

Messenger

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'Hope has to be maintained ...'

by Julian Hibbert, the *MESSENGER* editor

Dublin, capital city of the Republic of Ireland, has been chosen as the British Union Conference's target city for the Mission to the Cities initiative of the world Church, and on pages 7 to 9 of this issue of *MESSENGER*, Pastor David Neal will tell us exactly what that will involve.

As background to this feature on Dublin, City of Hope (2013-2015), I am sure that you would appreciate a little extra information on this city that was once – during the eighteenth century – 'the second largest city of the British Empire and the fifth largest city in Europe'. Back then it had a population of 130,000, but recently its metropolitan area recorded a population of 1,804,156 (2011 census).¹ It is the searching souls among that vast throng of people on which the City of Hope initiative will focus.

Dublin is in the heartland of Ireland's economic activity, and led the country's rapid economic growth during the so-called 'Celtic Tiger' boom period – roughly 1995-2008. In fact, in 2009 it was still 'listed as the fourth richest city in the world by purchasing power and tenth richest by personal income'.² Since then, however, the country's economy has contracted

and Dubliners have been forced to accept a raft of austerity measures.³

As a result of this harsh economic downturn, many Dubliners have lost their jobs, their investments, their status, their homes . . . and, briefly, that most precious of all human commodities – *hope*.

But as Seamus Heaney, the late Irish poet and Nobel laureate (Literature, 1995), wrote:

'Even if the hopes you started out with are dashed, hope has to be maintained.'⁴

Perhaps this is why the Irish Mission's choice of the Spire of Dublin, officially known as the Monument of Light, is such a fitting logo for their unfolding evangelistic programme in this great city. This 'large, stainless steel, pin-like monument 121.2 metres (397.6ft) in height' is the 'world's tallest sculpture'.⁵ It pierces the sky, like a giant radio mast, ready to transmit a message that will transform Dublin into a City of Hope!



¹<http://en.wikipedia.org/wiki/Dublin> ²http://en.wikipedia.org/wiki/Celtic_Tiger#Downturn.2C_2001.E2.80.932003 ³<http://www.brainyquote.com/quotes/quotes/s/seamushean207062.html#pcurDjv4kUm86Vmg.99> ⁴http://en.wikipedia.org/wiki/Spire_of_Dublin



Church photo competition

The Church is about people – not buildings – yet buildings are attractive. The UK Adventist Church website is looking for photos of the outside of your church that include people – showing that your church is a place where visitors are welcomed.

Take a look at <http://adventist.org.uk> (and the regional sections of the site) and you will see a Church Finder photo among the top four photos at the top of the screen. If you think you can do better, and represent the church in your region (NEC, SEC, or Irish, Scottish or Welsh Missions), then your winning entry will appear on the website.

To enter, simply email a good-quality photo of no larger than 5MB to buc@adventist.org.uk. Include with it your name, your email address, the church name, and the Conference or Mission in which you are located. By submitting the photo you are also giving permission for publication to the British Union Conference of Seventh-day Adventists. Closing date for entries: Monday 14 October 2013.

All suitable entries will be posted on the BUC News Facebook page. The most-liked entry will be the key photo on the national page and the recipient of a £50 photo voucher. Three runners-up will receive a £20 voucher. A selection of photos may be used over a period of time. More importantly, your greatest reward will be the satisfaction of seeing your photo and your church represented on a national website, attracting thousands of people to attend Adventist worship.



Photo tips:

Note that the left-hand side of your photo will be partly obscured by text, so try to compose a picture that directs the eyes more to the right-hand third of the picture (see current Church Finder photos). Make sure that your photo is vibrant and alive, with good exposure and colour, making a positive statement about the church you love.

For a more general video and PDF guide on taking photos for church use, visit the Communication page of the Adventist Church website at: Adventist.org.uk/who-we-are/departments/communication/training-resources.

PASTOR VICTOR HULBERT,
BUC COMMUNICATION DIRECTOR



Enhancing Health

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

Cancer: the facts – part 5

Incidence and survival rates

Cancer Research UK states that in 2010, 324,579 people in the UK were diagnosed with cancer. The four most common types accounted for over 50% of new cancers in 2010. These were: breast (15%), lung (13%), prostate (13%) and bowel (13%), with all other cancers making up 46%. The following table (Cancer Research UK data) highlights cancer incidences in 2010.¹

Cancer Site	Male	Female	Persons
Breast (C50)	397	49564	49961
Lung (C33-C34)	23175	18851	42026
Prostate (C61)	40975		40975
Bowel (C18-C20)	22834	17861	40695
Malignant Melanoma (C43)	6201	6617	12818
Non-Hodgkin Lymphoma (C82-C85)	6538	5642	12180
Bladder (C67)	7416	2908	10324
Kidney (C64-C66, C68)	5906	3733	9639
Oesophagus (C15)	5637	2840	8477
Pancreas (C25)	4189	4274	8463
Uterus (C54-C55)		8288	8288
Leukaemia (C91-C95)	4816	3441	8257
Stomach (C16)	4641	2625	7266
Ovary (C56-C57)		7011	7011
Oral (C00-C06, C09-C10, C12-C14)	4307	2232	6539

Cancer Site	Male	Female	Persons
Brain and Central Nervous System, Invasive (C70-C72)	2831	2086	4917
Myeloma (C90)	2570	2102	4672
Liver (C22)	2672	1569	4241
Cervix (C53)		2851	2851
Thyroid (C73)	748	1906	2654
Other Sites	18799	16180	34979
All Cancers Excluding Non-Melanoma Skin Cancer (C00-C97 Excl. C44)	164652	162581	327233

A health report by Alex Delmar-Morgan, published in *The Independent* on 19 August 2013, carried the headline: 'Cancer survival rates show stark reality of north-south divide'.² The report quotes data from Cancer Research UK demonstrating that, for example, individuals living in affluent London boroughs like Kensington and Chelsea and Westminster have a lower cancer incidence and mortality than individuals living in northern cities such as Liverpool and Manchester, which have the highest cancer prevalence and death rates.

Sara Hiom, Cancer Research UK's director of early diagnosis and patient engagement, was quoted by *The Independent* as saying: 'Incidence is very often a reflection of lives that have been led: deprivation, high smoking rates, high alcohol rates, low exercise – all the things that we know contribute to increased cancer risk.'

The report also highlighted data from Cancer Research UK that states that Kensington and Chelsea Primary Care Trust's cancer incidence was 295.9 per 100,000, which is below the national average of 398.1 per 100,000, whereas Liverpool Primary Care Trust had the highest incidence rate in the country at 498.4 per 100,000.

Cancer death rates for Kensington and Chelsea were the lowest in the country at 123.9 per 100,000, whereas Liverpool registered the highest at 239.9 per 100,000.

The next two issues, featuring treatment and prevention, will conclude our cancer series.

¹<http://www.ons.gov.uk/ons/rel/vsob1/cancer-statistics-registrations—england—series-mb-1/index.html>

²<http://www.independent.co.uk/life-style/health-and-families/health-news/cancer-survival-rates-show-stark-reality-of-northsouth-divide-8773471.html>

editorial

For the United Kingdom the issue is settled. For now at least, we will not be party to a punitive strike on Syria. There are still some governments, however, who may. They are waiting anxiously for the report of the UN Chemical Weapons inspectors to answer this question: *have chemical weapons been used to kill hundreds of innocent people in the suburbs of Damascus?*

Certain of the major western powers have, however, already guessed the answer and assigned the blame, and are already mustering their forces in the Eastern Mediterranean. According to reports, the naval units already located there carry hundreds of cruise missiles that can be used to destroy selected strategic targets of the Assad regime. It now appears that some form of military showdown with Syria is highly likely.

