 1998 the virus hybridised with human and bird viruses. The latter has almost literally given 'wings' to the swine virus by replicating the virus and making it more virulent.

### Panic ye not!

'Don't panic!' is the media mantra and advice to the nation and it seems to have the opposite effect to the intended one. All of a sudden a seemingly indifferent populace is crying out for information in a frenzy of panic. Unfortunately, we don't appear to have learnt from the past. Remember the AIDS campaign where every household, whether remotely likely or not to be affected, received information of the don't panic variety and the chaos it caused? Then there was the threatened bird flu pandemic. In the national hysteria following that there was a call to have all fowl – wild and domesticated – culled, along with the usual don't panic position.

It was just as well we didn't panic or kill the chickens, else there would have been no eggs left to incubate the H1N1 vaccination material! At the present time there are few enough for the job.

### Be prepared

No one is suggesting that AIDS, avian flu and now the swine flu are not serious or dangerous to our health. However, the Scout motto 'Be prepared' will help to minimise the risk.

It is appalling that so many people in society don't wash their hands, even after using public conveniences, sneeze into tissues, or wipe their noses! These simple measures would do much to stop the spread of many different viruses and germs before they could mutate or increase the virulence of other organisms.

If you don't feel well it may be more safe to you and to others if you stay at home, keep warm, and drink plenty of fluids. For most people the

swine flu virus will be no worse than any other seasonal bout of flu.

Keep away from the vulnerable in the home or community as far as possible – that way we all get a fighting chance – and don't be in a rush to get back to work. It is thought that at least 25% of the population (across the age range) will be affected, with 15-30% of any group of workers being absent

through illness at peak times, so be patient and understanding if services are not up to scratch, and don't add to the burden unnecessarily.

It often takes an emergency to bring us to our senses. The swine flu is something of a wake-up call for, as a character in *Who's Afraid of Virginia Woolf?* says: '... you gotta have a swine to show you where the truffles are!'

## Help for Zimbabwe from Zimbabwe-UK Fellowship and ADRA-UK



Zimbabwe is currently going through a complex humanitarian crisis which has resulted in a lot of people falling into the vulnerable group. Basic requirements such as clothes and medical care are out of reach to most people. Health institutions have deteriorated in infrastructure and equipment and no longer have the capacity to replace. The Seventh-day Adventist Church has ten clinics and two dental practices country-wide. Nine out of the ten clinics are in rural areas and are serving critical members of the community who are limited in resources.

On the other hand, the Church has over 300 schools country-wide, and rural district councils are appealing to the Church to take over some of their schools due to limited resources for efficient running.

### Material support

ADRA Zimbabwe received a wide

variety of materials which were mobilised by the Zimbabwe-UK SDA Fellowship. Upon arrival, the materials were sorted into the respective categories. Pathfinders from The Grange church in Harare (including twenty from a recently opened branch in the farms just outside Harare) and from the local multi-cultural church helped in sorting out materials.

### IT equipment

We had two volunteers who tested all the computers and televisions to ensure that only functional ones were distributed. We appreciate their commitment since one of them would come in after work to give his expertise towards this good cause. The computers are being distributed to four schools – Shashane Secondary School (in Kezi, Matebeleland South – this is an SDA school which goes up to A level), Lower Gweru Adventist School, Ruya



The president of the East Zimbabwe conference (Ezc), Pastor Chifamba, and the Ezc Executive secretary loading the hospital beds into the truck

with Ian Sweeney, president, NEC

## Presenting an unpopular message Jeremiah, 'a man of our times'

Many of us reading this article gave our lives to God following an evangelistic meeting and/or a series of Bible studies. Those evangelistic meetings and Bible studies revealed to us the truths and doctrines we hold dear as Seventh-day Adventists. However, there may be a downside to this approach and study of the Scriptures.

Our Christian journey began with our being taught to read the Bible in a rather disjointed way, dipping into a book here and there to find verses that support our doctrinal position without regard to understanding each biblical book in its entirety. To understand a book, we need to read it in its entirety, even as to appreciate a work of art we need to look at it in its entirety.

This is why the 'Follow the Bible' initiative is so beneficial, for it serves to give us a more holistic understanding of the Scriptures we treasure as we step back and view their overall beauty.

In rereading the book of Jeremiah, I have been reminded of

the book's spiritual beauty as I have come to a better understanding of the prophet himself and the way in which we should deliver the prophetic message to a condemned world.

Jeremiah was called to the ministry as a young man while still living in his home town of Anathoth before moving to Jerusalem. (Jeremiah 1:1, 6.) From the outset, Jeremiah knew that he was to be entrusted with a message which was never going to be received with either a hearty 'Amen' or 'Praise the Lord'. Indeed, God warned Jeremiah that everyone would reject his message (Jeremiah 1:18, 19.) (Not hearing an 'Amen' in response to our preaching is discouragement enough for some preachers, never mind an outright rejection of our message.)

And yet, despite Jeremiah's ministry being one filled with rejection, he takes no delight in the prophetic warnings of the destruction that is coming upon the people rejecting him. We can only imagine how Jeremiah felt, when it came to his knowledge that the people of his home town wanted him killed if he

Secondary School and Northwood Adventist Primary School. These will greatly improve the curriculum and exposure of the children in these schools. Lab scales were also allocated to schools.

### Hospital equipment

Beds, mattresses, walking aids, crutches, wheelchairs, kitchen cabinets and so forth were divided among the ten clinics. The East Zimbabwe Conference happily collected the items for their institutions and praised the Lord for such love and selflessness.

### Sewing machines

Conferences were allocated sewing machines for the Women's Ministries department, and those in the HighView federation (Highfield, Glenview areas) have already started sewing clothing for the less privileged in the community. In fact, in

would not desist from preaching God's Word. (Jeremiah 11:18.) The people who wanted to kill Jeremiah were not faceless, nameless people; they were from Anathoth, the town of his childhood memories. He would have known many of them and would have regarded them as friends. How sad it must have been for Jeremiah to live in the realisation that his own people wanted him dead!

We can imagine Jeremiah's eyes welling with tears when the Lord told him what would happen to his home town. '... Their young men will be killed in war; their children will die of starvation. I have set a time for bringing disaster on the people of Anathoth, and when that time comes, none of them will survive.' (Jeremiah 11:22, 23, *Today's English Version*.)

Rereading Jeremiah should help us to re-evaluate the way in which we deliver our prophetic message for this end time. Jeremiah delivers the message not in a cold, condemnatory way, but as one who feels pain and anguish, such as we see in chapter 4 verses 19-21. 'The pain! I can't bear the pain! My heart! My heart is beating wildly! I can't keep quiet; I hear the trumpets and the shouts of battle. One disaster follows another; the whole country is left in ruins. Suddenly our tents are destroyed; their curtains are torn to pieces. How long must I see the battle raging and hear the blasts of trumpets?'

Unlike Jonah who wanted to see people destroyed, Jeremiah was a sensitive man who found no delight in forthcoming destruction. Jeremiah found no comfort or delight in pronouncing the judgement message to his people. The prophetic message was one that weighed heavily upon his heart but he knew he had to deliver it.

Jeremiah is a man for our times. Surely his loving concern should be the hallmark of prophetic preaching today, even when we cry, 'Babylon is fallen, is fallen.' (Revelation 14:8.)



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# Nottingham: The forefront of youth evangelism

Words and pictures: Shaun E. W. Douglas

The fact that the Word of God is like a 'two-edged sword, rightly dividing the word of truth' is certainly not lost on evangelist, Pastor Adam Ramdin. With Bible workers who had been based in the Nottingham area for the past six months, he prepared the members of the Nottingham Central and Bulwell churches to become instrumental in the success of providing a solid foundation for the seminars, Prophecies of Hope. Let us briefly review how this task has been accomplished.

**Cutting edge – in-reach and teach**  
In January, five Youth for Jesus Bible workers, sponsored by ASI Europe, descended upon the area. They were Clarissa Lewis, Carina Stewart, Dionne White, Indirah Job and Irene Jurgens. They employed a thirteen-week in-reach and teach programme called Bible Boot Camp. As a consequence of this programme of training, many of the local youth successfully graduated from this first phase.

**School of the Prophets 7**  
Bulwell church hosted a weekend (6-8 March) that aimed to address all aspects of Christian leadership. The speakers from the USA were Israel Ramos, former Generation of Youth for Christ president (GYC), and Justin McNeilus, the current GYC president.

Pastors Ramdin, Cyril Sweeney and Alan Hush (NEC Youth director), the Youth for Jesus Bible workers, with much local support, including Devon Elliott, Youth leader (Nottingham Central), and Nigel Buxton, an elder (Bulwell church), provided essential support.

**Advance**  
Between 9 and 13 April this established team led out in the second of

this seminal series of Enrichment Weeks, sited at the University of Nottingham Jubilee Campus. This course had a number of keynote speakers from the UK and the USA (including NEC president Pastor Ian Sweeney), with the theme, 'Be Ye Ready'. Two hundred young people went to street witness in the very heart of the City of Nottingham, receiving 140 Bible study requests. Pastor Hush commented truly, 'Young people in the NEC are ready to answer God's call.'

**School of Evangelism**  
For Charlotte Bramble to gain aid with attending the ARISE programme, her sponsors, ASI, challenged her to co-ordinate something special at the close of her training. Hence, the School of Evangelism, where young people were given a fantastic programme of enrichment, enablement and empowerment. Among her team were the five Nottinghamshire-based ASI Youth for Jesus Bible workers, André Crawford, Alexander Douglas, Rose Gomez with Pastors Alan Hush, Cyril Sweeney, Adam Ramdin, Michael Simpson and Dr Patrick Herbert.

For three whole weeks, running concurrently with the Prophecies of Hope campaign, these students were educated in various forms of evangelism through a classroom environment six mornings a week. In the afternoons they took to the streets to practise public witnessing, door-to-door witnessing and personal Bible studies. By evening, they supported the seminars, greeting their contacts who had responded to their invitations.

On Sunday 12 July, at the Nottingham Central church, church officials such as president Pastor Ian Sweeney, NEC Youth director Alan Hush, ASI-UK president Audrey Balderstone, and ASI-Europe vice-



president for Evangelism Kamil Kreutziger, all communed with graduates, friends and families in a ceremony reminiscent of a baptism. Joy filled the air as the president congratulated everyone as he dispensed Certificates of Merit to them. With new youth Bible workers for Jesus, youth lay evangelists, youth techni-

cians and multimedia savvy personnel becoming more prominent and proactive with their gifts and cutting-edge capabilities, indeed, 'the best is yet to come!'

**Prophecies of Hope with Adam Ramdin**  
One of the aims of the ASI Youth for



Jesus Bible workers was to hold a major evangelistic campaign to mark the close of their time in Nottingham. The students from the School of Evangelism (SoE) rallied to the call and came to assist in this venture. Endorsed by Pastor Hush, this phase focused the efforts and attention of the Conference Youth department upon the City of Nottingham.

In June, hot on the heels of Camp Meeting, there commenced a series of twenty-six thought-provoking instalments, designed to stimulate interest in both spiritual and educational knowledge of how the prophecies of the Bible impact on contemporary world issues. Local advertising was spurred on through the efforts of Nigel Buxton, among others. Posters and handbills designed by the Bible worker task force were distributed countywide through local free newspapers, and radio spots highlighted the forthcoming event for the diaries of those listening.

The presentations did not follow the pattern of many previous campaigns. A fresh, scaled-back approach was adopted wherein quizzes, grand prizes, endless announcements and endorsements were trimmed as fat from a fillet of steak. Apart from the occasional special item, almost the entire evening was devoted to Pastor Ramdin's clear, solely biblical discourses on various prophecies and biblical principles. Through the use of study guides, PowerPoint presentations and an easy, yet authoritative oratory, Pastor Ramdin related such staples of the Adventist faith in a contemporary, comprehensive, yet concise manner.

