

# Messenger

News to the churches • 8 April 2016 • Volume 121 • 7

## Adventist receives Queen's Ebola Medal

by Nana Sifa Twum

An elder of the London Ghana church, David Anti, was recently awarded the Queen's Ebola Medal for his life-saving work in the Ebola-stricken country of Sierra Leone.

Anti, a biomedical scientist by profession who works in the Infection and Immunity Department of the Imperial College Healthcare NHS Trust, last year volunteered with other health professionals to work at Ebola treatment centres across Sierra Leone, helping to test blood samples for the presence of the Ebola virus.

His work helped to significantly reduce the time it took to turn around blood tests from five days to less than 24 hours. This led to quicker diagnosis, treatment and isolation of those infected, thereby slowing the spread of the disease.

The Queen's Ebola Medal is awarded to recognise individuals



supporting Her Majesty's Government in its efforts to reduce and eradicate the spread of Ebola in West Africa.

David received his medal from Trust Chief Executive, Dr Tracey Batten, along with six other colleagues. He said: 'I am grateful to my dear wife, Francisca, and three children, Desiree, Esther and Samuel, who allowed me to be away for five weeks. My time in Sierra Leone was hard work in very hot and challenging conditions. Nevertheless, I found the whole experience very fulfilling and I am pleased to have been able to play a part in overcoming such a deadly disease. It is a real honour to have been recognised in this way.'

David, who was elected as an elder of the church this year, also travelled to remote locations across the country to train and educate local healthcare professionals on the polymerase chain reaction (PCR) technique, which is used to help diagnose Ebola.

Dr Tracey Batten said: 'I am proud of the role our staff played in tackling Ebola in Sierra Leone. Using their NHS experience, they selflessly took on a potentially life-threatening challenge to help those in great need, and ultimately help to defeat the spread of Ebola.'



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# Adventist Family Resources Exhibition

Sunday 3 July 2016

Following the BUC Quinquennial Session  
(30 June - 2 July)

Newbold College of Higher Education's Centre for Christian Leadership will host the Adventist Family Resources Exhibition from 9:00am to 5:00pm on Sunday 3 July 2016. The Exhibition will be open to delegates and invitees of the BUC Session from 30 June - 2 July, and will be open to all church members on 3 July.

The Exhibition will showcase a variety of Adventist ministries and businesses, such as the Stanborough Press, and will also feature a series of free lectures from leading Adventist speakers, including Dr Chidi Ngwaba.

Attendance is free but registration for the lectures is encouraged.



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## BRECON CAMP SPRING 2016

### 'Experiencing God in the Real World'

Speaker: Daniel Thompson



Brecon Camp is a traditional, back-to-basics, self-catering camping and caravanning weekend in the beautiful Usk Valley at the foot of the Brecon Beacons, with the site located right next to the River Usk itself.

This year's speaker is Pastor Daniel Thompson, currently serving in the Bournemouth and Winchester churches. Born in the Home Counties, Daniel worked as a bricklayer until the age of 23, before deciding to study Theology at Newbold College. His experience of God in the real world will be the theme of his talks at Brecon.

The cost of attending Brecon Camp is just £14 per person for the three nights (in small tents) or £42 per unit for family tents, caravans or motorhomes.

To book your place contact:  
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# editorial

Many years ago, my great-grandmother's brother owned a ranch in Southern Rhodesia – modern-day Zimbabwe. I can dimly remember Uncle Norman, probably because of a most unusual gift that he gave me – the rather tatty head of an old lion that had once troubled his cattle.

Initially I was in great awe of this gift, but as the years passed I began to suspect that he was probably only too glad to get rid of it. For in warmer climes, even the best hunting trophies can attract uninvited guests.

Up till 2005 or so, that was the closest Elize and I had come to a male lion, albeit a dead one. But things changed very quickly one hot afternoon at an animal sanctuary outside Harare. We were on a game drive that included a visit to the lion enclosure, where we dismounted and approached the pride that was lazily sunning itself behind a high fence – all except the alpha male. Uncomfortable with us being so close to the wire, he started snarling and twitching his tail.

We ignored his 'grumpiness' and moved on along the path that encircled the enclosure. But he wasn't finished with us. Suddenly, without warning, this huge predator slammed into the heavy fence next to Elize. He took us completely by surprise, having bounded soundlessly across a good twenty-five metres of open ground.

#### My heart was in my throat . . .

I don't scare easily. But that day I did! My heart was in my throat, and it didn't feel good.

I have since realised some of what the apostle Peter meant when he wrote these words: *'Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.'* (1 Peter 5:8, ESV.) This is an image plucked straight from the ancient Roman Colosseum, where many brave Christians were stalked, pounced on and torn apart by hungry lions.

#### Ferocity and aggression

Lions are aggressive and ferocious animals, quick to attack and destroy. For this very reason Inspiration led Peter to choose the 'roaring lion' as a fitting symbol of how Satan goes about his work. Surely, then, we can also expect Satan's agents, both angelic and human, to exhibit similar attitudes and patterns of behaviour – and they certainly do!

Take it as a rule of thumb, then, that when members show a tendency to speak or act aggressively towards other members or towards the Church, Satan is generally pulling the strings.

#### It happens more often than we think

Over the years I have heard these 'lions' roar in our congregations, at our institutions and on our committees.

One of my first encounters with such a person was during my first year of ministry. I had never so much as served on a church

## The roar of a real Lion

board before, and here I was at a conference business session. Suddenly, one of the retired evangelists stepped up to the microphone and forcefully voiced his displeasure at what someone else had said or done, closing with this angry and very inappropriate remark: *'Mr Chairman, just give him a kick in the . . . !'* That day I heard the lion roar.

I heard the lion roar again in a church where I was scheduled as the preacher. Just as I was making my way through the sanctuary to the vestry door it swung open to reveal the rather corpulent head elder, waving his walking stick threateningly towards the pews while fiercely bellowing forth: *'Where are the deacons? Hurry up and get those hymn numbers up!'* (I hoped that there were no visitors there that day.)

#### Sometimes with sotto voce

There are times when a lion roars with sotto voce, quietly but with deadly intent. The damage in such cases can be just as devastating.

After all, the bullet fired from a silenced gun is just as lethal as the one heard far and wide!

I once attended a church that had an invisible 'lioness' as a member. She regularly wrote poison pen letters to vulnerable members, berating and condemning them over trivial issues.

Bear in mind that a poison pen letter is *'a letter or note containing unpleasant, abusive or malicious statements or accusations about the recipient or a third party. It is usually sent anonymously'*. The contents of these letters were undoubtedly more savage than a face-to-face attack would have been, but the 'lioness' wrote one too many and exposed herself. What a surprise to find out that she was one of the senior, saintly sisters of the church!