We can argue

We can argue the legality and morality of such action. We can justify or vilify those who will engage Syria. We can align ourselves with either the 'doves' or the 'hawks'. But deep down in our hearts, there is one thing that we know we cannot prevent once the shooting starts – collateral damage! This is a term that has been used increasingly since the Vietnam War to describe 'damage to things that are incidental to the intended target.'¹

Surely, by now, every sensible adult among us knows that conflict and violence cannot easily be contained. Once these forces are unleashed, they too often claim their choicest victims from among the innocent.

Sabrina Moss

Recently we saw a tragic example of collateral damage when 24-year-old Sabrina Moss, of Neasden, North-West London, died after she and a friend were shot while leaving a Kilburn kebab shop one Saturday morning. Why? A Metropolitan Police spokesman put it like this: 'I believe the two women were innocent parties who were caught in the wrong place at the wrong time.'² Sabrina had her young life snuffed out by a bullet intended for someone else.

... there is one thing that we know we cannot prevent once the shooting starts – collateral damage!



Collateral damage



Julian Hibbert
Editor

Imani Green

The death of Imani Green, an 8-year-old, of Balham, South London, is another sad example of how violence and conflict suck in the innocent. While visiting her relatives 'in a quiet Jamaican town' earlier this year, she 'is thought to have been the accidental victim of a violent local feud.'³

What was her actual 'crime'? She was 'playing with her cousins in a shop in the north coast town of Duncans' when 'a gunman burst in and opened fire'.⁴

Sin's footprints

Conflict and violence are sin's footprints. From the moment that sin erupted in Heaven, violence became its default setting, as Revelation 12:7 (NIV) reveals:

'Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.'

That celestial conflict soon spilt over to drench the earth with innocent blood. In fact, history is a sad narrative of collateral damage – an obscene record of the pain and suffering of the innocent.

We could pluck horrifying examples of this from almost every era, but there is one that comes powerfully to mind because it contrasts so sharply with the joyous event that sparked it off. Jesus was probably still wrapped in 'swaddling clothes'.⁵ The shepherds' ears still rang with the anthem, 'Glory to God in the highest, And on earth peace, goodwill toward men!' (Luke 2:14, NKJV.) While, to his eternal shame, Herod the Great was butchering all the little boys of the Bethlehem district to make sure he got rid of the Messiah:

'When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under . . .' (Matthew 2:16, NIV.)

Conflict and violence are certainly sin's footprints, and they first appear on Earth during the time of Cain and Abel.

Cain and Abel

We know that a dispute arose between God and Cain over the issues of worship and obedience. God required animal sacrifices that represented His plan of salvation, but, in Cain's judgement, his fruit and vegetables were good enough!

'The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.' (Genesis 4:4, 5, NIV.)

God then made a merciful attempt to avert further conflict:

'Then the LORD said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."' (Genesis 4:6, 7, NIV.)

Sadly, these gracious overtures fail in the face of Cain's mounting anger against God. Then something strange and illogical occurs – Cain's angry conflict with God claims an innocent bystander:

'Now Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him.' (Genesis 4:8, NIV.)

What happened here, and why? You may have your answer, but here is mine.

If we are in conflict with God – dissatisfied, resentful or rebellious – an arsenal of anger begins to stockpile within us. Soon that mounting anger is only a short fuse away from some form of 'muted' violence. This usually reveals itself through a touchy, angry or unco-operative disposition; a harsh and critical spirit; sarcasm or rudeness; or a sullen, disdainful aloofness.

Sometimes it may even explode as a temper tantrum.

Whichever way it happens, the result is the same – there is collateral damage, and innocent bystanders get badly hurt.

Something for me to think about . . . while I wait for those inspectors to file their report!

¹http://en.wikipedia.org/wiki/Collateral_damage ²<http://www.mirror.co.uk/news/uk-news/sabrina-moss-shooting-police-arrest-2219807#ixzz2dCn5G4IG> ³<http://www.theguardian.com/uk/2013/jan/13/imani-green-shot-dead-jamaica> ⁴<http://en.wikipedia.org/wiki/Swaddling>



The two worshippers

Sam Gardner takes another look at one of the New Testament's greatest illustrations of grace.

What do you expect from someone who is described as *trustworthy*? You expect that person to keep his or her word.

That expectation is even greater if the person has a history of dependability. This trust is taken to its highest level when God is the One who has given us His word. If no one else does so, at least God is expected to keep His word.

Cast your minds back to that time when God told Moses: 'let them make me a sanctuary; that I may dwell among them' (Exodus 25:8, KJV). God wanted a tangible representation of His presence to be among His people, and the sanctuary became that central point of worship, confession, prayer and praise. God met with His people at the sanctuary! God manifested Himself at the sanctuary! God forgave sins at the sanctuary! God granted mercy at the sanctuary!

Later, when all the elements and emblems of the wilderness sanctuary were transferred to Solomon's temple, it was for the same purpose: worship, confession, prayer and praise. At the dedication of this temple Solomon prayed a Heaven-moving prayer (1 Kings 8:22-61; 2 Chronicles 6). This is the essence of his prayer:

- Lord, let Your eyes be opened day and night towards this house.
- If anyone calls on Your name in this house, Lord, hear their prayer.
- If anyone confesses their sins in this house, Lord, please forgive them.
- Even foreigners, who acknowledge You as the true God – even their prayers should be recognised and answered in this house.

- Even if we are captives in a foreign country because of our sins, but turn towards this temple and confess our sins and turn from our wicked ways, Lord, please hear and forgive.

In response to this prayer, fire from Heaven devoured the sacrifice – a clear indication that God would keep His promise to answer the prayers of His people in His temple.

The problem

When we read the parable of Luke 18:10-14, however, it seems to suggest that God does not keep His own word. It appears as if He promises one thing and practises another.

Jesus told it to a group comprising the disciples, priests, Pharisees, sinners, publicans and common people who followed Him around.

It involved 'Two men [who] went up to the temple to pray, one a Pharisee and the other a tax collector' (verse 19, NKJV).

These men:

- Were both Jews;
- Both responded to the offer God made to meet with Him at His temple;
- Both appeared to address God with sincerity, reverence and godly fear.

But at the end of the parable, Jesus says, the tax collector went home justified but the Pharisee did not. This leaves a question unanswered: Why did God not keep His word? Hadn't He said in Isaiah 65:24 that 'before they call, I will answer; and while they are yet speaking, I will hear' (KJV)? If so, why no obvious answer to the Pharisee's prayer?

Were the Pharisees 'bad' people?

Well, this is what we know about them in a nutshell:

- They were frequent visitors to the temple. This one stood by himself, probably because he wanted an exclusive encounter with God – with no distractions.
- The word 'Pharisee', from the Hebrew word *Garush*, meaning 'separated one', suggested that they had a holy purpose. They became one of the major religious groups in Judaism.
- According to Josephus they were not the wealthiest in society, nor of priestly aristocracy, but they had a huge influence on society. They were low-level bureaucrats, functionaries and educators on whom the aristocrats depended.
- They loved and protected the word of God, especially the Law of God (Torah), and they made it their business to preserve the true meaning of Scripture.
- They believed that the holy regulations that governed the priests should be applied to everyone, so the entire nation could become a kingdom of priests. They had a zeal for holiness that was shaped by an understanding of their own history. Their forefathers had been taken into Babylonian captivity because they were unfaithful to the Torah. Therefore, if the law was kept perfectly this would never happen again. That's why they placed an additional hedge of laws around God's laws.

