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Messenger

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Justine Greening, International Development Secretary, makes her point



Watford's MP, Richard Harrington, and Justine Greening chat with Heli Mateus, chief financial officer at ADRA-UK



The Secretary of State poses with BUC and ADRA staff

DFID visits ADRA-UK

by Bert Smit, ADRA-UK CEO

International Development Secretary Justine Greening and local MP Richard Harrington visited the Adventist Development and Relief Agency (ADRA-UK) offices in Watford on Monday morning, 20 May 2013, for an hour and a half.

The Secretary of State's visit focused on ADRA-UK's work in Myanmar (Burma), where we are implementing a project with funding from the DFID. The project is designed to create jobs and promote income generation while also raising awareness of gender, HIV/Aids, disaster risk reduction and environmental protection issues and activities.

The visit put ADRA-UK in the spotlight and gave us an opportunity to highlight the excellent work that ADRA does around the world.

ADRA-UK was established by the Seventh-day Adventist Church as a charity in 1999. It stands, however, in a long tradition of helping people in need. This year the Church in the UK is celebrating 100 years of collecting from door to door by our members to fund medical, educational and development work overseas.

Since its beginning, ADRA-UK has become a professional organisation focusing on long-term development and the provision of relief during major emergencies.

On paper ADRA-UK is relatively small – with just eight people in the office – but we are supported in the UK by over 50,000 people, young and old.

Our close link to the Church is important because it not only gives us the ethos for our work, but also gives our church membership in the UK an opportunity to be involved in the wider scheme of social responsibility and humanitarian work.

According to the latest statistics, ADRA as a network employs more than 6,000 staff worldwide and helped 31.5 million people in 2012.

We are a small team here in the UK, but with your support and the global reach of the international ADRA network we are able to engage in projects that attract the funding of the DFID, and visits from its Secretary of State.

Ben Endley, senior reporter for the *Watford Observer* (21 May 2013), quoted Ms Greening as follows regarding the ADRA-UK Burma project:

'So to get a chance to meet up and hear about their project that we have helped fund is fantastic, and also to hear about how they find working with DFID.'

'It's really common-sense development because it's about helping people to be in a better position to generate their own economic livelihood, both as individuals and as a community.'

'The effects of this will last long after this project is finished and that is one of the reasons why it has worked so well.'

He also captured this comment from Mr Harrington:

'It's very different from the old type of top-down aid where wealthy countries gave money to small countries and hoped that enough filtered through. This is actually funding a project at grass roots and it's helping people to set up their own business, survive themselves and build an infrastructure. . . .'



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THE words of Ne-he-mi'ah the

gress, I will scatter the nations: I will turn away from them all the way of the world among the nations: and some of them shall be left, that I may bring them to mine inheritance, and they shall dwell therein, saith the LORD.

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RUDY MICELLI
GUEST MUSIC MINISTER



Enhancing Health

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

Cancer: the facts – part 3g

Examining causation and risk factors

The environment

The environmental causes of cancer are those things that surround us daily and that could cause or contribute to cancer. These include factors such as tobacco smoke, sun overexposure, natural and man-made radiation, workplace hazards and asbestos (www.cancerresearchuk.org).

Cancer Research UK found the following in connection with these factors:

Tobacco

- A quarter of all cancers are smoking-related. • In 2010 there were 60,000 such cases in the UK. • Tobacco causes cancer of the mouth, throat, lungs, oesophagus, pancreas, stomach, liver, bladder, kidneys, cervix, bowel and ovaries, and myeloid leukaemia.

Sun exposure

Skin cancers are mainly caused by over-exposing your skin to ultraviolet radiation from the sun. The risks are increased if you:

- Are fair-skinned; • Have several moles; • Have a relative who has had melanoma or non-melanoma skin cancer.

Radiation

Radiation damages the genes in our cells, thereby causing gene faults

(mutations) which could lead to cancer. The more radiation exposure, the greater the chance that a gene change (mutation) will occur that could cause cancer to develop.

We are all exposed to some radiation daily, such as:

- Natural radiation from the earth and space; • Radiation from the nuclear power and weapons industries around us; • Radiation from medical tests (X-rays).

Radiation is considered a carcinogen, and Cancer Research UK found that:

- Too much sun exposure and sunburn (radiation from UVA and UVB) increases our risk of developing skin cancer. • Exposure to radioactive materials and nuclear fallout can increase the risk of developing leukaemia and other cancers. • The risk from small doses of radiation, such as from a single X-ray test, is very small.

Workplace hazards

Some individuals' risk of exposure to cancer-causing substances (carcinogens) is high because of their type of work. For example, workers in the chemical dye industry have been found to have a higher incidence than normal of bladder cancer.

Employees exposed to workplace chemicals such as asbestos, benzene, formaldehyde, and so on, have an increased risk of developing certain cancers, especially if they have been exposed to them without any protection.

Asbestos

Asbestos is made up of tiny fibres that can be inhaled. It causes a cancer called mesothelioma, which commonly affects the pleura (covering of the lungs). The time frame between exposure to asbestos and the development of cancer is usually about 20 to 30 years, and sometimes even longer. Asbestos is now banned in the UK.

In the next issue we examine genetic makeup and immunity.

Good health!

editorial

My green shirt

I did my initial theological studies from 1970 to 1973. It was a time when pastors wore dark suits, white shirts, black socks and sombre ties at all times. Theology students were expected to conform to this tradition – we were, after all, 'ministers to be'.

My mother, however, knew nothing of such 'medieval' conventions. She was an artistic woman who knew a well-cut quality shirt when she saw one. In fact, she saw two, a few days before I returned to college, and bought them both. One in tasteful green – the other in a subdued shade of mustard.

I wore the green shirt on the first Friday evening of the academic year. The result? Some of my theological colleagues were quite shocked! How could I break so boldly with tradition?

But I persevered with my mother's good taste, and soon some of my classmates joined me beyond the monochromatic world of tradition.

Noel's white socks

From shirts to socks – let me tell you about Noel Wilton, one of our senior students. Noel was up to preach his traditional inaugural sermon in the college church – something that we were all required to do in the run-up to graduation.

He was a stimulating speaker . . . but when his turn came some worshippers couldn't keep their minds focused on his message. Why not? Because they were – believe it or not – distracted by Noel's white socks!

There was outrage over that pair of socks, and the preacher was chastised in the weeks that followed. Don't laugh. I kid you not. I saw the socks. I heard the petty criticism.

His socks were a source of conflict among the 'saints'.

Noel's white socks

The preacher's gown

During my second year of pastoral employment I worked with a senior pastor in a large inner-city church. There are always problems in such churches, but my mentor seemed to have an insatiable appetite for more.

