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Messenger

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Sir Isaac Newton

**An 'heir of yesterday's
foolish fortune teller'?**

Photo: David Bell



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'We have never seen anything like this'

by Pastor Paul Tompkins,
Scottish Mission President



Greetings from Scotland, where this last year we rejoiced with forty of our friends and loved ones who have given their hearts to Jesus.

I think everyone values friendship. Friendship and kindness seem to go hand in glove, and the well-known proverb says it well: 'A friend in need is a friend indeed.'

There was a man who was so sick that he could not move his body. The story is told in Mark chapter 2.¹ He had four good friends who set out

to bring him to Jesus. In so doing, they encountered difficulties along the way, and the crowd was so large that they could not get through to where Jesus was. What to do? They could stay on the edge of the crowd; they could give up and go home, reasoning that they had tried; or they could search for another way.

Thankfully, they chose the latter course of action, and they went up onto the roof – houses in Palestine had flat roofs – and they decided to let their friend down to Jesus. It wasn't easy, and they had to make a hole in the roof to do this. Again, they could have given up, but they persevered, and finally the man was lowered down on a mat to where Jesus was. Job done – and this story is recounted in children's Sabbath School classes until this day.

Here's where the story gets really interesting! Jesus took over, and I can imagine His look of love and His voice of hope when He said: 'Son, your sins are forgiven.' As we know, not everyone was happy with this statement, and the teachers of the law objected to Jesus' words and what they implied. Finally, cutting through all objections, Jesus said: 'I tell you, get up, take your mat and go home.'

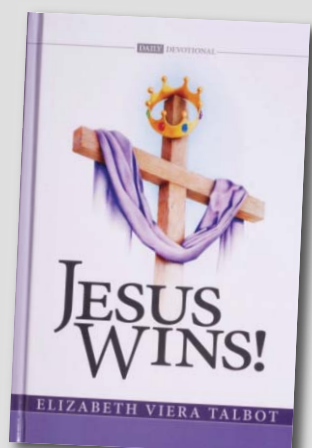
This was a day which the man and his friends – who were, doubtless, listening from above – would never forget. The Bible records that 'he got up, took his mat and walked out in full view of them all.' I love the response of the crowd, who were watching on and exclaimed: 'We have never seen anything like this!'

My prayer is that in 2020 we will all have good friends who will go out of their way to bring those whom they know and love to Jesus. Wouldn't it be great, though, if we could be one of those friends and bring someone we know to the Saviour! It's not always easy – it wasn't then, and isn't now – but persevering still brings results. Jesus is just as willing to call people 'Son' or 'Daughter' today as He was then.

What's more, there is an unsaid question at the end of the story: what do you think was the first thing the man said when he got home? Most certainly, he would have told his story of meeting Jesus. I wonder how many more came to Jesus as a result?

¹All Scripture quotations in this article are taken from the New International Version.

Paul shares that inspiration for this article came from the 21 January reading of the daily devotional *Jesus Wins*, available from the Stanborough Press for £12.99 (+ £2.95 p&p); call 01476 591700, Monday-Thursday, 8am-5.30pm, to order your copy.



The Trinity

'Adventist Essentials' is a new series of brief musings about what we believe. Why do we believe what we do? Ever heard the expression, 'Don't need doctrine, only Jesus'? And when does a doctrine become less about what we believe, and more about who we are? As I write, I imagine that I'm sharing my faith with a neighbour or friend over a cuppa in a café. To start us off – the Trinity.

At the end of every worship service, Christians often hear the following words: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.' They were first used by first-century followers of Christ to describe who God is, what He is like, and how He works (2 Corinthians 13:14, NKJV). As we try to understand what they believed, the idea of what we call the Trinity of God is a mystery. What picture does the Bible paint?

Let's take as a given for the moment that God created the world. In Genesis we find our first clues to finding the Trinity. 'Let us make mankind in our image' (Genesis 1:26). Who is 'us'? 'The Spirit of God was hovering over the waters' (Genesis 1:2); and in the New Testament Paul records about Jesus, 'For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him' (Colossians 1:16). I don't know how you explain that, but I believe what Paul says.

From our limited human perspective, the Trinity is hard to understand. But this is how I understand what God is like, because I trust these ancient writings (the Bible) to be true, including the sayings of the historical Jesus – the clearest picture of God I will ever find.

For now, I wonder if it might be helpful just to think about how Jesus understood the relationship between the Father, the Son, and the Holy Spirit. Take for example the Lord's prayer, how Jesus taught us to pray, and why praying the way He says makes sense.

'Our Father in heaven, hallowed be your name . . .' (Matthew 6:9). Here we have Jesus (the Son of God) confirming His relationship to God (the Father), who is worthy of our respect and worship.

'Forgive us our debts . . .' (Matthew 6:12). Who is the Person we need forgiveness from, and who heals our broken relationship with God? (The Son.)

'And lead us not into temptation, but deliver us from the evil one' (Matthew 6:13). Who's going to help there? The third Person of the Godhead, the Holy Spirit.

I cannot stress enough that the Holy Spirit is the personal presence of God and Jesus on Planet Earth today, as close to you and me as this cup is.

Can you say what I have just shared with our friend in a clearer way? I'm posting these 'Adventist Essentials' on the MESSENGER Extra Facebook page. You have a maximum of 500 words. See you there. . . .

¹Except where otherwise indicated, Scripture quotations in this article have been drawn from the New International Version.



David Neal, Editor

'We must reject the perennial prophets of doom and their predictions of the apocalypse . . . the heirs of yesterday's foolish fortune tellers.' – Donald Trump, speaking at the World Economic Forum, Davos, Switzerland, 21 January.¹

As the busy Grantham shopper sits down for a break in the local Costa, out of the window and in view across the High Street is the statue of Sir Isaac Newton, English physicist and mathematician (1643-1727). Of most significance was his formulation of the law of gravity, his discovery of calculus, and, in mechanics, his three laws of motion. But, probably unknown to most Costa customers, Newton wrote more theology than science.

