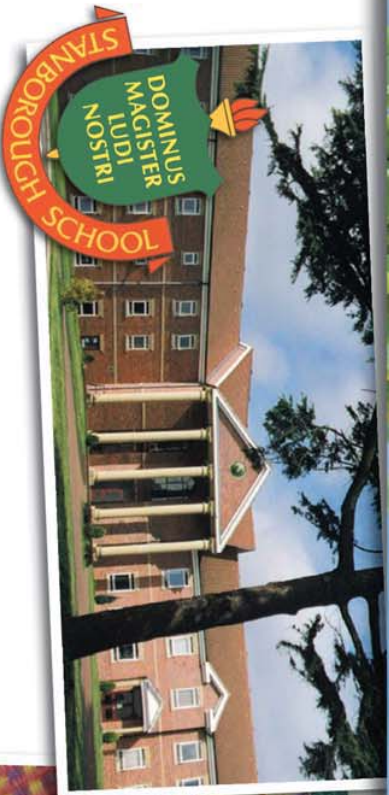


# WESSINGER

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## Stanborough School's humanitarian trip to India

by Kish Poddar,  
Assistant head teacher

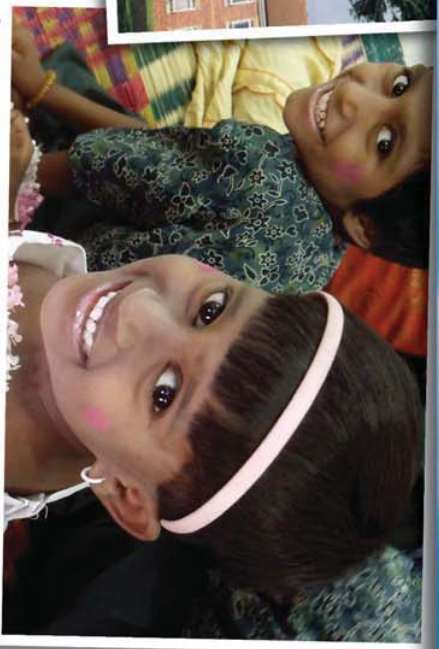
On a cold Valentine's Day this year, nine students and two staff from Stanborough School met at Heathrow airport to begin an adventure that unbeknown to them would create lasting memories and change their perspective on life.

After months of planning and preparing, reviewing and risk assessing, the build-up of excitement climaxed when the group of volunteers, who raised their own airfares through fundraising events at church and school, were on a flight to India. Their destination was Bangalore and then on to the Southern Asia Division headquarters in Hosur, Tamil Nadu, which would be their home for two weeks. Their task was to paint a baby orphanage of the Ananth Ashram Trust. The orphanage is a refuge for abandoned babies, many of them girls, who grow up into toddlers until they are adopted by grateful infertile couples. To date 400 children have found secure homes from this orphanage.

The Stanborough School team arrived at the SDA campus after a two-hour drive from Bangalore airport and a ten-hour flight from London. After a refreshing shower and breakfast they walked down to the Ashram to meet the children and inspect the work site. The mission was to paint a large dormitory room where the children stayed, the bathroom and toilets and two adjacent rooms. All the materials for the work were purchased that afternoon ready to be used the follow-

ing day. The team arrived at the work site the next day at 6am to have morning worship with all the children before beginning work.

Four Year 10 and five Year 12 International Baccalaureate (IB) students, two staff and four supporters of STOP International (the sponsors of the project) began the work of sanding down walls, filling in cracks and repairing worn out plaster. The boys who had never painted ceilings before learnt the technique in minutes and slapped the paint enthusiastically on the huge ceiling. It was a tiring, aching task but the motivation was high and the young lads completed two coats on the ceiling with a great sense of accomplishment. Rachel Hussey, a Year 12 student, designed the mural that was to grace the dormitory. She and the girls began the work of painting a scene from the English countryside, with green grass, blue sky, sheep and cows, flying birds and cheerful flowers. After four days of beaver-like activity the dormitory took on a bright, colourful and mentally stimulating appearance. The curious children were a pleasant interruption as well as a naughty distraction. The teenage volunteers spent their breaks slipping into the baby section to pick up



Girls from the BESSO orphanage



Angel, Tashith and Benjamin from the Tolly orphanage



Toshiva Roberts with children from the Ananth Ashram orphanage

and cuddle the babies. It was a complete contrast to the stereotypical image that one usually has of an English teenager. Some of them wanted to adopt the babies, some to smuggle them into England and some even to sponsor these abandoned orphans. Three of the IB students, whose aspiration is to join the medical profession, had



Some jobs are not quite what you expected them to be. Peter Fahy, Chief Constable of the Greater Manchester Police Force, recently said on the Today Programme, BBC Radio 4, 23 March: 'What the public and sometimes the politicians don't understand is that a huge amount of policing is around what you might call social work, is actually dealing with troubled families, kids who keep on running away, very difficult domestic violence cases, violence within relationships and what seems like a growing issue around mental health. I certainly look at some of the things we deal with and think perhaps it might be better if I employed more mental health nurses than police officers, because a lot of the time of police officers is spent on mental health issues and not doing it very well.'

I wonder if there is a general truth there – that many jobs involve things that were totally unexpected by the ones taking them? Do you find that the work you do has aspects to it that you just weren't prepared for? I saw a report some years ago that air traffic controllers found that the most stressful aspect of their work was not the responsibility of keeping a number of planes from colliding with each other, but the day-to-day hassles of working with colleagues.

It can be like that at church. You start attending a church because you have a new experience with God. Your life has been changed dramatically for the better. You go to church because you

want to worship this God to whom you have just given your life. You want to further your spirituality. What better place to do it than in church? – or so you think. You may be fortunate enough to find church helpful in this respect, but new Christians may find that some people in church are more interested in talking negatively about others than they are in talking positively about the God they are supposed to be worshipping!

Just as some jobs are not what you expect them to be, so some Christians are not what you expect. This has been the case since the very beginning of the Christian faith. Here's an example: 'Brothers, I could not address you as spiritual but as worldly – mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere men?' 1 Corinthians 3:1-3.

New Christians need to remember that even those who have been attending church for years will still be maturing spiritually. A realistic expectation of what church may be like can help to counter disappointment.

with Jonathan Barrett  
**Infants or grown-ups?**



I've known Adventist Cons, Adventist Labs, Adventist Lib Dems, Adventist Greens and even an Adventist UKIP member. And I've never had a problem with any of them. I believe that it is part of our stewardship as citizens to vote in general elections. Since, in democracies, voting means choosing from among a number of political parties, choose we must. Though I'm enough of a purist to believe that I should know something about the man or woman against whose name I place my X, apart from his or her party label.

Of course there's a lot about the party political game that gets on my nerves, as doubtless it does on yours. And there's a part of me that fervently hopes that one day politicians of every stripe will, well, *grow up!* Perhaps that is the part of me which has been most deeply offended by the abuses that come to light from time to time.

Whoever takes it upon himself to represent me in Parliament is not on to a soft option. I reserve the right to keep him informed of my views. He or she had better not assume that I support all or even most of the party programme associated with their party label. Party spokespersons are at their most idiotic when they are posturing as if to say, 'We've got all the answers.' (That goes for us, too, by the way.) No political figure has my uncritical loyalty, and certainly no political party. My family was divided politically. My mother was Conservative, my father Labour, and one of my brothers – who aspired to be a 'toff' – styled himself 'Tory'. My other brother maintained a critical detachment from all labels and applied the same questioning attitude to each. I was with him.

However, every family member exercised his or her vote. What, I think, we were all looking for were leaders of substance and integrity. We were sorry when others began to be dazzled by style and when 'Does he look good on telly?' seemed to become the ultimate criterion. We placed substance over style as, apparently, God did and does. (1 Samuel 16:6, 7.)

Government is necessary because of the forces the Fall unleashed upon the world. We have (according to John Locke) rights as individuals which are God-given. No entity can withhold or remove them. We surrender a few of those freedoms to the collective society when we agree to adhere to the laws of government. Those laws

with David Marshall, editor

# What's it all about?



must uphold the rights of individuals to speak and act as long as those rights do not interfere with another's. The function of government is to restrain the forces of evil and to work in the best interests of all the people.

In a democracy the individual has an opportunity to shape the character of the government through exercising his or her right to vote. Don't waste that right. Indifference is the enemy of democracy. Tyrannies exist because of the indifference or gullibility of individuals.

Robert Peston has written a brilliant book entitled *Who Runs Britain?* Who's Peston when he's at home? I couldn't say, but, at work, he's the BBC's Business Editor. Our economic woes seem to make sense when he's explaining them.

The message of Peston's book is rather unsettling. It begins to look as if, as a result of the economic naïveté of governments and officials over the last thirty years, a monster has been created. A monster monstrous enough to be a threat to democracy. Peston questions whether our elected representatives have the courage to stand up to the powerful financial monsters responsible for our current mess.

Peston had hoped to live in a society in which the gap between the privileged and the deprived – as manifested in wealth and income – would narrow. Nevertheless, that gap had widened between 1979 and 1990. By contrast, between 1990 and 1997 'there was a modest distribution of income to the poorest fifth of the population'. In the period since 1997 the richest fifth of the population has seen the highest income rise. 'The really striking social phenomenon' of the last thirteen years 'has been the triumph of the super-rich,' says Peston. In that period Britain has 'nurtured a welcoming environment for billionaires of any nationality'. Government has gone out of its way to be 'strikingly generous to the City's new plutocrats'. Who are they? The owners of hedge funds

and private equity firms. There had been 'an extraordinary increase in the income of the top 1% of earners, an even bigger increase for the top 0.5%, and a still bigger increase for the top 0.01%'.