#### The angry 'prophets'

Sadly, there is another group of lions that I will call the angry 'prophets'. They set themselves up as a voice roaring 'in the wilderness' – the wilderness of their own moral and theological confusion! They feel the self-ordained authority to write judgemental emails against God's Church. Perhaps their time would be better spent reading the first chapter of *Acts of the Apostles*, of which this is a sample (from pages 11 and 12):

*'The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. . . .'*

*'During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theatre of His grace, in which He delights to reveal His power to transform hearts.'*

**That is the roar of a real Lion – Jesus Christ – the 'Lion of the tribe of Judah'** (Revelation 5:5, NIV).

\* [https://en.wikipedia.org/wiki/Poison\\_pen\\_letter](https://en.wikipedia.org/wiki/Poison_pen_letter)



Julian Hibbert  
Editor



Sadly, there is another group of lions that I will call the angry 'prophets'. They set themselves up as a voice roaring 'in the wilderness'.





# Going the 'extra mile' . . .

by Steve Holden

My thoughts were recently stimulated by what I read about Jordon Cox, a deals and coupon blogger on the *MoneySavingExpert.com* website, who is also known as 'The Coupon Kid'.

Apparently, the 18-year-old will always go 'the extra mile to save money'. This time he was in the news for travelling an extra 1,117 miles in order to shave £7.72 off a £47 train ticket between Sheffield and Shenfield. This 'cheaper' alternative route was via Berlin – but it did include 7 hours' worth of sightseeing and lunch!

For what or for whom would you 'go the extra mile'? Our family has been known to go the 'extra mile' on occasions by faithfully following the directions given by our trusty satnav. I should hastily add, though, that we have done quite a few 'extra miles' for ignoring them – finding ourselves on narrow B roads, adding time and distance to an already lengthy journey. It seems quite easy for him – or her, depending on the settings – to find an alternative route, but we can never totally trust that disembodied voice coming from the dash to make the right choice. Going the extra mile under these circumstances can be frustrating rather than fulfilling.

We might naturally go out of our way to help family or friends we care about. 'Don't mention it,' we might say, 'it's a pleasure!' – and it's true. We're glad to be of service to those we love if it relieves them of a burden or helps them out in some way. But what does it mean to really go that 'extra mile'; to do more than is asked of us?

The Bible talks about this 'extra mile' in Matthew 5, where Jesus tells both the multitude on the mount, and all believers down through the centuries, what kind of people God's Kingdom is composed of: those with an attitude of spiritual humility; those who actively seek forgiveness, being acutely aware of their own shortcomings; those who have a deep longing for personal righteousness, and justice for the oppressed; those who promote



Our family has been known to go the 'extra mile' on occasions by faithfully following the directions given by our trusty satnav.

peace and are able to stand firm under trial; those who are giving and forgiving, loving and gentle, beyond that which is usually asked or expected of us. Here in Matthew 5 Jesus takes the Ten Commandments and elaborates on them. He says do more! Go further! Don't limit love! He is not only concerned here about our family and friends, but challenges us to care for our enemies too. He wants us to demonstrate God's love to them in word and deed. Do to them what you would like them to do to you.

God's Kingdom is within us and as citizens of that Kingdom His law of love should be evident in our lives.

In verse 48 of Matthew 5, *The Message* puts it this way: 'Live out your God-created identity – live generously and graciously toward others, the way God lives toward you.'

What should motivate us to consider others

before ourselves and go that 'extra mile' for them?

What compels us should be what compelled Christ to action: 'For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.' John 3:16, NKJV. Paul emphasises the same sentiments in Philippians 2:4-8, NIV 1984: 'Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in

appearance as a man, he humbled himself and became obedient to death – even death on a cross!

The same theme appears in 2 Corinthians 5:14, 15 (NIV), where he says: 'For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And He died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.'

Coming back to Jordon, 'The Coupon Kid', and going the 'extra mile' on our personal journey 'home': perhaps the personal journey 'home' for us may end up being a lengthy one too. It might mean visiting places or doing things that we never anticipated – not even in our wildest dreams. The road 'home' might be narrow, winding, steep, difficult, rough and dangerous. If we are compelled by the love of Christ, however, it will be worth every effort made . . . every 'extra mile'.

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Contact Dawn Tompkins at the British Union Conference,  
Tel: 01923 672251, Email: dtompkins@adventist.org.uk

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Ever had questions about our faith, doctrines or practice that you want to see resolved? In each issue I'll be hosting Q & A in an effort to answer them. *Andrew Puckering*

**'What did Jesus mean by saying, in John 20:23 (NKJV), "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained"?'**

**A** My initial thought was that in place of 'they are forgiven' and 'they are retained' we should read, 'they will have been forgiven' and 'they will have been retained' – that is, that the decision will already have been made by God, who alone truly knows the heart of each penitent sinner, and that the church then merely follows God's lead. This would reflect a similar passage in Matthew 16:19 (NKJV): '... and whatever you loose on earth will be loosed in heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven, and whatever you bind on earth will be bound in heaven,' meaning that the church on earth will require only what heaven requires and will prohibit only what heaven prohibits.<sup>1</sup> In fact, numerous translations and commentaries give this sense, including the Amplified Bible and the New American Standard Bible; many German translations, including Luther's; and also (surprisingly!) the Latin Vulgate.<sup>2</sup>

The Greek grammar of John 20:23, however, is subtly different, according to *Ellicott's Commentary for English Readers*. Rather than the future perfect, 'in the better text the tense of that rendered "are remitted" is a strict present, while that rendered "are retained" is in the perfect-present,' such that 'the thought seems to be, "Whose soever sins ye remit – a change in their condition is taking place – their sins are being remitted by God; whose soever ye retain – their condition remains unchanged – they have been, and are retained."<sup>3</sup> This is supported by Young's Literal Translation, which renders the words in John 20:23, 'they are loosed . . . they have been retained.'

So? Well, yes, the church can indicate who remains 'in sin' and who is being cleansed of it: Ellen White writes, '[The church's] action is ratified in heaven. He who despises the authority of the church despises the authority of Christ Himself.' However, lest any accuse her of authoritarianism, she qualifies it by acknowledging that the church 'must say about sin what God says about it. She must deal with it as God directs. . . .<sup>4</sup> In other words, God recognises the church's decision that a sinner remains 'in sin', only insofar as the church is led by the Holy Spirit, whom Christ had just given to His disciples (John 20:22); and in fact the apostles did make crucial decisions after seeing the Spirit's leading (Acts 15:8, 28). Thankfully, personal salvation and forgiveness of sins are found only in Jesus Christ (Acts 4:12), who cleanses anyone who truly repents (1 John 1:9). If we knock on His door, He'll open it to us (Matthew 7:7) – He sets before us an open door, and the door that He opens no one can shut (Revelation 3:7, 8).

<sup>1</sup>Andrews Study Bible (NKJV), Andrews University Press, 2010, p. 1273 <sup>2</sup>Julius R. Mantey, 'Evidence that the perfect tense in John 20:23 and Matthew 16:19 is mistranslated', *Journal of the Evangelical Theological Society* 16 (3), pp. 131-133 <sup>3</sup>biblehub.com/commentaries/ellicott/john/20.htm <sup>4</sup>Ellen G. White, *The Desire of Ages*, p. 806

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.