We have to admit that Newton had some strange and unorthodox theological ideas, but of interest to us was his method for interpreting the ancient fifth-century BC prophecies of Daniel, known as the 'historicist' method: one which was also used by Wycliffe, Luther, Calvin and Wesley, for all understood Daniel through the same lens. Ranko Stefanovic describes the 'historicist' lens as 'a symbolic presentation of the prophetic outline of the future course of history from apostolic times until the time of the end'.²

In a recent editorial at the end of last year, 'Who's in control?' I mentioned that 'in recent times historicism has been significantly challenged' and 'has both strengths and weaknesses', but that it 'still stands head-and-shoulders above the rest' as an interpretive method.³ Not least, I'd suggest, this is because 'historicism as a method of interpretation is found in the Bible itself, and it provides the key for the interpretation of the apocalyptic books of Daniel and Revelation'.⁴

I have to say that I warm to Ekkehardt Mueller's view – that one of the great strengths of understanding Daniel in this way is that, 'By looking at history, we notice God's guidance and the advancement of the plan of salvation towards the future'.⁵ At the same time, he leaves no wiggle room for any possibility of what he describes as 'multiple fulfilments' of prophecy.⁶

Why raise that as a significant matter? For example, sit in any Bible study group on Daniel these days and somebody legitimately asks, 'Could it be that one of the images Daniel saw in vision represents Islam?' A discussion ensues, but doesn't lead anywhere, because the exclusive historicist lens cannot permit 'multiple fulfilments'.

At the very least, it is fair to admit that, among contemporary Adventist scholars, a conversation is taking place about the

Daniel – yesterday's foolish fortune teller?

effectiveness, and continued relevance, of seeing Daniel through the historicist lens alone. In addition, and perhaps more significantly, many of our Bible scholars recognise that, while we've applied an historical framework to Daniel's view of history, we've not yet given enough attention to the text itself. I quote again Ranko Stefanovic, who spoke at the Stanborough Press Open Day last autumn, expressing a view I believe to be representative:

'Very few commentators have engaged in serious interaction with the text in its whole "literary content" and with enough careful attention to the original language. . . . What is needed is for us to go in search of the "inner meaning" and the genius of God's intention for this message.'⁷

By the same measure, Hans K. LaRondelle agrees that we've got further work to do on our interpretive lens. He's concerned that we use 'historical tradition' as the final interpreter of prophecies, and emphasises that 'it is our duty as Christian interpreters to re-examine our method of prophetic interpretation and application, and to define a conscious and consistent Christocentric hermeneutic'.⁸

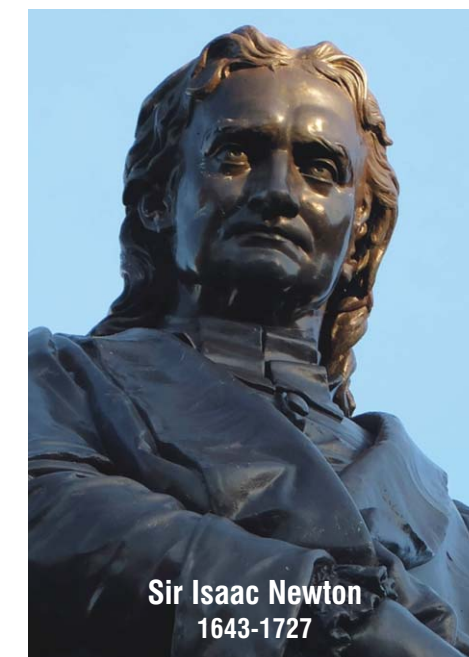
Immediately some readers may see a red flag with the order – 'go no further'! That's clearly understood, because, for the Adventist community of faith, how we understand Daniel and Revelation determines both our message and our mission. But is it tenable to put our understanding into a fixed, padlocked box with no fresh understanding for our times?

For today, let me go back to where we started, with Donald Trump's Davos quote. If anything, I'm incredibly grateful to him for what he said, because he could not have clarified more clearly for me why I believe the ancient words of Daniel to be true. In essence, Trump has become a key player in an existential conversation the citizens of Planet Earth are now engaged in.

He sincerely believes that the trajectory of life on Planet Earth is up, up, up! However, a significant group of people on the planet beg to differ. On the very same day as President Trump made his speech, Professor Yuval Noah Harari, an Israeli historian at the Hebrew University of Jerusalem, was interviewed on Radio 4's *Today* programme and noted the three biggest challenges to our species:

- Nuclear war
- Ecological collapse
- Technological disruption

The third he describes as the most complicated to predict, but he warns that mankind, because of artificial intelligence,



Sir Isaac Newton
1643-1727

could have 'God-like abilities' that could 'either create heaven or hell' . . .⁹ No wonder *Dictionary.com* named the word 'existential' as the 2019 word of the year!

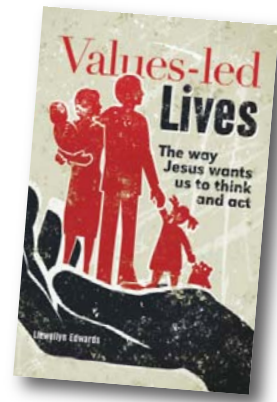
I wonder what tweet the President would send if he were to discover a group of Christians, from all corners of the globe, currently studying again the ancient words of Daniel, a fifth-century BC prophet. As they study, they pray. As they pray, they request the God of Heaven to reveal His will and purpose to them, just as did the ancient prophet. As they understand the seer's message, they gain a fresh insight into their message and mission. As they study and responsibly continue to hold the Bible in one hand and the newspaper in the other, they experience newfound confidence in the reliability and relevance of God's Word for today, as revealed in Christ. Far from being prophets of doom, they are a people of hope who share a message of hope, with Christ living in and through them. Daniel saw that world history will come to an end with the intervention of God's kingdom (Daniel 2). Far from being the heirs of one of 'yesterday's foolish fortune tellers', the ancient words they read . . . are ever true!

'And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars for ever and ever. But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase.' (Daniel 12:3, 4, ESV.)

¹<https://www.politico.com/news/2020/01/21/donald-trump-davos-climate-change-101327> ²Ranko Stefanovic, speaking at the Stanborough Press Open Day 2019, as heard by David Neal ³MESSENGER, 8 November 2019, p. 3 ⁴Seventh-day Adventist Encyclopedia (1996 edition, p. 698), as quoted by Hans K. LaRondelle in 'The Heart of Historicism', *Ministry* magazine, September 2005 ⁵Ekkehardt Mueller, writing in the Biblical Research Institute's newsletter, *Reflections* (number 44, October 2013) ⁶Ibid. ⁷Ranko Stefanovic, speaking at the Stanborough Press Open Day 2019, as heard by David Neal ⁸Hans K. LaRondelle, 'The Heart of Historicism', *Ministry* magazine, September 2005 ⁹BBC Radio 4, *Today*, 22 January, 7.20am



In this excerpt of Values-led Lives, Pastor Llew Edwards continues to explain what it means to live, think and act the way Jesus did. He shares five essential ingredients that define how Jesus loved. To get the most from this chapter, keep a Bible close to hand.