The meetings, hosted in the the-

atre of the Djanogly City Academy, were regularly attended by no less than two hundred visitors, a significant proportion of whom were new contacts to Christianity and the Adventist faith. On weekends, the 400-seat theatre was usually packed beyond capacity. Music was mainly provided by ASI Youth for Jesus Bible workers and students from the SoE, such as Tochi with his marvellous guitar playing, with assistance and performances by Nottingham youth. Nigel Buxton headed the live broadcast team, while Devon Elliott and Mark Forrester headed the auditorium audio team. Each evening ended with the provision of fresh water melon, an abundance of other succulent fresh fruits and a fountain of fruit juices.

Towards the end of the series of seminars, Adam Ramdin introduced appeals to Jesus. On each occasion, new visitors would answer the call positively, many seeking further study, including a Doctor of Theology, while still others sought to join the Church through the waters of baptism.

The last of these meetings was held at the theatre on 11 July. It seemed to mark not the end of an era (which in some ways it was) but it heralded the dawning of new, exciting and challenging opportunities for the members of the Conference churches in the district of Greater Nottingham. New prospective members, hungry for the Word of Life; established members renewing their vows to Jesus. It was perhaps a renaissance moment on the cutting edge of the gospel ministry into which you and I are called to share unto salvation.



## Shaun Douglas interviews Audrey Balderstone, president of ASI-UK and former president of ASI-Europe

**Q.** Would you like to explain what ASI-UK is all about please?

**AB.** ASI is an organisation of business professionals and lay ministry people who are totally committed to the Adventist Church and its message; and we want to use all means possible to spread the Gospel of Christ.

**Q.** How did you get involved with Youth for Jesus?

**AB.** When I was president of ASI-UK and ASI-Europe, we were aware that in America, at each ASI convention, there had been a Youth for Jesus programme, which had been very successful. So it was suggested that, in Europe, we start off a Youth for Jesus project. The first country to take up the challenge was Spain, and they have been running very successful campaigns for the last four or five years. The Czech Republic have run one or two.

In 2006, Charlotte Bramble contacted me. She wanted to go to ARISE to train. We didn't have any money in ASI-UK, but I spoke to the European president and they decided to sponsor her on one condition: that she would come back and run a campaign here in the UK, which she has run very successfully, or at least

headed it up very professionally.

**Q.** Firstly, you mentioned funding. How is ASI funded? Is it diverted out of free-will offerings or what?

**AB.** No. Each ASI chapter charges its members a membership fee, and at its meetings they take up an offering for various projects. ASI-UK, unfortunately, does not have vast funds. So we try to fund at least one project a year. Some of the other chapters are very big and they have lots of projects. And then, every two to three years, depending on when the General Conference is, we have an ASI Convention, at which an offering is taken up to fund various projects which have been presented beforehand from the national chapters; and it's out of that that projects like ASI Youth for Jesus are part-funded. But the local church, everybody has to be involved in the funding.

**Q.** So it's partnership really that's driving this forward?

**AB.** Yes.

**Q.** Can you give us an overview of what Charlotte's been doing with her team, and I think Nottingham's been the focus of this?

**AB.** Well, Charlotte, in the beginning, >8



<7 had to get a team together. She had to work out a proposal to send to ASI-Europe for funding, and, as you say, it's a partnership. We were very impressed that the Conference and the Church have really got behind this. I've really seen the benefit of this, because it's not only an outreach initiative, it's an in-reach initiative as well. You find that as the young people get involved in this, and the other church members, it creates an energy and, you know, working for Jesus is always very energising and it grows your own faith as you see things happen.

Charlotte has been instrumental in getting all this going, with the help of Pastor Hush and the other leaders.

**Q.** I know that in Nottingham, because of the ASIs, we've had the Bible Boot Camp, the School of the Prophets, the School of Evangelism, and we've also had now a series running with Pastor Adam Ramdin; and I've been told that the School of Evangelism was running concurrently with that. Is there anything that particularly impressed you about what's been happening, especially towards these later stages?

**AB.** Well, I've only talked to one or two of the graduates so far, but, you know, they are so enthusiastic. It makes them want to go on and do more. And I am particularly impressed with the way everyone has worked together to make everything happen, and I hope it will be an ongoing thing for the church here in Nottingham.

## Hyland House graduation

On Thursday 16 July, not in Hyland House School but in the newly renovated Walthamstow Academy, students, teachers, family and friends came together to participate in the Graduation Ceremony of the Year 6 Class of Hyland House School. Each of the different year groups contributed to the celebration with singing, acting and recitals.

After the welcome by head teacher Mrs Gina Abbequaye, the classes from Nursery to Year 6 entered, marching into the auditorium to Kirk Franklin's 'Imagine me' and pausing for each class to perform their specially chosen item. There were some excellent displays of the children's talent as we heard a group of saxophonists perform, saw a sketch entitled 'Evolution Explained' and witnessed the choir singing 'Yes, You Can', which was arranged by former pupil Kadeem Clarke.

The key speaker for the evening was Pastor Clive De Silva, also a former student. He reminded the children to keep their eyes on the ball and never to lose focus.

Later in the programme, two graduating students, Lachelle Ebanks and James Walkinshaw, talked about the 'amazing journey that has been Hyland House'. They ended their speech by commenting on how their generation has witnessed the emerging of the sixty-sixth president of the USA, and how that has instilled an attitude of aspiration in people: 'As we travel throughout life's journey, can we do it? YES, WE CAN!'

The evening ended by awarding each of the children, from Nursery upwards, with certificates for achievement, persistence, attitude and progress. A new award that had



been established this year is the President's Award and this was presented to Lachelle Ebanks for upholding the ethics of the school.

The last thought of the ceremony was directed at the students, both graduating and remaining. Pastor De Silva wisely said, 'Success is not the end of a journey. It is not a result, it is a process.'

KATIE RAMHARACKSINGH

## Lampeter baptism

On Sabbath 23 May the Lampeter company had the joy of welcoming the first young Christians to their number.

Andrew Seciate (14) and Ellen Williams (12) committed their lives to God in the baptismal pool of Carmarthen church. This joy-filled ceremony was led by Pastor Jacques Venter, who had travelled three hours to be with us!

Both Ellen and Andrew have been privileged with an Adventist upbringing and witnessed the workings of God in their lives so far. Ellen lives with her mother in Llansadwrn, and Andrew is from Tanzania and is living with his parents near Aberystwyth.

STEPHANIE GOODMAN



## Witness at carnival

A really successful outreach took place at the Grantham carnival at the end of June. Both days were very busy. The display stand portrayed the work of ADRA, and the bookstand had free literature on Jesus, Creation, the Second Advent and health. The candle-dipping activity run by Kristina and Trevor Hammond was a great success, with a constant number of children, teenagers and RAF cadets making candles. The mums waiting while their children made candles were pleased to receive the books *Secrets of Sanity for Stressed Women* or *God's Little Book of Peace*. Also very popular were balloons with the logo 'Jesus is the Answer' and wristbands with the words 'Love Jesus - He loves you'. Teenage girls were bringing their friends to get the latest fashion accessory! Over the course of the weekend we gave away over 1,600 items. Even the heavy rain on Sabbath proved to be a blessing as people came to shelter, giving opportunities to witness, and some gave a donation to ADRA as a thank you. All ages played their part from young children to octogenarians, pastors and lay members working together.

ELISABETH CARNELL



Jemima hands out balloons while Elsie Phillips looks on

## Preface to the abridged version of the Domestic Violence and Sexual Harassment Policy

'Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.' (Romans 12:1, NIV.) This is the ideal to which every member of the Church is enjoined to aspire. However, the evidence of reality over many centuries suggests that this ideal has proven to be somewhat elusive. Often we find that instead of the Church setting the agenda for the society, in many cases the lives of members reflect the society in which they live. Sadly, many of the atrocities that are prevalent in the society at large are sometimes found in the Church, two being sexual harassment and domestic violence.

While the Church as an organ-

isation is not in a position to order and monitor the day-to-day lives of members, it can state unequivocally what its position is on certain issues, and what steps are to be taken in addressing unacceptable conduct in the Church. The British Union has sought to do just that with respect to sexual harassment and domestic violence. In this issue of *Messenger* we share with the entire constituency a policy which has been developed to address these two issues.

The policy, as it appears in this issue of *Messenger*, is an abridged version. Members are at liberty to write to the British Union Secretariat for the full version, which offers much more

information. Alternatively, it can be viewed on the BUC website at [www.adventist.org.uk](http://www.adventist.org.uk).

In publishing this policy the Church is giving notice that it will not tolerate sexual abuse, be it perpetrated by an employee or a member. Additionally, it is also providing assistance for those caught up in domestic violence and, at the same time, condemning such behaviour on the part of members. The one regret we have as church leaders regarding this policy is that it was not developed several years ago. If it had been, it would conceivably have provided victims with the confidence and information required to stand up to the perpetrators.



It is heartening to remember that the overwhelming majority of members in the Church are God-fearing, law-abiding Christians. They are the ones on which the Church must rely to ensure that it is protected from all abusers, be they sexual abusers, psychological abusers, physical abusers or spiritual abusers.

DON W. McFARLANE, BUC president

## British Union Conference Policy on Domestic Violence and Sexual Harassment

is intimidating, hostile and/or offensive and undermines our biblical and moral values and destroys the trust between people in our community.

The BUC subscribes to the following statement issued by the General Conference on Family Violence:

"The Bible clearly indicates that the distinguishing mark of Christian believers is the quality of their human relationships in the church and in the family. It is in the spirit of Christ to love and accept, to seek to affirm and build others up, rather than to abuse or tear one another down. There is no room among Christ's followers for tyrannical control and the abuse of power or authority. Motivated by their love for Christ, His disciples are called to show respect and concern for the welfare of others, to accept males and females as equals, and to acknowledge that every person has a right to respect and dignity. Failure to relate to others in this way violates their personhood and devalues human beings created and redeemed by God."

The church believes that such abusive behaviour is incompatible with Christianity and any profession of commitment to the Seventh-day

### How to use this policy

This policy has been arranged to make it easy for you to use. You should begin by reading the introduction which explains why the policy is important, what is meant by some key words, and what it hopes to achieve. You can then go directly to the section that applies most closely to your own context to find out what to do if there is a domestic violence or sexual harassment complaint and where you can go to get help.

The British Union Conference (BUC) has taken this approach in this policy to help you to apply the principles effectively in your local setting.

### 1. INTRODUCTION Statement of Beliefs

The Seventh-day Adventist Church places great importance upon family life and affirms the dignity and worth of each human being. It decries all forms of physical, spiritual, economic, sexual, emotional and physical abuse, including domestic violence. Such behaviour





Adventist faith. Therefore, it is inconceivable that individuals who, despite guidance and support, continue to choose to practise such behaviour, should be allowed to continue to represent the church in any capacity.

**Why Have a Policy?**

The church seeks to create an environment where we can all feel safe from any form of abuse and will take steps to prevent incidents of abuse and harassment from occurring. We are all responsible for providing Christ-like support for those affected.

The British Union Conference (BUC) aims to encourage reconciliation and restoration, including the adoption of positive behaviours, by providing loving, purposeful support and direction. However, this is no excuse for not handling the situation or for showing indifference to the consequences of such behaviour. When domestic violence and sexual harassment occur within the church it affects not just the families but also the congregation. Similarly, if it occurs in a Seventh-day Adventist workplace it can affect the wider work environment.

In support of the above, this policy focuses specifically on domestic violence and sexual harassment.

In recognition of the global extent of these problems and the serious long-term effects upon the abused, the abuser, and their families, Seventh-day Adventists must respond to domestic violence and sexual harassment within the home and the church and its places of employment.