He quickly created a barrier between himself and his new church board – over the issue of clothing. He insisted that he be allowed to wear his specially tailored pulpit gown whenever he preached!

They, on the other hand, rejected his request as being culturally inappropriate and too much like the practice of the dominant state church.

His gown was a source of conflict among the 'saints'.

Hats

A few years into my ministry, I was given a congregation that was at odds with the local conference. So much so, that they had threatened to withhold tithes until their issues were addressed.

Against all expectations, it proved an enjoyable church to pastor – full of people who were easy to like and nice to work with. Well, with one exception, that is: an elderly man who believed it was his 'apostolic' duty to make all women wear hats to church.

I soon found out that he was subversively handing out copies of a booklet he had written, entitled: *The Hair or the Hat?* What was I to do?

I took it to the church board eventually and we gave him the simple choice – silence or censure!

Hats had become a time-wasting battlefield for the saints.

The veil

One Sabbath, upon arrival at a church where I was scheduled to preach, I witnessed something I hope never to see again. As people approached the church door ahead of me I noticed that some young women were prevented from entering. They were then offered white veils and told to put them on before they were allowed to proceed.

Something similar was being done with the men. Any man without a tie was randomly given one by a member of the 'garment Gestapo' and told to put it on before he could worship!

Why have I mentioned these things?

To illustrate this point: that when we get into clothing disputes, or try to impose any style or code of dress on others, we are being diverted from our mission. Furthermore, such disputes will always result in casualties. Sometimes the casualties limp along within the church – sometimes they don't! They just drop out and disappear.

The UK Adventist family is very diverse. We are the product of dozens of different cultures, each one with its own customs and traditions. This fact should make us sensitive to the right that others have to be different. The right they have to express their Christianity in a way that is familiar to them. This may mean that some wear traditional Nigerian, Ghanaian or Malawian outfits to church. It may mean that others wear saris or denim.

We should also be prepared for the indigenous British too – with all the diversity of our local subcultures. We pray earnestly for them to come to our churches, to hear our unique message.

But what will happen when they do? Are we ready to love and accept them – 'weird' clothing, accoutrements, tattoos, body piercings, red hair and all?

Will any of those things prevent Jesus from loving them? And which of those things will they have to give up or change before He is willing to save them?

Over the years I have come to one important conclusion about dress. It is a very simple one: there is only one set of clothing you and I have to worry about – the robe of Christ's righteousness. We have to make sure **we** are wearing it, and once we are, we need to help others wear it too!

'I am overwhelmed with joy in the LORD my God! For he has dressed me with the clothing of salvation and draped me in a robe of righteousness. I am like a bridegroom in his wedding suit or a bride with her jewels.'
Isaiah 61:10, New Living Translation (©2007).



Julian Hibbert
Editor





Nicodemus

Alison Jeins lets her imagination lead us to the Jerusalem of Christ's day, and a brief meeting between the Saviour and one of the city's leading figures.

'Unless you are born again, Nicodemus, you cannot see the Kingdom of God.' Nicodemus hadn't come to listen to this! He wanted the Teacher to explain why He had driven the moneychangers from the temple. He wanted to understand a little more about Christ's mission. They should be talking deep theology and matters of state – not about his personal life. Nicodemus felt well and truly on the spot! What was this Man talking about? What did He mean by 'being born again'?

The Teacher looked at Nicodemus with a rather puzzled expression. 'But surely you understand, being an elder of Israel: you must be born of water and the Spirit. If you are not, you won't be able to enter God's Kingdom; it's as simple as that!'

Nicodemus knew he was out of his depth – he wanted to turn and walk away! But, despite His bluntness, there was something strangely compelling about this Man. The Pharisee

didn't understand, and yet he wanted to know more. Suddenly it mattered a great deal that this conversation should continue, and that he should know and understand just what the Teacher was saying. As Jesus spoke, Nicodemus felt a rich and searching warmth reaching into his heart. 'Yes,' he thought, 'there is certainly something about this Man, something I can't quite fathom!'

For Jesus, the greatest obstacles His ministry faced were the hardcore elders of Israel. They had become so insular and self-righteous that the basic scriptural truths of loving God and loving one another had been completely neglected. In Nicodemus, Jesus saw hope and a sincere searching for truth. The barriers were still there, but the fact that Nicodemus had come to find Jesus showed that he had a strong desire to have a deeper, more spiritual understanding of the Teacher's message. By saying, 'You must be born

again,' Jesus was stating that the Kingdom of God could not be obtained by observing the letter of the law alone, but by accepting God's Holy Spirit into the heart! 'It is no good trying to work your way to the Kingdom, because you won't be allowed to enter. It is only through knowing Me and knowing that you need Me, knowing that you need My Spirit, that you can possibly enter my Father's Kingdom! My words and the Spirit's influence must be able to cut right through to the core of your heart and lay it bare; to convict you of your sinfulness; to change your very nature; and above all, to change your heart!'

'You think that because you believe you are good, in your own right, you have already entered the Kingdom of God: but, in actual fact, you couldn't be further from it! You will never enter God's Kingdom while you continue with this form of godliness!'

The message Jesus was conveying was that, in the eyes of man, Nicodemus and indeed the elders of Israel were considered good and righteous men. But in the eyes of God, they were rotten and corrupt inside! In maintaining this self-righteousness, by adhering strictly to the rules and traditions they had built around God's commandments, they were, as a result, totally shutting their hearts to the Holy Spirit! Only by recognising their own unworthiness and laying aside their self-righteousness – only by opening their hearts to the power of the Holy Spirit – could the miracle of grace change their lives!

As the early evening breeze gently fanned the rooftops, Jesus, seeing that Nicodemus was struggling with this deep but simple teaching, used this most natural of phenomena to illustrate the truth. 'The Spirit,' He said, 'is like this breeze. You cannot see it; you don't know where it comes from, or where it goes; but it leaves its mark, and you know it is there! And that is like the Spirit, gently leaving His mark on you. You don't see Him come and you don't see Him go, but you know He is there, making those little changes in your life; taking away those nasty, polluting habits and transforming you into the image of God!'

Slowly, Nicodemus began to understand. He had been right in staying and not running away! Yes, he could see now what Jesus was saying; and that rich, searching warmth within him was beginning to expose the uncleanness of his heart and the unholiness of his life!

All along, he had felt that he was pure because he adhered strictly to the law, but now Jesus was plainly showing him that he appeared to be godly on the outside, but was rotten on the inside! Jesus concluded by pointing Nicodemus to Himself as the true Way to eternal life – the One who, when lifted up, like the serpent on the pole, would draw all men to Him and save them!

But conversion did not come that quickly to Nicodemus. It wouldn't be until that awful day, when he was to see this most gentle and loving of men so cruelly nailed to that dreadful cross, that this night and these words would finally bring this very proud man to his knees, and allow the light of full salvation into his heart!