'It's not healthy for democracy,' insists Peston.<sup>2</sup> Why? They are permitted to escape their fair share of the tax burden because governments have persuaded themselves that it is worth cultivating 'the non-doms' to retain their contribution through financial services (invisible earnings) to the UK Balance of Payments. However, among the negative consequences of this have been • 'the collapse of the British private-sector pensions system that had been the envy of the world'; • the financial crisis of the summer of 2007 and the resultant recession.

The liberalisation of global financial markets had bred complacency. 'Trillions of dollars of financial products were created and then sold to banks and investors, many of whom did not understand the risks they were taking on.' Hence 'the mass panic' that took hold in 2007. Suddenly one thing became obvious: 'The accumulation of vast wealth by a growing class of super-rich' had benefited no state, and certainly not this one. As a result of the bailout of the banks, we were all subsidising the private equity companies owned by the super-rich. As a result there had been the greatest regressive shift in the distribution of wealth and power in Britain for centuries.<sup>3</sup>

That is the key issue in the 2010 General Election. My – still floating – vote will go to the party that has a convincing programme to address it.

References:  
<sup>1</sup>Robert Peston, *Who Runs Britain? . . . and who's to blame for the economic mess we're in?* (Hodder and Stoughton), pages 3-9. <sup>2</sup>*Ibid*, pages 15, 16. <sup>3</sup>This is a simplified summary of the remainder of Peston's book. ISBN 978-0-340-839447. We encourage you to read it and send in challenges to the Editor's understanding of its message. Alternatively, challenge the disturbing conclusions of the book!

## Enhancing Health

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

### A breath of fresh air

So you don't smoke. That's good but, in fact, if others smoke around you it can have similar effects to being a smoker.

March 24 (2010) *Times Online* carried a report titled 'Leading doctors call for ban on smoking in cars'. The article detailed the contents of a report compiled by twenty of Britain's most senior doctors concerned about the negative impact of passive smoking. They are calling for an expansion of the smoking ban laws to include prohibiting smoking in cars in order to protect children against the harmful effects of inhaling smoke.

The physicians' report highlights the extent of the problem and identifies the following paediatric health problems related to the impact of passive smoking:

- Over 300,000 GP appointments
- 9,500 hospital admissions a year of children affected by passive smoking

- NHS cost to address smoking related illness is around £23 million
- 20,000 cases of lower respiratory tract infection
- 200 cases of bacterial meningitis
- Approximately 40 cases annually of sudden infant deaths

Recognising the serious health problems caused by passive smoking, the doctors' argument for more anti-smoking legislation is valid. Among the signatories are thirteen presidents of medical royal colleges who in the signed letter urge the Government to consider expanding existing laws to further prohibit smoking in public places used by children and young people. On the list of prohibited areas are smoking in vehicles, parks and playgrounds.

Outlining a comprehensive strategy to tackle adult and children's smoke exposure both inside and outside the home, the letter presses for the recommendations to be swiftly adopted. It is estimated that approximately two million children in the UK are exposed to cigarette smoke in the home. Research demonstrates that a child is twice as likely to develop a smoking habit if a close family member is a smoker. The report's lead author, John Britton, suggested that new measures could include banning parents from smoking at school gates.

The doctors' report in *The Times* points to the overwhelming evidence of passive smoking 'as a major cause of death and disease in children [which can] be avoided entirely'. Applauding the report as very valuable, Chief Medical Officer Sir Liam Donaldson will table it for discussion later this year in the Department of Health review of the smoking legislation in England.



## Protein and health by Angelette Muller\*

The Greek word for protein is *proteous*, meaning 'taking first place'. This gives us a clue to the importance of protein in the human diet. Most people link protein to muscle, but protein performs thousands of essential functions in growth, repair and protection. Everything from our heart, liver, even hormones (chemical messengers in body), are proteins. The immune system that protects our bodies and promotes repair is made from proteins including white blood cells and natural killer cells (help to kill cells infected with viruses and tumour cells). Proteins also act as transporters for vitamins and minerals in the blood (such as albumin that transports zinc, vitamin B6). Most importantly, our genetic code (which contains our unique genetic material) is made up from units of protein.

The study of protein alone can bring to mind the text: 'I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.' Psalm 139:14, NIV.

Protein is made up of a chain of small units called amino acids. There are 20 amino acids. Eleven of these can be made within the body and are known as non-essential or dispensable. The remaining 9 need to come through the diet and are essential or indispensable. There are scenarios in which non-essential amino acids need to be taken into the body through the diet due to lack of nutrients or disease.

Protein in the diet can be divided into two categories – animal and plant. Animal protein includes meat, fish, eggs and dairy. Plant protein is found in grains, legumes and nuts/seeds.

Protein should ideally be eaten with each meal. A protein and carbohydrate combination helps to slow the entry of sugar into the blood after a meal. It is important to note that both animal and plant protein foods also contain fats and carbohydrates; the reason why they are called protein foods is that they are relatively rich in proteins. The Reference Nutrient Intake (RNI) for daily protein intake is 0.75g of protein per kilogram of body weight for adults. You can calculate your recommended protein intake. An example of a 60kg adult: 60 (kg) x 0.75 (g) = 45g.

There are some differences in the characteristics of animal and plant protein foods. Animal protein contains a more 'complete' essential acid profile. Grains tend to have lower levels of a specific amino acid known as lysine, whereas legumes have higher levels of lysine and lower levels of the amino acid methionine. This led to the suggestion that vegetarians should combine their beans and grains to provide a more 'complete' protein. Examples of this combination would include rice and peas, or a vegetarian burger made from millet combined with lentils (a particularly good base combination).

If a meal low in one or more of the essential amino acids is eaten or a meal is skipped, our body

has an amino acid pool containing essential amino acids that can be used over the short term. We need to replenish this pool through dietary intake of protein. Pure vegetarians need to eat regular varied sources of plant protein, combining grains and legumes, to meet the needs of the body.

Plant protein differs in several ways from animal protein, one being the lower level of essential amino acids. McCarthy (1998) highlights some of the benefits of this variation. The plant food essential amino acid profile is thought to promote favourable regulation of hormones. It is thought that this occurs due to lower overall levels of essential amino acids in each meal. McCarthy suggests benefits include decreased risks for diabetes, heart disease, stroke and cancer.

If we were to take the Adventist Health Study 1 as a guideline, more than 60% of Adventists are meat eaters. Study results comparing vegetarians with non-vegetarians show interesting results. Among Seventh-day Adventists, Fraser *et al* (2003) reports that obesity rises with increased meat consumption. A 1.78 metre male weighed one stone more on average than his vegetarian counterpart. Hypertension and diabetes were twice as high in non-vegetarians compared with vegetarians. The presence of rheumatism appeared to be 50% greater in non-vegetarians.

Low meat intake compared to high meat intake has also been found to be beneficial. Although meat contains vitamins and minerals that are in a more absorbable form, it also is rich in amino acids containing sulphur (role in detoxification). Singh *et al* (2003) reports that low intake of meat was associated with lower mortality over 20 years, and an increase in life expectancy by 3.6 years. Fish, of course, is promoted due to the very long chains of fatty acids (a unit of fat). These polyunsaturated fatty acids known as EPA and DHA have been found to be beneficial in many conditions. The concern with fish consumption arises from environmental pollutants, namely methyl mercury.

### Healthier choices for meat/fish eaters:

- **Lean meat** is preferable to fatty meat.
- **White meat** is preferable to red meat, although the research is not conclusive (when both meats are lean).
- **Unprocessed meats** are preferable to processed meat.
- **Organic meat** is superior to non-organic.
- **Smaller fish** lower down the food chain are thought to have a lower levels of pollutants so are preferable (such as trout and sardines rather than tuna).
- **Wild fish** is better than farmed or organic fish (which is also farmed).
- **Meat or fish without breadcrumbs** or batter coating is preferable.
- **Smaller portions** or less frequent consumption is preferable.

Some of the negative effects of meat can be accounted for by higher levels of saturated fat, cholesterol, absence of fibre and phytonutrients (plant nutrients). There are many additional factors that Singh (2003) lists in association with meat that may add to its effects:

- **Additives** in animal feed
- **Preservatives**
- **Antibiotics** administered to livestock
- **Cooking processes** (such as grilling, barbecuing) – the charring/blacking process produces aromatic hydrocarbons that act as carcinogens
- **Haem iron** (easily absorbed iron) in excess can have an oxidising effect in the body

Some health promoting and budget saving suggestions could include:

- Reducing portion of meat or fish by 50% (supplementing with 50% plant-based protein) – for example, trout and black beans, chickpea and chicken curry, lamb and lentil tagine (north African stew). Legumes tend to combine well with almost any food. For those aiming to transition to a vegetarian diet, gradually cutting down on portion size and frequency of meat can be helpful. Remove skin and bones from the fish.

Lacto-ovo vegetarians eat milk, its products and eggs. Eggs are a versatile source of protein. Chickens that are free-range and eat natural feed (such as corn) and organic eggs are preferable. Eggs contain vitamin B12 so are particularly useful for the vegetarian.