Part 3: Love – the highest value



It isn't rocket science to work out the top-placed value. It is love – simply because 'God is love' (1 John 4:8).¹ You could say, 'Love rules!'

But this also makes love the most difficult value to aspire to – it has a perfect model to emulate. All other values or fruits of the Spirit are relative. How much joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control are you supposed to have? Answer: as much as you can. But love that is any less than the perfect Father-type love isn't love.

The difficult part is understanding what love looks like or means.

We glibly read that God 'so loved the world'. But does that include drug pushers, alcoholics, the homeless, the LGBTQ community, cross-dressers, child abusers, terrorists, zealots, prostitutes, tax collectors and other people we might be prone to regard as detestable sinners? *Strong's Concordance*, in its definition of the Bible word 'sinners', provides associated words to help the reader grasp its meaning. It includes words like *depraved* and *detestable*. The revulsion that can arise within us towards those whom we might class as 'detestable sinners' could influence how we define and understand the love that is to

be valued. Passages such as Psalm 139:21, 22 may give a twist to the meaning of 'love' which many might find uncomfortable.

In His sermon on the values of the Kingdom of Heaven, Jesus seeks to counter a misguided understanding of what love is. It is not, He says, love towards your friends and hatred to your enemies; nor is it love towards those who love you, or even the love shared within the family; as He says, even the tax collectors (Matt. 5:46) and Gentiles (vs. 47) do the same. **Rather, it is to love the way the Father loves – indiscriminately (vs. 45).**

The passage reads: 'You have heard that it was said, "You shall love your neighbour and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect, as your heavenly Father is perfect. (Matt. 5:43-48.)

These verses bring this

section of the Sermon on the Mount to a climax. They call the believer to value the standards or characteristics of the Kingdom of Heaven.

Let's now explore some of the ingredients that need to be understood as we progress to Jesus' definition of love.

Read Matthew 5:3-12.

Firstly, this love requires **repentance**. According to Matthew 4:17, 'From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."'

When Jesus called His disciples, He did not simply tell them that *being generally nice and kind* is what love is. Nor did He suggest that the odd general adjustment of their lives and values so as to be in sync with the values of the Kingdom was what they needed. His message was, 'Repent' – turn around full circle because you are going the wrong way! Jesus is speaking to God-fearers! And to them He says, 'God's way is in contrast to all you know or think or have been taught! Repent!'

In the sermon He underlines a radical reversal of their understanding of love by saying that 'love' is not the way they have been taught – 'You have heard that it was said . . . but . . .' See Matthew 5:21, 22, 27, 28, 31, 32, 33, 34, 38, 39, 43, 44, KJV.

Secondly, this love requires **courage**. The benefits of being a citizen of that kingdom are included in the Beatitudes – we will be comforted, receive the earth, be satisfied, receive mercy, see God and be called sons of God. These are all part and parcel of receiving the Kingdom of Heaven. But we must be careful not to forget that the rewards are also virtues, and that they come at the cost of persecution! In other words, if you want to 'be sons of your Father who is in heaven' (vs. 45), courage will be necessary.

Does it not take courage at times to walk across the street or room to express love to someone despised by the rest of the group? This love, it seems, may require the courage to act contrary to the prevailing expectations or norms of the culture we find ourselves in ('You have heard that it was said . . .'). As you try to embed the Father's kind of love into your lifestyle, prayers for courage, rather than deliverance from difficult situations, may be the order of your day.

Read Matthew 5:17-20 and 1 Corinthians 13:4-8.

Thirdly, this love requires **fulfilment**. When meeting the argument, which Jesus ran into many times (Mark 3:1-6 and John 9:16), that caring for people with love and compassion acts contrary to the Law, He countered by pointing out that rather than negating the Law, the values of the Kingdom, rightly lived, fill the Law full of meaning.

The Father's love is not merely a matter of outward appearances – like that of the scribes and Pharisees – who exhibited their religion by saying and doing all the right things but with a critical attitude towards others that was not helpful. Instead of this, the Father's love fulfils the Law at a deeper level – inside our hearts (Matt. 5:20) – at the only place we really become a part of the Kingdom of Heaven.

The challenge is to ask yourself the question: 'How full is my life of this kind of love?'

Read Matthew 5:23-45.

Fourthly, this love requires a form of **aggression or assertiveness**. In the sermon (Matthew 5:23-45) there are several examples of the way the Father's kind of love operates. When you read these verses through, you encounter tough, brave, rugged, 'turn-your-cheek', assertive love. It is not

just love when it suits us or to those we like or love, or who reciprocate. It is not soft, submissive, doormat love . . . it is principled love. It is the kind that says resolutely: 'You seek to crush me with your oppression and humiliation, but I will fight you with love!' This love is proactive – assertive.

Someone might argue that if we treat those who wish to harm us well – even while they are intent on doing evil (vs. 39) – we are in danger of showing complicity while permitting them to do their evil.

No! This love combats the evil, for it is precisely by loving them that we overcome those 'depraved' and 'detestable' sinners.

What if two men or two women or a pair of cross-dressers or transgender people walked into church holding hands and then sat in church with their arms around each other – would

that modify your 'love'?

Would you want to straighten them out before showing them the depth of the Father's love?

No! We combat the wrong not by straightening them out, but by loving them!

this passage, take note of how Jesus expands on the theme of letting your love 'exceed that of the scribes and Pharisees'.

Here Jesus challenges us to love better than 'those who love you', better than the 'tax collectors do', better than 'your brothers' do and better than 'the Gentiles do'. The model held up to us is the perfect love of 'your heavenly Father'.

How does He love? Indiscriminately: 'For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.' Yes, indiscriminately and excessively – like the woman who throws a party for a lost coin wherein the party cost

more than the coin was worth! Like the father who runs out to meet his prodigal son and then kills not just an ordinary calf, but the fatted calf for him; or the shepherd who throws a party for a lost sheep he has found – ever heard of a shepherd doing that?

Here is the challenge to be creative – to think outside the box – to practise abundant, wasteful, indiscriminate, excessive love!

I learned of a lady in one of our churches who befriended a young woman who had begun attending services but could only afford to come in jeans and work clothes – it was all she had. The lady befriended the young woman and arranged to meet her in the local mall one day, where she took her to a store and invited her to choose any clothes she wanted so she could dress beautifully for church. When this was done they went to the cashier, where the lady kindly paid for it all! That's the Father's kind of excessive love.