Editor's note: This meditation is based on John 3:1-21.



'Unless you are born again, Nicodemus, you cannot see the Kingdom of God.'

Re: Dress

Dear Editor

Diamond Sathe's letter in the *MESSENGER* dated 10 May 2013 has evoked a number of thoughts:

1. What will be the impact of such comments on the young ladies concerned?
2. What defines modest clothing – a burkha, or perhaps a catsuit?
3. Will we ever move forward as a church and be relevant to people who desperately need to be accepted just as they are? (Our USP ['unique selling point'] should be expressing the grace we have received from Jesus.)

In desperation

DR PAUL SHAW



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Would you like an academically engaging, faith-affirming experience during the summer of 2013? If so, then you may be attracted to the study options of our Summer Session Intensives programme during June/July 2013.

We offer study options designed to appeal to the heart and challenge the mind. So whether your desire is to see new places, embrace new perspectives or earn undergraduate or postgraduate credit – we invite you to consider a study option that is right for you.

For example, are you interested in:

... **English Literature?** Consider taking the *Shakespeare Drama Workshop* and/or the *C. S. Lewis: Literature and the Religious Life* study option.

... **History or Theology?** Consider *Creation and the Gospel* or *The Reformation: An Historical Perspective* as a study option.

... **Media or Business?** Consider completing the *Certificate in Seventh-day Adventist Educational Practice*, beginning with *Philosophy of Adventist Education* and/or *Personal Spirituality and Faith*.

Perhaps you prefer to pursue a postgraduate study option? Then consider *Studies in the Book of Daniel* or *Studies in the 'Epistle' to the Hebrews* as a study option.

As you consider the study options, our hope is that you will find an option that is right for you. We look forward to seeing you in June or July 2013.

PHILIP BROWN, EDD, PRINCIPAL

Editor's comment: Go online to <http://www.newbold.ac.uk/> for the full list of courses on offer. They even have one on 'Creation and the Gospel' by Dr Timothy Standish, Loma Linda University.

Career guidance and opportunities

The London Adventist Credit Union (LACU) and the South England Conference Stewardship department have planned these events:

Sunday, 7 July – Surviving University:

This is for youth planning to attend university during 2013. A great opportunity to learn about this transition in your life.

Venue: Edmonton church hall, near Edmonton Seventh-day Adventist Church, 8 Houndsfield Road, Edmonton N9 7RA, <http://binged.it/12jES7i>
Time: 10am-4pm.

Sunday, 14 July – Careers Fair:

This is an opportunity to speak to the professionals about A-levels, university selection, career paths, internships, sponsorships and lots more. There will also be entrepreneurs on hand to help qualified adults who are currently unemployed or seeking a career change.

Venue: John Loughborough School, Holcombe Road, Tottenham N17 9AD
<http://binged.it/12jHe6c>
Time: 10am-4pm.

Register for both events at info@lacu.co.uk.



Ever had questions about our faith, doctrines or practice that you want to see resolved? Each week I'll be hosting Q&A in an effort to answer them.

Andrew Puckering

John McGoldrick asks: 'When His disciples were accused of breaking the Sabbath by plucking and eating corn, Jesus said in Matthew 12:3 (KJV): "Have ye not read what David did . . . ?" Why did Jesus mention the fact that David ate the showbread unlawfully? How did this strengthen Jesus' case?'

A I can see why you're puzzled here! When David 'entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests' (Matthew 12:4, NKJV), he was contravening Leviticus 24:9, which stipulates that the showbread was to be eaten by Aaron and his sons (the high priestly family). How does comparing David's apparent transgression of the law with the disciples' actions justify them?

Ellen White says that the 'examples from the Old Testament' that Jesus cited were acts performed by those 'who were in the service of God' – suggesting that their apparent transgressions were justified by the fact that they were in God's service. Jesus reinforces this interpretation in Matthew 12:5, where He says that 'the priests in the temple' who 'profane the Sabbath' by working on it (in apparent contravention of Exodus 20:8-11) are nonetheless 'blameless' (NKJV).

White goes on to say: 'If it was right for David to satisfy his hunger by eating of the bread that had been set apart to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the temple performed greater labour on the Sabbath than upon other days. The same labour in secular business would be sinful; but the work of the priests was in the service of God. . . . The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day.'²

The *Seventh-day Adventist Bible Commentary* says that Christ's words here 'are often misunderstood by modern writers as proof that He neither observed personally nor taught His disciples to observe the OT laws and regulations in regard to Sabbath observance.'³ However, Jesus' point was not that the Sabbath should not be kept, but that by being legalistic about it, the Jews were failing to keep it properly: the 'burdensome requirements' of Jewish leaders meant that their style of Sabbath observance 'reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father. . . . It was the work of Christ to clear away these misconceptions.'⁴

'Human need is of more importance than ritual requirements or human traditions.'⁵ God desires mercy from His followers more than sacrifice (Matthew 12:7). The letter of the law should never get in the way of the Spirit of the law (Romans 2:29), which is love (Matthew 22:36-40): so loving service to God and mercy to men, as exemplified by David, the priests, and the disciples, are perfect ways of keeping the Sabbath.

¹Ellen G. White, *Desire of Ages*, p. 285 ²ibid ³*Seventh-day Adventist Bible Commentary*, vol. 5, p. 586 ⁴Ellen G. White, *Desire of Ages*, p. 284 ⁵*Seventh-day Adventist Bible Commentary*, vol. 5, p. 589

Do you have a question you'd like to see answered in Q & A? Why not send it in to us at: editor@stanboroughpress.org.uk? If your question doesn't appear in the next issue, don't despair – we will deal with it in due course.

Children of divorce: Helping them find themselves

Jacques Venter, senior pastor at Stanborough Park Church, shares some of his research on a topic of vital concern to the Church.

I have noticed that the Church is now openly grappling with certain issues that, as young Theology students, we never really got to discuss. Sometimes the Church has initiated the exploration of these challenging issues, while at other times it has been compelled to join the conversation by the demands of the ever-changing society in which we find ourselves. One such important issue that has long gone undiscussed is the need to care for and nurture children whose parents have divorced.

In my opinion, society has generally been very helpful in its support of divorcing parents – something we as a denomination are, hopefully, also getting better at. But who cares for the children of divorce?

Long-term studies

Besides the physical losses that accompany

divorce, studies show that the long-term impact of divorce on children is so damaging that it is *better* for children to grow up in an intact family environment with hostility and tension (even though this is obviously far from ideal) than in a happy, divorced, single-parent home.*

Modern research shows that young adults are strongly affected by divorce. It affects their belief in God and in religious teachings, and their affiliation with religious institutions. All of which indicates that, as a Church, we have a responsibility to try to make a difference. We need to understand the damage that divorce can do to their experience of God, and help them find good models for

relationships, faith, forgiveness and Christ-like living.