Cheese is another food frequently eaten by lacto-vegetarians. Not all cheese is equal. The Oxford vegetarian study reported that eating hard cheese was associated with greater risk of heart disease in a vegetarian population. Alternatives to hard cheese could include fermented soft cheeses or nuts such as almonds. Meat analogues are frequently used as they are quick. As a general rule it is preferable to rely on more natural sources of plant proteins where possible.

Total vegetarians\* eat legumes, nuts and grains as protein. These contain fibre and phytonutrients which perform amazing protective effects. Nuts contains high levels of fat so are generally recommended to be eaten in moderation. The unroasted raw nut contains many beneficial plant sterols, monounsaturated and polyunsaturated fats, which make nuts a very versatile food. For those with nut allergy, beans may be an alternative.

Beans can produce undesirable effects known as flatulence or bloating due to the fermentable effects of the fibre they contain. (Soaking overnight and adding ginger, and chewing food well are thought to help with these effects.) Beans can be added to salads, made into burgers with grains and vegetables, added to stews and curries, dips (like hummus), added to a vegetable stir-fry, and added to pasta or rice. For the pure vegetarian who relies solely on plant protein it is necessary to eat fortified foods that contain vitamin B12, or add vitamin B12 as a supplement. Further guidance on the need to consume vitamins B12 is available on <http://www.vegso.org/info/b12.html>

In summary, protein should be eaten with each meal. Varying protein sources is important. For example, if you eat legumes try different varieties. Try pecans, walnuts, almonds, pine nuts – they all vary a little in the nutrients that they contain. If you eat meat consider the recommendations above. If you eat plenty of hard cheese think about experimenting with alternatives and reducing portion size. If you are a total vegetarian ensure you supplement B12 or eat B12 fortified foods.

## Facing the issues

Feedback suggests that whereas we are near to saturation point on diet and nutrition, we are not airing other important issues facing Adventists in Britain. Readers often draw issues to my attention and ask me to research and write about them. While I am happy to oblige from time to time, I would consider it preferable if others – including readers themselves – would fulfil the role of the 'expert' and give us the benefit of their expertise. This could be done in one of two ways. Either as a letter to the editor of between 100 and 200 words. Or as a tightly argued Issues article of between 500 and 700 words. [EditorDNM@mac.com](mailto:EditorDNM@mac.com)

Here are some of the issues readers would like to have aired.

**PORNOGRAPHY.** Once parents had to work up courage to explain 'the birds 'n' bees' to their children. These days the first contact of their children with sex is likely to be a rather explicit image on the internet which they have run across by noodling about online. Parents write of 'fadding' with Google settings and 'frowning over screening software – which is quickly overridden by faster, more techno-literate young minds'. 'Is it always possible for busy parents to stand guard over the household PC?'

The report for the Home Office on young people's sexuality by Linda Papadopoulos has been published. Writing about its recommendations in *The Times* (27 February), Janice Iurner suggested that governments should lean on 'Google, Apple and Microsoft, and whoever it takes to find a way to turn off the porn tap into our homes.'

**'ISLAMOPHOBIA' AND 'CHRISTIANOPHOBIA.'** John Wesley, the founder of Methodism, described the followers of Islam as 'wolves and tigers to all other nations'. These days, of course, Methodists in common with other Christians are fighting 'Islamophobia'. An organisation based in Sheffield and involving a partnership of Methodists and Anglicans has won a £75,000 grant from the Equality and Human Rights Commission to 'challenge Islamophobia, racism and divisive politics'. Conservative Christian bloggers in Sheffield are suggesting that the local Methodists and Anglicans should be more concerned about being the victims of 'Christianophobia'.

**CHILD ABUSE IN IRELAND.** Irish readers are deeply concerned about the continuing revelations of child abuse in the Catholic Church in Ireland. In particular they write about 'the scandalous cover-up of priestly child abuse'. Others wonder at the wisdom of Channel Four in making Sinn Fein leader Gerry Adams the front man for the programme on Jesus in *The Bible: A History* series. 'Would victims of 9/11 accept a programme where Islamic terrorists were allowed to frame their actions in terms of religion?'

**POPE'S VISIT.** Jack Valero, the public face of Opus Dei in Britain, 'a suave, smooth-talking Spaniard', has been appointed Press Officer for the Pope's September visit. That may be more appropriate than it sounds since Valero did a good job countering media misrepresentations in Dan Brown's *Da Vinci Code*. Some are concerned that the British tax payer has to pick up the tab for the Pope's visit. Others say, 'It will be worth every penny.' There is more serious concern over Pope Benedict XVI's criticism of the government's equality legislation. *TimesOnline* reports 'growing hostility to the Pope's visit'.

Letters of 200 words (max) and short articles of 500-700 words should be emailed to [EditorDNM@mac.com](mailto:EditorDNM@mac.com).

EDITOR

\*Total vegetarian is a vegetarian who excludes meat, fish, dairy and eggs from the diet.

Fraser (2003), 'Associations between diet and cancer, ischemic heart disease, and all-cause mortality in non-Hispanic white Californian Seventh-day Adventists', *The American Journal of Clinical Nutrition*, 70(3):532S-538S.

McCarty (1998), 'Vegan proteins may reduce risk of cancer, obesity, cardiovascular disease by promoting increased glucagon activity', *Medical Hypotheses*, 53(6): 459-485.

Singh *et al* (2003), 'Does low meat consumption increase life expectancy in humans?' *The American Journal of Clinical Nutrition*, 78(3S):526-532S.

Disclaimer: We realise that this article will be read by a wide range of individuals, some of whom may or may not know that they have health problems. This article is not aimed to replace medical advice, and it is recommended that if you are taking medication or have health concerns to approach your GP before making any dietary changes. If you do have health concerns please see your GP.

## 'The major player promoting Christian unity is the Vatican' by Pastor Patrick Boyle

Martin Luther and Ulrich Zwingli sat facing each other at a table in Marburg Castle. It was the year 1529. They were attempting to understand the Latin phrase used in the celebration of the Lord's Supper: '*Hoc est corpus meum*'. Luther held the view that it meant, '*This is my body*'. Zwingli's position was, '*This signifies my body*'. Their differences could not be reconciled and the possibility of the unification of the Reformation in Germany and Switzerland was lost.

When John Wesley separated from the Anglican Church he did so for significant reasons, not least evangelism. For some years now Methodists and Anglicans have been examining ways and means to see if they can overcome their differences and come together again as one church. At the recent General Synod of the Anglican Church, David Gamble, the president of the Methodist Church, suggested that he would be willing to sacrifice the existence of Methodism and integrate it into Anglicanism for the cause of evangelism. A greater goal can overcome differences.

Within Anglicanism itself there exists a significant group of high churchmen who are in negotiation with the Roman Catholic Church to leave Anglicanism and become Catholics. Pope Benedict XVI is encouraging this movement and making provision for it to happen.

Here we have churches with significant differences looking for ways to overcome them and unite. When they were founded these churches considered their differences of sufficient seriousness to maintain a separate and independent existence at all costs. Why is it today difference does not seem so different or important?

The major player promoting church unity is in the Vatican in Rome with the Pontifical Council for Promoting Christian Unity. This unit of the Catholic Church engages in dialogue on different aspects of Christian faith with the Lutheran Church, the Methodists, the Reformed, the Anglicans, the Orthodox Church and other Protestant groups. Their aim is to bring 'the separated brethren' back to the fold of 'the one true Holy Catholic Apostolic Church'. It was at the second Vatican Council (1962-1965) that the Roman Catholic Church came on to the stage

of modern history and opened itself to ecumenical dialogue with the rest of Christendom in a new open and conciliatory manner. This raises the question, How different is different in ecumenical dialogue for religious faith? Are there truths so fundamental to our understanding of salvation which are definitively different and non-negotiable?

Ecumenism is not dead but an ongoing dialogue between churches. The inroads of the secularising of society is pushing it on to centre stage in Christian thinking. Differences are inevitable but they ought not to lead to an unchristian dogmatism which creates hostility and unnecessary divisions. Our faith should be personal not institutional. We believe in truth because of how we understand God's Word. To have as true a belief as possible we must study God's Word for ourselves. There is no alternative route. Our understanding of truth informs our faith and our behaviour. It brings into sharp focus a difference which is different! Truth unites but it also separates. It is because religious traditions have lost or are neglecting these boundaries of faith which not only separate but protect that they are drifting into uncertain seas.

One writer who was concerned about truth wrote: 'It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.'<sup>1</sup>

One might say there is a difference which is different – one every Christian ought to be persuaded of, because they may be required to stand up and give reasons for the difference. It is a difference which ought to be sustainable by a balanced and mature experience based upon sound biblical doctrine and good theological thinking.

References:

<sup>1</sup>Daily Telegraph, 12.2.2010. 'Harvesting the Fruits, Basic Aspects of Christian Faith in Ecumenical Dialogue', by Walter Kasper, President of the Vatican Council for Promoting Christian Unity. An informative book available on Amazon Books for around £5. <sup>2</sup>Great Controversy, p. 598.



**SHOCKED!**

Dear Editor  
I have a non-Adventist teenage nephew who comes along to church with us. We were attending church where some of the ladies were wearing low-cut and tight clothes. He asked how they could be Christians. We have now started attending a church where young people dress more modestly. So you could imagine my shock and dismay when I saw the pictures that have been published on page 5 of the volume 115.5, 5 March 2010 *Messenger*, where a report about a banquet was accompanied by pictures of a couple (who won the best dressed award), with the girl wearing a dress revealing so much of her breast. I was shocked.