¹Except where otherwise indicated, all Scripture quotations in this article are drawn from the English Standard Version.

If you can't wait to read the next extract, *Values-led Lives* is available for purchase through the Stanborough Press @ £5.95 + £2.95 p&p. The sales team on 01476 591700 or sales@stanboroughpress.org.uk will be delighted to serve you.

Five essential ingredients to help understand how Jesus defined love:

Repentance
Courage
Fulfilment
Assertiveness
Excess

Doesn't God's love come to us that way – even 'while we were still sinners' (Rom. 5:8) and 'while we were enemies' (Rom. 5:10)?

Read Matthew 5:43-48.

Fifthly, this love is **excessive**. In

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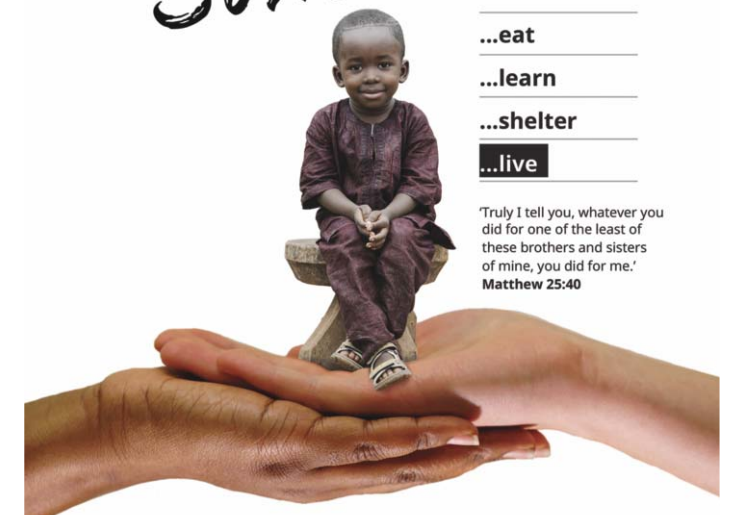
Tuesday 11 February
Title: **Trafficking and slavery in our community – really?**
Speaker: Suzette Jones: The Clewer Initiative, Diocese of Guildford

Tuesday 10 March
Title: **A diverse community supporting a diverse environment**
Speaker: David Putt – Project Manager, Jealotts Hill Community Landshare

Tuesday 14 April
Title: **Does poverty have a colour?**
How the Church can restore dignity, equality and justice for all
Speaker: Amanda Mukwashi, Chief Executive, Christian Aid

All lectures will be at 7.30pm in Salisbury Hall, Newbold College of Higher Education, RG42 4AN

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'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'
Matthew 25:40

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How to buy a church

by John Surridge and Steve Okelo

It might seem very unfair to a local congregation that their years of hard work and fundraising will result in a building that they don't even own, but just imagine the alternative. If the building ended up being owned by the members, or just some of the members, what would happen if they transferred to a different church? What would happen if one of them died and their relatives wanted to make a claim on the estate? It would be a legal nightmare! Our system means that the local church gets all of the benefits of owning their own building, but the building itself is protected from such legal challenges, as are the members who use it.

Assuming that all of the above has been carefully considered, the congregation needs and wants to move, they have the financial resources to make it happen, and they've found what they consider to be a suitable building, what next? Well, this is what the SDAA recommends:

- 1. Carry out a 'pros and cons' exercise.** Is the new building fit for purpose? Does it have enough rooms for Sabbath School, youth, Pathfinders, and so on? Is it in a good location for serving the local population? Does it have adequate parking? Does it have a baptistry? Is the building itself sound?
- 2. Carry out a cost-benefit analysis.** Will the mission of the church be enhanced by the new building, or would the money be better spent on renting a property and using the surplus for evangelism and community service? If a loan is needed, can the church continue to operate effectively while paying interest and repaying the loan?
- 3. Develop a written financial plan.** This should include cash in hand; an estimate of the value of the present property, if applicable; mortgage costs; and any denominational loan or grant that might be available. Pledges from members are often included in the financial plan, but, while useful as an indication of commitment, they can't be relied on completely, as members' financial situations can change. The financial plan should also consider all items of expenditure, including survey fees; purchase price of property; purchase price of land; new works; legal fees; estate agent's fees; architect's fees; commissioning costs; furnishings and fittings costs; and loan servicing costs. Finally, there should be a cash-flow schedule showing how the congregation will finance each stage of the process, from initial surveys to eventual moving in. Note that denominational policy requires that 75% of the total cost of the project, including commissioning, should be in hand before the project is approved.

One of the consequences of belonging to a denomination that is still growing is that we have to keep finding new places for our expanding congregations to worship. The short-term measure is usually renting from or sharing with another church, but in the end most congregations want to buy their own church building.

At Conference and Union level we see this all the time. It's rare for us to attend an Executive Committee meeting where the purchase of a church building is not on the agenda. However, in the life of one congregation, buying a church building is an exceptional occurrence. Many members will spend their entire lives without having to bother with such an event; but, for those who do, the process can be quite a challenge.

Before we go into the details of what's involved in buying a church, we need to warn you that it's going to take time. Anyone who has bought a house knows how long that process can take, and with a church there are even more steps to go through. So, if you've just seen the bargain of a lifetime – an enormous Grade 2 listed building that can seat 500 people, going for a song, perhaps – don't get too excited. As the saying goes, 'You want good, quick and cheap? Pick any two.'

It's also worth doing as much background work as possible before you even start looking for a church. Does the congregation really want to move? Have its members got savings and a financial plan to pay for a new building, should one become available? Will the church be as effective in a different location?

Another thing to consider in advance is legal ownership. Many years ago, the Seventh-day Adventist Church decided to organise itself as one single denomination with a central governance structure. Over the years this has been one of our greatest strengths, but it does mean that local churches have to work closely with their Mission/Conference and Union when it comes to things like membership transfers, ministerial appointments, and of course building purchases. For church ownership we have set up a company called the 'Seventh-day Adventist Association Ltd' (SDAA) to act as the title holder for all of our properties in the UK and Ireland. Because they handle a lot of property purchases, they, together with their legal advisors, can see pitfalls and challenges which a local church might miss.