**Policy Scope**

The BUC is specifically concerned whenever these actions are carried out in Seventh-day Adventist workplaces, churches, during community activities, in the home, or within the families of pastors, ministerial employees, Bible workers, lay leaders and members.

This policy applies to pastors, ministerial employees, Bible workers, elders, departmental leaders and members.

**What is Sexual Harassment?**  
Sexual harassment involves unwelcome sexual advances, requests for sexual favours or other verbal, written or physical conduct of a sexual nature. Sexual harassment also involves indecent remarks or

comments about one's appearance and verbal or physical conduct of a sexual nature affecting an individual's employment status.

Such conduct has the purpose or effect of unreasonably interfering with an individual's performance or creates an intimidating, hostile or offensive environment.

**What is Domestic Violence?**

Domestic violence is an assault of any kind committed by one or more persons against another within the home. This can be any incident of threatening behaviour between individuals within the home or between family members. The assault can be verbal, physical, emotional, spiritual, economic, social, or sexual, as well as active or passive neglect.

Whatever form it takes, domestic violence is rarely a one-off incident. More usually it is a pattern of abusive and controlling behaviour through which the abuser(s) seeks power over their victim(s).

**Dealing with Those Affected**

Victims may be afraid to report incidents and so may suffer in silence. It is important that those engaging with the victim or abuser provide a confidential and supportive environment. The church wishes to help those involved to access the support available to them both within the church and beyond. This is so that they can address the situation and move on with their lives.

Likewise members or visitors who are aware of instances of abuse should also be able to raise such issues in a confidential and supportive environment. The purpose of this policy is to help all of those affected through restoration and reconciliation whilst maintaining the church's principles and policies.

**2. COMPLAINTS CONCERNING MEMBERS AND OFFICERS IN THE LOCAL CHURCH**

**2.1 Introduction**

The church is concerned that the way its members and officers behave reflects its beliefs as described in Section One of this policy. The church promotes harmonious, mutually respectful behaviours within family life and between individuals.

The church, including the local church board, should not seek to replace, undermine or conflict with the legal processes that are in place for the resolution of complaints.

Complaints may come to the church board's attention in many ways and may vary

in nature and severity. Nonetheless all complaints should be managed in the same way regardless of who is placing the complaint or is being complained about. This is to ensure fairness and thoroughness.

The only exception to this is where the complaint concerns the actions of an employee of the church. In this case their immediate supervisor will need to be informed and the local church board should ensure that the incident is appropriately documented and forwarded to them. The employing organization i.e. the Conference, Mission or Union office, as appropriate, will then investigate and resolve the complaint according to the guidelines for employees in this policy.

This is necessary so that the church can act as a responsible employer in accordance with employment law. If the local congregation has employed someone directly, for example the church cleaner, and they are involved in a complaint then it will fall to the local church as their employer to progress the complaint using the guidelines for employees. The local church board can contact their Conference or Mission office for advice as needed in these cases.

Those affected are encouraged to participate, as they are able, and with support if needed, in the first stage which seeks to make it clear to the perpetrator that the behaviour complained of is undesired.

**2.2 Stage One – The Incident Domestic Violence**

Where domestic violence has occurred for the first time, it is advisable for the family to openly discuss the situation, seek to identify causes without blame and agree on the way forward. Victims and families may need support in dealing with these situations. The Family Ministries and Ministerial Association Departments at Union, Mission and Conference level provide a family counselling service to help families resolve these situations. Contact numbers for these departments and external local support help lines are listed later in this document. The victim may choose to have a family member or responsible person with them when they inform the perpetrator that their abusive actions are unacceptable.

**Sexual Harassment**

Where sexual harassment has occurred for

the first time it is advisable for the victim to make known to the perpetrator that such conduct is offensive and request that the action does not take place again.

This first step enables the individual when possible to follow the biblical counsel of speaking with the individual concerned first.

**2.3 Stage Two – The Complaint**

If the victim reports another incident or wishes the initial incident to be progressed as a complaint by the church the following steps should be taken.

1. The Bible recommends that if the first one-to-one approach fails then two or three people from the church should meet with the alleged perpetrator to provide guidance and encouragement to change. In support of this the church recommends that the victim should approach trusted individuals such as their Pastor or Elders and discuss the matter with them. They will then look into the matter, with the assistance of the Designated Officer if needed, and counsel the individuals concerned. If this intervention results in a renewing of relationships with each other and Christ, including ending the undesired behaviour, then the matter will be laid to rest. If the alleged perpetrator continues to behave in a way that is contrary to the standards required of the disciples of Christ, then the matter must be referred to the church board for action.
2. The complainant may prefer to discuss their complaint with a member of their conference/mission Family Ministries/ Women's Ministries team instead. In this case a written complaint should be submitted to the church board and the Designated Officer will use this as the basis for their investigation.

The Designated Officer should not be closely connected to those involved. Where there are concerns of propriety or safety the designated person may request that the board selects a second person of suitable character to work with them throughout the case.

**2.4 Work of the Designated Officer**

The Designated Officer will investigate the complaint. This means speaking to all the parties concerned including any witnesses. Upon completion the Designated Officer should present to the board or pastor

and elders a concise and impartial report and answer to any pertinent questions raised.

**2.5 The Church Board's Ruling**

The board must communicate its decision and the reason for it to those concerned. Regardless of the decision made, the board must ensure the outcome is communicated promptly, sensitively and privately to those concerned. This may be done by the pastor or an elder provided neither is associated or implicated in the case in any way.

If the victim or perpetrator wishes to make further representation directly to the board, because they feel that they have been misrepresented or have something new to add, they should be offered a chance to do so. Alternatively, they may prefer to explain their concerns through the Designated Officer or in writing through her/him. Any additional representation must be heard and the board's response communicated promptly.

As with any potential disciplinary church matter there are a number of possible outcomes. For example:

1. The complaint is valid and indicates a breach of the behaviours expected of church members.
2. The complaint is truthful but does not describe behaviour which falls short of church standards.
3. The complaint is false and there is reason to believe the board has been misled.

It is for the board to determine the most appropriate way to uphold the principles of the church whilst assisting those involved in understanding and embracing appropriate behaviours. Nonetheless, there may be occasions when the behaviour/incident is such that the membership or officer status of the individual may have to be reviewed. The church supports the right of all individuals to submit complaints. However, due to the serious effect such an investigation and any resulting action may have on the life and faith of an individual, anyone who knowingly submits an unfounded complaint or lies to the church board may find themselves the subject of board scrutiny and action.

The church board should also consider how best to enable and support those concerned in building their relationship with Christ and in Christ with each other. The board's minutes should refer to the action taken and not the details of the complaint and should be managed in accordance with

the BUC Data Protection policy.

**2.6 Resulting Documentation**

Once the complaint procedure is complete any relevant documents from the board's action, such as interview notes or reports should be forwarded to the executive secretary at the conference or mission office for secure storage. This removes from the local church the burden of secure filing or transfer of documents between officers over the years, whilst ensuring the retention of records in case of litigation. The executive secretary will initiate the secure destruction of any forwarded material at the appropriate time.

**COMPLAINTS CONCERNING EMPLOYEES OF THE CHURCH**

**3.1 The Employing Organization's Role**

The church is concerned that the behaviours of its members, officers and employees reflect its beliefs as described in Section One of this policy. Therefore it promotes harmonious, mutually respectful behaviours within family life, and between individuals at church and at work.

However, as an employer, it also seeks to conform to employment legislation and best practice as this does not conflict with its beliefs. In no way does the church seek to replace, undermine or conflict with the legal processes that are in place for the resolution of complaints. Its role is to develop and implement policies and practices that ensure compliance within the employing organization.

This includes the management of complaints, support of those affected and when necessary to challenge failure to conform through policy review, educational measures and, on an individual level, the application of disciplinary processes. The involvement of the church in dispute processes at local church level is therefore a separate activity and under a different governance framework to that of the church as an employer.

Specifically, as a church it encourages member and local church participation, involvement and open two-way communication. It avoids closed decision making or secrecy. However, as an employer, it must provide a confidential and consistent employment experience and so can only engage with the membership on generic issues of policy, but not on individual cases.

**3.2 The Work Environment**

The BUC recognises its responsibility as an

employer to maintain a working environment that is free from abuse of any kind. All staff are entitled to a working environment which respects their personal dignity and which is free from abusive conduct. It will endeavour to achieve this by creating a culture of mutual respect and making known to employees that such behaviour will not be tolerated.

Specifically, the BUC is committed to safeguarding its members and others in the community from sexual harassment or domestic violence carried out by church employees regardless of their office. Such behaviour undermines the church's beliefs, standing in the community, and legislation. Therefore breaches of this policy will be considered a disciplinary offence and incidents will be dealt with under the disciplinary procedure.

The BUC encourages those who are aware of these instances to write to the Administration or Designated Officer at the Mission, Conference or Union level as appropriate, without fear of reprisal. Such complaints will be taken seriously.

### 3.3 Zero Tolerance

The BUC upholds a zero tolerance attitude towards domestic violence and sexual harassment among its employees; and will provide support to the victims of such behaviour. As stated in Section One of this policy, the church believes that such behaviour is incompatible with Christianity and any profession of commitment to the Seventh-day Adventist faith. It is inconceivable that individuals who choose to practise such behaviour should be allowed to continue to represent the church in any capacity. Therefore employees who, following full investigation, are found by a Disciplinary Hearing to have breached this policy will be guilty of gross misconduct and will be subject to disciplinary action which may include dismissal.

The BUC is determined to help create an environment of freedom from recrimination for all victims of domestic violence and sexual harassment.

The BUC demonstrates its intolerance to these types of behaviour by:

1. Publication of the policy;
2. Developing appropriate procedures for handling such misconduct;
3. Informing the church community of their right to report incidents.

Particular importance is placed on these behaviours within the families of paid leaders regardless of where they work. These individuals hold roles that proclaim and model the church's beliefs to those around them. Due to their standing in their church and/or their work community there may be a tendency to dismiss or disbelieve the victim on account of the abuser's standing. This should be resisted for, as with any other complaint or misconduct, full investigation and resolution is necessary.

This policy describes the actions that will be taken when such cases come to light.

### 3.4 Prevention

In order to prevent inappropriate conduct in the workplace and its churches, the BUC shall:

1. Seek to include adherence to the policy within its employment contracts;
2. Endeavour to maintain a working environment and local church setting free of harassment of any type;
3. Provide support for victims of domestic violence and sexual harassment in the form of counselling and mediation;
4. Challenge perpetrators of domestic violence and sexual harassment who seek to justify or cover up their behaviour;
5. Extend the opportunity for reconciliation to perpetrators who openly demonstrate changed attitudes and behaviour;
6. Provide workshops for paid and lay leaders on 'Safeguarding Against Allegations', in order to foster and maintain healthy relationships thereby reducing the factors contributing towards domestic violence and sexual harassment. Ensure employees have access to the Harassment procedure.
7. Include in the induction and ongoing training of newly appointed pastors and elected department leaders the importance of exemplifying Christ-like behaviour. This will help to avoid conflict contrary to their Christian way of life;
8. Ensure that each paid and lay leader and their spouse has access to a copy of the Policy and complaint procedure;
9. Monitor the implementation and effectiveness of the policy;
10. Identify the Designated Officers to whom complaints of domestic violence and sexual harassment can be made.

### 3.5 Challenging Incidents

The church recognises that individuals may

wish to discuss the incident with the alleged perpetrator before making a formal complaint, in order to make it clear that the behaviour is undesired. However, the church does not require this before a complaint may be made.

### 3.6 Formal Complaints

The BUC views domestic violence and sexual harassment as very serious. Where a complaint under the grievance or harassment policies brings to light breaches of this policy, then the disciplinary policy of the employing organization will be applied. The following notes are supportive to the Disciplinary Policy and do not replace them in any way. If the Disciplinary and Dismissal Policy changes then this document is superseded by that change and so individuals applying this policy should ensure they have the current version.