- They had evangelistic zeal, and Matthew 23:15 tells how they would go to the ends of the earth to convert a single soul.
- They looked forward to the advent of the Messianic kingdom.
- They were good people and held in high regard by most.

- They were low-level functionaries who collected tolls, market duties, and all

If this were the case, why would God not keep His word and answer his prayer?

What were tax collectors like?

- They were not frequent visitors to the temple. Perhaps this is one reason why the one in the parable kept his distance – maybe he was saying, 'I am uncomfortable in this place. I am not sure if I am welcome here.'
- They were low-level functionaries who collected tolls, market duties, and all

kinds of local taxes, and it is clear from the Bible that they overcharged people.

- They were also hated because they worked for Rome. They were seen as traitors among the Jewish people and open to scorn and ridicule.

So why was the tax collector's prayer heard and the Pharisee's not even acknowledged? Is it because Heaven is by nature in favour of those who are despised in society?

Prayer attitudes are important

The Pharisee's prayer was one of thanksgiving. He thanked God that he was not like all the sinners around him – especially the tax collector. But before we judge him, don't we do the same? When we thank God for our secure marriages aren't we indirectly saying: 'I thank God that I am not heading for the divorce court or divorced already'? When I thank God that I have graduated, am I not also saying: 'I thank God that I am not like those who failed to graduate'?

We may think that the Pharisee's prayer alone was selfish, but I think that both prayers were selfish. Whereas the Pharisee's prayer may have *despised* others, the tax collector's prayer *disregarded* others. Zacchaeus was willing to give half of his goods to the poor and to restore four times what he had stolen from people. This tax collector did not pray for anyone in his prayer – just himself. He may even have robbed the Pharisee, but he mentions no one else.

The Pharisee's problem

The theology behind the Pharisee's prayer became evident from the way he prayed. His prayer was a catalogue of his own virtues in which he used the word 'I' five times. He made sure God was aware of his goodness.

The Bible clearly states that all of us have sinned and come short of the glory of God. As a result of Adam's sins, all of us have inherited Adam's sinful nature, which means that our human efforts cannot make us righteous.

But the Pharisee does not believe this. He believes that he was born like Adam, without a sinful nature. To him sin is not a condition of the heart, but merely a series of outward acts. Since to him sin is not a condition of the heart, he feels he can make himself righteous by strict obedience to the law. The more rigidly he keeps

the law the more righteous he will appear before God.

The Pharisee knew that he was a good person, and those listening to this parable probably agreed. He kept the law perfectly. He was not a thief, a rogue, an adulterer, or even like the tax collector. He fasted twice a week and gave tithes of all he possessed. He appeared to be a good person.

Could it be that 'goodness' was his problem – that he could not sense his lostness because he suffered from the sin of 'goodness'? He was too good, even for God, and saw no need for confession or repentance.

The other problem with the Pharisee's prayer is that he compared himself with the tax collector and came out feeling good about himself. If you have to compare yourself with a drug addict, a thief or an adulterer to feel good about yourself, something is seriously wrong.

Can you imagine the reaction of the crowd as Jesus said the tax collector went home justified but the Pharisee did not? The disciples were surprised; the tax collectors were happy and excited; the thieves, rogues and adulterers suddenly had hope. The Pharisees were shocked. This was an outrage. Jesus had disqualified the qualified and qualified the disqualified; treated the undeserving as deserving; and

made the unrighteous righteous!

It was then that Jesus said that 'those who exalt themselves will be humbled, and those who humble themselves will be exalted' (verse 14, NIV).

Conclusion

The God of Heaven will keep His word and answer our prayers when they are motivated by the same spirit that drove the tax collector to the temple that day. Unlike the Pharisee, the tax collector understood the nature and seriousness of sin. When we become aware of our true condition before God, we will not dare even to look up. We will just plead for His mercy – and it is that very spirit of humility and contrition that paves the way for our justification and restoration.

That's the good news of the Gospel. At times we feel as wretched as this tax collector; totally undeserving of God's mercy and grace. And when we look back at the record of our lives it is easy to feel unworthy in the presence of those who seem to be perfect and upright. But in this parable Jesus is clearly telling us that it doesn't matter who we are or what we have done: if we humble ourselves like this tax collector, the God of Heaven will exalt us. We will receive pardon and grace because of His boundless mercy.

ADRA-UK vacancies



ADRA-UK seeks to appoint the following full-time staff members:

1 Volunteering Programmes Officer

ADRA-UK requires an innovative and enthusiastic person to lead their new volunteering programme. Applicants must be able to establish, promote and run ADRA's volunteering opportunities, both in the UK and abroad, and lead out in creating a catalogue of small development projects for churches and groups to adopt. The successful applicant will work very closely with the Seventh-day Adventist churches in the British Isles.

2 Communications Officer

ADRA-UK requires a full-time, professional Communications Officer, who is highly skilled, self-motivated and dynamic, to lead out in their public relations, marketing and social media activities. The successful applicant will help to foster goodwill and understanding between ADRA-UK and its supporters.

ADRA-UK pays a decent wage too! Full information packs for both positions, including a complete job description and application form, are only available on the ADRA-UK website, [adra.org.uk](http://www.adra.org.uk) or <http://jis.gd/YSp8UJ>.

If you are interested and have what it takes, why not submit an application form for the position of your choice before **Tuesday, 15 October 2013.**



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

'Why do Adventists use grape juice in the Communion Service?'

Seventh-day Adventists use grape juice in the Communion Service to symbolise the blood of the Lord Jesus Christ, shed for our sins, following the example He set at the Last Supper (Mark 14:23, 24). 'The ordinance of the Lord's Supper commemorates the Saviour's death; and participation by members of the body is essential to Christian growth and fellowship.'¹ Paul says that Christ 'took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.' (1 Corinthians 11:25, 26, NKJV.)

None of the Gospels state specifically what was in the 'cup', although we can infer that it was derived from grapes based on Jesus' statement in Matthew 26:29 (NKJV): 'But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom.' So are we to celebrate Communion with fermented grape juice (alcoholic wine), or with unfermented grape juice (new wine)? Some early Christians, misunderstanding the purpose of the Lord's Supper, apparently used alcoholic wine and got drunk, for which they were soundly castigated (1 Corinthians 11:20-22). For Roman Catholics, wine 'must be natural, made from grapes of the vine, and not corrupt',² by which they mean wine 'fermented until all the natural sugar . . . has been changed to alcohol'.³ The Grace Orthodox Presbyterian Church, among others, stipulates that the wine *must* be alcoholic.⁴

However, our Church understands that non-alcoholic grape juice is to be used, and not just because of biblical injunctions against the use of alcohol either (Proverbs 20:1). The *Seventh-day Adventist Encyclopedia* says: 'Only unleavened bread and unfermented wine are used, leaven being considered a symbol of sin (1 Corinthians 5:7, 8), and fermented wine an unworthy representation of the blood of Christ.'⁵ Ellen White says of Christ at the Last Supper: 'The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot".' 1 Peter 1:19.⁶

The *Seventh-day Adventist Church Manual* puts it like this: 'Neither the wine nor the bread contained elements of fermentation because on the evening of the first day of the Hebrew Passover all leaven, or fermentation, had been removed from their dwellings (Exodus 12:15, 19; 13:7). Therefore, only unfermented grape juice and unleavened bread are appropriate for use in the Communion Service.'⁷

¹ *Seventh-day Adventist Church Manual*, 1963 edition, p. 55 ² *Code of Canon Law*, 1983, book IV, part I, title III, chapter I, article 3, canon 924, section 3: www.intratext.com/IXT/ENG0017/_P39.HTM ³ https://validaltarwine.com/2011/12/19/what_is_sacramental_wine/ ⁴ www.all-of-grace.org/wine.html ⁵ *Commentary Reference Series*, Review and Herald, 1966, vol. 10, p. 721 ⁶ Ellen White, *The Desire of Ages*, p. 653 ⁷ *Seventh-day Adventist Church Manual*, 18th edition, revised 2010, p. 120

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.