- 4. Have all of the above approved by the church board,** and make sure that the minutes are signed and available to present to the Mission/Conference and the SDAA.
- 5. With the consent of the Mission/Conference administration and the SDAA, carry out some exploratory surveys, obtain a basic valuation, and get some estimates for the work that needs to be done.** Under no circumstances should you enter into any legally binding commitments without the approval of the SDAA and the Mission/Conference.
- 6. Make a formal approach to the Mission/Conference.** The local congregation and minister will by this stage have spoken at length with the Mission/Conference leaders about the project, but, before they can take it to their Executive Committee, they will need to have a formal request. This should include as much documentation as possible.
- 7. Once the project is approved by the Mission/Conference Executive Committee, they will seek the necessary approvals from the Union,** and possibly the Division, and will begin the lengthy process of actually buying the property.

Hopefully all will go well and you'll soon be in your new building. However, from our experience, and that of many congregations, the process rarely goes without a hitch. Be prepared for unexpected delays, legal and technical challenges, and tensions and frustrations in the local congregation.

Whether or not all of this is worth it is something only the local church can answer.

Alumni meet founding head teacher

The first Sabbath of the New Year, 4 January, was the day Judith Asare brought a group of children to sing to and worship with the founding head teacher of The Harper Bell School in Birmingham, Frank Castellino. These five youngsters, all former pupils of The Harper Bell School who graduated two years ago, are now in their second year of secondary education. Most of them were meeting 'Uncle Frank' for the first time. They brought a breath of lively youthfulness and laughter into the care home where Frank was resident. They sang some of Frank's favourite hymns, including 'Amazing Grace' and 'How Great Thou Art', interspersed with lively hand-clapping choruses and songs. We read a selection of psalms together, and short testimonies were given by the adults present – Judith, Audrey Ogundere and Antonia Castellino. Frank spoke words of encouragement to the children and thanked them for their joyful singing, reminding them that they were joining with the angels in heaven in singing joyful praises to God.

At the end of our little service of praise, each child shook hands with Frank and said a few words of appreciation to him:

Caleb: 'Thank you for allowing us to come and for what you have done before for us.'

Joshua: 'Thank you for allowing us to come to your house and for us to be able to sing and for being happy with us.'

Brenda: 'Thank you for being head teacher of Harper Bell and for making it a good school as it is today. Thank you for allowing us to come to your home.'

Kieannha: 'Thank you, Uncle Frank, for letting us worship with you today. It was a pleasure. God bless you.'

Kwame: 'Thank you for allowing us to be here. And, on behalf of



Frank Castellino and Judith Asare with the five children, all alumni of The Harper Bell School. Although tired and suffering from a tooth extraction the previous afternoon, Frank greatly appreciated their ministry.

Harper Bell, thank you for your service and for making the school a success.'

Jesus ministered to the sick when He walked this earth, performing many of His miracles of healing on the Sabbath. We may not be able to heal, but we can minister to those who are sick or disabled and no longer able to attend church to worship and fellowship with their brothers and sisters. In doing so, we continue the work of our Lord Jesus.

Frank and I want to thank the children for giving so willingly and cheerfully of their time and talents in this way. And we thank (our dear sister) Judith Asare for organising this initiative. Judith is part of the West Midlands Area 5 prayer team, and, as such, part of her ministry is training young children in serving and ministering to others. May they all be blessed as they continue to serve their Lord in this way.

ANTONIA CASTELLINO



Paisley youth video offers help and hope

A group of Paisley young people recently turned part of the West End Community Centre into a video production studio. The result is a four-minute video, titled 'The Word on the Street'.

It features youth from the Glasgow and Paisley Seventh-day Adventist churches commenting on issues that may impact on mental health, and how their faith has helped them to cope with modern-day demands.

Producer, Cokine Kayya, says, 'The aim is to encourage open discussion among young people and to seek solutions from a spiritual perspective.'

You can view the video at: <https://www.youtube.com/watch?v=WRVctVakvtM>.

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Great to be part of such an organisation

'Great to be part of such an organisation,' said a non-Adventist lady about the Adventist Community Services Dublin, when she had joined in serving the homeless and poor for several nights. ACS Dublin has become known as one of the groups, among various other organisations, offering soup runs for homeless people in the capital city of Ireland.

Our ACS Dublin journey began two years ago in Dublin West Seventh-day Adventist Church on a Thanksgiving Sabbath, when we decided to donate all goods and money collected on that occasion and gift it to a humanitarian organisation helping the homeless people. We decided to repeat this once every quarter, and, every time we celebrated the Lord's Supper, we collected food, clothes and money specifically for this mission. Dublin Romanian Church quickly joined in, offering more than 100 sandwiches to our

'It's a brilliant opportunity to support the Adventists, and we're hoping to be able to support the Adventist Community Services every Saturday. It was just great to be part of such a great organisation,' said Hazel Ryan from Blessington, who, along with her family, has joined us to help for several nights now.

'An amazing choir,' noted Friends Helping Friends (another Dublin soup run organisation), as they referred to the ACS group of singers – from Drumcondra SDA Church – who volunteered to sing for our homeless friends at Christmas.



A diverse ACS team of volunteers



Lenah is interviewed by a journalist from The Independent

'Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." ' (Ellen G. White, Ministry of Healing, p. 143.)

strangers stop by and remind us that God is surely in control, as they contribute more food and clothes to serve, sometimes even money.

Amazing things happen when other friends join us in this ministry, ready to serve, wearing our ACS vests and eager to share our #joyofservicing spirit.

'Let another man praise you, and not your own mouth; a stranger, and not your own lips.' (Proverbs 27:2, NKJV.)

Want to get inspired? Follow us at www.facebook.com/acsdublin.

'Lovely group of people, doing a wonderful job, and helping so many,' said Sharon Corrigan from Sligo as she courageously stopped to help us one night and again returned to serve, two weeks later, with a load of boxes filled with donated clothes that she and her family had collected for ACS.

'Just came out to help, really give a hand,' testified Graham Stussy and Simone Fagan, who joined ACS as they came with a load of hats, gloves and jumpers.



Talking to the fallen ones



Offering sandwiches



Youth on the front lines

homeless visitors every week.

But let me tell you about what has been happening since last autumn. Every other Saturday we spread three tables with hot food and drinks, fruits and biscuits, and we also set aside boxes of donated clothes, shoes and sleeping bags. A hundred people or more in a given night make our food disappear in no time at all: and that is when the miracles happen. Do we run out? No, because perfect

Gloucester soup kitchen festive meal

For more than ten years the Gloucester church has run a twice-weekly soup kitchen on Tuesdays and Thursdays that is attended, on average, by about 30-40 visitors each day. Each year, we have also served a three-course hot meal at Christmas time.