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BOOKSALES

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## Is Zacchaeus among us?

by Pastor Patrick Johnson, TED Personal Ministries and Sabbath School Director

Maybe you remember singing the song in Children's Sabbath School: 'Zacchaeus was a wee little man, a wee little man was he. . . .' For most of my life I assumed that the reason for Luke to mention his shortness of stature was simply to explain why he needed to climb the sycamore tree. But can there be more to that description than first meets the eye?

Let me introduce you to 'physiognomy'. This is the assessment of a person's character or personality simply from his or her outward appearance, especially from the face, but also from hair, colour and smoothness of skin, voice, limbs and stature in general. It was very common in ancient times to view people from a physiognomic standpoint. For example, the ancient Greek mathematician, Pythagoras, believed by some to be the originator of physiognomics, once rejected a prospective follower named Cylon because, to Pythagoras, his appearance indicated bad character. In other words, he judged Cylon's character by his physical looks. Knowing that this attitude was prevalent in Jesus' day means that we can reasonably expect that physical descriptions would signify more than merely the physical appearance of a person.

Dr Luke, in particular, seems to have made it a goal in his Gospel to deliberately undermine the physiognomic narratives of his time.<sup>1</sup> Smallness in stature would be seen as reflecting smallness of spirit, small-mindedness or even greed. Luke seems to have used the stories of Zacchaeus (small stature) and the Ethiopian eunuch (crushed testicles) to illustrate that the central feature of salvation for people with disabilities did not necessarily involve the healing of their impairments. Rather, such stories imply that the most important healing is found in the removal of the social, economic and religious barriers that hindered those with 'able bodies' from extending gracious hospitality to those with impairments. Unfortunately, physiognomic experiences are not just a feature of the ancient world.



A few months ago, as a part of my doctoral research, I interviewed 12 adult members of the Adventist Church here in the UK. All had obvious physical impairments. I wanted to hear from them how they experience life as members of the Church. This would give the work of Disability Ministries a good starting point from which to plan and develop effective programmes. My theory was that we often make assumptions about a person's character and ability based on their physical characteristics. This in turn would be reflected in how people with disabilities experience church.

The experience of adults with obvious physical disabilities in the Adventist Church can be broadly summarised as a balancing act between the desire to be treated in a holistic manner and actual physiognomic experiences. Without a doubt the overriding desire of all the research participants was to be treated as a complete person. Several reported being treated as two different persons, one abled and the other disabled.

One participant described it like this: 'It's like I've been put in a position where now I have to say there's two Catherines.<sup>2</sup> There's the up Catherine – the abled Catherine – then there's the disabled Catherine, because they have separated me, you know. I've been separated so this one is accepted but that one is not. But they both go together. . . . It's almost nineteen years, they already know this one. But they need to get to know this one and know that nothing has changed. The only thing that's changed about this one is the mobility. . . . The same person is there.'

The interviewees all described their journeys of learning to embrace their disabilities rather than ignoring them, and that having a physical disability was only a part of their lives. They described how they often simply ignored their limitations or just got on with life.

Being treated as a complete person also means being included in the life of the church. It is safe to say that this was a mixed experience. Some of the candidates described being met with a positive and inclusive attitude in their churches. This was shown, for example, by them being asked what ministries they would like to be involved in and by consideration of their needs and limitations when planning church trips and outings. This resulted in them feeling included and involved.

Clearly, then, some of our disabled members have quite a positive experience of church. The only caveat to this is what might be called 'hero pressure'. This is where members want to see those with disabilities as always heroically coping with their impairments. The participants expressed the desire to be treated in a way that leaves room for their weaknesses too.

The physiognomic experience that was articulated as, at the least, being irritating by some, and particularly painful by others, was people assuming that you have diminished mental capacity or that you lack emotions and feelings just because you have a physical disability. Here some of the participants even described being on the receiving end of direct discrimination and lack of respect.

Another typical physiognomic experience was that of being met with the underlying assumption that as a person with a disability you are first and foremost a *recipient* of help rather than a *giver* of help. In other words, they were made to feel that they were a liability rather than an asset. Sometimes this meant that they were only involved in church ministries as a result of their own persistent initiative, and in the worst cases their offers of help were completely ignored. Clearly the nominating committee process needs to be tightened up so that it includes an evaluation of the gifting of members with disabilities. As Paul points out in 1 Corinthians 12:21-26, the attitude that is needed for the body of Christ to function optimally is one in which there is a positive regard for what each member brings to the fellowship. There is no ideal norm according to which members of the body of Christ are to be rated, so whether a person can be labelled as strong or weak is actually immaterial because all have something to offer.

The final physiognomic experience described by a number of participants was that of being included but not really having a feeling of belonging. John Swinton poignantly observes, 'To be included you just need to be present. To belong you need to be missed.'<sup>3</sup> Again it must

be emphasised that some participants experienced the feeling of truly belonging to a group of caring people in their churches. Some of our churches are examples of good practice and this should be applauded. On the other hand, there was sincere sadness in the voices of those who deeply felt that they were never really socially included.

The three parables in Luke 15 show that in order for our churches to be places of belonging, each member needs to be so noticed and valued that their absence produces a palpable void that prompts an immediate search. This sense of belonging can only come about as church communities come to terms with their physiognomic prejudices and start to understand the unique gifting that each member brings to their interdependent fellowship.

What can we do to help our churches be places where people with disabilities belong?

- If you are unsure where to begin, get in touch with ASNA (Adventist Special Needs Association) at [www.asna.info](http://www.asna.info). They have been championing the cause of people living with special needs for the last ten years and provide excellent training, support and resources for families and churches that want to know how to start an inclusive disabilities ministry.
- Ensure that a special needs co-ordinator is elected.
- Make Disability Awareness days significant events in the church calendar. This will guarantee that there is a structured continuing education programme in our churches.
- Sharpen the nominating committee process so that people with disabilities are recognised as assets, and do not have to advocate for themselves in order to be a part of the gifts-based ministry of the church.
- Include people with disabilities in the planning and leading of our Sabbath worship services.
- Make provision for members with disabilities in the planning of our social gatherings and excursions.

Can we take on a personal challenge? If we, together, can start to consistently implement these kinds of changes then our churches will soon be described as exhibiting the same attitude of Christ, who 'came to seek and to save the lost' (Luke 19:10, ESV).

<sup>1</sup>Mikeal Carl Parsons, *Body and Character in Luke and Acts: The Subversion of Physiognomy in Early Christianity* (Grand Rapids, Mich: Baker Academic, 2006) <sup>2</sup>All names have been changed in order to preserve anonymity <sup>3</sup>John Swinton, 'From Inclusion to Belonging: A Practical Theology of Community, Disability and Humanness', *Journal of Religion, Disability & Health*, 16 (2012), p. 184.

### 2016 BUC session notification

Notice is hereby given that the quinquennial session of the British Union Conference will take place at Newbold College, Binfield, Berks RG42 4AN between 30 June and 2 July 2016. Notice is also given that proposals to modify the constitution of the British Union Conference and the modal constitutions of the conferences and missions in harmony with the General Conference models will also be presented. Delegates will receive documentation in advance of the session.