Are you a 'tentmaker'?

by Julian Hibbert

Our editor suggests how many of our members can revalue their self-employment by viewing it as self-funded ministry in the modern marketplace.

Are you a 'tentmaker'? If your answer is a rather surprised 'No!' – I'll fully understand. For the simple reason that the term 'tentmaking' is little used among us these days.

Besides the obvious reference to the skill of creating portable shelters from canvas, polyester or nylon, 'tentmaking' has a unique religious connotation. It refers 'to a method of international Christian evangelism in which missionaries support themselves by working full-time in the marketplace with their skills and education, instead of receiving financial support from a Church.'¹

Drawn from Paul's example

This concept of the self-sustaining Christian missionary or witness is drawn directly from the example of the apostle Paul, who supported himself by plying this trade wherever necessary.

Notice the record of Acts 18:1-4 (NIV): *'After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them. Every Sabbath he*

reasoned in the synagogue, trying to persuade Jews and Greeks.'

Paul's Jewish background gave him the benefit of having learnt a trade – something that most young Jewish men could fall back on if the going got tough. Jews did not look down on manual and technical skills. They took to heart this piece of rabbinic wisdom: *'Whoever does not teach his son a craft teaches him to be a robber.'*²

In fact, I have heard it said that every Jewish rabbi was also expected to have a trade, and this seems to have been true for Jesus, Paul and probably for Barnabas too. According to William Barclay: *'Paul was a rabbi, but according to Jewish practice, every rabbi must have a trade. He must take no money for his preaching and teaching and must make his living by his own work and his own efforts.'*³

There was another good reason for this practice: 'It meant that they never became detached scholars, and that they always knew what the life of the working man was like.'⁴

Benefits of 'tentmaking'

As I see it, 'tentmaking' had some distinct advantages for the evangelistic strategy of the early Church.

Firstly, this form of missionary funding meant that the Gospel's spread was not limited to the 'giving capacity' of the Church. Many of the early Jewish church members faced ostracism and persecution. The result was that large numbers lost their jobs and fled their properties, leaving their accumulated wealth behind.

There was no way that displaced and impoverished members would be able to fund a rapid and massive missionary expansion throughout the Roman Empire – but 'tentmaking' could, and did!

Secondly, 'tentmaking' placed Paul and Barnabas right where they wanted to be – in the marketplace – among the people.

Where would you go to have a tent made, modified or repaired? To the marketplace, not so? There you would find Paul, the tentmaker, quite possibly engaged in business introductions that followed this general trend:

A centurion: 'Sir, could you do repairs to my mess tent?'

Paul: 'Yes, certainly!'

A centurion: 'How long will it take?'

Paul: 'About an hour. I will treat it as a priority. Pardon my saying so, but you look pretty travel-weary, sir. There is some cold water in that jug – please, help yourself. And why not sit here in the shade and chat while I fix the tent for you?'

Then, as he worked, he found opportunity to share the Gospel with his captive customers and all who would stop and listen.

Thirdly, 'tentmaking' would have brought him into direct contact with the people who used tents regularly: military officers and travelling merchants.⁵ Both of which were influential groups within the culture of the day. Here was an opportunity to share the Gospel with those who could carry the message further, and to vaster audiences, than he could on his own.

What's the point?

So, what's my point? Simply this: as an Adventist professional, businessperson, independent tradesperson or service provider, you follow more closely in the steps of Paul than any minister ever could. You are one of God's 'tentmakers', and your work and witness have the same potential for evangelistic effectiveness and efficiency that Paul's did.

May God bless you as you take your mission as seriously as he took his.

¹<http://en.wikipedia.org/wiki/Tentmaking> ²<http://www.worldwidetentmakers.com/education/newsletters/231-biblical-tentmaking-use-whatyou-have> ³*The Acts of the Apostles: The Daily Study Bible*, by William Barclay, The Saint Andrew Press (Edinburgh), page 147 ⁴ibid ⁵It is thought that Paul could actually have been a 'leather-worker' whose skill was not just confined to tents, which would have given him a very wide and varied clientele.

Today . . .

In the minds of some, the term 'tentmaking ministry' applies specifically to those who work cross-culturally in locations where 'this may be the only way for Christians to enter those countries which do not grant visas to self-styled "missionaries"'. (*The Message of Acts: To the ends of the earth*, John R. W. Stott, Inter-Varsity Press, page 297.)