JOYCE ARIEN

**SHOCKED AND PAINED!**

Dear Editor  
I am astonished, shocked and pained by the photos you have published in the 5 March 2010 issue of *Messenger*, page 5. Is this the pattern for the future for our young people to follow (necklaces and baring the chest as much as possible)?

K. A. P. YESUDIAN

**CHARISMATICS**

Dear Editor  
I have just been rereading the three articles in the *Messenger* published this year about the charismatic movement (115.2, 22 January).

I was interested in both the argument and conclusion of the article by Dr Verrechia. I was comfortable with his argument right up to the last but one paragraph.

It seems clear that Paul does not favour the gift of speaking ecstatic languages or tongues. 'I speak in tongues more than all of you' (14:18) is probably a rhetorical sentence, in which the apostle mocks the Corinthians. The conditions set for this gift in a church context are so demanding that Paul's answer is to be understood as a gentle pastoral NO but still a clear NO. 'Brothers and sisters, do not be children in your thinking; rather, be infants in evil, but in thinking be adults.' (14:20.)

This seems to be subtly out of kilter with the rest of the article. For a start it does not seem clear

to me that Paul does not favour the gift of speaking ecstatic languages or tongues. (The phrase 'it seems clear' is usually seen as a commencement of the viewpoint unsupported by any form of firm, logical argument.) Although I do not have a good cross-section of commentaries on my computer, the phrase 'it is probably a rhetorical sentence' does not fit with any of the commentaries that I have, so 'probably' would be best replaced by 'possibly'! In other words, a conclusion with the keyword of 'moderation' rather than 'no' would seem to fit far better with the tenor of the rest of his article. But then, my brain is more comfortable with the language of scientists than of theologians!

JOHN BUNTING, Sheffield

**Lifestyle Centre development**

Andrew Lawson, an osteopath by profession, has a vision for developing a Lifestyle Centre in the UK and is currently in the process of setting up health clinics. He would therefore like to invite Adventist osteopaths, physiotherapists, doctors, medical herbalists, nurses, nutritionists, Christian counsellors, massage therapists, clerical staff, administrators, businessmen and women who would be interested in being a part of such a centre or clinic to call him on 07984 279870.

**Brother Donovan Chambers**

from Holloway church will be climbing Mount Kilimanjaro in September to raise money for the church building fund. To sponsor him please email: [communications@myholloway.org](mailto:communications@myholloway.org) or speak to him personally. Contributions towards the flight would be appreciated also.

**Announcement**

Netherfield, Nottingham, church changes address.  
The rented church where the Netherfield congregation has met for the last few years has been sold.

From 3 April the Netherfield SDA church will meet in the Baptist Church, Kenrick Street, Netherfield, NG4 2LE. Sabbath School: 10am-11.15am Divine Service: 11.30am-12.30pm

SHEILA WILKINSON

# The challenges of diversity in the British Union

A report on the Union president's address at Newbold College  
by Helen Pearson

**'A multicultural society needs a multicultural church,' British Union president, Pastor Don McFarlane, told an audience of about sixty church members, students and staff in his lecture at Newbold College on 'The Challenges of Diversity in the British Union'.**

Pastor McFarlane mapped out for his audience, themselves representing fifteen to twenty nationalities, the history of the Adventist Church in the UK during the thirty-two years of his ministry here. Beginning with the establishment of Caribbean churches, many of them gatherings of people from particular regions or even villages in the Caribbean, he traced the beginning of the growth of the Ghanaian immigration in the early 90s, followed in the last decade by what he called 'a demographic earthquake' in the BUC, including Eastern Europeans, South Africans, Portuguese, Nigerians, Bulgarians, Romanians, Russians and Filipinos. 'Churches including various cultures are ideal in that they express the gospel commission to call all nations, kindreds, tongues and peoples. It would have been ideal to have the existing churches becoming multicultural,' said Pastor McFarlane, 'but that was easier said than done. In nearly all the churches there was a long-established pattern of worship and witness, and people expected newcomers to fall in with

**'A demographic earthquake has taken place in the Church during the last ten years.'**

the traditional manner.' Of course they did not. Pastor McFarlane made it clear that, in his various leadership roles, he had regretted that people's decisions to worship in ways familiar to them had been interpreted as racial or ethnic prejudice. He suggested that what was construed as reticence to participate in a different cultural style of worship 'might have been nothing more than the desire to worship in familiar circumstances'. 'Worship is meaningful only in the context of one's culture,' he said. 'Had all the various nationalities been forced to worship together, many would have given up attending.' The result of people's wish to worship in the 'context of their own culture' has been the development of mono-cultural congregations, particularly in and around London and other cities and a reduction in the number of churches composed of indigenous or,

as Pastor McFarlane called them, 'majority culture members'. 'Is this a form of religious apartheid?' Pastor McFarlane asked. 'Of course not.' There is no element of coercion in this. There are British and Caribbeans worshipping in the Filipino churches. Members are simply able to identify with communities who are like themselves.'

The lecture concluded with a recognition of the various challenges presented by the multicultural and mono-ethnic churches — particularly to church leaders and the business of evangelism. Churches must be encouraged to look outwards and, if new members from the majority population are to be invited into the churches, there is a need for cross-cultural training in evangelism. Executive and departmental leaders must reflect the broad cultural make-up of the church and the society. The ministry of women must be affirmed in those cultures where it is not traditionally valued. Those from the majority cultures in the Church (Africans and Caribbeans) must protect the minority who are members of the majority population.

'Despite the challenges the Church faces, we can and should celebrate the richness and variety

**'The ministry of women must be affirmed in those cultures where it is not traditionally valued.'**

that people from nearly every country bring to our common spiritual table. We can marvel at God's wisdom in making us one but making us different.'

A lengthy formal question and answer session followed, succeeded by a lengthy informal question and answer session as members of the audience questioned Pastor McFarlane further about strategies for future integration, strategies to protect the indigenous members, and trends among second generation young people in the mono-cultural churches. Discussion on the Newbold campus was still buzzing the next day.

A podcast of the lecture is available on the president's page of the BUC website: <http://www.adventistinfo.org.uk/departments/president.php>.

# Education changeover

One of the important items dealt with at the BUC executive committee on Thursday 11 March 2010 was to fill the vacancy created by the forthcoming resignation of Dr K. A. Davidson as the BUC Education director in June 2010. The committee voted to accept the recommendation of its nominating committee and appointed Mrs E. Anne Pilmoor to serve through the remainder of the quinquennium. Mrs Pilmoor comes with a wealth of experience at both the classroom and administrative levels. She has been serving within the BUC as the associate Education director since 1 September 2006. Prior to this appointment she had taught at the two Stanborough schools for a combined period of over eleven years between 1986 and 1998 and then gave eight years of leadership as head teacher at the Stanborough Primary School from 1998 to 2006. Before coming to England she had been Dean of Women at Helderberg College, South Africa, and teacher at two schools in Cape Town. Mrs Pilmoor holds a Secondary Education Diploma from Helderberg College, a BA in Education and Biblical



Mrs E. Anne Pilmoor

Studies from the University of South Africa, a post-graduate teaching diploma from the same institution and an MA from the Institute of Education, University of London, where her thesis was on School Effectiveness and School Improvement. Having given twenty-six years of service to the work of Seventh-day Adventist education in the British Union, Dr K. A. Davidson has chosen to leave in order to pursue alternative avenues in the wider field of education. An appreciation of Dr Davidson's contribution to the work of Seventh-day Adventist education in the British Union Conference will appear in the future, closer to his time of leaving.

ERIC LOWE

# Presence at St Patrick's Day parade

by Stephen Wilson

The End It Now campaign against violence to women went public in Ireland on St Patrick's Day, 17 March. Eighteen volunteers carried the End It Now banner in the Galway St Patrick's Day parade — one of the largest parades in the country. Thousands of pledge cards were given out, and the message of ending violence against women was shared.

The reception was surprising. Although not a marching band or acrobat group, the banner was greeted with applause as we travelled through the narrow streets of the old city. Some people pressed forward to get a copy of the pledge card, and the politicians and business people in the VIP stand whispered thank you as we passed by.

The End It Now programme has already been creating awareness within the Adventist community. Now, after this experience, the anxiety of going out to the public has been washed away. John McNamara, a local elder, said, 'I got lost giving

our leaflet to people and it was a joy to see how receptive everyone was. No one said no.' So now plans are being made to collect names in local shopping centres and the pedestrian areas of the city. There is still a long way to go in sharing the message of ending violence against women, and hopefully soon there will not be comments like 'Where are the men?' or 'That doesn't affect us.'

ADRA-Ireland hopes to raise

50,000 signatures to add to the End it Now petition and €20,000 for women's projects both internationally and within Ireland. ADRA has been working with some local charities to share with church members and the community the reality of abuse, in all forms, within our communities and around the world. If we want to make a global change we must start locally! And that's exactly what happened in Galway on St Patrick's Day.





# Turning compassion to action

by Aris Vontzalidis, SEC Church Growth director

Imagine you were part of a group of friends who simply loved to be together. Further imagine that this group also prayed for each other and studied the Bible together. Now imagine that this group, moved by compassion, was actively engaged in serving the community.

Welcome to the life of Mustard Seed. Mustard Seed is one of two new small groups at Wimbledon International Seventh-Day Adventist church that is dedicated to growing closer to God, growing closer to each other and reaching out to the unchurched.