The Harassment Policy and the Grievance Policy both explain the way in which employees may raise complaints. Employees may opt to use either and should be issued with both. If the Harassment Policy is not mentioned then all complaints from church employees regarding the conduct of other employees, members of the church or the public will be treated as grievances under the Grievance Policy.

All complaints will be treated as confidential and must be made in writing. The Designated Officer will be appointed to conduct any investigation required and ongoing support should be made available.

### 3.7 Third Party Complaints (Whistle-blowers)

Complaints may be received through the local church, direct from the alleged victim, or from concerned third parties. All complaints must be in writing.

Anyone who witnesses an incident of domestic violence or sexual harassment can make a complaint to the Designated Officer of the employing organization, in confidence and without fear of recrimination. If the complainant is another employee it should be clear whether they wish this to be treated as a grievance. If so they should put the complaint in writing in accordance with the Grievance Policy. It should then be investigated and managed as such to resolve their complaint. If misconduct on the part of an employee came to light as the result of a grievance, it would trigger the disciplinary process.

### 3.8 Witnesses

The Designated Officer can also interview any witness as directed by the complainant or the person accused. The individual's fear of recrimination must be addressed; however, the complaints and/or evidences can only be accepted if they are provided in writing.

However, the complainant and witnesses should be made aware that if the complaint is followed through to the Disciplinary Hearing and Tribunal Stage then it is possible that the person complained of may see the complaint. This is also true of any interview notes made. This is necessary so that the alleged perpetrator can understand and answer any allegations against them and is considered an essential element of a fair legal process.

### 3.9 The Investigation

In view of the special nature of these complaints the employing organization will identify designated persons, who will investigate the complaint and provide a report to the line manager. The investigation should be prompt and discreet. The alleged perpetrator can be suspended or moved to other duties whilst the investigation is underway. Support for both the victim and the person accused should be arranged by the Designated Officer. If the police are involved in the complaint then the Designated Officer will notify the Administration and will be the liaison point. Any information or advice received from the police will form part of their report unless immediate action by the employing organization is required. In these cases the Designated Officer must alert the Executive Secretary to this immediately.

When using information received from whistle-blowers, witnesses, the complainant or alleged perpetrator the Designated Officer carrying out the investigation must be guided by the facts only and not perceptions or suppositions.

If there are insufficient or no grounds, the accused and the complainant will be informed that this is the case by the line manager. In these cases the line manager will put in place an ongoing supportive ministry for those involved, if required, as the work of the Designated Officer is now complete. This ministry should aim to assist both those making the complaint and those having a complaint made against them to move beyond this fact and be restored and reconciled.

In these situations, if it is necessary

because of the situation, the line manager will work with the employee to develop a plan to ensure that the local church or work environment is not negatively affected by this incident and any learning points are assimilated.

### 3.10 The Disciplinary Committee

The content of the investigation report will determine whether there are sufficient grounds for a disciplinary hearing. This judgement will be made by a member of the Administration. If there are grounds, a Disciplinary Committee will be called and the employee will receive an invitation to attend. They will have a right to be accompanied as stated in the Disciplinary Policy and will also be given a copy of the complaint.

As in all disciplinary cases, a right of appeal exists. It should also be noted that, just as at local church level, the outcome may be varied. In severe or persistent cases the Disciplinary Committee may need to consider the implications for the membership status of the employee also. In the case of those in spiritual leadership positions, this would have an obvious effect upon their ability to continue to serve the church in their current capacity. In all cases the award issued by the Disciplinary Committee will take into account the role of the offender, the severity of the incident and any current disciplinary awards for similar offences. The complainant, local church or workplace does not have a right to be notified of the outcome of the Disciplinary hearing as this is personal to the employee. They will however have been notified if their complaint was upheld or not.

In all cases where continued employment is recommended, the Disciplinary Committee will consider how to assist the individual grow beyond the behaviour and attitudes complained of as part of their judgement. If the nature of the incident indicates dismissal then this responsibility will fall to the Ministerial Director who will be able to support the employee spiritually after they have left the organization while they become settled in a local church.

Where employees are retained, the records of this incident should be kept for the time indicated by the Disciplinary Hearing's decision. In any event they should not usually be retained in the employee's file for more than a year where the individual has satisfactorily discharged their disciplinary award.

### 3.11 Documentation and Process

It is of great importance that the relevant disciplinary procedures are strictly adhered to as the outcome may result in disciplinary action up to and including dismissal from employment or removal from office. Care must be taken that all meetings and discussions are clearly documented and all parties are aware of the actions being taken, as appropriate. It should be borne in mind that where these actions are later dealt with by an internal appeal committee or an external employment tribunal, the panel will request copies of all documents outlining the actions taken by the employer and the employee.

### 3.12 Reinstatement into Office

Where the outcome of these investigations leads to an amicable solution and/or the individual, after an agreed period of time, shows a measurable change of behaviour reinstatement into office may take place. Care must be taken to ensure that the safety and welfare of both parties are supported.

### 3.13 Reconciliation

Where changes in attitude and behaviour create the possibility for reinstatement and new beginnings, a ministry of reconciliation shall be provided on behalf of all persons involved. Assistance shall also be extended to families who are in grief over relationships, that, for whatever the reason, cannot be restored. Steps will be taken to handle the spiritual renewal necessary for the victim who will be attempting to understand and trust the person accused. It will also be necessary to provide long-term support for families of domestic violence. The healing requirements of the community of believers will also be taken into consideration.

### 3.14 Repeated Incidents

Any further incidents must be managed in the same way as above. That is in accordance with the steps outlined in the BUC's Dismissal and Disciplinary Procedures. However, if these complaints are upheld by the Disciplinary Committee *before the original disciplinary award expires* then the Disciplinary Committee may decide to escalate the level of award issued to press home to the employee the seriousness of the situation and the importance of them addressing their behaviour and attitudes.

Any employee who fails to comply with the requirements of the church and is conse-



quently subjected to repeated disciplinary hearings and awards for the same offence may eventually be dismissed. This can be the case for relatively minor initial infringements due to the repetitive nature of offending and the employee's refusal to follow the employing organizations reasonable requests to desist and fulfil their contractual terms and conditions.

If the time period that the disciplinary award stated has expired and the employee fulfilled the requirements placed upon them then the documentation relating to the complaint, investigation and hearing should usually be removed from their file. If another incident occurs it should be treated as the first incidence was and the investigation, line manager and disciplinary hearing should not

be biased by or made privy to their previous behaviour. This is because if they had responded positively to the outcome of the disciplinary process, changing their behaviours and attitudes as requested, they should be given a fair chance and not be judged on the basis of past "repented of and forgiven for" actions.

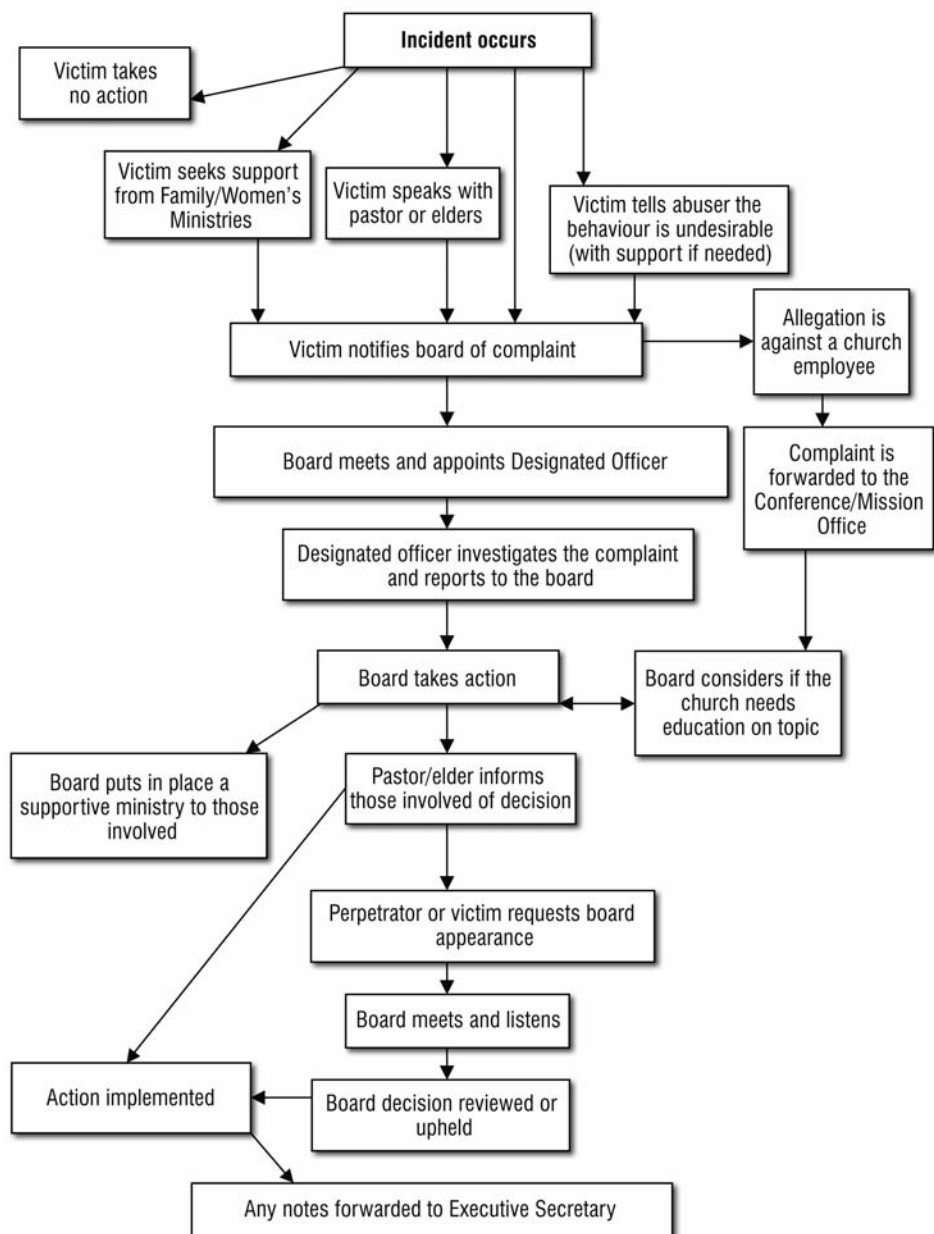
**Useful Resources**

- Where to find help**
- Cornerstone Counselling Services (SEC Helpline) 020 7423 8050; 0845 741 3602
  - NEC Helpline 0161 740 3602
  - Male Advice & Enquiry Line 0845 064 6800
  - Scottish Domestic Abuse Helpline 0800 027 1234
  - English National Domestic Violence Helpline 0808 2000 247
  - Wales Domestic Abuse Helpline 0808 801 0800 or [www.wdah.org](http://www.wdah.org)
  - The Dyn Wales/Dyn Cymru Helpline 0808 801 0321 or [www.dynproject.org](http://www.dynproject.org)
  - Northern Ireland Women's Aid 24 Hour Domestic Violence Helpline 028 9033 1818
  - Right for Women (Legal Advice) 52-54 Featherstone Street, London EC1Y 8RT (Tel: 020 7251 6575, Helpline 020 7251 6577)
  - Women and Men Against Abuse and Sexual Harassment, [www.womaash.co.uk](http://www.womaash.co.uk)
  - Brochures available from [www.adventsource.org](http://www.adventsource.org) (For English worded version contact BUC Women's Ministries Department on 01923 672251)
    - Breaking the Silence: Are you abusing someone?
    - Breaking the Silence: Are you being abused by your boyfriend or husband?
    - Breaking the Silence: Are you being abused by your girlfriend or wife?
    - Breaking the Silence: Do you know someone who is abused? You can help.
    - Breaking the Silence: Has your child been abused?
    - Breaking the Silence: You can stop the violence and help them heal.