This year was no exception. A three-course meal was served on 31 December, as we had ascertained that there were a number of organisations serving meals during Christmas.

A team of volunteers decorated the hall and laid out table decorations, making the hall look very festive. Volunteers helped cook and serve the meals, and, as well as the meals served, food parcels were distributed, donated by the local Tesco supermarket. Everyone present received a Christmas present donated by church members.

The occasion was a great success, with every single person expressing gratitude for the meal and saying how they appreciated the time and effort that went into it.

With this outreach effort, our church is having a real impact in our



community. Visitors are often directed to our facilities by the police and local authority. Our aim is not only to provide food, but also always to have on hand someone who will sit and talk with our visitors, to help and also direct them to the appropriate agencies that can help with the many and varied challenges they may have.

MEDIA TEAM

7th annual Christmas prize-giving event at Stanborough Park

Stanborough Park Church's Toy Service has been an annual event for nearly 60 years, but a lesser-known Christmas outreach event is also slowly establishing itself. This is in the form of a competition for local primary school children to submit a picture on a Christmas theme. It has proved to be a good way of bringing the community together at Christmas time, and many people of different ethnicities, faiths and none attend the prize-giving ceremony, held in The Stanborough Centre, as the pictures mostly depict the secular side of Christmas these days.

Sponsored by the Co-op Food Stores (Watford Area) supermarket chain as part of its local initiatives, the event is held under the 'One Vision Project' umbrella in which a large number of local charities and advice groups meet together monthly along with the Mayor of Watford to share expertise, resources and ideas for future projects. The event is co-sponsored by Stanborough Park Church, as it began as an outreach project by the church's Community Chaplaincy Department under the leadership of Enoch Kanagaraj, a Co-op employee, who still organises the event.

This year there were over 350 entries from five primary schools in the Watford and Hemel Hempstead area, including Stanborough Primary School. Those who had won an award were invited to attend the prize-giving ceremony on 15 December. Speaking on behalf of the judges, Liz Burns, who is a local councillor and member of 'One Vision', said that they had found it extremely hard to judge the entries, as the standard was so high this year, and so they had decided to increase the number of awards available, which meant that



this year the hall in The Stanborough Centre was fuller than usual.

Associate Pastor Geert Tap gave a meditation on the Christmas theme, dressed as a sheep. He explained that he had always wanted to be a sheep – or a shepherd – in his school nativity play in his native Netherlands, but the best he could manage was a palm tree, so he was in costume as a sheep that day as the nearest he could get to achieving his childhood ambition!

The prizes were presented by the Chair of Watford Borough Council, Councillor Asif Khan. There were two categories: 4-7 years and 8-11 years, each with a first prize

of £50, a second prize of £35 and a third prize of £25. In addition, there were ten Highly Commended prizes of £10, as well as a number of Commended prizes of chocolates (it was Christmas, after all!).

The winning school for submitting the highest number of winning entries was The Grove Academy in Garston, which won a prize of £100 towards art materials for the school. Stanborough Primary School also received a cash prize.

The centre has already been booked for next year's competition.

JUNE COOMBS

by Sharon Platt-McDonald

Gratitude and well-being
Part 2 – Acts of gratitude



Welcome back to our monthly series on gratitude. On New Year's Day this year, my husband and I visited friends for a special get-together. Among the gifts I bought for the families attending were a gratitude box and a thankfulness tree. The box had the following words inscribed: 'What I love most about my home is who I share it with', and I explained that the families could place in the box affirming comments and mementos of gratitude that they would present periodically to each other. On the tree they could place leaves with expressions of things they were thankful for and use it as part of a

weekly gratitude reflection, or at a thanksgiving event. In researching the impact of gratitude, several research studies demonstrate the well-being outcomes that acts of gratitude can have. Harvard Medical School's published article titled: 'Giving Thanks Can Make You Happier'¹ makes interesting reading. Two studies it highlighted found the following:

- Psychologists from the University of California and the University of Miami invited study participants (placed into three groups) to write a few sentences each week with a specific focus. One group wrote about what they were grateful for during that particular week. A second group wrote about daily annoyances or things that had upset them. The third group wrote about events that had impacted them, without identifying whether they were positive or negative. After 10 weeks, the 'gratitude writers' were more optimistic and felt better about their lives. Additionally, they also exercised more and had fewer visits to the doctor than those who focused on things that aggravated them.
- Psychologist and leading researcher on gratitude, Dr Martin E. P. Seligman from the University of Pennsylvania, studied the impact of positive interventions on 411 individuals. A comparison was made with a control writing assignment about early memories. Following an assignment to write and personally deliver a letter of gratitude to someone who previously had not been thanked for their kindness, participants readily demonstrated a huge increase in happiness scores, which was more significant than other interventions, with longer-lasting benefits.

The *Psychology Today* journal published an article titled: 'Small Acts of Generosity and the Neuroscience of Gratitude'.² It highlighted how brain scans map the neural mechanism of gratitude, activated by generosity.

The MRI scans revealed that 'the personal and interpersonal benefits of gratitude occur at both a psychological and neurobiological level'. They confirmed the researchers' hypothesis, which was that gratitude ratings would 'correlate with activity in brain regions associated with moral cognition, value judgement and theory of mind'.

Good health!

¹<https://www.health.harvard.edu/healthbeat/giving-thanks-can-make-you-happier>
²<https://www.psychologytoday.com/intl/blog/the-athletes-way/201510/small-acts-generosity-and-the-neuroscience-gratitude>



Sweet success for diabetes graduates

A programme of workshops delivered to highlight the dangers of diabetes has proved to be a real tonic for local residents. Eight weekly sessions at Perry Common Community Hall, organised by Witton Lodge Community Association in conjunction with the Erdington church, culminated in a graduation ceremony for those who successfully completed the programme. The workshops, 'Reversing Diabetes', targeted people aged 50 and over. Well-being Officer at Witton Lodge, Fauzia Begum, said: 'The aim of 'Reversing Diabetes' was to empower people to take better control of their health so they can lead fulfilling, active lives.' Wednesday's graduation saw those who had completed all eight weeks of the workshop presented with their certificates of achievement by North England Conference Health Ministries Director Grace Walsh.