The group, which is made up of six lay members, meets on Wednesday evenings for sharing, Bible study and prayer. Then, on Friday nights/Sabbath mornings, they go out into the community to minister to those in need. The group, which has been in existence since October 2009, has ministered in a

hospital, nursing home and to a women's refuge. However, the majority of their missionary work has focused on ministering to the homeless. Late on Friday nights, the group can be found in central London serving hot soup and offering jumpers, jackets, sleeping bags, other essential items, a listening ear, hugs and prayer to the lonely people who have found themselves on the streets. The group was particularly active during the big freeze over Christmas and the New Year when temperatures fell below zero. Having gone out with Mustard Seed a couple of times this year, I could see many of the homeless calling the group members by name and coming to the usual spot at the usual time to meet with them.

During one of their visits to the homeless, one of the members of the group felt deep compassion for

one homeless man and, following the Spirit's promptings, invited him to come and live with him in his rented room, and he has been living there for the last couple of months. Further on this member found a job for his new-found friend who is overwhelmed by the sincere love and care shown to him by the group. Now he sometimes joins Mustard Seed to visit and himself minister to other homeless children of God. The group also helped to get a young woman off the streets and into regular hostel accommodation.

After getting home gone midnight on Friday nights, the group generally enjoys a sleep-in and a Sabbath rest until they meet again in their homes for lunch, worship and fellowship.

The members of Mustard Seed give a huge time commitment to their ministry. After all, they meet three times a week rather than simply once for a few hours on a Sabbath morning. They also give of their own resources in supporting the ministry but this is not difficult when you realise that that is your brother or sister who is cold and hungry and doesn't have a home. As they share with friends, relatives and people in the community what they are doing, many want to be part of the Mustard Seed ministry by contributing financial assistance, clothing and even their time, like a friend who recently joined them in going out to the homeless. Praise be to God!

How did this all start? Very simply. The group realised that their Christian experience shouldn't only be about going to church programmes and talking about what they should be doing. While teaching and nurturing are vital for younger Christians, the group realised that they had to 'Go... and teach all nations,' and 'Do what you would have others do unto you.'

Once you start ministering to those in need, there is no stopping as God reveals more and more the people he wants you to reach. As for Mustard Seed, well, they have no doubt that God is leading them to the people who really need their help and that, at that moment, they are the hands and feet of Jesus.

# NEC Bible lands tour

by Jeff Nicholson

A pilgrimage is a spiritual journey, whether literal or figurative, in which the participants gain deeper spiritual insights leading to greater spiritual growth and the crystallisation of spiritual devotion and commitment. Over a hundred members of the NEC ministerial staff, accompanied by some of their wives, shared in a life-changing experience at the NEC workers' meeting and educational tour of biblical sites in the Holy Land. The team left Britain amid the snow and sleet on Sunday 21 February and returned on Sunday the 28<sup>th</sup>.

The general feeling expressed by the team was reflected by Cyril Sweeney, echoing the views of many colleagues when he said, 'I think that every Adventist should save up and visit the biblical sites in Israel at some time in their lives, because this journey will bring alive the words and scenes of the Bible in a new way like never before.'

The two teams travelled on separate flights, the first arriving in Israel at about 7pm, and were welcomed with a single rose by the representative of the tour company. The second team arrived later, in the early hours of Monday morning. We were based at the Ramat Rachel Kibbutz Hotel in Jerusalem. One unforgettable first memory was as the bus arrived in Jerusalem and passed by the new Harp Bridge built to carry the proposed tram light railway into Jerusalem. The bus driver started playing the very stirring song, 'Jerusalem! Jerusalem! Lift up your gates and sing, Hosanna in the highest...'

During our first official meeting on Monday afternoon, Pastor Elofer, leader of the church in Israel, challenged the attendees with the inspiring tale of the first Sabbath-keeping Adventist missionary, Clorinder Minor, who, at her own expense, set out to take the Advent message to Jews living in the Holy Land in 1848-1849 from her home in Philadelphia, USA. 'Adventists have a unique mission in the light of the three angels' messages to prepare a people for the Second Advent,' Pastor Elofer said.

NEC president, Ian Sweeney, reminding the workers of the purpose of the week, said, 'This week is about getting intimate with God. In the presence of God, Moses changes our character and outlook. The highlight of Monday was the lecture by the Reformed Rabbi Rachel Sabath Beit-Halachmi, director of Shalom Hartman Institute's Department of Lay Leadership Education, who enlightened us about the issues current in Judaism.'

Tuesday saw the tour of Galilee, the home of Jesus and the place where he did most of his work. We

echoed around the hillside as the crowds gathered to listen and join in. The day's tours ended in the large and imposing Church of the Annunciation in Nazareth, the home of Mary and Joseph.

The highlights of Wednesday were the presentations by Dr Steve Currow, lecturer in Theology from Newbold College. The ladies visited an Arab Christian village and later a Kibbutz where Jews and Arabs live together.

Thursday was our second day for touring the sites and we visited Masada, the old Herodian fortress, which later became the Zealot heart of resistance during the Jewish rebellion against the Romans in AD66. The heroic tales of their resistance and sacrifice chilled, yet inspired everyone. While on Masada we met a group of Adventists from Columbia, also on tour. They embraced us and asked us to sing with them. This was another of the many moving moments of the day as they sang in Spanish and we in English the song 'Side by side we stand'. It turned out that they were just one part of a group of 200 Inter-American church administrators on a three-week tour of Bible lands who had visited Egypt and Jordan and were now in Israel.

Next we visited Qumran, where the Dead Sea Scrolls were found, and where the Essenes lived transcribing and studying the Bible. After this we visited the lowest spot on Earth, the Dead Sea, and many swam or floated in the extremely briny waters. The day ended with a civic reception in the Council Chamber with the representative of the Mayor of Jerusalem. After refreshments he welcomed us 'home to Jerusalem' and appointed us

ambassadors to spread the good news of a 'safe Jerusalem'. Pastor Ian Sweeney responding said, 'This visit has given me a new perspective on Jerusalem. Thank you for welcoming us to our spiritual home.'

On Thursday night the weather changed to howling wind and rain. On Friday we travelled to Bethlehem to visit the Church of the Nativity and the sites there. The weather put an end to any other visit, and at sunset we shared with the family of David Shalom as they demonstrated how a Jewish family brought in the Sabbath. The Sabbath is welcomed joyfully as a groom welcomes his new bride into his home.

Sabbath in Jerusalem was unforgettable. We travelled to the Garden Tomb, a probable site for the burial of Jesus. We were given a spiritually insightful presentation by the guide. For over an hour the garden was filled with the sound of joyful praise

as we sang hymns and celebrated the communion service together. We then went to the Mount of Olives where we visited Gethsemane, and later entered the old city of Jerusalem through St Stephen's Gate and saw the Pool of Bethesda where Jesus healed the paralytic. The rains drove us into the Church of St Anne where we sang hymns, beautifully amplified by the acoustics of the splendid edifice. The attending crowds joined us in singing hymns of faith and adoration, after which we walked down the Via Dolorosa to the Church of the Holy Sepulchre. After lunch the highlight of the visit was to the Wailing Wall, the heart of Orthodox Jewish hope and worship.

In all, the tour of Israel was inspiring and faith-affirming and brought to mind the fact that God chooses people and nations to fulfil a particular destiny and, though men might fail, God's eternal purpose will be achieved.



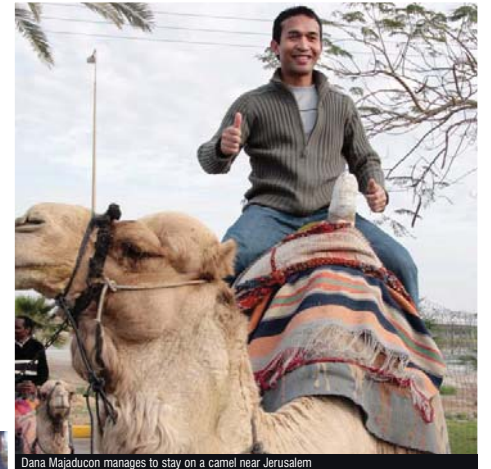
'They realised that their Christian experience should amount to more than supporting church programmes....'



NEC workers celebrate communion at the Garden Tomb



Dalbir Masih and Carlton Douglas



Dana Majaducon manages to stay on a camel near Jerusalem



NEC workers travelled from Jerusalem to Galilee by coach





## This is what Heaven will be like

by Erica Hole

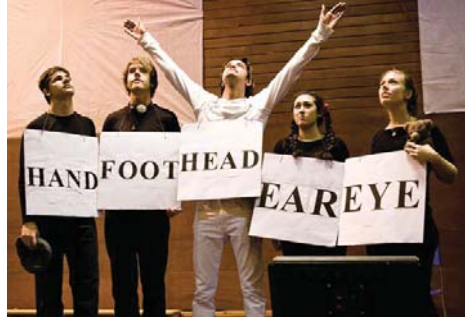
'This is what Heaven will be like,' commented church elder, Tony Rennalls, as he looked round at the large congregation made up of members of all ages, nationalities and backgrounds gathered in the Newbold College gymnasium on Sabbath 27 February for a Newbold church day of fellowship.