We often praise our children's resilience in the face of adversity, and more so when they are faced with separating parents. At such times you often hear parents say, 'They [the children] will get through it, as they are coping very well with it.' Yet more than two decades of careful research tells us they are not coping nearly as well as their parents think they are.

Some of the problems

Children of divorce

often experience a much lower level of well-being than children from intact families. After their parents' divorce, children often find relationships unreliable, have feelings of loneliness, and suffer a strong fear of abandonment. Some even believe that their childhood ended the day their parents got divorced.

Children of divorce are often expected to care for their parents during this time, thus reversing the parent-child roles and forcing the burden of maturity on them before they are emotionally ready. This burden is reflected in a rise in disappointment, expressed towards God, when these children of divorce face difficulties later in life.

The church's role

Due to its location, and its role in the lives of children, the local church as a family of families can become a 'family wellness centre'. By letting the church be the 'wellness centre' for families, it helps to enrich the families that may be losing out on their experience of positive and healthy relationships. Yet if we, as a church, are not aware of this, and do not put a framework in place to support these children, then we are failing them as a spiritual support mechanism.

As churches we can support the children of both divorced and intact families by recognising the *resiliency factors* that help buffer children against the negative effects of parental divorce. Research has shown that positive interpersonal relationships – such as

when peers are supportive, or when the children have a neighbour in whom they can confide – are helpful. Also, the presence of positive and accepting, safe, significant, non-related, adult-child relationships stimulates the child's emotional resilience and nurtures his or her well-being.

That means that if the children in our churches were educated to support their friends, and the adults were trained to listen carefully to children, and to encourage positive, trusting relationships, it would make it easier for children of divorce to find someone to confide in. Also, if we redefine the framework in which church is lived out, in order to be more *intergenerational*, it could offer such children the positive interpersonal relationships they need to rebuild the loss of identity caused by the divorce.

Children of divorce want a loving home, strong marriages, positive relational skills and a secure world for their own children. Although the church cannot replace the family, nor provide surrogate parents, it can provide the children of the now-broken family with a place to 'be with' and 'be for'. If the church, steeped in the life and death of Jesus Christ, can be a place that suffers *with* and *for* the children – a place that is real, and that concretely embraces their suffering – then maybe, just maybe, we can be the 'body of Christ' for them.

There are four key practices that any church can put in place in order to become a community for the children of divorce and their broken families. By implementing them we can, hopefully, lead these broken children to find themselves again in relation to Christ.

A home of oneness

On a practical level, divorce is the dividing of a home. When they grow up, children of divorce long for one true home and the sense of belonging that it confers. Many children of divorce seek to create such a home through a lasting marriage of their own.

The church can help them start this journey by intentionally being that 'home of belonging' – a place of oneness as they grow up – a space that is spiritually and emotionally undivided.

Children are vulnerable, evolving people, and they have specific needs, such as love, stability, consistent moral guidance

and affirmation of their budding spiritual lives. These are things the church can help to nurture through its secure and comforting routine and a community of caring and spiritual 'mothers' and 'fathers'.

By being a 'home of oneness' the church also offers that extra-familial support that often falls by the wayside during divorce. Recent studies show that, upon reflection, church was a place where children could escape from the pain at home; find friends; be mentored without realising it; and have their needs for experiencing 'family' met.

Mirroring family as community

While lovingly accepting people into the fellowship of the church, the church has the responsibility to remain strong in its moral support for Christian marriage. This can be achieved through a marriage counselling service and being open with our church children in an age-appropriate way regarding premarital relationships, cohabiting and marriage. This should be done without condemning the current familial situations within the church.

Also, by accepting that the church is a 'family at large', we give our children the opportunity to find themselves in relation to God. We discover who we are as revealed in others, and although the families in church cannot replace the most fundamental mirror for children in any family – a mother and father – they can collectively let the children see who they really are (loved, precious and wanted) and where they belong.

As a community of families the church can accompany each child through the storm of divorce without condemnation: not trying to turn them away from the confusion, but standing with them in the midst of it all, sharing their hurt and confusion.

Openness and honesty

Children of divorce can be greatly helped in finding healing and wholeness if the people around them – their families, friends, teachers, pastors, and social leaders – understand their true experience. Sadly, however, the voice of the child is seldom heard. More often than not the messages we receive of the child's experience are articulated and interpreted by their parents.

I would like to suggest that the church should also be on this list of those who need to understand

their true experience. The church can open itself to be a continual space where the children of divorce can develop and find new meanings for life, as they grow older.

The church can support the children of divorce by 'seeing' them and 'being seen' by them, which can only happen when we allow each other's stories to be heard. Thus, the church should be a place in which open and honest dialogue can take place.

In order to achieve this, the church should intentionally create opportunities for supportive intergenerational conversations to occur.

Security and stability

It is not enough just to love our children. The church needs to support parents in loving and forgiving each other every day. If we can support parents in this we can offer the children of today and tomorrow the chance of stable, loving homes, each with a mother and a father.

While the church should actively support families to create such homes, it also needs to create a sense of stability and security at church. This provides a place for children of divorce to form an image of a God that will meet their deep-seated needs. Some children recall that during their experience of divorce God became their Confidant, their Stability, their Source of comfort and hope. He gave them the strength they needed not to give up on life.

It is possible that one of the reasons the church becomes this vital, strengthening place is because of the way children try to cope with divorce. One of the strategies they use is that of 'detachment'. It is possible that the church offers them a space in time where they can just detach themselves from the harsh realities of life and feel free from the pressures of duty and expectation.

Striving for personal growth is another strategy children use to cope with divorce. I find that in churches where children of divorce are valued for who they are (not what they can do); engaged in discipleship; and affirmed as lovable and valuable human beings, they seem to feel freer from the oppression of divorce. To sustain this liberating environment the church needs to offer children of divorce a dependable routine, which gives them the stability they require to

reshape and organise their lives.

In some churches such routines are found in the weekly Saturday morning Sabbath School and Family Worship times, as well as the relaxed Friday evening youth club with its 'juice and biscuits'.

While the church practises its mission in these four key areas it should also deal with another larger question, namely: 'What can we do to ensure that there are fewer children of divorce, and more loving and secure homes?' If we can work towards these goals, while serving our children of divorce with love, we will hopefully be able to reach a point where we sustain unbroken families and, bit by bit, change the world.