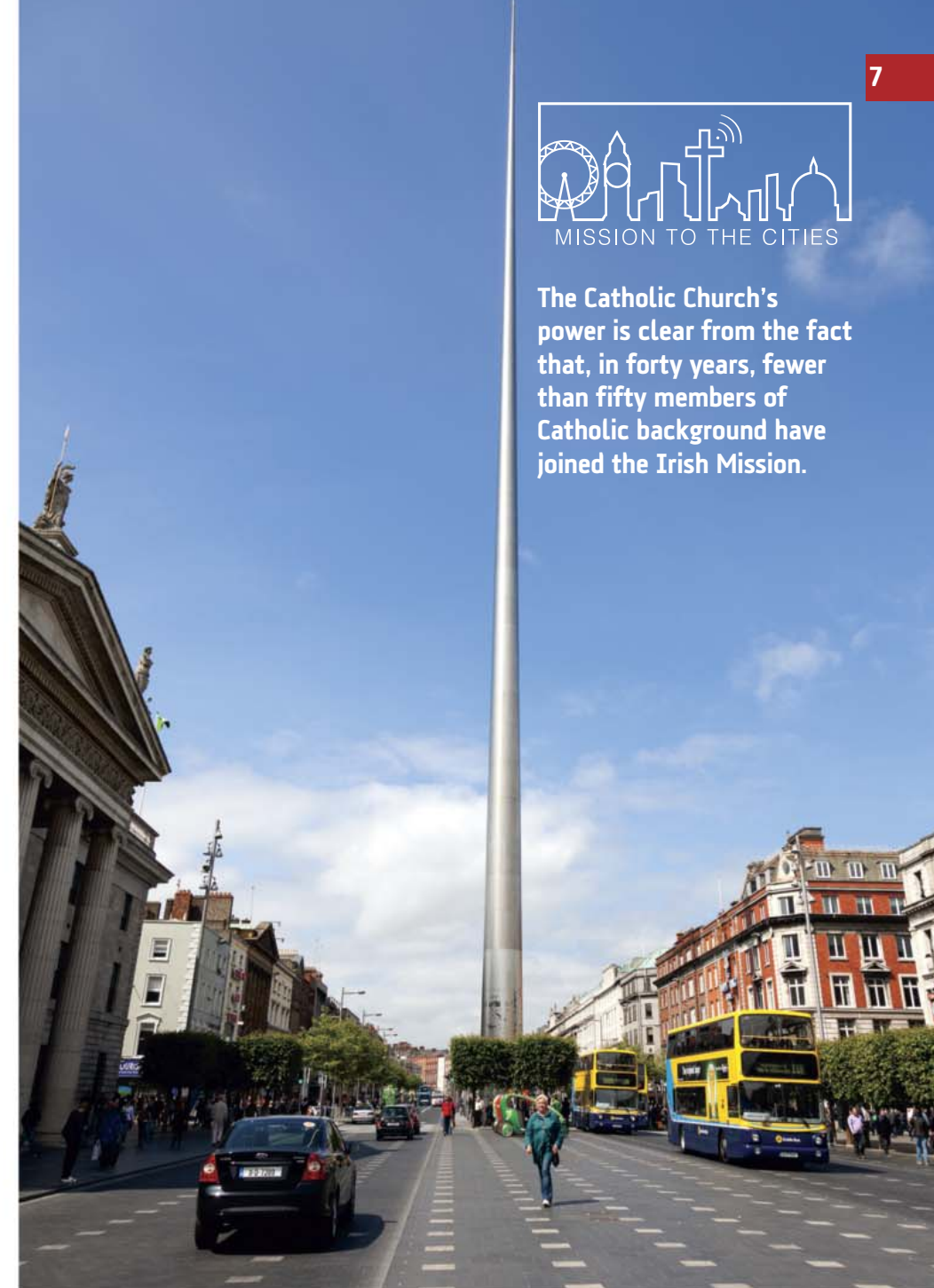
Dublin – City of Hope

by Pastor David Neal,
Irish Mission president

Religion and faith in Ireland was once a very serious business, for the individual, church, and state. The Irish State constitution was described by the Church as a 'Catholic state for a Catholic people'. The Irish are still known for their devotion and worship, but it has been traumatised. Not only is their private faith in shock, but the once unshakable relationship between church and state is broken. In July 2011, Prime Minister Enda Kenny did the unthinkable in challenging those in charge of 'matters spiritual'. With a deep sense of outrage he described the Church as full of 'elitism, dysfunction, disconnection, and narcissism . . .', whose only interest when called to account has been to 'uphold instead the primacy of the institution, its power, standing and reputation'.

Even so, the population census of 2011 showed that a staggering 84% of the population still claim to be Catholic. Ireland still has a low divorce rate and a tough abortion stand, with christenings, confirmations and church marriages still popular. Nine out of ten primary schools remain under church control, and the largest of the state's publicly funded hospitals are owned or controlled by Catholic religious orders. The Catholic Church's power is clear from the fact that, in forty years, fewer than fifty members of Catholic background have joined the Irish Mission.

With this reality, as we plan, we're asking a number of sensitive questions. Is it possible that our Dublin friends may be more interested in whether what we have to offer is relevant, rather than true? How should we deal with the reality that Irish people belong to strong



The Catholic Church's power is clear from the fact that, in forty years, fewer than fifty members of Catholic background have joined the Irish Mission.

networks and communities? With Dubliners more than aware of the failings of their own church, do they need a further reminder from us? How can we affirm their faith, without denigrating their faith community?

Preparation and sowing (2013)

Facing this challenge head-on, groups of members have organised themselves into mission teams, with the aim of making friends. Many are taking the new 'Contagious Adventist' course, learning skills designed to recognise and create faith-sharing moments. Others have joined the newly formed Literature Evangelism team, selling literature door-to-door, but also with the more significant purpose of making friends. Still others have set up a Sabbath afternoon 'messy church' for families with children. In mid-June a week-long youth revival series was held, during which many youth and teens who attended expressed their desire to begin

baptismal classes. They also showed interest in running an evangelistic event themselves.

The 'Zechariah Project', designed by Pastor Gavin Anthony, comprises a team of dedicated young adults engaged in a discipleship/internship programme, aiming to help people rebuild their broken lives. Currently there are eleven volunteer interns on the team who are already developing and discipling evangelistic contacts, working under the weekly supervision of a Dublin pastor.

Harvest time (2014)

This year we are seeking out old friends and making new ones: next year we invite them to meet us through a series of public programmes and events. The Easter story in Ireland still has great significance. During what is considered to be 'Holy Week', we'll hold a walk-through exhibition showing seven key scenes of Christ's life. Each evening at the exhibition site, Janos Kovacs-Biro will present



a lecture on one of the key events portrayed. During May, we will hold spring 'entry point' seminars at The Ballsbridge Hotel, a prime Dublin conference centre located near the city centre. Four seminars will run concurrently each evening with the aim of casting the net far and wide, because we recognise that people come to Christ from different perspectives and for different reasons. With Mark Finley and other presenters, we're hoping that these spring meetings will help friends consider the claims of Christ from a new perspective.

At the same location, come the autumn, we're inviting our friends to return, where more will be revealed about what it means to be a follower of Christ in times like these.

Over the summer, it's onto the streets making more friends. In particular, we're planning for 'Impact Dublin' with teens, youth and young adults out on the streets communicating the Gospel by whatever means possible. But it's not only on the streets during August that we're aiming for teen and youth involvement. During every presentation of the year (Easter, spring, summer and autumn) we're planning for their creative gifts and talents to be used.

By the autumn of 2014, we hope that we will have built bridges that make it as easy as possible for our friends to cross. With their hearts and minds open to the Holy Spirit, Mark Finley will have the opportunity to communicate how the Adventist message brings meaning to

life, and a sense of direction and wholeness for living that is second to none. Surely the Lord can use him as he partners with us to 'Make God Known' once again to Dubliners. Not this time through the foggy filter of 'the Church', but through the clear lens of His Word!

Sowing and growing again (2015)

For a moment, imagine it's the first Sabbath of January 2015. A new worshipper sits with us in church, a loved one perhaps, someone who's been the focus of our prayer life for many years. With gratitude and humility, we thank God for hearing our prayer. Or perhaps worshipping with us is a neighbour or work colleague who is convicted to follow Christ through our witness. We talk together about the joy of being saved by grace, through faith, and we encourage each other to continue to grow in Christ. Our hearts are warmed as our confidence in the Holy Spirit soars, knowing that we've

partnered with Him – in *Making God Known!*

Irish Mission Cities of Hope

Dublin isn't the only city in Ireland and Northern Ireland. Half of all Irish Mission members live, worship and witness outside of Dublin. A further aim of the Dublin project is to have a ripple effect, supporting the evangelistic efforts of all Irish Mission members. The 'Jesus 7' programme will be reproduced in many places across the Mission. The spring 'entry point' programmes will be recorded for use elsewhere. The autumn 'Revelation of Hope' series will be streamed live.

In Northern Ireland, prior to all the 2014 Dublin meetings, home-grown pastor, David McKibben, will conduct weekend revival/evangelistic programmes in each church. These Christ-centred Gospel programmes will focus on Christ's basic teachings, serving as a bridge for the spring and autumn Dublin programmes.



Dublin – City of Hope

2013-2015 The countdown

Here we have an outline of the entire Dublin initiative that will provide a handy tool for those from other areas of the Republic of Ireland, and further afield, who may wish to provide prayer or material support.