Why did Newbold church community want to have a day of fellowship? Every Sabbath around a thousand people attend one or other of the worship opportunities provided by Newbold church – the early service, the contemporary service, JUMP student church, the family service or the Russian language service. Having

so many different services gives a breadth and richness to our worship experience but it sometimes means members miss out on fellowship opportunities.

On the day, Newbold church's senior pastor, Patrick Johnson, revelled in the buzz of excitement as the gymnasium filled up and members came to realise the physical size and the diversity of the whole Newbold church community. In his sermon Pastor Johnson urged the congregation to 'make every effort to keep themselves united in the Spirit'.

Some concerns had been expressed regarding the tolerance of the members to differing styles of



worship music, but in the event members delighted in singing together as a huge united choir.

The student mime and a puppet presentation for the children reinforced Pastor Johnson's message of the importance of each one's service and participation to the worship and wellbeing of the church.

Video snapshots confirmed that Newbold church is for its members a spiritual home, a place of growth, an exciting place for children and youth and a place where lives connect. By the end of the service members were asking when the whole church community could come together again.

## 'God Has Big Plans 4U'

### Second baptism

There was great rejoicing at Southall church on 14 November when the second baptism of the campaign took place. Family, friends and members packed the church to witness the baptism of Keziah Noel and Gerard Fleary. Tiray Joseph preached a rousing sermon on Matthew chapter 3 where Jesus came from Galilee to John at the Jordan River to be baptised by him. 'Heaven was pleased with what Jesus did! And every time someone gives their life to God, Heaven celebrates, along with families, the church family, and friends; but most of all Jesus is happy and rejoicing to see you walk in his footsteps.'

The baptism of Keziah was a joy for her family as she had been wanting to be baptised for a while. Her mother and aunt read her favourite text, Psalm 23, her brother sang 'Lord, I'm available to you', and her grandmother escorted her to and from the pool. Her family was very proud and honoured as she took her stand for the Lord. As a student of Little Eden School she was supported by her fellow pupils, teachers and head teacher of the school. Pastor Emmanuel Osei, SEC Ministerial director, who has known Keziah from her childhood, was there to support.

Gerry Fleary, before being led to the pool by his father (David Fleary),

shared a touching and emotional embrace with him, after which his father read from Isaiah chapter 12, and expressed his personal thanks to God for this moment in time which he had waited for, and the pride of seeing his son finally get baptised.

COMMUNICATION DEPARTMENT

### Third baptism

There was great excitement in the air. Hanwell church filled up way before the baptismal programme was due to commence and quickly overflowed with some people standing in the foyer and others watching through videoconferencing in the youth hall. Family and friends came from near, and as far as Birmingham and Antigua to witness this special day.

After having to revise the baptism date due to the inclement weather conditions in January, Sabbath 27 February 2010 finally saw the service take place. Ten precious souls joined the church, nine candidates through baptism and one, Glenroy Pinnock, on profession of faith. Six of the candidates were aged 16-17 and the youngest candidate was 11-year-old Bryan Crail. Danmore Sithole, who currently worships at our sister church in Northolt, heard about the planned baptism at Hanwell and asked Pastor Picart if he could be included.

'The baptism was phenomenal! I can't remember the last time I was present in such an atmosphere and the church bursting at the seams. I was richly and truly blest, as I'm

sure everyone else was too! A few stood on chairs outside so they could see over the heads of those in the foyer; some stood outside by the side of the building in the pouring rain, sheltering under their umbrellas, peeking through the windows to get a view of the pool, while others sat in the comfort of the youth hall watching on the overflow screen. It was truly amazing to see so many non-Adventists present, and indeed each time the pastor was about to baptise a candidate he had to ask for the family and friends to be given room, and those outside allowed to come in to witness the immersion. The inevitable comments arose once again from visiting family members and friends, 'You need a larger church!'

Our young Dukal Daley gave a sermonette entitled: 'I've got my mind made up'. It was a perfect title that sought to portray the crucial decision each of the candidates made with reference to Ephesians 6:10, never to forget that 'the battle' was not theirs, but 'the Lord's'.

Pastor Everett Picart was assisted in the pool by Micah Campbell, who had also been involved in our last baptism from the very successful youth campaign held during the summer of last year, and from the baptistry appeal by the pastor, four more youngsters would join the growing list for the next baptism. It was very touching to see so many family members, friends, church members and candidates shed tears of joy throughout.

ANGELA PINNOCK and DANIEL SUDWAH



Back row: Daniel Reid, Wilson Atease, Pastor E. Picart, Merisha Martin, Danmore Sithole, Glenroy Pinnock. Front row: Kyle Pemberton, Rhys Baker Philpotts, Bryan Crail, Jordan McKenzie-St Rose, Velda Peters

## Visit to Panama for Festival of the Laity



In conjunction with the British Union and South England Conference Personal Ministries departments, a delegation of nine people went on a fact-finding mission to Panama to find out why this part of the world is so successful in evangelism. The delegation comprised Terry Messenger, Personal Ministries director at the SEC, and his wife Lynette, Aris Vontzalidis, Church Growth director at the SEC, Pastors David Burnett, Mohan Abbadassari, Clive de Silva and Steve Roberts and lay persons Carol Douglas and Janet Hamilton. We were invited to attend by Pastor Samuel Telemague, Personal Ministries director at the Caribbean Union who thought it would be beneficial for us to observe their field.

The church is growing well in this Division, with 1,800,000 baptisms in the past five years alone. On the Sabbath there were simultaneous baptisms from the various unions linked to us via satellite at the Intercontinental Hotel in Panama where our meetings were held. Seventy thousand people were baptised on this day alone! The Mexico Unions reported 4,000 baptisms in the past two months, and in Haiti, recently devastated by a major earthquake, there had already been 2,000 baptisms in the same time period.

Our delegation interviewed many of the leaders and the lay people as to the reasons for their success, and we came up with the following findings:

- Strong unity throughout the Division.
- Achievements of people celebrated.
- Feeling of belonging, for example T-shirts were distributed to the over 1,000 delegates with the Inter-American logo displayed on them.
- Conference and Union leaders know their people.
- Passion for God.
- Methods shared with each other.
- Lay members well trained and active. Many know how to give Bible studies and lead someone to Christ.
- Division has well defined goals which are shared and filter down to the Unions and Conferences.
- They plan and come together to achieve.
- Objectives are the same although methodology may differ.
- Strong small-group ministry resulting in baptisms.
- Evangelism intentional, in that the objective is always to help a person make a decision for Christ.
- Positive evangelism – less negative talk.
- Natural evangelism – people involved in everyday conversations – and the Gospel is gossiped!

We came away feeling there was much to learn but also realising that the territory and types of people in the UK are more secular minded and harder to reach with the Gospel. However, there was much to think about and take on board!

We wish to thank Pastor Telemague for his kind invitation and we are praying that this will lead to a spill-over affect in the UK.

TERRY MESSENGER

## London Adventist Chorale at Wimborne Minster

You are invited to a day of fellowship at Wimborne Minster on **24 April 2010**. The event will feature the London Adventist Chorale. Renowned for their beautiful worship and praise music, they have sung on BBC 'Songs of Praise'. The Chorale concert will start at 2pm in Wimborne Minster, although they will also sing during the morning worship held in the Allendale Community Centre where Pastor Garth Anthony, a retired missionary, will be the main speaker. The children will have a whole morning of 'Kids' Church'.

The address of the Allendale Community Centre is:  
**Hanham Road, Wimborne BH21 1AS**

The Chorale concert will be in the Minster itself starting at 2pm. Please be seated by 1.50pm to ensure prompt start.

The address of Wimborne Minster is:  
**High Street, Wimborne BH21 1UT**

All are welcome.

For further details contact: 01258 458332  
**DR JOHN MATHENGE KANYARU**

## Adventists on Premier Radio

Angela Hunter is on a mission. As the new Communication leader for Tottenham West Green church she wants the church she loves to make an impact on her community. One of her initiatives was to approach Premier Christian Radio with a suggestion that they have a programme to explore Adventist beliefs. Justin Brierley took up the challenge, resulting in two Adventist pastors joining him and Doug Harris of the Reachout trust

in a programme that will be aired just after Easter. Angela's pastor, David Burnett, took a lead role in the discussion. As a local pastor he was able to share his strong belief in the centrality of the Bible, the power of Jesus in a believer's life and the hope that Adventists have in the promise of Jesus' return. He was joined by BUC Communication director, Victor Hulbert, who covered some of the historical sections of the debate as well as joining in on the theological issues,

particularly on the Sabbath.

A programme such as 'Unbelievable' is not the place for an in-depth Bible study, and many questions were only skimmed over, but the lively interaction of the participants will hopefully give listeners a positive insight into the heart of Seventh-day Adventist belief.

The programme will air on Sabbath 10 April starting at 2.30pm and will subsequently be available as a podcast on the Premier Radio website: [www.premier.org.uk/unbelievable](http://www.premier.org.uk/unbelievable).

VICTOR HULBERT

## Singles event

I am one of three representatives on the NEC Singles Advisory Committee for the West Midlands. Ursula Jeffers (representing Preston) and I had begun communicating about arranging a social before the end of 2009. As the other area reps and I were local to Birmingham and Ursula was in Preston, we agreed it would be sensible to try to do something in Stoke-on-Trent near the M6 motorway. After discussion and some prayer, I hit on the idea of meeting in a hotel lounge and socialising.