* The following studies confirm this assertion:
Elizabeth Marquardt, *Between Two Worlds: The Inner Lives of Children of Divorce*, reprint (Three Rivers Press [CA], 2006). This is a 10-year longitudinal study following children of divorce into adulthood
Christien Brinkgreve, 'Changing Childhood: A Retrospective Study of Post-Divorce Family Life in the Netherlands', *The Netherlands' Journal of Social Sciences*, 39 (2003), 69-82
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Judith Wallerstein and Sandra Blakeslee, *What About the Kids? Raising Your Children Before, During, and After Divorce*, edited by Mary Ellen O'Neill, reprint (Hyperion Books, 2004), chap. 33

These are the other references used in the above study:
Baker, Amy J. L., 'The Long-Term Effects of Parental Alienation on Adult Children: A Qualitative Research Study', *The American Journal of Family Therapy*, 33 (2005), 289-302

Cartwright, Claire, 'You Want to Know How It Affected Me? Young Adults' Perceptions of the Impact of Parental Divorce', *Journal of Divorce and Remarriage*, 44 (2006), 125-143

Knabb, Joshua J., David W. Brokaw, Kevin S. Reimer, and Robert K. Welsh, 'Retrospective Meaning-Making in Adulthood: A Qualitative Study of Conservative Protestant Adults Who Experienced Parental Divorce as Adolescents', *Journal of Psychology and Christianity*, 28 (2009), 44-56

Root, Andrew, *The Children of Divorce: The Loss of Family as the Loss of Being* (Baker Academic, Division of Baker Publishing Group, 2010)

Shulman, PhD, Shmuel, Miri Scharf, PhD, Daniel Lumer, MA, and Offer Maurer, MA, 'Parental Divorce and Young Adult Children's Romantic Relationships: Resolution of the Divorce Experience', *American Journal of Orthopsychiatry*, 71 (2001), 473-478

The opinions expressed on the Perspective pages do not necessarily represent the views of either the MESSENGER staff or the BUC.



The church in the warehouse – Wellingborough Stanton Close

A report by Sarah Jarvis



officially established as a church with twenty-five founder members.

On a roll

Although it started small, God had big ideas for His 'church in the warehouse'. But the development of the church was not without its setbacks. One very windy day, the hut in the car park provided by granoVita for the Pathfinders was blown away! This time the expansion was directed *into* the warehouse – extension number 2.

Growth continued and soon the sanctuary was totally inadequate, resulting in a further extension into the warehouse – this time on a much grander scale to create extension number 3.

The miracle church

Although growing at a phenomenal rate, the church membership was still small, so how could they hope to fund a large extension? Well, there had always been, and continues to be, support from granoVita, but this time a large sum of money was needed from the membership.

By now, the people had seen God's hand at work in the development of 'the church in the warehouse' and so they stepped

out in faith, believing God would provide. Concrete plans were laid. Fundraising, car boot sales, donations, concerts and much hard work brought in the money and allowed the project to reach completion in an amazingly short space of time.

Building began in 2012 and by early 2013 the beautiful new big sanctuary opened its doors. What had seemed an insurmountable financial mountain had been scaled – through the power of the One for whom nothing is impossible. As head elder, Charles Bramble, commented: 'This truly is a miracle church!'

Less than two years from its inception, on 18 March 2006, the company was

redundant area on its site that included offices and a warehouse. The managing director, Nigel Phillips, had a

How it all began

In the spring of 2004, due to its expansion, granoVita UK found itself in possession of a



'The Midwife' and his family



Councillor and Mrs Harrington with Charles Bramble



Charles Bramble and Nigel Phillips



Pastor David West



The warehouse after extension number 2

Photo: D Bell



The plumber and his family

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The sixth well?

The town of Wellingborough has always been noted for its great number of wells and springs, five of them featured on the coat of arms, and many believe that spa waters possess health-giving properties.

It has been suggested that there is now another source of health and life – the sixth well of Wellingborough, Stanton Close Church. Having realised the vision of building a place of worship large enough for its burgeoning membership, and fit to receive a King, the most important function of the church now is to serve not only its members, but the whole community.

Part of the vision was to establish a venue that could be used not only for worship, but for community events, seminars, group meetings – things that will draw people in to drink living water at this new well.

Time to celebrate!

On Sabbath 11 May 2013 NEC president, Pastor Lorraine Johnson, former minister of 'the church in the warehouse', came to help celebrate in a day of thanksgiving and praise for what God has made possible.

The keynote in both morning services was joy. In the afternoon, special guests were invited to a service of celebration.

The local mayor and his wife, Councillor and Mrs Harrington, added some gravitas to the occasion. They were welcomed by the Pathfinders in full regalia singing the Pathfinder song. In his address, Councillor Harrington, a Christian himself, remarked on the atmosphere of warmth and love that had greeted him – a wonderful accolade for the Wellingborough church, which prides itself on being welcoming and loving to all.

Along with Pastor Johnson, other church officials participated in the proceedings, among them Pastor John Ferguson, NEC executive secretary, also a former minister of Wellingborough. There were also contributions from Nigel Phillips and Charles Bramble, who gave a brief history of the story so far and outlines of future plans respectively. GranoVita, the church's great benefactor and supporter, without whose generosity the church could never even have started out on its journey, was represented by Halima Markey.

Everyone involved in the project had been invited. Other special guests were the builder (nicknamed 'The Midwife' because, in his own words, he delivers!), the plumber and the carpet fitter, all of whom took the time and trouble to attend.

The celebrations were rounded off with a mini gospel concert, which showcased the abundant musical talent of 'the church in the warehouse'.

What the future holds

God has richly blessed 'the church in the warehouse' with a fantastic new facility in which to share the Water of Life with the surrounding community.



Sisters, Agatha and Agnes, with their cousin Alex and Pastor Douglas McCormac

Winchester expands

On Friday 11 January 2013 Winchester Church borrowed Southampton's baptistry for an evening baptism of two sisters and their cousin by Pastor Douglas McCormac. They are Agatha, Agnes and Alex – Brazilians who started coming to Winchester Church just over two years ago.

Agatha's story:

'I was born in Brazil, raised in America and moved to Europe at 17. The family came to England about two years ago and began attending the Winchester church, where everyone was so welcoming and friendly.

'I had a tough time growing up, but have always believed in God. I thought my past was holding me back, but then realised it was just that: the past. Whatever happens in the future, I know Jesus will be there for me. I have never been happier, now that I know Jesus as my personal Saviour.'

Agnes' story:

'I was brought up in a Christian family, and my decision to get baptised was one I made in childhood. Becoming a new person through Jesus Christ has amazed me and taught me the depth of God's mercy.'

Alex's story:

'I was originally a Catholic, but I lacked a true understanding of the Bible and God. After studying God's Word I decided to get baptised as an Adventist, and I have learned through John 8:32 that Jesus and the Bible is the truth that sets me free.'

Agatha and Agnes' parents, Luciano and Camilla, have since also joined the Winchester church and the story is now complete.