Pastor Paul Lockham, Executive Secretary  
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### Kettering Church is celebrating its 20<sup>th</sup> anniversary on 14 May 2016 at 41 Canon Street, Kettering, Northants NN16 8RD.

Yes, time has just flown by. We have managed to bring up a whole new generation of young people. Several are now university students and we are very proud of their progress from young people to young adults.

Please plan to be there and celebrate this happy occasion with us. We look forward to seeing you on the day. It will be our pleasure to welcome you and enjoy your company as we praise God together.

Please contact our head elder, Roger Brown, by email with your details if you wish to contribute an item of interest, photograph or personal memory of Kettering.

Email: [roger.brown0944@talktalk.net](mailto:roger.brown0944@talktalk.net)  
Subject: Kettering 20<sup>th</sup> anniversary

## SHORT WORKSHOPS AT NEWBOLD

Newbold's Centre for Christian Leadership offers short workshops, courses, and lectures to help church members and those in leadership positions to develop or enhance their skills and knowledge in spiritual, educational and social ministry. Register for workshops and find out more at [www.newbold.ac.uk/centre-christian-leadership](http://www.newbold.ac.uk/centre-christian-leadership) or email [ccl@newbold.ac.uk](mailto:ccl@newbold.ac.uk)

### Introduction to Dispute Resolution

Sunday 10 April 2016 - from £45

This workshop, facilitated by Cathy Boldeau of VisionSolutions, is an introduction to accepting, resolving, and managing conflict as a Christian. Unresolved conflict can cause chaos, especially in a Christian organisation. Although inevitable, through mediation and alternative dispute resolution strategies, conflict can form the foundation for change in communities.

### Teaching the Adult and Youth Sabbath School

Sunday 1 May 2016 - from £12

Jesus went about preaching, teaching and healing. He also commissioned us to "go ye therefore and teach." This workshop, facilitated by Beulah Plunkett (Sabbath School Director in the North England Conference and Associate Director for PEACE), is about cultivating your teaching ministry by facilitating your development of the skills and understanding of the principles of teaching and learning. You will learn about teaching the Bible, the Sabbath school lesson, seminars and workshops in church.

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## Is the problem with music?

by Alexander Douglas, Principal of the SEC Music and Worship Academy

Seventh-day Adventists are fond of stating that the Bible is the ultimate solution to all of the problems that human beings encounter on life's journey. However, should a budding teenage footballer break his leg while playing the game, few of us would 'prescribe' a Revelation seminar as the *exact means* by which his healing would take place!

In an age when information has never been more widely available, it is becoming easier to trade on other people's ideas and data ('information') – by which I mean that we are saved the hard work of thinking through issues for ourselves because other people have already done it for us. For many of us, 'research' is now little other than the pursuit of 'information' (preferably as quickly and as painlessly as possible). It is then either accepted or rejected, for reasons which may include: a) the fact that we may have some technical expertise which enables us to question the received information; or b) we feel strongly about the matter at hand and those feelings point to the opposite of the received information.

Everybody has the right to question any point of view, but if you were the teenage footballer with a broken leg you would not want your leg to be treated by a history teacher who could not name all of the bones in the lower leg (much less know which was which). That history teacher might be a wonderful Bible-believing Adventist with strong opinions about medical matters. But without actual medical training and technical expertise that history teacher is not qualified to even know whether the leg is actually broken, much less *where* it is broken and *how* it should be treated!

When it comes to music, however, the Seventh-day Adventist Church has a serious problem. Our teenage footballer would not want to be treated by a doctor whose medical studies consisted of nothing more than endless nights on Google, Wikipedia and YouTube (supplemented by a handful of books). And yet, for some reason, music has become an 'ideological football' in which all sorts of Adventist members, whose technical expertise lies in fields outside of music (including medicine), have decided that their 'ideas' about music are now 'facts' and as

such they deserve a public hearing. Moreover, they expect that the rest of us should adjust our (spiritual) lives according to the ideas that these (often high-profile) Adventists promulgate – despite the fact that such ideas only exist on the basis of the type of 'information' defined earlier.

In other words, those disseminating the majority of the 'Adventist' teaching on music that can be found on the first page of Google hits have usually never seriously studied any of the following subjects: a) musicology; b) ethnomusicology; c) musical analysis; d) music theory (at degree level, not graded exams); e) music psychology; f) psycho-acoustics; g) music education; h) the philosophy of music; i) music therapy; or j) music history – to anything like a standard that would enable them to teach their ideas in a public academic forum and emerge with their credibility intact.

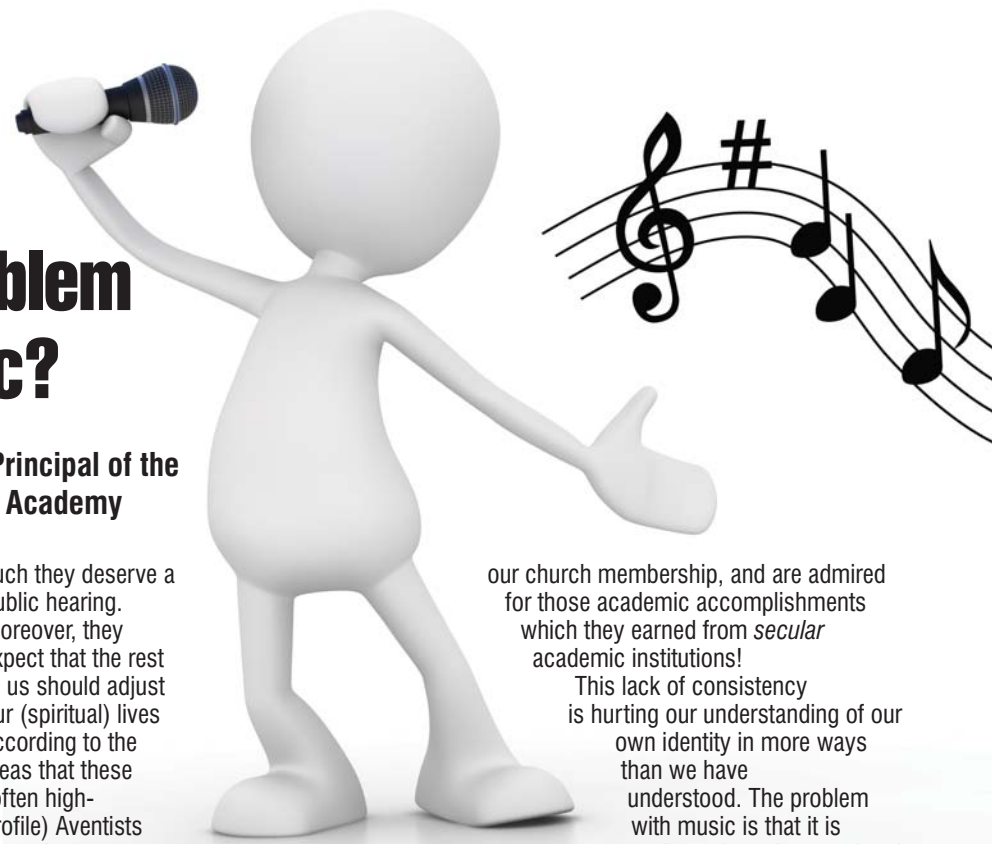
This situation is in fact emblematic of a greater problem – something that I will refer to as 'pseudo-sanctified anti-intellectualism'. Because of the phenomenal problems caused by certain high-profile Adventist thinkers of the last century who became educated in systems of thought that are still largely foreign to many of our members, a sizable proportion of our global membership has learned to be deeply suspicious of Adventist theological thought at the highest level. In many church communities it is believed that these types of theologians are leading the church away from truth and so their ideas should be dismissed without a hearing. As a result, some of the incredible work being done by our theologians in defending core Adventist doctrines such as the Sanctuary and the Sabbath might as well not exist for all the good it does our church members here in the BUC. And yet, some of our most-respected church members are medical practitioners who excelled in their studies at some very exalted seats of learning and now share the fruits of those efforts with