- Also available from the General Conference Women's Ministries Departments**
- Breaking the Silence: Struggling to forgive one who abused you (brochure)
  - Love should not hurt – A Resource for pastors
  - [www.angermanage.co.uk](http://www.angermanage.co.uk)
  - [www.adventistinfoc.org.uk/departments/womensministries](http://www.adventistinfoc.org.uk/departments/womensministries)
  - <http://wm.gc.adventist.org>
  - <http://adventist.org.au/life/women/issuesfacingwomen>
  - [studies.gc.adventist.org/Statements/statement\\_family\\_violence.htm](http://studies.gc.adventist.org/Statements/statement_family_violence.htm)
  - [http://adventist.org.au/life/family/family\\_issues/domestic\\_violence/help\\_and\\_support](http://adventist.org.au/life/family/family_issues/domestic_violence/help_and_support)
  - [http://familyministries.gc.adventist.org/Resources/abuse\\_and\\_family\\_violence/christian\\_response.htm](http://familyministries.gc.adventist.org/Resources/abuse_and_family_violence/christian_response.htm)

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# Irish Camp Meeting 2009 'Growing together'

by Victor Hulbert

The Irish are people of faith. With a solidly wet July and the promise of heavy rain for the weekend, they still came in their droves to a first for Ireland: camp meeting. Under the theme 'Growing together: Closer to him – closer to each other', they met over the Irish Bank Holiday weekend, 31 July to 3 August, at the Adventist Camp Ground, Kilnasoolagh, Newmarket-on-Fergus, County Clare. Local pastor, Tony O'Rourke, along with his brother, Gerald, had spent the previous six weeks upgrading the site with a new

kitchen and meeting room extension. When the guest speakers turned up to the rain-drenched site, the job was still not finished. Undeterred, the ladies picked up paint brushes, while the men tackled laying a wooden floor in the marquee and making safe the muddy entrance. Miraculously, all was complete by the time campers started arriving, and by Friday evening worship forty plus campers were on site. This grew to well over one hundred on the Sabbath, though the spirit of worship and singing made it seem much larger. More miraculously, despite

the forecast, the sun came out for a glorious day of worship, fellowship, an outdoor baptism and, by late evening, a bonfire. 'This place is a little miracle in the West of Ireland,' Joan Birch confessed. 'Just the start of something great.' A twin focus of joy and learning kept campers transfixed and engaged during the worship sessions. Newbold College principal, Dr Jane Sabes, led a series of four worship periods around the theme of joy. Friday evening found campers seeking 'joy' in each of the twenty-eight fundamentals of the

Adventist faith. It was surprising how interacting in small groups led to really positive insights into what people sometimes just see as a set of doctrines. Jane's enthusiastic style brought these beliefs to life. On Sabbath morning the theme continued as she demonstrated that different personality styles allow Christians to engage with individuals and communities according to their gifts. However, we need to pray and be open for those opportunities. Belinda from Dublin was struck by the challenge: 'If you're not there, God can't use you there!' Sunday morning was very special as Jane involved various members in sharing their joy in living. Campers were touched as they heard stories of openness in Latvia, finding Christ despite a harsh life in a children's home, or the joy in working for visually- and hearing-impaired children. Summing up the worship session, Jane said, 'I don't believe

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eternity can be boring. After listening to these stories I see it as a massive storytelling festival of God's amazing grace.' She even took the Monday morning challenge of 'Joy in the misery'. How do you find joy when things go wrong?

The second featured speaker was Dr Cindy Tutsch from the Ellen White Estate at the General Conference. Cindy has a joy and a passion in showing how an understanding of Ellen White's writings can help Christians in their understanding of the assurance of salvation, as well as developing positive character and leadership skills. She also told the human story of Ellen White, surprising members with the pioneer's compassion, humour and hospitality. Her storytelling skills also endeared her to the children during their special time of worship. 'I just loved the presentations - very practical and thought-provoking, not just theological rhetoric but real stuff,' stated Edith from Dublin church.

Sabbath and Sunday evening workshops were led by Pastor Victor Hulbert, BUC Communication director. He took a storytelling approach to evening worship, using his travel experiences, always illustrated with stunning photographs, to encourage campers to rejoice in their salvation, to develop a fuller and richer picture of their God, and to take that picture out and share it with the world. 'God gave us everything from his heart - it came straight to our hearts,' testified Ellen from Newmarket. Mary Lynam added that she 'had a great blessing from all the speakers.' She expressed a hope that this first camp meeting would be repeated every year.

An unexpectedly large number of children enjoyed the ministry of Jeff Freeman and his team, both with Sabbath worship and with Sunday activities. All were catered for by an excellent trio of cooks led by Jennifer Gatharia, talented and harmonious worship leaders Edith Samambwa and Belinda Mappa, and pastors and lay people who worked together to provide audiovisual services, maintenance and, most importantly, good fellowship. 'Just a taste of what Heaven will be like,' stated Suelyn Sibanda.

This was Ireland's first camp meeting. Will it happen again? 'Almost certainly,' says Irish Mission president, David Neal. He is reflecting the views of all who came. 'It was wonderful!' enthused Angelina

Ndlovu from Cork. 'I hope we will have something like this next year.'

Justin from the Cork church summed up the whole weekend. 'First camp meeting in Ireland will remain in my mind for many years to come, fresh and with lots of wonderful messages and friendly people.' Campers went home on Monday afternoon with a song in their hearts, with new friendships and with a message to share to with their Irish neighbours.

Photographic memories of the weekend can be seen on the Irish Mission website at <http://irish.adventistchurch.org.uk>.



Jane Sabes, Newbold principal



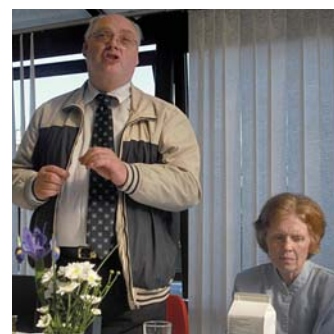
Cindy Tutsch of the Ellen White Estate



Cork pastor, Jeff Freeman, and IM president David Neal



Newmarket pastor, Tim O'Rourke, conducts an outdoor baptism



### The McCormacs retire

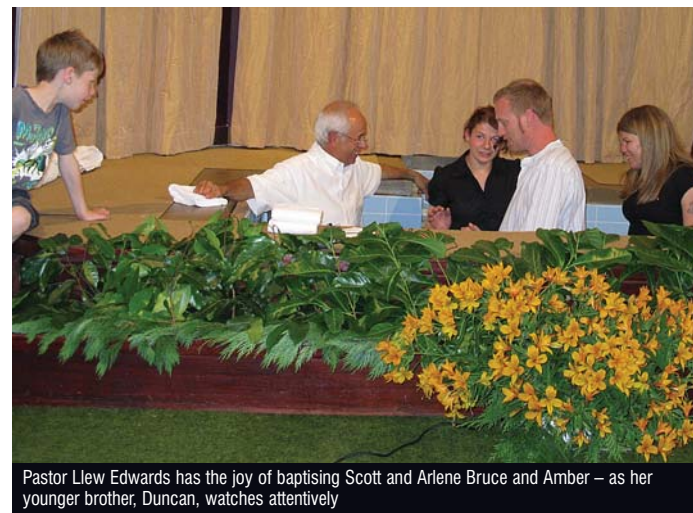
On 27 June the Aberdeen church members organised a surprise retirement party for Pastor and Mrs Bryan McCormac. Pastor McCormac has served the Aberdeen church for more than a decade and has been an inspiration to all who knew him. Present for the party were the incoming ministerial team, Pastor and Mrs Lorance Johnson.

SEVASTI COUTROUPIS

Sabbath 11 July was an action-packed day for the outgoing president of the Scottish Mission and pastor of the Crieff church, Pastor Llew Edwards. The children's Sabbath School lesson, a baby dedication, a final sermon, a communion service, fellowship meal, a baptism and a farewell party were all packed into a single 'day of rest'!

After more than eight years of much appreciated service in Scotland, Llew and his wife Karin will be transferring to Cairo in September to assume leadership of the Egyptian field.

The highlight of the day was the baptism of Scott and Arlene Bruce and Arlene's 14-year-old daughter, Amber. Each of them had experienced a miracle of grace in their



Pastor Llew Edwards has the joy of baptising Scott and Arlene Bruce and Amber - as her younger brother, Duncan, watches attentively

## Olivia looks to bag a new church

Seven-year-old Olivia Middleditch loves church buildings, especially ones with big steeples. But most of all she would like a church building for her home church of Loughborough to worship in and welcome members of the local community to. So recently, one wet Sabbath afternoon, she quietly sat cutting and sticking. 'A bag,' was the economical reply given when asked what she was making! Not an item that seemed particularly spiritual for a Sabbath afternoon. But she was left to continue - she often surprises us with her end results, and this time was no exception. She had decided to make a special collecting bag to take to church and ask the members to start contributing to the building fund. Her first collection netted £22.84 from the small but growing congregation of thirty or so who meet at a local Methodist church or university chaplaincy each Sabbath morning. Olivia knows it will take a lot of collecting to buy our church building but her determination and faith have inspired the congregation to make a start.

JOHN AND GUDRUN MIDDLEDITCH



Olivia shows off her special collecting bag. Good luck, Olivia, you go girl!

## Busy last day for Scottish president

lives. Their link with the church began when Scott and his brother Mark (who was baptised at Crieff several months ago) initially discovered an Adventist website and then tuned in to some satellite broadcasts. Members were thrilled as these two young men in the prime of life walked into the local church and immediately became part of the family. They had a million and one questions which Pastor Edwards and others have tried to answer. Scott then encouraged his partner Arlene and her daughter Amber to attend various meetings. Two weeks prior to their baptism, Scott and Arlene had a delightful wedding service and reception in the Crieff church - and the end result is that the church

family has had four wonderful additions. During the evening send-off ceremony some moving tributes were extended by young and old to

### Leamington baptism

A baptism took place at the Mission Community church, Leamington Spa, on Sabbath 4 July. The large cross sunk into the floor of the chapel once again became the focal point of the divine service.

Filled to the brim and framed by beautiful flowers, it provided the setting for two young sisters to be immersed. Talisha and Rosané Müller, 13 and 11, had been studying to prepare for this moment.

Their proud and thankful parents and grandparents, as well as the congregation, guests and visitors, joyfully witnessed the special service. Pastor Milan Gugleta, Leamington Spa's pastor, who has seen them grow both physically and spiritually and who has also had a hand in preparing them for the baptismal bath, stepped into the water with them and conducted a most moving and dignified baptism. A family friend, Pastor Jacques Venter, delivered a very appropriate sermon for the occasion.

ELIZE STEENBERG







## Reading: 63 baptised in Hope4Reading campaign

The largest Seventh-day Adventist evangelistic campaign ever held in Reading concluded on 30 May with sixty-three baptisms, the highest number of people to be baptised in a single district evangelistic series.

Dr Steve Thomas collaborated with the Reading district of churches – Angaza, Ghana, Whitley and Reading Central – to create the Hope4Reading campaign, launched on 2 May. He drew support from

pastors George Dadey, Samuel Nguai and Lewis Quaye to put together a campaign team to set in motion his idea of a joint evangelistic series, which took place at the Wesley Methodist Church, Queens Road, Reading. Department leaders, church officers and members of all four churches rallied together to plan, advertise and execute the impressive programme that resulted in the record number of baptisms. British Union Conference

president, Pastor Don McFarlane, spoke for the first week, introducing the theme of the campaign, 'Family for Life, Health for Eternity'. He laid the foundation for Dr Richard DeLisser, Pastor Kirk Thomas and Dr Alanzo Smith to deliver compelling presentations that inspired and uplifted audiences throughout the remaining three weeks.