Ian's story:

Just weeks later, on the evening of 22 February, Ian Wilson of Winchester was baptised under similar circumstances at Southampton Church. His parents, and brother and sister-in-law, flew over from Ireland for this very special occasion. Ian has for many years been very regular in Sabbath-keeping and church attendance, taking part more recently in Bible studies with Pastor Barry Alen. Pastor Douglas McCormac, current pastor for the Winchester and Southampton churches, and Pastor Barry were both involved in the baptism.

In November 2010 Ian married Natalie Redman, and in May they were expecting their first child. There were tears in the church and rejoicing in Heaven. What more can you ask?

WENDY BRADLEY



Ian Wilson with Pastor Barry Alen and Pastor Douglas McCormac

being relevant

As I scan through the news reports from the churches, the ones that really sit up and beg for maximum copy space are those about churches that are making themselves 'community-relevant'.

Such relevance is almost always the result of intentionality. It happens when people of faith identify and adopt causes, projects or activities in their communities to which they can add value.

Sometimes that value will be of a general humanitarian nature. But there are times when it will be uniquely 'Adventist' – such as when our health message is involved.

Another factor that makes our involvement especially 'community-relevant' is when those things that we do are done together with like-minded people – from any group or persuasion – who share our concern and passion. It is important that we cooperate, but not dominate, in such situations. Those we join hands with in service to the community must enjoy working with us.

Here are some recent examples of laudable 'community-relevant' involvement, which we hope will inspire our readers to 'good works' of their own!

EDITOR

Hackney

Identified community need: *the reduction of gang involvement and violent crime.*

Profile

Who are you? What do you represent? Who influences you? These questions were posed to the young people attending Profile – a gang awareness day held at the Hackney church on Sabbath 27 April 2013.

Working in partnership with Change In Lives, St John Ambulance and the London Borough of Newham's Integrated Youth Services,



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Profile aims to bring young people and other members of the community together to build trust and understanding, and to develop community solutions towards the growing concerns about gang culture and youth violence.

Herminia Mathieu, organiser of the day, said, 'Profile is about who we are, what we represent and who influences our lives. We live in a "facebook" culture where our profile and the choices we make in our lives are important and impact upon our values.'

Michaela Mathieu-Marius, co-organiser of Profile, added, 'It's important to choose your friends rather than let them choose you, and to choose your ending rather than let others choose it for you.'

Young people join gangs for a number of reasons: recognition, excitement, friends, acceptance, a sense of belonging, power over other people, money from crime, protection, territory and respect. For those who join gangs the consequences can be catastrophic – both for themselves and for their families.

Maria Vinas, a senior trauma unit nurse and member of the Hackney church, spoke about knife crime and the fatal effect that just one stab can have. 'In cases where a young person has been stabbed, the flow of blood to the heart can stop, cutting off oxygen to the brain; the patient then quickly becomes brain-dead – meaning that there's nothing more that can be done but to switch the life support off. It's emotionally distressing for families to realise that their loved one will never regain consciousness! The choices you make affect both your present and your future, so make the right choices.'

Ex-gang member, Mario Naragrove, who now works for Gangs Line, spoke of how his new-found belief in God has turned his life around: 'I believe God will always find you – wherever you are!' He also stressed the importance of a male role model in your life, 'because it's those man-to-man talks that got me through some of my most difficult challenges'.

The main speaker was Andrew Fuller, who asked the audience how much value they placed upon themselves. Andrew then went on to say, 'The assassin, who is our enemy, only attacks important people, and his creed is to desensitise you from knowing that your life is worth the very life of God.' He made it clear to the youth that the material things of the world amount to nothing; neither should a person define himself by such things. He also encouraged parents never to give up praying for young people, as God finds value even in a mess! 'An individual's true worth and value is in knowing that his life is worth the very life of God, which is evident in the death of His Son, Jesus Christ our Lord!' Andrew exclaimed.

The day concluded with a play based on the life of a young person who was killed as a result of gang violence in a shopping mall in East London. Youths from the Carmel Greystone Theatre Company depicted the devastating impact knife and gun crime can have on individuals trying to reach out and bring change to the lives of those caught up in it. 'The play shows leaders, followers and the voice of reason, which should be listened to,' said Mark Grey, the play's director.

Steve Joseph, a former gang member, and founder of Change In Lives, an organisation which works with young people involved in gangs, had this to say: 'I've never been particularly religious, yet I recognise the importance of spirituality and the role a church can play in helping the community to reclaim the lives of our young people involved in gang culture.'

Choices, value, worth – the message is clear: and Hackney are making it heard in their community!

DARRELL PHILIP, HACKNEY COMMUNICATIONS



Portsmouth and North Bristol

Identified community need: *the reduction of lifestyle diseases and the promotion of wellness.*



Health evangelism tradition

Portsmouth Church's proud tradition of health evangelism remains unbroken. On 6 May, their Health Ministries department was once again enthusiastically involved in the Fratton Annual Community Fayre – for the eighth consecutive year.

This year the event hosted around 10,000 visitors who enjoyed browsing through its 100-plus stalls. At one of these the Portsmouth members guided more than 100 visitors through a barrage of health tests, after which they received advice from Pastor Tihomir Zestic and guest doctor, Dina Borges.

In addition to this the church ran a health food stall, selling food to the public. It raised more than £1,000 for their Pathfinder club.

The members also distributed a large amount of literature on various health and religious subjects. The event was a grand opportunity to showcase the Adventist health message.

MPHATHISI NCUBE, COMMUNICATIONS DIRECTOR



Sabbath health outreach

Portsmouth Health and Personal Ministries joined forces to share God's love by providing physical, mental and spiritual information at the Fratton Bridge shopping centre on Saturday 20 April 2013. They showed the local community what services Adventists have to offer: health screening with blood sugar and pressure checks, age analysis, body mass index assessments and spiritual advice. Sixty-five people were screened between 10am and 3pm and lots of literature was distributed to passing shoppers. On the day, the team met the Lord Mayor of Portsmouth, who took time to visit the stand and chat with them.

MPHATHISI NCUBE



North Bristol holds health fair

North Bristol Church recently hosted its first outdoor health fair at Horfield Common, a well-known spot for dog walkers and visitors to the nearby leisure centre.

It was organised by the local Personal Ministries team, supported by Elsie Staples of the SEC Health Ministries department and some health professionals from Bristol Central Church, who offered free blood pressure tests, BMI measurements and a number of other services to the general public. More than 100 people attended the fair and thirty-one received health checks. For some of them this was their first exposure to Seventh-day Adventists and they went away with a positive impression.

The children who came enjoyed the bouncy castle as expected, but they also showed interest in the vegetarian cooking demonstration and healthy juices.

Fortunately, despite a poor weather forecast, the day remained dry until the end of the fair.