our church membership, and are admired for those academic accomplishments which they earned from *secular* academic institutions!

This lack of consistency is hurting our understanding of our own identity in more ways than we have understood. The problem with music is that it is experienced much more than it is understood. Even the Adventist medical doctors who (for example) speak against drums and percussion have conspicuously failed to undertake their own empirical experiments (with appropriate 'controls' and peer reviews), while also failing to quote any of the studies which (for example) show the positive therapeutic benefits of 'drum therapy' for depression recovery. And so it is hardly surprising that other people also feel that, despite not studying any of the disciplines from the above-mentioned list, they too can impose their opinions as fact on their fellow church members.

In the end, this is not just about music. If a preacher appeals to history or science as part of his or her biblical message but gets the facts completely wrong, the ignorant will not know any better. But if non-Adventist experts in those areas happen to be in the congregation that day, they will know that the preacher has dared to speak publicly on issues about which he or she is ignorant, and they will have every reason to question the overall integrity of the preacher. Moreover, they are likely to be very much less receptive to the biblical message being expounded because, to them, the preacher is no longer a person who can easily be trusted.

I am not saying that we should *only* voice our ideas and opinions about music if we hold degree-level qualifications. Sometimes academic learning is really not important, but I feel it is time that our membership at large accepts the fact that the divine gift of music is a specialist discipline and a much greater phenomenon worthy of much greater respect than we have allowed ourselves to accept. The problem is not with music – it is with us.



## feature

# On the trail of last year's Gift Boxes . . .

by Sophie Gordon (Volunteering Programmes Officer, ADRA-UK)

Sabbath is a special time in any part of the world, but among the unspoilt hills and valleys of Swaziland a group of ADRA-UK volunteers felt especially blessed to celebrate this day of rest and worship.

Sabbath marked the culmination of a busy week in Swaziland, during which a group of eight volunteers had distributed gift boxes to impoverished children in schools around the country. A few of the schools that benefited from the charity's annual Gift Box Appeal were in the hills of Kaphunga, a rural community not too far from town in terms of distance, but a lifetime away in relation to living conditions.

Some of the children who received boxes were without shoes and wore tattered clothing, but nothing can remove the memory of the joy these lovingly packed boxes produced. The children of Swaziland were grateful beyond anything the group could have imagined, even though most were too shy even to smile as they received their gift. However, as we watched their small hands open the boxes, eager smiles revealed their true joy. Friends showed each other their favourite gifts, some held the neatly packed clothes to their bodies, while others shared their toys with their companions; and the bravest ones found secret corners to try on their new and treasured items.

After days of such wonderful experiences, with thousands of boxes distributed, the team were ready to join the local congregation for worship at the end of the week. In addition, ADRA-UK gave £4,000 to ADRA Swaziland to build a classroom in Kaphunga, enabling the church to teach children in the community. With an inadequate education system within the country, Pastor Nkhanyiso Gamedze, the Director of ADRA Swaziland, decided the church must find a way to bridge the gap. With one classroom and plans for two more, a way is being opened to educate children in the local area, allowing them to better their lives and thereby benefit the people in the community for the long term. The volunteers had originally planned to help with the painting and decorating of the classroom, but due to various planning permission issues they could only help with some of the primary painting duties.

However, all of these delays were forgotten on Sabbath, when, after a long car ride to the village, a surprise awaited the team at the top of the hill.

The child recipients of the gift boxes had

come out in their hundreds in order to fellowship with the people who had brought them presents from afar. A quick head count told us there were over 250 children alone at the church! It was the sound of their lively and exuberant singing that met us as we walked towards the building – we were convinced there could not have been a sweeter sound anywhere else on this particular Sabbath.

Pastor Gamedze told us they would need to open the unfinished classroom, as their regular building could not hold all of the people who had turned up for the church service! As we climbed a little way down the hill to the classroom, we were met by yet another 200 adults and youth who were eagerly awaiting our arrival, and it only took seconds for us to know we had received the greatest blessing of all in joining the Swazi people for their worship.

With patience and careful attention to detail, Pastor Gamedze relayed the history of the church in Kaphunga. One woman, Anna Gwebu, had made a trip to town in order to see Pastor Gamedze that day. She had seen the work he was doing for ADRA and told him there was a small group of women in her village who were Sabbath-keepers, and that they wanted him to spread the message in their area. Pastor Gamedze agreed, but because he hadn't visited yet, Anna visited again to tell him, 'I am sick and may not live long. Who will help these women in keeping the Sabbath once I die, Pastor? You must come and start a church in Kaphunga.' These honest and humble words proved a charge he could not resist.

On hearing this story, there were very few dry eyes from the ADRA-UK team. The determination of one woman to establish the Gospel message in her village; to think of the church's future in the face of her declining health – there is surely no keener testament of the selflessness that should characterise every true follower of Christ.

Pastor Gamedze went on to say that many of the people in Kaphunga were unemployed and that he didn't know how they managed to provide food or clothing for themselves. Yet, for those who faithfully attended this church each week, the concept of a living faith and a reliance on God was clear to see.

For the volunteers, a Sabbath of this magnitude will not easily be forgotten, and neither should it be. It is through the diligent work of ADRA-UK around the world that we

see the benefits of helping those in need. Christ clearly told us, 'You will always have the poor among you' (Matthew 26:11, TLB), and as long as we live among those in need we should feel a duty and a passion to help. Swaziland showed us that we do not labour in vain when we seek to do the work of God. He has many around the world who are hungry for both physical food and spiritual food, and ADRA was proud to be part of God's provision during the project.

We are thankful to the eight individuals who volunteered their time and funds to accompany ADRA-UK to Swaziland; their hard work and dedication were an indescribable asset to the trip. In addition, we thank the many generous people across the UK who packed and sorted boxes with the hope of bringing happiness to children thousands of miles away – your task was truly accomplished!

With over a month passing since our time in Swaziland, we are happy to hear that the classroom is now complete and the church has grown in weekly attendance since ADRA's visit.