The religious context – The Dublin 'Mission to the Cities' initiative faces a religious challenge that can best be summed up by the following: 'In many ways, the Catholic Church's influence is best summed up in those two brief, definitive words: **the Church**. What other church – the phrase seems to say to many – could there possibly be?' ('Catholicism Today', *Irish Times*, 6 June 2012 – emphasis supplied)



2013: Preparation and sowing
This is a year of planning, preparation and sowing. The preparation will include the motivation and training of members, the creation of prayer and Bible study groups, and the making of friends within the community.



2014: Harvest time
This will be a year of reaping, during which the following will take place:

Easter Week Exhibition: 'Jesus 7' – 13-20 April – Dublin City Centre
This is a 'walkthrough' exhibition on the life of Jesus, featuring those places 'where He walked', and followed each evening by presentations from Dr Janos Kovacs-Biro.



Spring 'entry point' seminars: 17-26 May – The Ballsbridge Hotel, Dublin
In an attempt to cast the evangelistic net as wide as possible, four 'entry point' seminars will run each evening, with each presenter being a specialist in his or her field:
Family life – John and Clare Sanches
Health – Dr Alan Handysides

Prophecy – Dr Michael Hasel
Jesus – Pastor Mark Finley

Summer Impact conventions: 17-24 August – Dublin City Centre
Our teens, youth and young adults will be on the streets of Dublin to engage with passersby about Jesus, using a variety of approaches, including the 'creative arts'.

Autumn Harvest: 16-27 September – The Ballsbridge Hotel, Dublin
Pastor Mark Finley will present his Revelation of Hope series, offering the people of Dublin Jesus as their sure and only hope.

2015: Growing and sowing again
New worshippers will be encouraged to:

- Select a discipleship study track and connect with a spiritual friend/mentor.
- Regard themselves as part of the family, even if they want to 'belong' before they 'believe'.
- Share a church or small-group environment where they can experience the transforming grace of Christ.

Specific numerical growth goals:

1. By December 2014 – 200 new members in and around Dublin
2. By December 2015 – Seven congregations in Dublin

The political, social and economic context – The Celtic 'boom' became the Celtic 'bust'! Ireland, however, is making a steady economic recovery, with Dublin leading the way. But people still feel betrayed by bankers, politicians and the clergy. As one Dublin billboard puts it: 'Greed is the knife and the scars run deep.'





Telford mayor at health expo

by Pastor John Surridge, Welsh Mission president

On Sabbath, 3 August, Telford Church put on a major health conference and expo at the town's Whitehouse Hotel. Although the Telford church is fairly small, great organisation by local Health Ministries sponsor Hezron Ottey, and his team of helpers, led to a spectacularly successful day.

Guests of honour were the Mayor and Mayoress of Telford and Wrekin, Councillor Leon Murray and his wife, Mrs Barbara Murray. Councillor Murray was born in Jamaica and raised a Methodist. However, in his address he pointed out that he was well aware of the Seventh-day Adventist Church and had particularly high regard for its health work around the world. As a child he had been very impressed by the Adventist hospital in Kingston, which he described as one of the finest hospitals in Jamaica. After emigrating to Telford in 1961 he rose in the ranks of the Methodist Church, was sent on a diplomatic mission to South Africa, and later became the vice president of British Methodism. Through his work and his travels he became better acquainted with Seventh-day Adventists, both around the world and locally in Telford.

Attendees at the health expo were surprised to find that Councillor Murray knew a number of the Telford members by name. Aston Peart, who at 93 is the oldest member of the Telford church, was taken aback when the mayor not only addressed him by name but also remembered where he lived!

After the initial welcome and address the mayor and mayoress stayed for a further two hours at the health expo, visiting every stand, talking with everyone and taking a genuine interest in what was taking place. Escorted by Pastor Clyde Moore and his wife Anette,

Councillor and Mrs Murray took a number of the health checks and tests themselves, commenting on the good work that was being done by the team.

The health expo made up only half of what was a very eventful Sabbath day. The morning had begun with praise and worship, led by the Palmer family from Wolverhampton and accompanied by Chris Brooks on the keyboard. In place of Sabbath School, Welsh Mission Health Ministries sponsor Mrs Lil Saunders gave a presentation on cholesterol, and in place of the usual Divine Service, BUC Health Ministries director Mrs Sharon Platt-McDonald spoke on the healing of the paralytic by the pool of Bethesda. Carefully choosing her approach to be relevant to the non-Adventist attendees she showed how the three instructions Jesus gave to the paralytic – to rise, take up his bed, and walk – can be relevant in the healing process today. But after drawing numerous practical lessons from the story, Sharon concluded that true healing can only come from Jesus Christ. 'Jesus is the Great Physician,' she said, 'and He is now here, waiting to heal all who will come to Him.'

Another interesting aspect of the story of the paralytic, carefully brought out by Sharon, was that the healing took place on a Sabbath day. This message was not lost on the congregation, some of whom were wondering how a combined health conference and expo, on the Sabbath, would work out. In the event it worked out remarkably well. Despite Telford AFC playing West Bromwich Albion just outside the windows, the atmosphere was one of genuine community outreach and service – a fitting reflection of Jesus' ministry two thousand years ago.

Speaking later in the day, event organiser Hezron Ottey described some of the pre-publicity that had helped to bring members of the community along to the health day. 'We sent hundreds of invitations, put up posters and also had banners made for the front of the hotel,' he said, 'but perhaps the best publicity we had was when I got the chance to speak on Radio Shropshire.' He went on to tell of how he had met radio reporter and presenter Paul Shuttleworth many years before through an appearance on the TV show *Stars in Their Eyes*. Then, on Sunday, 28 July, he was invited to give a brief interview on Radio Shropshire's *Sunday Breakfast* programme. The presenter, Mike George, asked Hezron about the Seventh-day Adventist Church and particularly about its interest in health. 'Will this be a way of getting new members?' Mike asked. 'No,' Hezron replied. 'This is solely about reaching out to the community with a genuine interest in ensuring that we are facilitating and accommodating the health concerns and needs of the wider community.' In a surprise move, Mike concluded the interview by reminding Hezron about his appearance on *Stars in Their Eyes* ten years previously, and asking if he would be willing to sing live on the radio. Fortunately Hezron was up to the job, and after singing two lines of Stevie Wonder's 'Lately' the studio burst into applause!

On the back of this interview, Radio Shropshire sent Paul Shuttleworth to the health expo, where he recorded comments from many of the presenters and participants to use in his own radio show, which was broadcast on Sunday afternoon, 4 August.

Many different groups came together to make the day a success. From the church were Health Ministries experts Sharon Platt-McDonald, Grace Walsh, Lil and Irving Saunders, Noah Naylor, Marcus Williams and Slawek Gromadzki, to name just a few. Invited community groups included the British Heart Foundation, Diabetes UK, and the Terrence Higgins Trust.

Particularly encouraging were the co-operation and mutual support between the two Adventist groups in Telford – the main church, and the new Ghanaian fellowship. All of those who attended were unanimous in their view that 'We've got to do this again!'

For more pictures of the day, please visit: www.adventist.org.uk/news/gallery/gallery-wa/telford-health-expo-3-august-2013.