Singing evangelist Paul Lee, Kelly Hinkson and the Reading district of churches' praise team captivated listeners with heart-warming songs each evening, echoing the messages of each of the main speakers. The programme also included talks on healthy living and debt management. Broadcasters at BBC Radio

Berkshire heard about the talks and invited Pastor Lewis Quaye to tell listeners about the campaign on the Clare Catford Sunday morning programme.

More than 120 children enjoyed their own version of the evangelistic series through the Kidz for Jesus children's ministries programme led by Jasmine Rhamie and a team of helpers. The success of Kidz for Jesus caught the attention of the Wesley Methodist Church. They are now planning to meet with the team to talk about introducing a similar programme in their church.

The campaign was preceded and rounded off by a Health Expo, which took place on 26 April and 31 May. A

total of 293 members of the public came for health checks and advice. Many said the Health Expo, organised by Michael Hylton, was a great way to help people in the community. But they also said we should do it more often.

Dr Smith concluded the series with deep soul-searching questions on the last day before making a final appeal for people to accept Jesus as their hope for the future. Twenty-three people decided to join the forty candidates waiting to be baptised, bringing the total number to sixty-three. Pastor Quaye said, 'It was a fantastic campaign, a powerful proclamation of the Gospel of Jesus. For me, however, the greatest thrill

was seeing my daughter immersed in the waters of baptism.'

Pastor Thomas said, 'We have planned follow-up programmes for the sixty-three newly baptised members of the Reading district of churches.' He continued, 'God has rewarded his servants, and at the same time reconfirmed that when his people plan, prepare, praise and proclaim him then his words and power will bring people to a point of commitment. To God be the glory, for by the foolishness of preaching, great things were accomplished in Reading. Yes, evangelism is alive in Reading.'

CLIVE MALCOLM



## SEC: Conference-wide evangelism emphasis

by Dr Richard DeLisser, Communication director

This year has been designated by the General Conference as the Year of Evangelism. Across the world members of the Seventh-day Adventist Church are entering into new territories, breaking new ground, preaching, teaching and reaching hundreds of thousands of people with the single determination to build up the Kingdom of God. Here in the South England Conference we share this goal and this vision of 'Building Up and Reaching Out!'

District 6D in West London stretches from Heathrow in the west to Hammersmith and Fulham closer to the centre of London. Sixteen churches and groups are spread over the boroughs of Brent, Ealing, Hammersmith and Fulham, Hillingdon and Hounslow. There are two educational institutions within the district: Andrews Memorial Nursery sited at Willesden church and Eden High in Northolt.

The first full Coronary Health Improvement Project (CHIP) was successfully completed by the 6D health team under the leadership of 6D Health director Millie Williams. It was held at Ealing Town Hall and featured a guest cookery class by Adventist head chef Ben Asamane from West Kensington's VeggieVegan restaurant. Almost twenty people graduated and were handed certificates by Sharon Platt-McDonald and Gene Kol from the BUC. Millie Williams went to the US CHIP summit to report the good news directly to the founder Dr Hans Diehl. The 6D Health team are gearing up to run a second CHIP programme in Chiswick in September. In addition, members of the 6D Health team supported Elsie Staple at the very popular health screening at the Vitality Show held at Earls Court in March.

A spin-off of all this health activity is the district badminton club with runs every Sunday

at Feltham Community College. Friendship evangelism is the underlying aim and a number of non-baptised members and spouses of members attend regularly.

The Youth department has been extremely active in the last six months under the leadership of Shaun Picart. A 6D youth choir has been formed called Joint Praise led by Iris Sutherland, and a new evangelistic endeavour has started up, aimed at the unchurched, especially at Ealing's Thames Valley University, called IGNITE. Led by the 6D music director Joel Duntin, the programme has already had a deep spiritual impact on the youth who were challenged not to come without a non-church friend. The main venue will now be at the Waterman's Theatre on the banks of the Thames. Youth preachers have also had the opportunity to hone their preaching skills, having been given a slot at the Hanworth church for the first Sabbath of every month. There have been a number of youth-run evangelistic events, including the very dynamic Friday night youth church at Willesden.

The Willesden church also became a temporary homeless shelter over nights during the last winter. Community Services leader Bea Jackson organised the youth to serve those less fortunate in their community. Footsteps Ministry is the systematic door-to-door endeavour adopted by the Fulham church, where each Sunday volunteers offer to lend end-time-based DVDs and give out other SDA literature with a view to seeking out Bible study students.

The Romanian church in the Jubilee Clock area of Harlesden has probably developed the most effective Web TV ministry in London under the leadership of Alex and Stefan Stanciu.

The North West Portuguese church has had

good success in its prayer ministry and unique way of touching the community. The district will be adopting their approach of meeting community needs by having a day to give blood.

Prayer is an integral part of church life, with the 6D Prayer co-ordinator Jeanetta Nash organising on average three half- or full-night prayer sessions a year.

Hanworth Community Fellowship have impacted the community in a different way. The Methodist church that they worship in is the weekly subject of those directed by Her Majesty to perform community service. Each Sabbath members of Hanworth Community provide breakfast or lunch for the workers, some of whom have expressed a desire to worship with the group after their designated hours are spent.

The district welcomes both the newly voted and accepted Northolt church and the Heathrow International Church Group to the district, the former having been formed into full-fledged church status in 6D in record time and the latter having formed good connections with their host church.

District 6D recently came together at Willesden church to reinforce the vision of the mission of the SDA Church in the core of Adventism. The motto of the district is 'The Gospel to the West of London in this Generation'.

In Area 3 the Portsmouth church baptised five persons, two of whom came from the Gosport Group. This group has grown and has about twenty people on average every Sabbath. They are working closely with the local council to support minority groups in the area. With the help of the Portsmouth 'Blessed Hope' singers, they performed for a special Black History month at the local library.

On the Isle of Wight the group constantly sends out VOP cards. Last year they did a health screening for the members of the Anglican church in Sandown. For the first time the group has been allowed to have a health-screening tent at the Bembridge Festival in the main street.

Area 3 Day of Fellowship was a success with Pastor Sam Davis as the main speaker. In the afternoon session we had two presentations on

Science and Religion from a scientific perspective by Dr Jolyon de Freitas and a theological perspective by Pastor Bertie de Nysschen. In the end each member present received two DVDs on *Revisiting Darwin* and one copy of the *Focus* magazine dealing with origins. These they have to give out as presents to their friends as part of Area 3's evangelism project. A thousand DVDs and 500 *Focus* magazines were distributed.

In Area 8 another successful health screening programme was held on 22 February in Great Yarmouth town centre and about 150 people were screened.

Pastor Michael Walker is a chaplain at the Blundeston prison, and has formed a team from both churches, Great Yarmouth and Lowestoft, for prison ministry. A visit at the end of March was accompanied by 'Covenant' and this went down very well with the prisoners. In fact, it went so well that the lead chaplain has now asked the church to arrange something for Black History Month in October – they are planning on a visit from the London Adventist Chorale and possibly the Croydon Gospel Choir. Pastor Walker is also studying each week with a prisoner who has now requested baptism.

At Newbold five people have been baptised so far this year, while Harringay celebrated two baptisms.

In district 6A the Bulgarian church has fifty members and approximately twenty visitors. Their mission is to reach the Bulgarians living in London who find it hard to integrate in the local society.

So far this year they have conducted several events, including a free English language course from February to May, run by church members, which was attended by about 100 Bulgarians. The result has been astonishing – almost all of them requested to receive information on events run by our church. The church members also ran a free tax advice seminar, which was attended by more new Bulgarians, who expressed interest in our future events. With the arrival of the spring sun, the club organised two outdoor events in Holland Park, during which friendships with the people whom we already knew from the English course

and the tax seminar were forged. Even though the focus has been on Bulgarians, during the last couple of months a group of about ten members

started distributing leaflets for the ADC courses in English on the streets of London and also through the letterboxes.

## Iford celebrates new life

Whenever Iford church has baptisms, we praise the Lord for the one or two who decide to make that all-important life-changing decision to follow Christ. When nineteen eager and excited candidates affirmed their decision for baptism at Iford church, a celebration was in order. It was this 'Celebration of a New Life' on Sabbath 6 June that brought out the best in the Iford church membership. The normal church service routine was put aside for the entire divine service time to be given over to baptisms. Specially invited guests and friends of the nineteen candidates, ten of whom were the youth of Iford church, poured into the church, completely packing the church hall, youth hall upstairs, and spilled out of the doors of the church to witness this grand occasion. Bursting at the seams though we were, Heaven and all its hosts were present to join in the celebration. The words of Pastor D. Chihwayi in his sermonette on 'How to become a child of God' were infused with the inspiration of the Holy Spirit as the candidates were reminded that becoming a child of God has its ups and downs but the benefits greatly outweigh the costs.

Our local minister Pastor Shepherd Chutura was honoured to baptise all, from 8-year-old Elisa Richards to the gentle giant David Wokoh, 17. He baptised one candidate who had a serious water phobia but who, through the presence of the Holy Spirit, was able to be immersed. A mother and her son, a mother and her daughter, sisters, brother, friends and parents he baptised in what he declared a great moment during his time as the pastor of Iford church. So encouraged were others by the morning's blessing that when another appeal for baptism was made by Pastor Chihwayi, the number who responded outnumbered the number of newly baptised.

After a hearty fellowship lunch, the celebration continued with tributes to the candidates. Pastor Eddie Hypolite was present to offer congratulations and remind the candidates of the power of prayer and the support he knows they can get from the members of the church. SEC Youth director Pastor Colin Stewart was greatly impressed by the good work the church was doing and in congratulating the candidates made special mention of the youth who gave their lives to Christ. Special music by the youth groups such as Dedicated and Committed, both products of Iford church, inspirational readings and dedications were rendered to the candidates. One young woman was even pleasantly embarrassed by a slide show her mum put together as a reminder of how God had led in her life. Knowing that their continued walk would not be an easy one, each candidate was assigned a spiritual mentor to offer support, advice and guidance.

Newly baptised members include Deborah Grandison, Babra Weir, Gardia Howell, Nodine Bailey, Cornice Edwards, Cory Edwards, Fennel Richards, Alisa Richards, Nora Mbao, Leah Mayuya, Nita Radwael, Dorin Oxygen Zulu, Patrick Levy, Marvin Montoute, David Wokoh, Shireley Barrett, Rochel Cope, Dickie Okochi and Rocas Okochi.

For more pics and thoughts of the day, please visit our church's website on [www.ifordsdachurch.co.uk](http://www.ifordsdachurch.co.uk).

SHELLON JONES







# Friendly fire?

by Sam Davis

One of the most popular oxymorons in modern usage today is the term 'friendly fire'. I recall hearing it on the news years ago when British troops went to war in Iraq and our own men were killed from time to time by their allies, the Americans. I couldn't understand why they called it 'friendly' fire. It was anything but.

The thing about friendly fire is that it is still as potent, still as accurate as enemy fire and may be even more lethal. You see, enemy fire is expected. That's why soldiers dig in, wear body armour and take aim when the enemy is approaching. All that goes to make them as safe as humanly possible from enemy fire.

However, you can afford to relax around friends, take off the body armour, come out of the trenches, lower your weapon, because its 'friends' who are approaching. That's why friendly fire is even more deadly than fire from the enemy. You are at least prepared for enemy fire. But friendly fire is potentially just as lethal, the consequence just as deadly, but the source, totally unexpected. . . . Friends!

## The tongue as the weapon

The apostle James reminds us that the tongue is also a weapon that can be used to unleash friendly fire. He says: 'And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.' (James 3:6.)