### On our way

On Saturday 12 December two church brothers and I had driven together from Wolverhampton and arrived just after the agreed time of 7 o'clock at the hotel near the M6 near Stoke. As brothers, we had some interesting discussions on the way, talking about qualities we looked for in women we'd like to marry and sharing our past dating experiences.

### On arrival

Once in the hotel foyer and while trying to get our bearings, among the people circling us I noticed one

attractive young woman who appeared to be a hotel guest coming towards us. We eventually moved to the lounge area, and this lady soon joined us as part of the group, to my surprise. Apparently, when deciding to come she had booked to stay overnight in the hotel to save herself the hassle of driving back home that night.

### Social mix

When everybody arrived, we rearranged the seating (with permission) to accommodate our eleven group members. It was a pleasant and relaxing environment where we could be safe, together and communicate freely. Once together, there were no specific game plans beyond having conversation. We improvised and mingled. Each of us agreed to spend time talking to different people we hadn't met before in the relaxed, easy atmosphere and environment of the hotel lounge. It was rewarding to see that we didn't necessarily need games or entertainment to socialise together. I don't know what each person expected before they arrived, but it wasn't intended to be a match-making or speed-dating event (though who knows what may be the eventual result – by God's grace?). By 11pm

and with only one drink each, our bellies may have been empty but our hearts were full and very happy with the progression of the evening.

### Act of faith

It was all an act of faith, because by Thursday 10 December Ursula and I were not sure who, if anyone, would come. From the time I had the initial idea, I had been praying for success. When things looked doubtful and I was uncertain of how I, the organiser, would get to the venue, I prayed and committed myself to going even if I thought no one else from the Midlands would come and I would have to make my own way there on public transport. I was determined to get there by any means necessary. The Lord (in his goodness) came through in a perfect way. It was just as well I didn't get 'cold feet' and cancel, fearing lack of numbers. That sister who had paid for a room overnight would have been doubly disappointed.

### Just the start

We were also blessed with almost even numbers of six women and five men. After an evening of freely interacting with relaxed conversation, and after prayer, many of us left, excited about our next event. We

were all really, really blessed by the experience, thankful to God and hoping it's just the start of better things to come.

DARIUS JOSEPH

## Ordination service

An ordination service was held by the Burngreave church, Sheffield, during the fading hours of the first Sabbath of the New Year. Two brethren, Mandla Ndlovu and Victor Chitando, were ordained into the sacred office of deacon.

A procession of deacons and deaconesses escorted the candidates and candidates' wives to the fore of the congregation where they were formally introduced by resident licensed minister, Pastor Victor Marshall. Following the introduction, they were led to their places on the platform to hear God's message in sermon and to be charged with the solemn obligations of deacony.

The candidates, encircled by their wives, pastors and elders, were ordained by Pastor Trevor Thomas, NEC Pathfinder director.

ROSEMARY BLENNMAN

Various singing groups added joy to the day. For the many first-time visitors to the celebration, it was a Sabbath day worth remembering as they expressed their desire to visit again.

Pastor Thangalimodzi's interactive and poignant sermon on 'Pregnant Question' brought the congregation to reflect on how Christians perceive others vis-à-vis Jesus' own question: Who do people say I am? The afternoon sermonette by Pastor Newton Kawiliza placed the earlier sermon into perspective and cautioned that meeting the Saviour of our world, Jesus Christ, is dependent on what people do today as the world stands on the shores of eternity.

More than 150 photos from the day can be seen in our gallery section of the SWAAF website at [www.swaaf.org.uk](http://www.swaaf.org.uk).



## Fun Day for children at Newport

by David Rancic

When it comes to joy and happiness, nothing compares to children's smiles. That was why Sunday 28 February was so special for members and friends of the Newport church. It was a Children's Fun Day and the youth hall was filled with smiles, laughter, happy children and youth.

The idea came about when the church board realised that they needed to do something special for the large number of children

and youth now attending the Newport church. It was planned that Children's Fun Days should be part of the long-term outreach strategy of the church, but that the first one – a trial run – should be organised just for the children and youth of the Newport church. Of course they brought their friends anyway and at the end there were almost thirty children and youth playing in the youth hall, with the regular attenders explaining to

their friends what was going on.

So what was going on? For the first time in their lives, parents and children saw a bouncy castle actually inside the church building! After recovering from the shock they made good use of it – parents and children alike. Another activity was face painting, with Eifion Paul from the Swansea church working solidly for about four hours and doing a great job for the children. Some of the youth brought a Wii console and,

together with a projector and large screen in the church foyer, it provided several hours of entertainment for the older young people. Other activities included table hockey and table football, the latter being used so enthusiastically that it required periodic maintenance to keep it in working order.

Special thanks go to Sara and Chris Shepherd who helped us to find the right bouncy castle and also worked very hard in the kitchen. Also, big thanks go to the parents who accepted the idea and were happy to help with food and scheduling their duties and responsibilities so that there could be more children playing together. Other members of the church helped with donations or came later to help with the cleaning and tidying up of the hall.

Everybody was happy on Sunday 28 February in the Newport church and there is general agreement that this should now be pursued as a significant part of the church's outreach programme. There are lots of children living near to the church and this would provide a great opportunity to reach them.

More than a hundred photos from the day can be seen in the gallery section of the Welsh Mission Website at [www.adventistwales.org](http://www.adventistwales.org).

## Women lead at SWAAF Malawi Fellowship Day

by Dr Theophilus Gokah

Malawi Adventists from all over the UK converged on the South Wales African Adventist Fellowship on Sabbath 27 February to worship and fellowship with the African congregation in Cardiff. The day which was set aside as Malawi Day of Fellowship aimed at bringing back other Malawi Adventist and non-Adventist Christians in Cardiff for some reason are not in church.

The ladies took a significant role in the day – a role that is no longer contested in the Adventist Church. Women in Adventist churches play leading roles in extending philanthropic activities and community services to people in need. Formerly

known as the Dorcas Society, Adventist Women's societies are remembered for their physical, spiritual and mutual benefit initiatives.

Women's Ministries have shown over the years that they can make a significant difference in the lives of less privileged people in society. As the Christian community stands, Malawi Adventist women can play formidable roles in caring for their own and the communities in which they belong.

With the support of Malawian men, the congregation raised £240 towards an evangelistic campaign in Ntchisi District of Central Malawi.







## Joint letter to pastors and church elders

Dear Brothers and Sisters in Ministry  
**Re: Women in Ministry**

From time to time we need to remind ourselves of our values and beliefs as a Church and why we hold to them.

There are a number of things in my Church which I wish I could change but there are certain practices and processes in the Church that I admire and feel proud to be associated with. One is the manner in which we arrive at our doctrinal and ethical positions. Usually years are spent studying a subject from the Old and New Testaments before a conclusion is reached. Whatever that conclusion is, it is usually submitted to the entire Church in session for discussion and decision. This is done with a seriousness that matches the importance of the mission of our Church.

The role of women in ministry is one of the many subjects that the Church has spent a considerable amount of time on. Let me share with you certain developments in our Church regarding women in ministry over the years that, hopefully, will prove informative.

As early as 1881 the General Conference Session resolved that **'females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry'**. (*The Review and Herald*, 20 December 1881, page 392.)

Following the resolution, the matter was referred to the three-member General Conference Committee. There is no record of further action or implementation of the resolution. If there had been, the Church most likely would not be discussing it today. The 1975 Spring Meeting of the General Conference made provision for **the ordination of deaconesses and women elders** 'where the division found it applicable, or possible, or profitable in their situation'. The General Conference Session later that year affirmed 'our purpose to bring qualified women into a broader participation in church leadership and into increasing responsibilities for implementation of church programs'.

Between 1977 and 1984 various study commissions were convened, one result of which was provision for **the election and ordination of women to serve as local church elders**. The 1985 General Conference Session reviewed the ordination of women and concluded that more study be

done. The 1990 General Conference Session voted that women should be given **wide participation in all church activities, including soul winning and pastoral duties**, but that 'in view of the possible risk of disunity, dissension, and diversion from the mission of the Church' the Session approved the Annual Council's recommendation that ordination of women to the gospel ministry should not be authorised.

The 1995 General Conference Session in Utrecht considered and rejected a request from the North American Division 'that the General Conference in session adopt provisions on ordination as outlined below:

'The General Conference vests in each division the right to authorize the ordination of individuals within its territory in harmony with established policies. In addition, where circumstances do not render it inadvisable, a division may authorize the ordination of qualified individuals without regard to gender. In divisions where the division executive committee takes specific actions approving the ordination of women to the gospel ministry, women may be ordained to serve in those divisions.'

Since 1995, unions that have employed women in ministerial or pastoral functions have used the policy on Commissioning, issuing commissioned minister's licenses and/or credentials to these women.

While present at the Annual Council of the Church last October, the president of the Northern Asia-Pacific Division reported on the growth of the Church in China, emphasizing that the work was going forward in a powerful manner and that it was women who were the primary pastoral and evangelistic leaders there. China seems to have been oblivious to the debate on women's ordination going on in other parts of the world and went ahead and ordained their female pastors. Today, the largest Seventh-day Adventist Church in the world is in China and is being led by a female pastor.