SHILOH HARMITT, COMMUNICATION SECRETARY





Sutton-in-Ashfield International Day

Recently the Sutton-in-Ashfield Church held a successful International Day, with members representing the Czech Republic, England, Finland, Mauritius, Romania, Scotland, South Africa, and Wales.

Not only was each country represented by examples of its fine traditional food, but the afternoon programme was packed with hymns, songs, Bible readings and prayer in the different home languages used by these members.

One of the quaintest contributions of the day was the use of Doric, a dialect from Aberdeen, Scotland – but all this wonderful diversity reminded Sutton's members that Adventists are a great global family!

MORAY STEWART, COMMUNICATION SECRETARY



Northampton Highlands Avenue

Northampton Highlands Avenue Church rejoiced on 4 May at the baptism of eight new members by Pastor Cyril Sweeney. It was his first baptism in Northampton since taking over as pastor at the Highlands Avenue, Harlestone Road and Loughborough churches at the beginning of the year. The baptismal candidates were, from left to right: Peter Wambura, Colin Wambura, Martin Obissesan, Trevor Wambura, David Falade, Lixia Martinis, Eric Martinis and Syrian Martinis.

AUBREY DAVIES, COMMUNICATION SECRETARY

Raising money for ADRA

Leamington Mission members (of all ages) have been coming up with increasingly creative ways of raising money for ADRA. Two of the starring activities this year have been the ADRA auction that raised over £600 and the sponsored bike ride around Draycote Water by the younger members of the church. Draycote Water is a local reservoir 5 miles in circumference. One of the stars was Toby Gilbert, only 3 years old, whose little legs cycled a total of 2 miles on the day and raised £275!

Another superb effort was that of Nigel Clark, Leamington Mission's 'seasoned' marathon runner. For several years Nigel has run about two marathons a year, donating the money raised by sponsorship to ADRA. On this occasion he ran the Shakespeare Marathon in Stratford-upon-Avon on 27 May. He finished a creditable 138th out of the 751 runners in 3 hours 34 minutes, and raised over £600!

LORRAINE GLINTON



Toby and Nigel enjoy a well-deserved treat!



A double blessing

Despite the cold, snowy weather that preceded it, Sabbath 30 March was a glorious morning, marking the beginning of a blessed weekend for the Aberdeen members.

It began with the baptism of six new members. The service was conducted by two ministers: Pastor Richard Brooks, who was there at the invitation of Sean (one of the candidates) and Pastor Victor Harewood, Aberdeen's interim minister. In his sermon Pastor Brooks spoke about God's forgiveness.

The candidates came from all walks of life. Some had even found the Adventist Church through the internet and their own intense personal study. The newest members are Sean (the youngest of the group, who turned 16 that week), David, Graeme, Hannah, Marek, and Thandiwe, who also celebrated her birthday that day.

The following morning some members were witnesses to the marriage ceremony of Hannah and Marek: a beautiful, simple service that was also conducted by Pastors Harewood and Brooks.

JANICE SAVIZON, COMMUNICATIONS SECRETARY



Eager Beavers can reach the summit

Two Eager Beavers (age 5), two Adventurers (ages 7, 8) and a larger number of Pathfinders walked a total of 8 miles while climbing to an elevation of over 2,000 feet on the bank holiday, Monday 6 May. Accompanied by Nottingham Central club director Devon Elliot, club staff and family, a number of Area co-ordinators and the NEC Pathfinder director, they set off to reach the summit of Kinder Scout, the highest peak in Britain's most visited national park – the Peak District.

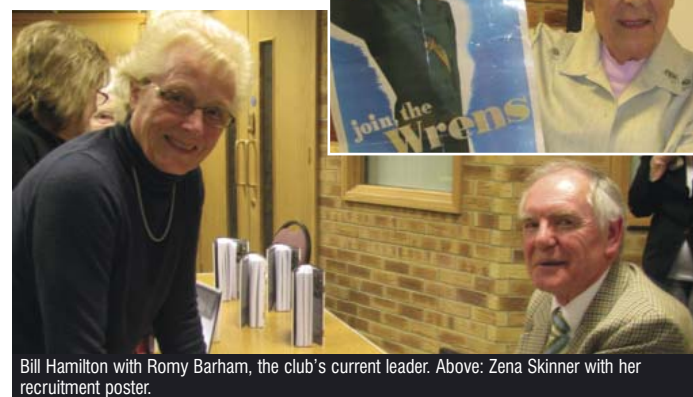
I didn't really expect the little ones to complete the whole hike, but to our amazement and joy they did it – with life still left in their little batteries. I wish more clubs would connect with creation and experience more of this. If Eager Beavers can do it, we all can.

The hike contributes towards the Hiking honour as well as being a prerequisite for the Walking Group Leader and Mountain Leader awards, which will be rolled out in October for the NEC Pathfinder Leadership Team.

PASTOR ALAN HUSH



The Park's seniors' club



Bill Hamilton with Romy Barham, the club's current leader. Above: Zena Skinner with her recruitment poster.

Stanborough Park Church has developed a unique outreach activity – its seniors' club. It caters for the over-60s, two thirds of whom are from the local community and the rest from the church.

Those who convene the club's meetings arrange for high-profile speakers who are both entertaining and inspirational to speak at their fortnightly meetings. Among their recent guests have been veteran BBC news broadcaster Bill Hamilton and veteran TV presenter and celebrity cook, Zena Skinner.

Hamilton's talk was an abridged version of his autobiography, *Man on the Spot*, and was much appreciated by his audience.

During his time as 'our man on the spot' in television news he was first on the scene in a dramatic rescue of a train stranded in a Scottish snowdrift, was yards away from the IRA bomb that killed MP Airey Neave at the House of Commons, covered riots in Toxteth and Brixton, IRA bombings in London and Brighton and the war in Lebanon, and interviewed kings, heads of state and Mother Teresa.

He also acted as a 'voice for the voiceless' in Stalinist Albania, where he was able to witness the suffering in its orphanages first-hand. His exclusive reports sparked a huge international aid effort, winning him the 'Order of Mother Theresa' – that country's highest civilian award. During this time he became involved with ADRA-TransEurope and became good friends with John Arthur. He recorded his experiences in a book, *Albania: Who Cares?* in 1992, which was published by Autumn House, a division of the Stanborough Press Ltd.

The seniors' club's meetings are a way of creating meaningful relationships between the church and the Garston community – relationships with the potential to awaken interest in matters spiritual.

Zena Skinner became a household name in the 1960s, 70s and early 80s, and she produced numerous cookery books based on her TV shows. Finally retiring from TV in 1989, Zena, who lives in Hertfordshire, spends her time giving talks on her life to groups and raising funds for medical charities. With a group of like-minded friends she has raised £117,000 for British medical charities from the sale of their handicrafts, vowing to 'go on doing these things until I can't do them any more'.