The church should be a safe place where we can share our secrets with those who love us and care for us. It's a place where sins are forgiven and those who are messed up can find acceptance, love and the opportunity to start over.

There was the young lady who came to me not so long ago in tears. She expected to marry the young man she had been dating for a couple of years. Then came the cruise missile from a totally unexpected source. In tears, she told me that his mother, with whom I was so friendly, asked if he couldn't find anyone better because I was a single parent. His mother had never expressed those sentiments before, at least not to her.

## Modern methods of friendly fire

I came home from work not so long ago and announced to my wife that I had bad news. A family friend from our time in Africa had been exposed as a cheat. My daughter piped up, 'I know, Dad, I also got the email.' 'What email?' I asked. She responded by saying that an email detailing what he had done was doing the rounds on the Internet. I hadn't seen this email but our

friend had his reputation thrashed by 'friends' who pushed the forward button, sending his mess around the world. A classic example of friendly fire.

It used to be that we had to talk to each other, or make a call, or send poison pen letters in the mail, in order to peddle gossip. However, with the onset of text messaging, email, YouTube and so forth, we can destroy reputations just by the click of a button, sending spiritual time bombs and hand grenades to do their destructive work wherever we will.

## The Church as a safe haven

As a church we encourage small groups as a haven of safety where we can share our joys and sorrows, our highs and lows, knowing that in the security of the group there is shelter from the wagging tongues and pedlars of gossip. How devastating, therefore, when that safety in the group is destroyed by the lone gunman who starts firing in the wrong direction, leaving bleeding hearts and wounded spirits in his or her wake.

Friendly fire is even more devastating when the fire comes from the pastor or the elder. These leaders are supposed to be the repositories of confidentiality. Joe Member should be able to rest assured that his or her secret is safe with Pastor Keep-Quiet and Elder Never-Tell. Nothing can be more devastating than sharing something with Keep-Quiet and Never-Tell, only to hear it regurgitated in the pulpit or on the board or in some other forum. If friendly fire is deadly, it is even more so when unleashed by the team leader.

There are many walking wounded in our congregations whose reputations have been deliberately tarnished by those purporting to be friends. How easily we pick up the weapons of destruction from the disaffected and begin to fire without even knowing why it is we are firing or even having the good grace as Christians to ring the person being targeted to say, 'I've heard this. Is it really so?'

A colleague rang me recently and he said, 'Pastor, this is what I'm hearing. Is it really true?' I was able to say, 'No, it isn't true.' And then I put him in the picture. He appreciated the clarity, and I appreciated the fact that he took the time to check the facts.

James goes on to say, 'No man can tame the tongue. It is an unruly evil full of deadly poison. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.'

It wasn't so long ago that I met a young person who no longer attended church. I made the mistake of saying to him, 'I see that you've moved

away from the Lord.' He was most indignant and replied, 'The Lord and I are tight. It's the hypocrites in the church that I have a problem with.' I can't help but wonder just how many people have walked away from our communion, the innocent victims of friendly fire.

A clergyman who had suffered from friendly fire (the gossiping tongue of a member) invited the now repentant member to come up into the steeple of the church. She had offered to call all the people that she had wrongly told that the pastor was a drunk because she saw him fall down the steps of the pub. When they reached the belfry he took out a pillow and cut it open, releasing the feathers into the breeze, and they watched as the feathers floated all around the town. He then looked at the offending member and said, 'I'd like you to go and retrieve all those feathers, and don't fail to bring back every single one of them.'

'It's not possible,' responded the lady, 'I could never retrieve every last feather.' 'That's right,' said the pastor. 'Those feathers are just like the gossip you released into our community. You can try to take some of the false accusations back, but there will always be some doubt, some false thoughts floating around out there because of gossip.'

## Conclusion

So many people have had their reputations ruined, trodden in the ground, tarnished by the assassin's bullet. No, it wasn't the assassin's bullet. The shot came from someone they knew, trusted, looked up to. It was so-called 'friendly fire', yet it was ever so deadly. Some are weak in the faith and they never recover. Others do recover but to protect themselves move away. Others never leave but the scars are visible.

May God help us not just to theorise but to live the Gospel of Matthew 18. 'If a brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that by the mouth of two or three witnesses every word may be established. And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.'

It's simple, yet profound, and has stood the test of over 2,000 years. It takes courage to do, but those who follow this advice are lifesavers. They keep alive a person's reputation and mental, emotional and, ultimately, their spiritual well-being. They say, 'Sticks and stones may break my bones but names will never hurt me.' Try asking the victims of friendly fire.

## Scottish Family Camp

by Clifford Herman,  
Family Ministries sponsor, Scottish Mission

The Scottish Mission's Family Camp for 2009 had the best weather for years. We had rain for just about two hours for the whole week. The rest of the week, from 3 to 10 July, offered glorious warm sunshine. Having lots of open skies, of course, brought a beautiful, different sunset over the Isles of Jura and Islay every evening. Lots of warmth, sun and little wind welcomed Scotland's famous insect, the midge, which, however, did not deter the forty campers this year from enjoying themselves, being spiritually filled and basking in the glorious weather Port Ban Holiday Park had to offer.



The weather and the sunsets, however, were not the only highlight for the camp this year. The camp offered, as always, lots of other activities to enjoy.

Our theme for spiritual reflection focused on aspects of families – offering images of how we understand God. These talks were divided among the four 'padres' at camp – Pastors Edwards, Hatch, Robertson and Botha – who did an excellent job of bringing out these themes. They covered themes from God as Father to Jesus as Sibling, and God as a protective Mother. One of the speakers even allowed us to focus on the best gift God gave to us – Jesus – who provides life abundantly. He then compared it with the best gift we can give to our families, the gift of health, which provides longer life and abundant enjoyment of that life.

Some of the other highlights included a very enjoyable joint talent concert and fun auction with the local Christian group in charge of the campsite, indicating the benefit and unquestionable blessing of doing



## Good Health and Lifestyle Conference

by Sharon Platt-McDonald, Health Ministries director, BUC

From 6 to 11 July 600 Health Ministries leaders, including those from the General Conference, convened at the World Health Organisation headquarters in Geneva for a Global Health Conference. This was the first time the WHO had partnered a faith group in staging such an event. Among those present were the Health Ministries leaders from Britain, Elsie Staple, Grace Walsh and Sharon Platt-McDonald.

In his keynote address Pastor Jan Paulsen, president of the GC, urged the Church to be responsive to the needs of the community. He stated: 'An individualistic, inward-looking conception of Christianity is totally at odds with the Saviour who reached out to restore sight to blind eyes, cured lepers and healed an emotionally broken woman.' He highlighted the benefits of the denomination's 150-year health focus. He praised the work and impact of the Church's 600+ hospitals, clinics and dispensaries.

Ted Karpt, partnership officer for WHO, commended the Church on its health mission.

The six-day conference, which commenced at the WHO headquarters, was viewed as a progressive step towards collaborative working at a global level.

Among those who conducted the plenary sessions and health workshops was Dr Allan Handysides, the GC Health director.

Sabbath speakers included GC vice-presidents Ted Wilson and Lowell Cooper.

things together with other churches. These two features will definitely be on the regular agenda of every camp from now on.

Fellowship is also most important at our camps. The Sabbath potluck lunch which begs for more of the same, the joint vegetarian barbecue with homemade 'CHIP-approved burgers' and veggie hot-dogs organised by David and Janice Hatch, the praise evening where everyone contributed, and Sabbath vespers all brought an atmosphere of togetherness second to none.

Much can be said about family camp, but having campers who are new to church camp come back the next year, as well as seeing regulars returning every year, has to be a positive sign that being at the Scottish Mission Church Camp highlights any year in Scotland.

I am not sure what it is that

brings people back to Kilberry every year. Maybe it's the tranquillity. Maybe it's the safety of the campsite that allows our children to play in a safe environment. Maybe it's the sunsets and the views. Maybe it's the Christian atmosphere. Perhaps it's the making and meeting of friends. Or perhaps it's the togetherness and the experiencing of a family spirit. Maybe it's the activities this year – which included the spiritual focus, the fellowship, the games, the show of the internationally famous movie 'The Gods Must be Crazy', or famous fish and chips at Inverarray and Tarbert, or maybe being close to seals, or experiencing the almost world-famous Shell Beach (a beach filled entirely with shells), or maybe the food at camp. I am still not sure, but this I know; the Scottish Mission Church Camp offers something for everyone.



# Walthamstow Health Expo

The Health and Temperance team presented the Walthamstow Health Expo in Walthamstow town square. The Health Expo was centred around eight laws of health – Nutrition, Exercise, Water, Sunshine, Temperance, Air, Rest and Trust, better known as NEWSTART. The team consisted of dedicated church members, including a number of health professionals such as a consultant, qualified nurses, a pharmacist, teachers and an IT specialist.

Recognising the potential for evangelism and the benefits of health awareness for both the church and the community, Karen Jordan-Nicholls, the Health and Temperance leader, invited Neil Blest, BUC Health Expo trainer, to train team members to deliver the Health Expo. These individuals of various ages studied their areas with enthusiasm as everyone had an important role to deliver.

Fully trained and equipped, the team met at Walthamstow town square at 9am and watched the gazebo being put up by Ashley Marquees. Once this was assembled everyone put the plan into action, from the blowing up of a hundred balloons to placing their tables, chairs, equipment and information banners strategically ready for the grand opening at 11am. With great anticipation and excitement we bowed our heads and prayed for God to bless us with a successful evangelistic event.

With curiosity in their eyes people approached the entrance and were met by our greeters who explained the process and guided each person to the first booth which was Nutrition. It was amazing to see people having their body mass index and height measured, their blood pressure taken, participating in the 'Harvard Step' exercise, receiving



Walthamstow's pastor Dr Elliot Williams

body massages and learning healthy lifestyle information and tips. The turnout was excellent and a total of 201 people passed through our doors during the three hours that we were there.

People talked about the importance of their health passionately while seeking guidance on diet and health principles. They welcomed information, and this provided a steppingstone to invite them to our

follow-up programmes where they could receive further support and guidance.

We plan four follow-up programmes which will commence immediately after the Expo: Holistic Emotional Lifestyle Programme, H.E.L.P.™, Cancers that affect the Man, Obesity and The Eight Laws of Health, and You and Nutrition.

KAREN JORDAN-NICHOLLS

# First investiture for Wednesfield Pathfinders

Four Adventurers and nine Pathfinders prepared week in and week out for the biggest event in their club history, the first investiture.

The club, founded in 2004, has accomplished much over the years, but the pending investiture would be the biggest accomplishment yet, and all children, staff, parents and church looked forward to the day eagerly.

March 28 saw all club members arriving at church particularly early to set up and go over their memorised parts one last time.

While our guest speaker Pastor T. Thomas, NEC Pathfinder director, and several of the Area co-ordinators met in the vestry, Pathfinders and Adventurers lined up in the youth hall ready to march into the sanctuary carrying with pride the British, Pathfinder and Adventurer flags.

The Adventurers were then awarded their scarves, chips and certificates, while the Pathfinders received badges and certificates in honours such as braiding and pottery. A short drill demonstration was presented by the Pathfinders, and a poem by our two youngest club members, Baylee and Charlee Simon aged just 3 and 5, had the congregation raising ams in awe. We were also blessed with a special item from the Great Brickiln Street church Pathfinders.

Pastor Thomas empowered not only the club members but the church in general with a message from the book of Esther.

JO FISHER MITCHELL



Pastor Thomas congratulates an Adventurer

# Gloucester Junior Sabbath School day

Sabbath 11 July saw the Gloucester church Junior Sabbath School take the entire morning programme in their sister church, Chalford.