STEVE SHARMA, WITTON LODGE COMMUNITY ASSOCIATION



Hampstead cooking workshop

On Sunday 1 December 2019, Hampstead's Health Ministries Department helped the wider community improve their cooking and baking skills by running a hands-on vegan Christmas cooking workshop. The session began by teaching participants how to prepare, from scratch, vegan wheat gluten (otherwise known as seitan), which participants transformed into either vegan beef, schnitzel or KFC-style vegan chicken. One participant commented, 'I love seitan, so I tried to make it myself at home – but it tasted awful, so I thought I'd better come along and learn how to make it from a professional. The recipe you showed us is easy; I didn't think it could be so simple.' While the seitan was cooking, the group reviewed and sampled a variety of vegan cheeses, chocolates and non-alcoholic wines, before moving into the second session, which focused on how to bake and ice vegan cupcakes. The cupcakes were made in a variety of flavours: lemon, passion fruit and orange. One participant commented, 'Despite being a vegan, I usually don't enjoy vegan cupcakes because people usually overload them with too much sugar, but these cupcakes taste great; the icing is not too sweet, and the whole process is straightforward.'

Finally, they all sat down and enjoyed a full vegan Christmas dinner, including different variations of the seitan that had been made by the main demonstrator earlier. All participants received recipe cards and extra ingredients to take away with them, as well as the creations they had made on the day.

GABRIELLA MORRISON



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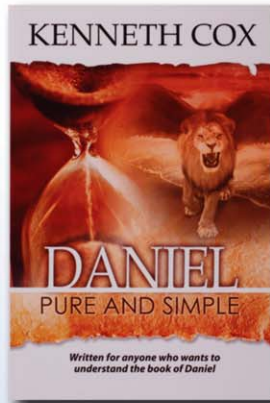
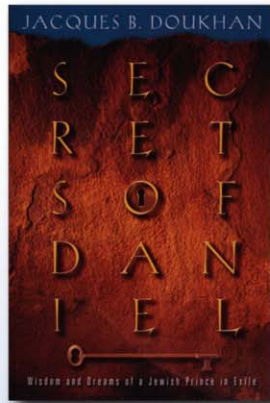
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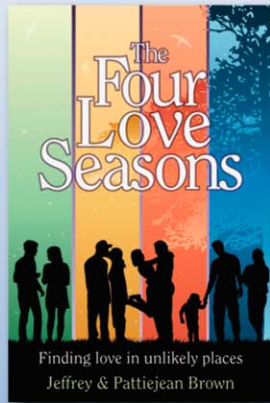
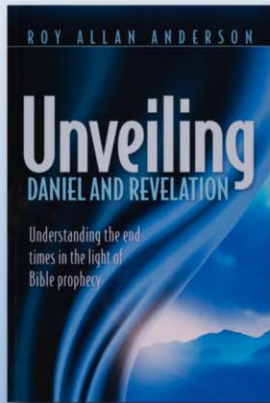
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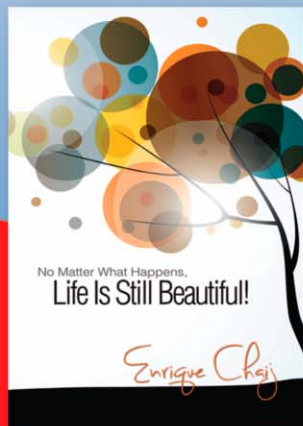
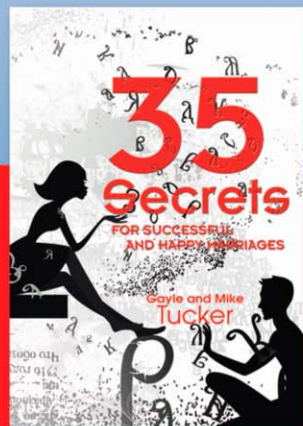
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Double graduation at Clapton Community Church

The members of Clapton Community Church, eager for deep Bible study, planned a combined Daniel and Revelation seminar that would last for thirty-four weeks. The seminar, lifted in prayer, was an occasion for the church to be spiritually enriched throughout the months to follow.

The study consisted of looking through thirty-four chapters of Daniel and Revelation to study seven hundred and sixty-one verses in detail. The church studied and took notes for

fifty-eight hours over the number of weeks, as they read verse by verse. This gave the church a continuous picture of the great God we serve. The seminar was conducted by Elder Danny Julie, international lecturer in EWI Studies and the Prophecy Countdown series (seen on the right side of the photograph). He closed each presentation with one theme – God has led in the past, God is in control today, and God will guide you through in the future.

Music was led by Errol

Innerarity and Yvonne Baker, with the support of pianist Fiona Pacquette from the East London School of Music, as well as the youth music team and music by the speaker, all of which increased the spiritual ambience at the start of each seminar.

On meeting with the graduates after the seminar series, they had good feedback to share:

Elder Edrick Gaskin commented: 'I have read both books of Daniel and Revelation before and during the presentation of these books by

Elder Julie. I was truly blessed. The deep spiritual themes of these books were explained as I never heard before.'

Errol Innerarity commented, 'What I have learned from the study of the Daniel and Revelation series was the most powerful teaching and explanation I have ever come in contact with. Everything was explained so clearly that even a child could understand.'

Biblain Galloway added, 'Thank God for the knowledge Elder Julie used to teach us, and for the considerable months he took to teach us on the books of Daniel and Revelation. My eyes and mind were opened to the vastness of the dreams and images, . . . and also to what is to come in the last days.'

Special thanks to Elders Kozuru Ekwuribe, Daniel Okiya, Edrick Gaskin, Judy Francis and Biblain Galloway, who spearheaded and led each week without rest to bring the seminar to its ultimate destination. To God be the glory, for we have a sure word of prophecy.

DANNY JULIE



Tottenham Church taps into 'prayer power'

Tottenham's newly elected prayer team rested on God's promise, 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds' (2 Corinthians 10:4, KJV). On the first Sabbath of the new year they stepped out in faith to hold a day of prayer and fasting. The theme was 'Revive Us Again'.