JUNE COOMBS



Good news from Wednesfield

Five new members were added to the Wednesfield church, Wolverhampton, on 13 April: Leon James, Keegan Baker, Melanie Barnett, Marla Vickers and Billy Thomas. Pastors Herbert and Appiah led out during this inspiring service, with the help of musicians from Bilston and Wolverhampton Central.

SANDRA FRANCIS



Tessera excel in Scotland

Ken Burton and the Tessera line-up gave a wonderful concert in the Dundee church on the evening of Sabbath 18 May. Their brilliant arrangements of 'Abide with me', 'Mary did you know?', 'You'll never walk alone' and many others were performed with unique verve, panache and power. The audience was spellbound throughout, and erupted into ecstatic applause at the conclusion of Ken Burton's truly amazing piano solo. The whole musical presentation was designed with spiritual appeal in mind and left the listeners uplifted and encouraged. On the Sunday Tessera performed and preached at the non-Seventh-day Adventist Coldside parish church in Dundee, where their inspiring musical message was very popular and their CDs sold out!

JOHN WALTON

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SEC Urban Ministry Summit

by Katie Ramharacksingh

'If postmodernism were an artist, her canvas would be the city,' said Pastor Kleber Gonçalves, director of the Centre for Secular and Postmodern Studies at the General Conference of Seventh-day Adventists (GC) during the Urban Ministry Summit, 3-5 May.

The summit, held at the Wyboston Lakes Conference Centre in Bedfordshire, was organised by the Personal Ministries department of the South England Conference (SEC). Their aim was to bring together eight captivating speakers from around the world who would present a weekend of seminars on how to successfully create a community-based presence in the tough, urban areas around England.

'Usually we don't take into consideration the differences in people's perspective about life,' explained Kleber Gonçalves, who is also the pastor of a church-planting project in Sao Paulo, Brazil. 'Evangelism is nothing more than communicating a message. Often we think people understand what we are trying to share, but they do not. It's so important for us to find relevant ways of communicating to see how we can really say something that finds a hiding place in their hearts.'

Among the speakers were experts in Urban Mission, East Asia Religions and Traditions, Church-planting, Adventist-Muslim Relations

and Jewish-Adventist Relations, all of whom work in various leadership roles at either the General Conference or the British Union Conference (BUC). All their topics were focused on the GC evangelistic initiative planned for London later this year. This event, known as 'Mission to the Cities', will focus on spreading the Gospel to London, and also the town of Potters Bar.

Community involvement was a high priority for each presenter, with a special focus on meeting community needs.

'We don't need to run every programme for every single community service needed in London!' commented Pastor Gary Krause, director of Adventist Mission at the General Conference. 'We need to start small groups from our "centres of influence" and place ourselves where we can, as writer Ellen G. White said, "come into direct contact with those needing help".'

BUC president, Pastor Ian Sweeney, and SEC president, Pastor Sam Davis, shared the stage on Sabbath morning as they each gave a short sermon on a reluctant biblical prophet, Jeremiah and Jonah respectively. This was followed by a choice of seminars, which ranged from Dr Samuel Wang's presentation on oral transmission and written revelation in ancient civilisations, to Pastor Petras Bahadur

speaking on finding common ground between Adventist and Muslim beliefs.

One attendee, Pastor Berhanuu Tsehaye, had this to say about the presentations of Dr Richard Elofer, who is the director of the world Jewish-Adventist Friendship Centre at the General Conference: 'He really gave us new insight into befriending Jewish communities. We need to concentrate on being friends with them, and through that friendship we can go and attend their synagogues; from there we can learn about them and build their trust, and after that we can discuss about Yeshua (Jesus) and the promised land. It's about finding the common ground first – and it works! We now have fifty Adventist synagogues worldwide.'

Other presentations from Sam Neves, a pastor in Wimbledon, UK, and Andrew Clark, a pastor in Pennsylvania, USA, looked at radical ways of impacting both the local church and its community. They spoke of using bold techniques to get churches to truly mix with their communities, such as redesigning church interiors, creating job opportunities, providing a church café for anyone to relax, and building sites like parks that reach community needs.

'It was a spiritual and God-centred event for the times we are living in,' enthused organiser Pastor Kirk Thomas, Personal Ministries director at the SEC. 'It was also historic, the first time we have had a programme like this in the British Isles. I think that the content was both relevant and practical; these speakers were bringing years of tried and proven methods and experience to those willing to listen.'



Northampton training sessions

'Interactive lesson planning' and the 'five-stage hermeneutic process' were just two of the intriguing topics that were covered during the two North England Conference Sabbath School Teacher Training workshops at the Northampton Highlands Avenue church on Sundays 14 and 21 April. At least thirty delegates attended the lively sessions led by Beulah Plunkett, and they were left inspired and equipped to lead their students to a deeper knowledge of the Bible, with a renewed motivation for evangelism and a closer walk with God. Coral Gordon, a delegate from Northampton, said: 'What I have learnt will greatly benefit the church and the Children's Sabbath School, because a teacher's role is to be taken seriously. The knowledge of God must be communicated and it must be made accessible to all. I now aim to inspire all my learners so that what they have learnt can be applied to their lives and bring about change!'

AUBREY DAVIS, COMMUNICATIONS SECRETARY



Congratulations and goodbye

Dr Dennis Wilson-Cole and his family (Marilyn and Chantelle) will shortly leave the British Isles for a senior executive position in North America. Dennis has been very active for a number of years at the Brixton church, where he served on the church board, in the Sabbath School department, and as the church's first internal auditor. He has also had a personal ministry, 'Excellence in Christian Service', which helped many members in London, the Midlands and Freetown, Sierra Leone, to identify their spiritual gifts. Marilyn served the church as a faithful and dedicated deaconess. The family will be sorely missed and the Brixton church family wish them Godspeed!

BRIAN DICKINSON



Jim & Joan Frost – cutting the cake!

Jim Frost turns 92

On 30 March Jim Frost celebrated his 92nd birthday in a very special way – with a surprise birthday party arranged by members of the Great Yarmouth church.

Jim served in the ministry in the Great Yarmouth/Lowestoft area, and later in Torquay. He conducted numerous evangelistic meetings during his years of service, all financed from his own pocket.

PASTOR MICHAEL I. WALKER

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Sunset

Sunset times are reproduced with permission from data supplied by HM Nautical Almanac Office.

	Lon	Card	Notf	Edin	Belf
Jun 7	9.14	9.26	9.27	9.54	9.56
14	9.19	9.31	9.32	10.00	10.01
21	9.22	9.34	9.34	10.03	10.04
28	9.22	9.34	9.34	10.03	10.04

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