They kicked off with a great Praise and Worship session which was followed by the Sabbath School lesson. The lesson chosen for that day was the PowerPoint one, as it was felt that this would adequately meet the spiritual needs and level of understanding of all present. The lesson was based on 2 Kings 12:1-16 and 2 Chronicles 24:1-14 (King Joash's appeal to collect funds for the maintenance of the temple); it was delivered interactively and with

plenty of demonstrations.

Divine service was taken entirely by the children and used the theme from last year's children's day: 'I am a lamb – feed me!' The children were dressed in black and white with lamb masks; it was part acted out and part narrated and was well received and enjoyed by all present.

The service was interspersed with lively congregational music as well as items performed by the children.

Pastor Tarlev summed it up by reiterating the importance of feeding the children with spiritual food.

ANGELA CONNICK



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## JOB VACANCY Hope Channel Scheduler/Administrator

Due to anticipated significant expansion of HOPE TV into the UK market, the British Union Conference of Seventh-day Adventists is seeking to appoint a **HOPE CHANNEL SCHEDULER/ADMINISTRATOR**.

This full-time position is an exciting opportunity to be able to lead the Church into the next phase of TV Media Ministry in the British Isles. The successful candidate will need good administrative skills, an eye for detail, a working knowledge of media and an understanding of and sympathy towards the ethos and mission of the Seventh-day Adventist Church.

*Responsibilities will include:*

- Oversight of all administrative aspects of the Hope Channel UK network, including liaison with Hope Channel International, Ofcom and UK broadcasters.
- Primary organisation of programme schedule.
- Ensuring compliance in all aspects of programming and copyright with Ofcom and programme makers.
- Overseeing contracts.
- Taking a lead role in commissioning programming with other UK partners in consultation with the BUC Communication director and Hope Channel producers.

*Working relationships:*

- The successful candidate will work as part of a small team at the BUC Media Centre based at Stanborough Park, Watford, Hertfordshire, and will liaise with other Adventist production units in the UK and beyond.
- The successful candidate will be able to demonstrate courtesy and professionalism at all times, have a true passion for the use of media in proclaiming the mission of the Seventh-day Adventist Church and be an effective timekeeper and excellent organiser.
- This role presents a great opportunity to develop a career within a media orientated Christian working environment.
- Salary will be in line with the denominational pay scale. £30-34k per annum.
- Candidate must have the right to work within the UK.

Please send your CV and letter of intent to Pastor Eric Lowe, Executive Secretary, BUC Offices, Stanborough Park, Watford, Hertfordshire, WD25 9JZ, email [elowe@adventist.org.uk](mailto:elowe@adventist.org.uk).

**Last date for applications:** Monday 14 September 2009.  
**Interviews will held the first week in October.**

# Arthur James Roderick

(1929-2009) d. 9 June



Arthur was born on 30 October 1929 into the home of a Baptist family in Griffiths town near Pontypool, South Wales. His father had been a miner but, as it was affecting his health, he became a school caretaker. Arthur worked on a farm at the age of 14 but disliked seeing animals slaughtered. Not a great deal is known about Arthur's early days, but he was a champion bowler and won several cups. He wanted to join the army but failed the medical due to flat feet. Arthur travelled to New Zealand under the £10 assisted passage scheme operating from Britain at the time and settled for a while in Auckland and did some farming. He attended a nearby Baptist church where he was befriended by a family who had a daughter called Elsie, and she and her mother were Adventists. Meanwhile, Arthur had been baptised after an evangelistic campaign held in Wellington. Elsie was nursing at the Adventist Sanitarium at Warburton, Australia, and Arthur proposed to her. She accepted and returned to New Zealand where they were married at the Royal Oak church in Auckland on 1 February 1954. They settled in Wellington where Arthur worked on the docks and Elsie in the Adventist café, where Arthur came for his lunch. He later worked as a medical sales rep for a pharmaceutical company, and no doubt from here God was leading him for his work, as he would eventually become a prominent colporteur. About eighteen months after the birth of their son Les they decided to visit Arthur's family in Wales, but while they were still en route, Arthur's mother was tragically killed in an accident with a tram, and was never to meet Arthur's new bride or her grandson. As times were hard, they never returned to New Zealand but settled in Cardiff, where they opened a corner sweet shop. After a time Arthur decided to turn it over to selling and repairing washing machines. This shop provided the late Pastor Dalbert Elias with employment in order to pay college fees. Arthur also played a big part in

inspiring the 5-day plan to quit smoking in Britain and also launched the Dial-a-Prayer programme. Arthur was heavily involved in the Dorcas Welfare programme, as it was then called, and when the Aberfan disaster took place in 1966 he loaded his van with provisions, blankets and clothing and stayed for five days, working tirelessly to bring relief. He also drove his van on a similar mission to Italy to help following a large earthquake. Meanwhile Elsie's nursing skills were called upon at Crieff, and Arthur carried on his literature ministry around Scotland and the islands, and many schools in Britain benefited from his health and religious books and lectures on the dangers of tobacco, alcohol and drugs. In 1976 Elsie became matron of the Dell Rest Home in Oulton Broad near Lowestoft, Suffolk, and Arthur continued his literature work, still travelling widely. At this time Arthur's health was beginning to deteriorate, but he served in numerous offices in the Lowestoft church. He raised large amounts of money for ADRA by collecting newspapers for recycling around the district, and he and Elsie would often handle around one and a half tons a day. Arthur had also been instrumental in starting the caravan club and, according to Pastor John Arthur, was among those who urged Dr Silburn Reid to recommence the camp meeting programme. The last few years saw Arthur in and out of hospital more and more, but he would fight back bravely and continued serving the Lord to the end. Arthur's final battle with illness came to an end in Lowestoft Hospital where some church members had just held the fortnightly worship on the ward, and some of us were able to visit him for the last time. To his widow Elsie, children Leslie and Heather and grandsons, we extend our heartfelt sympathy. Following a service in Lowestoft church on a beautiful sunny afternoon on 22 June, Arthur was interred in the Kirkley cemetery where many other Adventists now rest awaiting the resurrection morning. We look forward to the day when Jesus will come and Arthur will surely receive a golden crown.

J. SAMPSON



## <1 Is adult power being misused in your church?

pagan practices and instead 'Worship the Lord your God.' (Exodus 23:25.) It is interesting to note the word *worship* can also be translated *serve*. Worship is more than what we do at a particular place, as Jesus explained to the woman at the well. (John 4:21-26.) True worship is where adults' and children's hearts are so intimate with God that we want to serve and live for him.

It is not just something that happens in a building. It happens every day and with every heartbeat. That is why Paul said we should 'pray without ceasing'. (1 Thessalonians 5:17.) The way we serve/worship varies. It is influenced by our culture, learning style, mode and age. Is there no right or wrong way? The constructive answer here is that if we must accept the need for adults to worship in a style that suits them, then we must not overlook the children's need to find what goes on in church helpful in enabling them to praise and serve God, too. If the adults' use of authority in church hinders the little ones from coming to church to praise and learn of Jesus, then we are as thoughtless as the disciples. Jesus' response to them was, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.' (Matthew 19:13-15.)

Recently someone thoughtfully asked me, 'Who are more important – the adults or children in church?' All I could do was to reply with another question, 'Did Jesus come to save children as well as adults?' Church is for all those who enter its doors, the old and the young. I would be equally upset if my needs as an adult were not included in the services. Church worship can include language and activities for children and not be necessarily childish for adults. Where child-inclusive services are the norm, these are the fastest-growing churches.

Other denominations in Britain are 'losing' 1,000 children a week from church. The SDA Church in the British Isles is losing up to 80% of its children. That is why the BUC and Conference Children's and Family Ministries' teams are on 'mission' to save our children. It is no accident that in 2009 there have been

- a series of articles in *Messenger* on how to include our children in worship;
- the 'Christian Stars' pages as the centre spread in *Messenger*;
- the publishing of an inreach/outreach Children's Ministries evangelism manual, *Tell a Child, Tell the World*;
- colourful *Promises for our Children* posters and Bible study/sermon packs;
- Core Skills – a new training course for parents, church leaders and all those involved with children in church;
- *Celebrating Children in Church* leader's guide;
- leaflets: *Children First* and *Parenting for Faith*;
- discs – *Will You Make a Difference?* GC songs on DVD for children and adults on sharing their faith.

All these resources are available from your Children's and Family Ministries' leaders or Conference, Mission and Union directors.

Once a year, the world Church has a focus on preventing abuse and alerting us how to help heal those who are hurting. This year it is to be held on **Sabbath 5 September**. The material for this day is already on the Conference and BUC Women's Ministries website, [www.adventist.org.uk](http://www.adventist.org.uk). This year you should focus on lifting the ignorance that, inadvertently, results in the spiritual abuse. Let your church grow a child-inclusive service by:

### A focus on the family.

*During the regular church service:*

- sit as families
- include something for all ages
- parent involvement
- assign and showcase family projects

### Family centred sermons.

*Occasionally plan a sermon that will:*

- provide information about parenting
- detail the childhood and adolescence of Jesus
- give affirmation and encouragement for families
- celebrate an outstanding parent figure

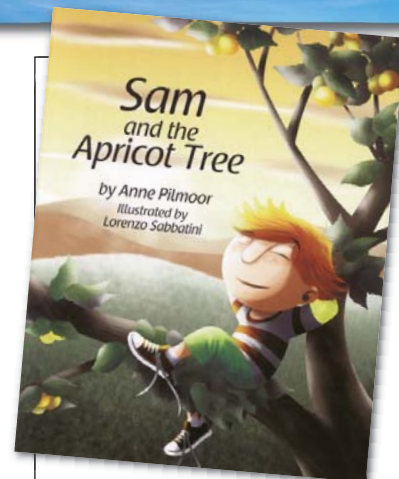
### Kids In Discipleship Ministry

- attend the training
- involve the families and all the church in this ongoing ministry that focuses on the family and centres on the children.

### Positive attitudes towards children

*To encourage children to attend church they need:*

- **to know they are welcome:** They are greeted genuinely by name and they are encouraged to greet all others in the learning community.
- **to see that their place is ready:** The meeting place is comfortable and attractively prepared and there are things to do from the moment they arrive.
- **to be safe:** There are no hazards in the room and any 'community rules' are known and understood by all.
- **to have your attention:** Everything is prepared, the running order is planned, and the children are also the focus of the time you have together.
- **to experience your skills:** You have practised your method and the whole team is fully briefed.
- **to have quality resources:** The church budget covers children's ministry and enables you to offer the best in all aspects of your programme.
- **to have your prayers:** Leaders spend time praying regularly about children and know their situations.
- **to have your interest:** You remember previous conversations; you listen; you observe.
- **to be encouraged:** Time is given for thought when questions are posed, and answers are appropriately affirmed.
- **to know the boundaries:** It is clear what is expected of them, because a consistent approach is offered.
- **to be engaged:** Activities are designed with their abilities in mind, and a variety of approaches are used to ensure that all can participate.
- **to know, by your attitude, God's love:** You see them as precious and understand that it is your privilege to be with them.
- **to be included in all aspects of church life:** Every programme has content for children or they have their own meeting.



New book of the week

## Sam and the Apricot Tree

by Anne Pilmoor  
Illustrated by Lorenzo Sabbatini

This beautifully illustrated children's book (for ages approximately 5-8) is a story about Sam who pretends one of the branches in the apricot tree is a horse. He rides it like a cowboy, and the inevitable happens. Find out how he tries to 'fix' the tree and what he learns about forgiveness.

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## Messenger

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### Sunset

Sunset times are reproduced with permission from data supplied by the Science Research Council.

	Lond	Card	Nott	Edin	Belf
Aug 21	8.11	8.23	8.18	8.35	8.42
28	7.56	8.08	8.03	8.17	8.25
Sept 4	7.40	7.52	7.46	7.59	8.08
11	7.24	7.36	7.30	7.41	7.50

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