Clydebank outreach



This was the experience of one very happy lady (and her patient husband) who took a 20-minute health check at the latest Adventist health expo in Clydebank Shopping Centre (CSC), Scotland:

'From the persuasive person with the painted face at the beginning (who did not seem to understand a word of English, especially the word NO!) . . . to the positive smiles of those who registered me and the professional young nurses who measured my blood pressure and blood sugar level . . . then to those encouraging young people who took me to the exercise step test . . . the free bottle of pure water afterwards, and "that massage" (I nearly fell asleep – why did it have to end?) . . . it was a very colourful, well-planned programme, including the personal advice at the end. Such a good experience. There should be more of this kind of thing.'

The event was organised by Pastor Claudiu Popescu, who brought together people from Portugal, Paisley, Faifley, Glasgow, Larne and Irvine, to benefit the people of this part of West Scotland (29 July – 2 August).

The volunteers from Portugal came at their own expense after running a similar programme in Ireland last year. Scottish young people gave up part of their school holidays, and one local volunteer took a week off work to participate. Steven came from Larne, Northern Ireland, to be the driver of the hired minibus and a counsellor.

The event was originally planned for the town of Irvine, but after weeks of negotiation we were told we were 'not welcome' and so Irvine's loss became Clydebank's gain. People passing through the shopping centre smiled with interest and many accepted the invitation to participate in what proved to be a very enjoyable experience.

And the lady and her understanding husband? They were last seen heading for the local health food shop to stock up on more healthy options.

ANDY MCKIE



Tipis and tambourines

The annual 'Special Needs Camp' at Aberdaron, 7-14 July 2013, was blessed with brilliant North Wales sunshine. This year, as a change, the campers were housed in tipis instead of regular tents, giving the field a completely different look.

The camp theme was 'Jesus Saves Me' – not the easiest concept for our campers to understand. We were fortunate, however, to have Pastors Curtis Murphy and David Rancic, who, along with the drama group, skilfully explained the concept. Thanks to the generosity of an anonymous friend who sent a parcel of instruments to the site ready for our camp, campers were able to play tambourines and other instruments as they participated in worship.

Campers who took part in the arts and crafts each returned home with a small box they had made and a decorated photo frame containing their photo. Two new outdoor games were purchased with some of the money raised by Nigel Clarke's marathon run, and these proved very popular, as did some new big balls, provided by our mystery benefactor. Several creative works of sand art were built on the Aberdaron beach during Thursday afternoon, and Friday's sports day exceeded all expectations. Minibus trips through the week took campers to a miniature train and the ever-popular bowling lanes. The whole group, including the site team, spent a happy day in Llanberis, home of the Electric Mountain (hydro-electric power station).

It is fascinating to observe staff of all ages caring for and supporting campers to achieve so much more than expected. All the teams: medical, catering, worship, on-site maintenance, and the carers – worked together to ensure the success of the camp and the happiness and safety of the campers.

A new team member, persuaded to attend by his Adventist wife, left us with this to ponder: 'I expected to endure a week, but instead I had a wonderful week of fun with the very best of company.'

For information on next year's camp (6-13 July), contact Joy at js.bussey@ntlworld.com or visit: www.specialneedsdscamp.co.uk. She will be glad to hear from potential campers, volunteers and sponsors.

JOY BUSSEY



Organiser Hezron Ottey with mayor – Councillor Leon Murray

Telford pastor, Clyde Moore

Health consultation with Magdalena Dziorek



Erdington's victory at NEC sports day

On 21 July at the NEC Sports Day in the Alexander Stadium in Birmingham, Erdington Church walked away with the laurels.

Admittedly, Erdington has some outstanding field and track athletes who are lurking on the horizon, waiting to be snapped up by the sporting world! There are some young people like Romario Antonio, an



emerging young and talented athlete, who won the 100 metres and the 200 metres track events. In fact, Erdington appears to be nurturing a future 'Bolt' – so all the other NEC churches need to 'watch out' for next year's event. They must start training now!

There were others who helped the church to victory – too many to mention here.

Even the pastors did their bit! Pastor Adam Ramdin, Pastor Steve Palmer, Pastor Dr Patrick Herbert and Pastor Jonathan Holder all exchanged their preaching robes for tracksuits to take part in the track events. The outcome was incredible.

There are about 127 churches in the NEC and the organisers of the sporting event are encouraging every church in the Conference to participate in next year's sports day so that Erdington can, once again, be crowned as champion!

JOHN OSEI-BEMPONG



Community outreach goes global!

This year South Africa was chosen to host the Third World Congress on Youth and Community Service (1-13 July). The opening ceremony featured delegates from more than 100 countries, many wearing traditional outfits – all in pursuit of the *Power of One*.

On Sabbath, 13 July, nearly 10,000 members, including many from the local churches, met at Saint George Hotel, near Pretoria, for the worship service. World-renowned surgeon, Dr Ben Carson of Johns Hopkins University, gave his testimony, which inspired the attendees to 'work hard and never give up'. Pastor Ted Wilson, General Conference president, attended throughout the event, indicating the value he places on the role of young people in the Church.

Those representing the British Union Conference spent the first few

days witnessing and volunteering at the Steve Biko Hospital. They also donated food and toiletries to a local HIV centre and served meals to the patients and their families. It was a great experience, and gave them an opportunity to connect with the community. They also had the chance to visit an old people's home to help with redecorating work. The General Conference Youth Ministries director, Gilbert Cangy, observed that 'the youth had a wonderful time serving and making a real impact throughout the country'.

Near the end of the trip, a few members from the BUC group visited the private hospital where former president Nelson Mandela was being treated. They were amazed by the large crowds gathered outside and the swarm of news reporters and photographers who were waiting anxiously for some news about the man they call 'Madiba' – the legend.

ZINZE BISHOP

Lewisham's 'new' language

Over the past few months at Lewisham Church members have been learning a new language – British Sign Language. They have been doing this because Christ's commission to preach the Gospel to all the world includes the deaf too!

It all started when Marvin Augustin started to attend our church, a young man with a passion not only for reaching his fellow hard-of-hearing friends, but also for teaching the hearing to communicate with the deaf.

So currently our church runs two weekly classes in BSL, one for those with some experience and the other for beginners, with the intention of training members to assist in deaf ministries in a variety of ways, including translating during services, giving Bible studies and interpreting.

Presently we have BSL interpretation at our main Sabbath services most weeks, with kind assistance from Pauline Mitchell until we have the skills to do this for ourselves each week. We also have Bible studies on Sabbath afternoons at 4pm, which are attended by deaf people from the Baptist, Jehovah's Witness and Muslim faiths, all searching for the truth. In the near future we also want to include in-vision interpretation and subtitles in the live video feed that we display during the service, as well as for the live internet stream and DVDs that we produce of the sermon.

We are eager for more volunteers, training and other opportunities to use our new BSL skills for God so that the deaf can also hear of Jesus' love. If you would like to assist or be involved, contact us at info@lewishamadventist.org.uk.

JUSTIN VICTOR



A BSL class session



Marvin Augustin and Michele Gordon signing during a service

Sutton Coldfield march

The Pathfinders and Adventurers of the Sutton Coldfield and Ladywood churches recently marched through the neighbourhood of the Sutton Coldfield church recently to raise local awareness of various forthcoming events. Among the marchers were children as young as 5 and 6. The band and the march drew people from their homes, making it easier for members to distribute tracts and invitations. This was an attempt to promote the Vacation Bible School and the planned Health MOT to be held in the Falcon Lodge area of Sutton Coldfield.

As a result, between twenty and twenty-five children attended the VBS and the church is hoping to have a good turnout for the health event too. None of this would have been possible without the assistance from Ladywood.