As a charity, we will be arranging other overseas trips throughout the year, where individuals will be able to partake in similar projects and experiences. It is in these experiences that we discover what really makes life so rich and rewarding.

If you would like to have your own adventure with ADRA, why not join us on our volunteer trip to Peru this summer? We will work in an Andean community and help build eco-stoves with the locals. With only a few spaces left, do not delay in signing up! In 2016, why not do something you could never have thought of, with someone you would never otherwise have met, for a cause that is greater than yourself!

(Email: [volunteering@adra.org.uk](mailto:volunteering@adra.org.uk) for more information on Peru and forthcoming trips!)

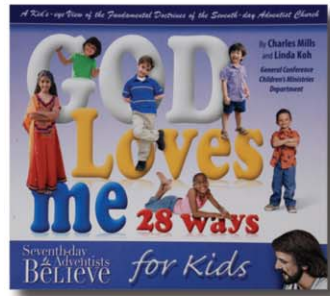




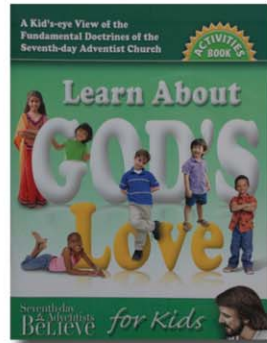


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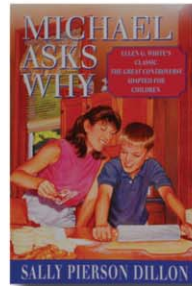
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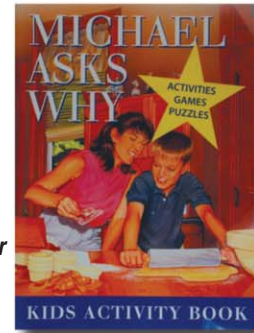


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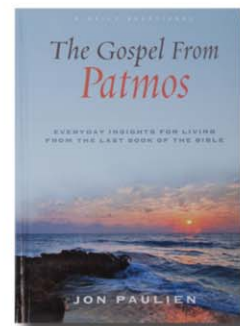


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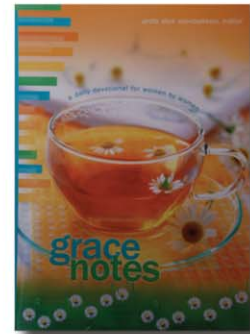
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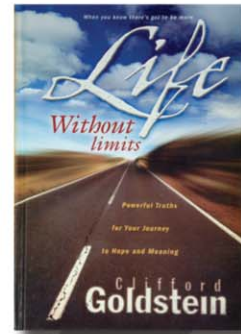
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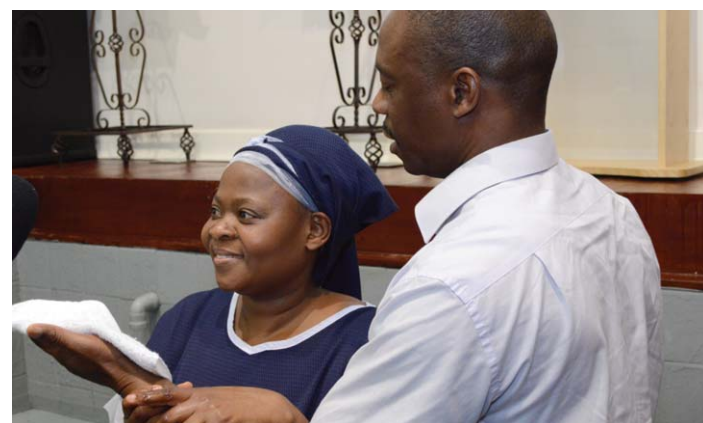


## Pastor says, 'Thank you!'

Pastor Patrick Herbert, much-loved minister of the NEC's Camp Hill church, recently arranged a special banquet for his elders and their families. It was his way of expressing his appreciation to them for their support, dedication and loyal service within the congregation.

The event took place in tasteful surroundings, with good food and memorable music – but the highlight was the certificate of appreciation that he handed to each of his trusty elders: something they would cherish long beyond everything else that made the evening special.

BASED ON A REPORT BY HILLARY MITCHELL



## First baptism at Fartown

On 6 February, Gloria Amoah's radiant smile confirmed both her love for her Saviour and the fact that she had just become the first person to join Fartown Church by baptism since it was officially granted church status on 28 November last year.

The service was held at Huddersfield Church, Crosland Moor, where Gloria was fully supported by members of both Huddersfield congregations, along with two elders from her former church, South-East London Ghanaian Church.

Gloria was born to Adventist parents and grew up in Ghana with two brothers, one of whom is an Adventist pastor in Liberia, while the other is training in a seminary in Ghana. In 1985, she was baptised into the Adventist Church during a mass baptism in the sea, to mark the hundredth anniversary of Adventism in Ghana.

In 2008, Gloria came to England and attended the South-East London Ghanaian church. Four years later, she relocated to Huddersfield, then became a regular worshipper at the Fartown Community church with her young daughter, Blessing.

Although Gloria has maintained her connection with the Church all her life, in recent times she felt the need to rededicate her life to God. She received her Bible studies from Pastor Karbah, assistant pastor for the Huddersfield churches, who also baptised her. He had previously worked in Ghana with her brother, who is training to become a minister.

The main address was delivered by the resident minister, Pastor Barry Stokes, and entitled 'The Hour that Changed the World'. The focus of the message was on the necessity for each individual to regularly engage in 'the hour of prayer' – a time to ask for forgiveness; accept Jesus; and seek His guidance in our lives. Without it, we would wither and die spiritually.

Prior to her immersion, Gloria informed the congregation that she was feeling nervous but special, stating that 'God has done a lot in my life, so I want to give my life to Him.' As if to endorse this she then sang, 'I've Found a Friend In Jesus, So Very Dear to Me'.

Gloria's baptism was indeed a time of rejoicing both in heaven and on earth.

JENNY FRAY (FARTOWN COMMUNICATION DEPARTMENT)

## Baptisms at Leamington

On Sabbath 5 March, Leamington Spa Mission celebrated the baptism of three young people.

The first two to enter the baptismal waters were young ladies from the neighbouring Rugby church.

Milan Gugleta, pastor of Leamington and Rugby, first introduced Nyasha Mabika, a business professional who had previously started baptismal studies, but due to a job relocation she had not had the chance to finish them until her return to Rugby. Six months ago she again seized the opportunity, wanting to commit herself to God before her next relocation to Italy, which is due shortly. Rugby members will sadly miss her.

Sergio de Sousa, an elder at Rugby, then introduced Mayeso Chiodzeka. Mayeso and her mother had previously attended Rugby in 2006 but had since stopped. Six months ago, sensing the renewed need for God's leading in their lives, they once again started coming to church. This time Mayeso also made the decision to fully commit her life to God.