At the GC Council on Evangelism and Witness in October last year, Cindy Tutsch of the E. G. White Estate presented a paper with the title 'Ellen White on the Role of Women in Evangelism'. In that presentation she offered

the following quotations, among many:

'The Lord desires His ministering servants to occupy a place worthy of the highest consideration. In the mind of God, the ministry of men and women existed before the world was created.' (E. G. White, *Manuscript Releases* 18:380.)  
 'What is needed in the Adventist church today are women of the calibre of [early Adventist female evangelists] Lulu Wightman, Minnie Sype, or Jessie Weiss Curtis; church members who will embrace them; and administrators who will hire them and urge them to excellence.' (Douglas Tilstra, 'Encounters with Adventist Women Planting Churches', *Ministry*, April 2004, page 29.)

Let me also add a couple of quotes from the writings of Ellen White:

'Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands.' (*Review & Herald*, 9 July 1895.)  
 'All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God.' (*Testimonies*, vol. 6, page 322.)

A sermon was preached recently on 3ABN about women in ministry that has elicited a range of emotions from incredulity to righteous indignation, not just on the part of women but also on the part of a number of men. The British Union supports the position of the world Church on the subject as voted in session and does not wish to identify with that sermon. Instead, we wish to affirm all our female leaders in the Church and express appreciation for the good work that they do in connection with the fulfilment of the gospel

commission. Our understanding of Scripture leads us to believe that what qualifies us for leadership in the Church is not our gender but the gifts provided by the Holy Spirit.

The doctrine of spiritual gifts (see Romans 12:4-8; 1 Corinthians 12:1-28; Ephesians 4:8, 11-16; Acts 6:1-7; 1 Peter 4:10, 11) teaches that God gives gifts for service to all without respect to race or gender.

Included among the gifts are those of evangelist, prophet, teacher and pastor. Seventh-day Adventists understand ordination to be the Church's recognition and affirmation of a person's gifts for spiritual leadership. Unlike the Roman Catholic 'Apostolic Succession' view of ordination, the Seventh-day Adventist view holds that ordination does not confer an added gift or infusion of grace which bestows an authority from God that is not already present before the ceremony of ordination.

The general position of the Church on the ordination of women is that the Bible does not encourage it or discourage it, in which case we are left as a Church to apply the great principles in Scripture of how God deals with his people. Our understanding is that male and female stand before God as equals, Christ having broken down the wall of separation and alienation between Jews and Gentiles, bond and free, male and female.

I am aware that some members will point to certain texts in Paul's writings that seem to exclude women from certain activities in the Church. Those texts need to be understood in the same way that we understand Paul's injunction that slaves were to obey their masters. I know of no Seventh-day Adventist who believes that slavery is right. They understand the text to mean that Paul was merely addressing the common order as it existed at the time, without saying whether slavery was wrong or right. Many of the texts that appear to exclude women from a certain type of ministry in the Church must be similarly understood.

Thank you for taking the time to read this long letter. I trust that it helps, even to a small degree, to explain why the Church has taken the position it has on women in ministry. Please take time to affirm all women who occupy positions of leadership in your Church.

Yours sincerely

  
**Don W. McFarlane**  
 President

## Pastor Rex Gordon Pearson (1920-2009) d. 22 December



Pastor Rex Gordon Pearson was born in Durban, South Africa, in 1920 of British parents and died in Cheltenham, England. His parents located in what is now Northern Malawi at the end of 1927 to begin SDA work in that area. Rex graduated from the Theological-Normal course at Helderberg College, South Africa, in 1942. He was called as a teacher to Kamagambo Training School in Kenya and served there before and after his marriage one year later to Margaret Trudgeon. Among the mission stations that were home to them were Inyazuru (Zimbabwe), Malamulo, Tekerani and Luwazi (Malawi) and Mwami (Zambia). Much of his work was in our colleges in East Africa. Thirteen years at Kamagambo, eight years at Malamulo, six years as principal of Bethel College in the Transkei, South Africa. When he was principal of Bethel College in the Transkei the school was awarded a cup for the highest number of points in the Afrikaans language competition.

In 1971 he was called to Rusangu Secondary School in Zambia as principal and business manager before being called to Helderberg College as dean of men in 1973. It was during his two years as principal and business manager of Rusangu Secondary School in Zambia that Rex's faith was tested when his son Bruce was killed in a road accident, together with Bruce's fiancée and another passenger. In a fine sermon at Ystrad Mynach following the death of Peggy Mason, Rex spoke of the sad events he had experienced in life. His son's death was one event, as was the time when, as Inspector of Schools in Zimbabwe, he had visited the scene of the murdered teachers Don and Ann Lale. As he spoke we became aware of his faith and the hope of seeing his loved ones once again.

Following three years as dean of men at Helderberg College, South Africa, he went north to Bulawayo where he worked for the next twelve years. Sadly, his first wife died in February 1987 and at the end of that year he married Elvira who was teaching at Solusi. Rex tried to retire but the Lord had other plans. The treasurer of the Union at Lubumbashi in the Congo resigned, and Rex was sent to a situation that required the services of an experienced treasurer. A year later a call came from Burundi. With the fall of the Communist Government there was a willingness to return all churches, institutions and properties that had been confiscated from the Church. Rex not only negotiated the return of the properties but was to see the construction of twenty-two new churches before he retired.

In 1993 he came to live near his family in Gloucestershire. Up until just before his death, for more than fifteen years, almost every Sabbath Rex and Elvira would travel to preaching appointments in the South and North England Conferences and the Welsh Mission. They were great supporters of the Mission and were frequent visitors to the Brecon Camp and to days of fellowship.

It was in Zimbabwe that Rex became acquainted with the work of REACH International, a non-profit, charitable organisation, solely dedicated to helping children in needy countries of the world. They took on an orphanage in Bulawayo, and since his retirement in the UK, REACH has been continuously supported by Rex and Elvira, particularly in the orphanages in Romania and Latvia.

Rex's contribution cannot be summed up in just a few words. He was a man who always answered the call and he believed that when a person was called by the Church it was the call of God. He feared no outcome, because he often said that when God calls a person to work for him, God will be there waiting! He endeared himself to many in Africa because he treated every person alike, whatever the colour of their skin. At the family home all were welcome at the front door and to sit down with the family at the table for food. How many languages and dialects he spoke would be hard to guess, but at all times and in many places his knowledge of what was being said helped to pave the way out of difficult situations.

During the last few months of last year Rex was confined to hospital in several towns and cities but fell asleep at the hospital in Cheltenham. In spite of the inclement weather, the funeral service was conducted at Gloucester Adventist church on 7 January by the writer, assisted by Pastors Dranca and Tarlev, where tributes were given by a former student, Victor Pilmoor, and Elvira, Rex's wife. Afterwards at the Gloucester Crematorium a tribute from Rex's son Michael was read by Rex's granddaughter Jennifer Le Mière. We remember in our prayers Rex's family, wife Elvira, daughter Valerie Hake and son-in-law Steve, grandchildren Richard, Neil, and Jennifer Le Mière and her husband Jan, Rex's son Michael and daughter-in-law Caron in the US and their children Cery and Bruce.

DR R. P. PHILLIPS



## Stanborough School's humanitarian trip to India

the wonderful privilege of shadowing doctors in the hospital to which the orphanage is attached for a whole day. This was a very rewarding experience for these would-be doctors.

After the first profitable week of work, the Sabbath brought its rich blessings. As visitors to the local Hosur church, the students were asked to lead out in the Sabbath School programme which they did admirably. It was especially blessed because eleven children from The Way to Life orphanage committed their lives to Christ through baptism. Most of these children have sponsors from England. After the baptism and the photographs that followed, the local Adventist community organised a delicious potluck lunch for the orphans and the team from Stanborough School. It was a truly memorable day.

Early the next day the team took a short break from work travelling to Mysore by train. The sightseeing covered the world-famous Birladavan Gardens, the Mysore Maharajah's Palace, a delightful bird sanctuary and shopping.

In the second week the work proceeded so well that the painting task was completed one day ahead of schedule. With one day spare, the final Friday, the team took the older orphans for a picnic to a lion and tiger safari park and zoo. The children were thrilled to have a day out and were goggle eyed at the beautiful tigers, lions, deer, bison and bears in the safari park. The tiny children had such a delightful day that on the way back they fell asleep on our laps, exhausted.

Among the many experiences, the volunteers had the enchanting privilege of attending an Indian wedding of

one of the older orphans, visiting four other orphanages on STOP property, being guests at the Annual Day of the BESSO primary school and more shopping at Bangalore.

On the final day the students were asked for their impressions of this experience of a lifetime. Here are three of their responses. Keeley Davis said, 'This trip has been an eye opener and an experience I could never forget. It has changed my attitude to school and, most of all, my attitude to life. This experience has also motivated me to find ways of raising money to donate to the charity so that further developments can be made to give the children a better life.'

Joshua Roberts reflected, 'Overall this humanitarian project changed my attitude to life as well as teaching me some important values. Life is more than material possessions. We all have a place in life, a dream, something to achieve and the excuses of where we come from or what we don't have cannot stop it.'

'We had finished painting the room and the children seemed to like it. I felt really happy that I had been able to impact on other people's lives in this way. It had been an emotional journey but a worthwhile one, one that I think overall has made me a better, more determined person,' said Rachel Hussey.

The purpose of organising a trip such as this is to teach our students the Christ-like principle of serving others and to get a true perspective on life. Nine students from Stanborough School, this February, understood and appreciated the principle and have had a life-changing experience. For the administration of Stanborough School this is mission accomplished. We praise God for keeping us all in good health, for a safe return and for the opportunity to serve others.



Children from the BESSO orphanage



Joshua Roberts with a baby from the Ananth Kishan orphanage



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