ROBERT VINIL



Pastor sets the example

At a time when marriage is losing respect, Pastor Emanuel Bran paid this God-given institution great respect. Directly after preaching during Chester Green's 'Family' service, he proudly announced that it was his 10th wedding anniversary and immediately paid tender tribute to his wife, Camelia.

Not only did she receive a beautiful bouquet of flowers – but there was a large anniversary cake for the couple to cut and share with their delighted congregation.

Pastor Bran's Derby district also includes the Bethel and Burton congregations.

RICHARD SHAW



Dr Deborah Harris is a renowned Women's Ministries speaker for events across the USA. She is an expert business trainer and organisation consultant. She works with businesses, non-profit organisations and schools as a trainer, presenter and consultant. She has also served as the Women's Ministries director for the South Atlantic Conference. Because of her willingness to serve, shaped by her encounters with God, He has given her a powerful worldwide ministry – 'Praying For Our Children'.

www.prayingforourchildren.org

BUC Women's Ministries retreat

18-20 October 2013

Theme
Women of Virtue

Guest speaker
Dr Deborah Harris

Venue
East Midlands Conference Centre & the newly built four-star Orchard Hotel

For more information
www.adventist.org.uk
Women's Ministries Department

Dawn Tompkins – dtompkins@adventist.org.uk
Tel: BUC office 01923672251



Baptisms in Sheffield

Both Manor and Carterknowle congregations experienced the joy of new growth recently. The first baptism was of Jenny and Nono Mandindo (Manor), and Bryan Natala (Carterknowle). A second baptism, also conducted by Pastor Victor Marshall, was held in July for Patricia de Lacey.

ANDREW YESUDIAN

SEC student camp: 22-25 July

Chapel Porth, Cornwall, provided the ideal venue for a four-day camp for university students only, full of sun, sea and Scripture.

The camp was packed with group bonding activities, including paintballing, cycling through treacherous and mountainous uphill terrain, and spending quality time with one another in prayer and fellowship.

Each day started with a hearty breakfast and morning worship. The speaker was Pastor Sam Neves, whose direct, passionate and engaging messages were uplifting. The music was good, as were the testimonies of the students.

One of the most fantastic aspects of the camp experience was the people. The incredible warmth and depth of the students were the highlight of the week.

So why should you come to student camp? It's a great opportunity to network with students of all ages and gain a greater understanding of a Christian's university life. As well as sharing your ups and downs with others, you'll form a new family of brothers and sisters in Christ who will support you socially and spiritually.

Interested? Set aside 18-22 July, 2014, to experience a time of spiritual renewal, fellowship and fun!

For more information, visit the SEC website at: www.secteens.org.

AMANDA BROWN AND ANABELLE LIM



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THE NEAREST STATION IS WESTMINSTER



Baptisms in Bristol

During early July, Pastor L. Dorsey held a successful two-week evangelistic series in the Broadmead Baptist church, Bristol. The theme was 'The Ideal Family' and the presentations were presented in a humorous but 'straight talking' manner that appealed to many.

On 13 July, the final day of the series, two young men were baptised: Simeon Watt (North Bristol) and Razvan Dranca (Lodge Causeway). The parents of both young men were thrilled at their commitment – especially Pastor Dranca, who had the privilege of baptising his own son.

SHILOH HARMITT



Summer arrives in Grantham

On Sabbath, 3 August, Grantham Church and friends shared in the joy of Summer. Her friend, prayer partner and elder of Chelmsford Adventist Church introduced Summer to us. Below is a precis of what she said:

'I first met Michelle in 2007, in the autumn of her life. She lived a life full of colour, with her commitment to God established. But winter follows autumn and the evil one threw challenges her way. Believing in the power of prayer, she began a long-distance phone prayer partnership. The winter passed and spring appeared. New life sprang up; Michelle's spirituality grew and her faith blossomed. Then came summer – a bright and joyous season; Michelle gave her life to Jesus to be completely changed. This change included that of her name to Summer.

Pastor Solon Kyriacou was delighted to baptise Summer Lyn, who had shown herself eager to study God's Word, asking him lots of searching questions during their studies together.

ELISABETH CARNELL, COMMUNICATION SECRETARY, GRANTHAM

Corrigendum: On page 12 of our 30 August issue, Pastor Michael Simpson was incorrectly captioned as 'Pastor Michael Walsh', following an error in the caption copy submitted to us. MESSENGER staff would like to apologise for this oversight and reassure readers that we will redouble our efforts to prevent similar mistakes in the future.

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back page



Adventists at Middlesbrough Mela

Over the weekend of 8 and 9 June, around 50,000 people visited the Middlesbrough Mela in the town centre. Several of the Middlesbrough members manned a stall there for the two days – the only Christian stall present at this mainly South Asian community gathering. They were able to share the love of Jesus and other biblical themes with many of those who attended. People accepted Christian literature and DVDs, and the badges with a Christian message that were made for the children to wear proved very popular.

Those who manned the stall are grateful for their opportunity to witness and the church is already planning to be part of next year's event.

VALERIE RAYNER, PERSONAL MINISTRIES LEADER

Health expo success

Manchester South Church held a successful community health expo on Sunday 28 April, during which more than 200 non-members enjoyed free health checks. They had their height and weight taken; their blood sugar, lung capacity and fitness measured; a free massage; and the benefit of several on-site doctors to talk to about the results. There were other health professionals introducing healthy ways of eating and drinking, with ample free, fresh, home-made and organic food and smoothies to sample.

The youth of the church, including the Pathfinders, looked after the children with on-site activities for all ages.

The feedback was positive, from members and non-members alike, with one lady commenting: 'For ten years I've wanted to come through these gates, and today something has led me in and now I don't want to leave.'

The day was a blessing for most, and a life-changing event for others. It was also an opportunity to sign people up for the CHIP, weight control, smoking cessation and parenting programmes.

The event has definitely raised community interest in the Adventist Church.

SARA FRANCIS

[EDITOR'S NOTE: THIS ARTICLE WAS 'PUBLISHED BY GRACE' – IT WAS SUBMITTED ALMOST FOUR MONTHS AFTER THE EVENT!]

Key Stage 2 Teacher required at Newbold School

Newbold School seeks to appoint a full-time teacher for KS2 to commence in January 2014.

If you would like to join a committed, professional team; are familiar with the National Curriculum; are keen to keep abreast with current educational practices; and enjoy being part of a learning and faith community, we would like to hear from you.

The successful applicant will show commitment to the vision of the governors of the school, the Seventh-day Adventist ethos of the school, and the inclusion of all learners. Ideally the applicant will have QTS, although NQTs will be considered. The annual salary will range between £25,618.32 and £32,187.12, depending on experience and qualifications. A visit to the school is welcomed. To arrange this, contact Ruth Ohman on 01344421088.

The South England Conference is committed to safeguarding and promoting the welfare of children and young people, and expects all staff to share this commitment. All successful applicants will need to undertake an enhanced Disclosure and Barring Service check via the DBS before they can be appointed.

Applicants are required to have the right to work in the UK and to complete an application form.

For a job application form, person specification and job description, please email Jacqui Crawford on: jcrawford@secadventist.org.uk.

Application deadline: 30 September 2013.



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Sunset

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	Lon	Card	Notf	Edin	Belf
Sept 13	7.20	7.32	7.25	7.35	7.45
20	7.03	7.16	7.08	7.17	7.27
27	6.47	6.59	6.51	6.58	7.10
Oct 4	6.31	6.44	6.34	6.40	6.52

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