Finally, Richard Down, an elder at Kidderminster Church, introduced his son David to the congregation. Richard spoke eloquently about there being no greater joy for a father than to see a son being baptised. He spoke of a parent's concern during their child's growing years, to guide them towards becoming a Christian but without pressure. So what a delight it was when David enquired, 'What do I need to do?' Richard also acknowledged the important part to be played by good role models, first by parents but also by the wider family and the church members.

David then entered the baptismal waters with his father and grandfather, Pastor Kendall Down, to be baptised. The joy of the occasion was evident as they spontaneously hugged after coming up from the water.

We pray that their love for God will endure and that the Holy Spirit will keep all three of these young people safe on their life's journey.

LORRAINE GLINTON



Nyasha



Mayeso



David



## Swindon Adventurers reach out

Swindon Church's Adventurers club ended 2015 with a special visit to a local nursing home. This enthusiastic group, accompanied by Pastor Mick Smart, Louise Kazi and Roxanne Watson, touched the hearts of both residents and staff through their hymns, memorised Bible verses, special gifts and winsome smiles. They also mingled with the residents, bringing a sense of joy into their lives.

The children returned to church that Sabbath afternoon excited, feeling a sense of satisfaction, probably oblivious to their positive impact on the residents, but certainly aware of the fun they had while evangelising!

VIVIAN ZINYEMBA



## Don't lose them!

Northampton Central Church overflowed with blessings and tears of joy for the three young candidates who were baptised on 6 February. District pastor, Paul Dhanaraj, prefaced his sermon with a strong message to parents about the importance of investing time in their children's upbringing. One thing he craves as a father, Pastor Dhanaraj proclaimed, is that his children should be in heaven. 'That should be the prayer and the dream of the parent. If this is not the case, you should go and revisit all your plans!' As a pastor, he recounted sadly how often parents had pleaded with him to help their lost children return to church, only later to find the parents had failed to discipline their children and spend precious time with them during their crucial early development. Parents must redouble their efforts to bring their 'lost sheep' back to the fold with the support of the church.

Serena Davis and brothers Tyrone and Tyrees Walker were baptised by NEC President Pastor Lorraine Johnson and supported by family and friends from all over the country, some of whom were visiting a Seventh-day Adventist church for the very first time. May God be praised!

AUBREY DAVIS (NORTHAMPTON CENTRAL)  
MICHAEL DAVIS (PICTURE)



## JAM session in SEC Area 1!

What a wonderful day! On 5 March the LIVE St Austell team headed to Plymouth to join the youth in a day of friendship, fellowship and fun.

After a busy morning in church and a delicious fellowship lunch, the group of over 20 youth ventured out for a walk at Cadover Bridge on Dartmoor. The weather was perfect, allowing us to truly appreciate the beauty of God's earth and get to know each other better.

In the evening Pastor Clifford Herman and his family opened their home to the group and hosted Plymouth/LIVE St Austell's first JAM session – which was filled with worship, food and games.

To start the evening off we gathered together to sing our hearts out to the Lord in praise. The relaxed environment gave younger musicians the opportunity to show their talents. Gemma Hall said that 'It was great to get together with friends and family and it was really nice for me to play along with others while praising God as well.'

We enthusiastically sang over a dozen songs, which included new worship songs as well as some old favourites. Pastor Herman's son, Matthew, was very happy to have so many youth in his home and commented that it was 'great just to have a nice time with everyone'. He too 'enjoyed making music and singing God's praise while also having fun'.

We ate together and decorated our own cupcakes for dessert before ending the evening with a few games, which included charades! It was all a huge success and being in a cozy environment really helped. Shemeka Tello observed, 'The relaxed atmosphere enabled me to get comfortable with everyone. My favourite part was definitely at the end, when we all played charades.'

Over the last few years Plymouth has seen a gradual increase in the number of youth in the church, partly due to its close proximity to Plymouth University. This makes these events very important for building strong friendships. Kelly Mangungu (university student) commented, 'It was good that we got to just chill and sing praises to God. It was a really good night, and I'd love to do it again.'

'The New Testament is full of moments like this, of people coming together to worship, and this felt New Testament,' said Steven Hulbert (Frontier Evangelist and leader of LIVE St Austell).

I highly recommend JAM sessions, especially for small but growing groups. It's a fantastic way to get to know one another and grow lasting friendships.

JENNIE HALL



## Our greatest need

The annual Personal Ministries Weekend held on 22 to 24 January saw personal ministries teams from all over the North England Conference (NEC) descend upon Chapel Brampton, Northampton, to discover their 'Greatest Need'. Dr Ron Clouzet, head of the North American Division Evangelism Institute (NADEI), and the NEC President, Pastor Lorraine Johnson, inspired the delegates with a series of presentations on the need for the Holy Spirit, not only in our witnessing endeavours but also in our Christian walk. Clouzet's presentations were interspersed with real life stories and witty anecdotes as he explained the need to be connected to the true Vine in order to produce long-lasting spiritual fruit.

The Sabbath morning session brought home the reality that Jesus could have come sooner through the video presentation, 'What might have been, can be'. This video, produced by the General Conference, detailed the vision Ellen White had after the 1901 General Conference session where the delegates, in humility



and love, sought forgiveness from one another, which resulted in a great revival. Barry Robinson, area forum chair for Area 5b, then led the congregation into a session of prayer and counselled those present to seek forgiveness from their brethren. So Real, a dynamic husband-and-wife duo from Tamworth, then led out as praise team for the service.

## WSPMD at Windsor

On Sunday, 14 February, the Windsor Street Prayer Ministry Department (WSPMD) held their first teens and children's prayer breakfast. The idea grew out of prayer as the team searched for new ideas and strategies to engage and equip the younger audience within the church, helping them take ownership of their heritage in Christ. The attendance was overwhelming, with over 50 teens and children, including some from the local community, and over 30 adults.

The event kicked off with prayer for the guidance of the Holy Spirit. Then there were songs of praise, including such classics as 'Father Abraham' that involved interaction. The children were then split into groups assisted by a teen or adult who helped them to address their individual needs. This was followed by prayer, based on topics specific to young people, such as migration, orphans and bullying at school.

Then came the quiz, in which teams of children competed to answer Scripture-based questions prepared by the teens. The children made



Pastor Clouzet then presented sacred truths from the word of God regarding Christian maturity, the need to be transformed, becoming more like Christ and choosing not to sin. We must not be sidetracked by distractions in the church but need to prepare the heart for the forthcoming conflict.

Sunday worship was led by Pastor Ikwisa Mwasumbi. Testimonies were also given throughout the weekend, including the novel witness of a group in Kettering who have a canal boat. At each lock they give out bookmarks about the love of Jesus, with positive results.

The weekend, organised by Pastor Mike Simpson, NEC PM Leader, was also an opportunity

for church leaders to meet with their PM area forum chairs and other PM leaders in their area. The NEC comprises 7 geographical areas and each area has a chairperson assigned by the NEC PM Director to aid the local PM leaders with training, planning and discipleship programmes. We were reminded that evangelism is not just the role of the PM leader but of every true disciple of Christ who is willing to take up their cross and follow Him. If any PM leader or person interested in evangelism would like to contact their local PM area forum chair for resources, please email [pmcoreteam@outlook.com](mailto:pmcoreteam@outlook.com).

DR ALETTA CARBONE (PERSONAL MINISTRIES FEDERATION SECRETARY)



WSPMD proud because they came equipped with their Bibles, ready to provide the answers.

Later there was a feast during which the children and teens enjoyed some of their favourite dishes.

To finish off the morning they engaged in arts, crafts and design, involving glass painting, collages and cards for mums and dads.

The event was a great success, and if you would like to do something similar don't hesitate to contact us at [merlynmariott@icloud.com](mailto:merlynmariott@icloud.com).

MAWUENA RANKINE

# obituaries



**Edith Mary Frazer (née Wilson) (1930-2016) d. January.** Edith Mary Wilson was born on 29 June 1930

in Banbridge, County Down, Northern Ireland.

She was the eldest daughter of Mr and Mrs James Wilson, who were shop owners in the town and very strong Church of Ireland members.

She was a hairdresser by vocation and had her own salon in Banbridge. Edith became a Sunday School teacher and took a very active part in the youth activities of the church.

Edith met and fell in love with a local farmer, Samuel Francis Frazer, known to all as Frank, whom she married in 1954. Frank's brother, the late Pastor William Frazer, introduced them to the Adventist faith and they were both baptised in Northern Ireland. The Frazer family were blessed with six children: Anita, Yvonne, Sandra, Edith, Maureen and Keith. A place near to Edith's heart was Newcastle, County Down, where the mountains of Mourne sweep down to the sea, and she spent many happy hours in that area.

Edith and Frank accepted a call to manage the farm at Newbold College in 1968. It was a big sacrifice for them as they had to sell their farm in Northern Ireland. However, Edith said that they did it so that the children would be brought up in an Adventist school environment and they never regretted it.

Edith was a good mother and grandmother, much loved by all about her. At Newbold she was like a mother to many students, giving them help, food and always a very warm Irish welcome at the Frazers' home. She was very proud of her family, and told many stories about them to her children. She is sadly missed by all because she loved all about her and was a very special person to know.

After taking early retirement Edith and Frank moved from Newbold to Rhyl. The Rhyl church was well blessed by their ministry, with Frank as a deacon and Edith as a deaconess. Edith was the Sabbath School leader for many years and served the Rhyl church well. In her later years Edith had her 'just a moment' spot on Sabbath to share a thought with the members. Edith

and Frank travelled to spend time with the family, whether it was to Northern Ireland, Norway and Denmark, or the USA.

Edith was well known in Rhyl town and was loved by many friends, both in and out of church circles, and held in very high regard for her faith and trust in God.

Her funeral was held on Wednesday afternoon, 27 January, in the United Church, Rhyl, since our local church was too small for the 100 or so people who attended the service. These included a number of carers who had grown to love Edith and became very close over the years. Pastor John Surridge, President of the Welsh Mission, came from Cardiff to welcome those who attended the service.

During the funeral service the eulogy was given by Pastor Malcolm Turner and the address by Pastor John Ferguson, both close friends of the family. Pastor Ferguson told of the importance for Edith and Frank that the family should be given a saving knowledge of Jesus. As an Ulster man himself, he was able to give that Irish touch to the service, ending with the Irish blessing. Pastor Kendall Down officiated at the committal at Coed Bell Cemetery, near Prestatyn.

I was assured by Edith of her faith in Jesus: her work was over, the task was done, and she was ready for that great day when Jesus will call her name on His return.

We leave all Edith's loved ones and those who mourn in Jesus' loving care.

PASTOR MALCOLM TURNER (MINISTER, RHYL CHURCH)



**Janette Margaret Pearce (1943-2016) d. 16 January.** Janette Margaret Clarke was born on 30 May 1943 in

Brisbane, Queensland, Australia, and died on 16 January 2016 in Grantham, UK. Jan married David Pearce on 3 May 1998 in Grantham. Dave passed away on 29 January 2011. Jan is survived by her sister and family: Sharon and Jeff Parkinson (Sydney, New South Wales, Australia); Lisa, Tahnia, Caiden and Estelle Parkinson (The Rock, NSW); Brendon Parkinson (Sydney, NSW); and her stepsons and their families: Brian, Alyson, Josh, Sam and Jake (Grantham,

England) and Russel, Danny, Aaron and Alex (Moffatt, Scotland).

Jan worked for the Sydney Adventist Hospital, Auckland Adventist Hospital, and, for the last fifteen years prior to her retirement, the Stanborough Press.

Jan loved her God, her family, and all those she came into contact with. In retirement she filled her time with responsible roles such as being an elder and the local treasurer of Grantham Church, as a governor and committee member for Dudley House School, and also as treasurer for the Grantham Foodbank and the local 'U3A' (University of the Third Age).

Jan never allowed her physical difficulties to stop her leading a full and rich life. Though her

mobility was impeded during her last years, she took her role as an elder and pastoral carer seriously, frequently sending emails with interesting and often humorous attachments to those who wouldn't, or couldn't, attend church. This never came across as just a duty, but rather as a ministry arising out of her genuine concern for those not blessed with regular church fellowship.

At her funeral, Pastor John Ferguson quoted Ellen White's famous statement that 'the strongest argument in favour of the gospel is a loving and lovable Christian,' adding that those words were clearly demonstrated in Jan's life. She will truly be missed by everyone who knew her.

SHARON PARKINSON, PASTOR SOLON KYRLACOU

## A senior's moment

Completing two decades in a particular church office may not be unusual within the denomination, but the efforts of Rosemary 'Romy' Barham, who has just stood down after completing 20 years as leader of the Seniors' Club at Stanborough Park Church, certainly deserves recognition.

The club meets fortnightly in the Stanborough Centre, and is an outreach activity that has proved to be very popular, with two thirds of its members coming from the local community.

Romy took on the role of leader of the Seniors' Club following her retirement as a local physiotherapist. She has been the longest-running leader in the history of the club and feels the time has come to hand over to a younger leader, Amanda Powell. At the first meeting of the year (11 January) it was decided to recognise her great contribution to the club.

To show appreciation on behalf of the club, Jean Hinks presented Romy with a bouquet of flowers and a huge vote of thanks for her dedicated and enthusiastic service over so many years.

Commenting on her time as leader, Romy said, 'I am still on the team and finding the speakers but Amanda is taking over the responsibility, which is nice. I have really enjoyed the last 20 years and have had a wonderful team.



We have made many friends from among the people who come.'

JUNE COOMBS

## Messenger

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## Sunset

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

	London	Card	Nott	Edin	Belf
Apr 8	7.46	7.59	7.53	8.06	8.14
15	7.58	8.10	8.05	8.20	8.28
29	8.21	8.33	8.30	8.49	8.54
May 6	8.33	8.45	8.42	9.03	9.08

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\*You will need to raise a minimum amount to ensure your free parachute jump

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## STANBOROUGH SCHOOL SUMMER CAMP JOBS

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- Undergo a Child Protection Training course
- Attend the Head Teacher's Induction
- Provide additional documentation to support their application.

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