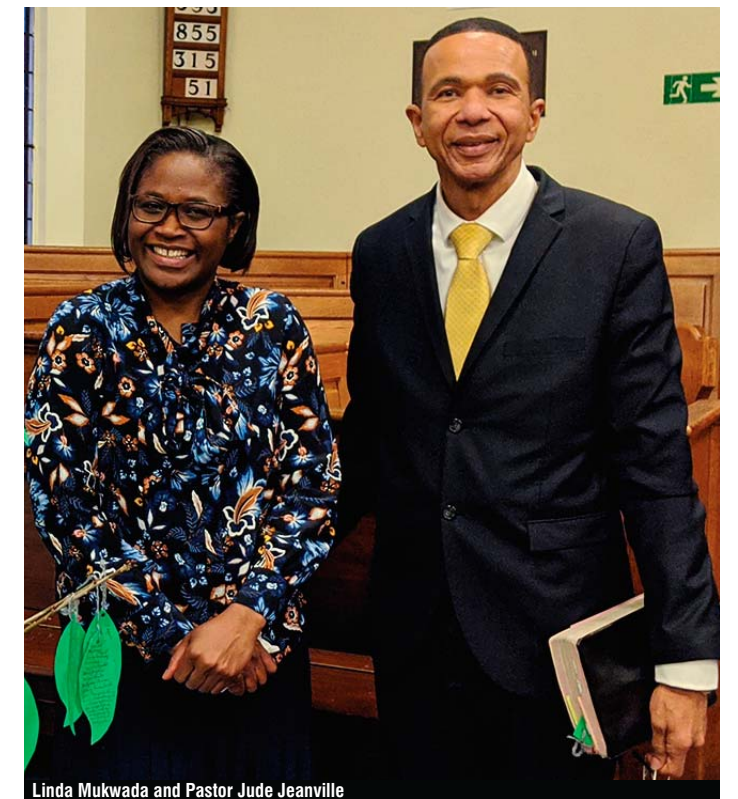
Sabbath School ended on a joyful note as we sang lustily, 'Have you heard of the Advent Church?'

South England Conference Prayer Ministries Coordinator Linda Mukwada was our leader for the day – and led our prayers for the church (love, unity and a passion for mission); the newly elected church officers for 2020; and our church leaders worldwide. Later in the programme, prayers were said simultaneously at five prayer stalls: 'Healing', 'Breakthrough', 'The Family', 'New Believers & Missing Members', and 'Our Youth'.

Pastor Jeanville reminded us that prayer is God's secret weapon for success in life. He included in his sermon some very personal experiences where God came through for him.

That afternoon, the Lord granted us favour in the sight of our landlord, West Green Road Baptist Church! At the end of our last prayer and fasting session we broke our fast by having our soup outside on the pavement. This time it was different. The Lord went ahead of us and made a way, prompting the Baptist church to give us permission to use, free of cost, a small hall that they alone use. We gave God thanks and praise, but Jehovah Jireh, our Provider, had not yet finished with the situation. The Lord, knowing that more persons than usual would stay behind for prayer and fasting, granted us even more favour as the Baptist church allowed us to use the big hall, although we had to leave by 5.15pm.

The story does not end at Tottenham Church. Linda Mukwada fell in love with the Prayer Tree and displayed it at the Evangelism Expo at



Newbold College, in the Prayer Ministries workshop room, the following day.

As one of our elders commented, 'The prayer and fasting was indeed a high day in Zion and an excellent start to 2020.'

MAXINE DONOVAN

Mission to Cape Town

by Jennie Hall

2019 was Plymouth Church's year for mission.

The financial figures were quite daunting, but by God's grace we raised the money to send a group of 11 to Cape Town, tasked with helping the local Adventist primary school and the local community.

The moment our team touched down in Cape Town, we immediately began to see the needs of the people and wondered how we could even begin to help. The area surrounding Cape Town airport is set out in blocks. When compared to life in the UK, I think it's fair to say that we experienced our first culture shock.

During our two weeks in Cape Town we had a number of small projects to get involved in.

Project 1

Our first was to visit a local care home for the elderly, helping out in the kitchen, preparing lunch and mingling with the residents, who varied in health and the ability to care for themselves. One lady was hemming her top with dental floss instead of thread, so we searched the premises for thread and hemmed the garment for her.

Project 2

Our main task was helping at Hillcrest Primary School, where we stripped and repainted steps and railings and painted a bright, creation-themed mural in the playground. Everyone got stuck in, and the work was finished quickly.

Project 3

For four days, twice a year, the Elsiesrivier church members run a community Vacation Bible School, which we helped out at one morning. It was inspiring to see them give up their time and energy to minister to the children in the area, and every day they had over 100 participants. We brought some resources with us from the UK and did some painting on tiles with the children. This got very messy, but they loved it.

Project 4

We joined the Elsiesrivier church members once again on a local food run one Sabbath morning. Just across from the church stood a maze of flats and dilapidated houses: perhaps once a nice neighbourhood, but now an area covered in rubbish and broken glass, with stagnant water festering in the streets. The

food run was specifically for the children, and they queued patiently while the food was served up for them in take-away containers. We recognised many of the faces from the Bible school in the week, and they happily joined in with some songs of praise as they waited. We later joined a second food run, aimed at the homeless, on Christmas Eve.

Perhaps my favourite part was visiting a local orphanage and playing with the children aged 2 to 8. We brought teddies and T-shirts with us from the UK, which the children loved. It took a little while for some to warm to us, but before long they relaxed and everyone enjoyed cuddles, singing and games.

Of course, a Cape Town 'must' is climbing or taking the cable car up and down Table Mountain, swimming with penguins at The Boulders or seeing the waters meet at Cape Point.

Jordan remarked, 'As with our mission trips in the past, it has been so rewarding being able to reach out and lend a helping hand to our brothers and sisters at Hillcrest School, and I feel privileged having had this opportunity. I would highly urge all those who can to go on a mission trip in their lifetime.'

Participating in a mission trip not only allows one to physically help and minister, but often leads to a discovery in oneself too.

Plymouth Church has completed three mission trips in recent times, but each is different; each has its highlights and its challenges: but everyone fell in love with Cape Town, and we left feeling that there was so much more to do in the community and much more to explore in the city and beyond. The team and I would especially like to thank Pastor Clifford and Ophelia Herman for planning the entire trip. We all look forward to our next trip together.



Mission in a teacup at Highams Park Church

On 1 December 2019 the Community Ministries Department in Highams Park Church within East London held their first tea party for the elderly.

Although a cold December day, eight elderly people made their way to Highams Park to be greeted with a warm reception of tea, treats and conversation. The hosts of the tea party said they felt blessed to be able to reach those in need, especially in a society which reports that many elderly people are suffering from loneliness.

The Community Ministries Department's mission was to make sure their guests felt the genuine care and affection that God calls us to have for others in this world. Their aim was to make sure their guests were comforted and treated like family.

The tea party, which started in Edmonton Central Church and has continued in the newly created Highams Park Church, has continued to be a blessing, as the elderly people have firmly stated that they will continue to attend the tea party in the future.

JENNIFER ENTI

Messenger

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Feb 7	5.00	5.12	5.00	4.58	5.14
14	5.13	5.25	5.13	5.13	5.28
21	5.26	5.38	5.27	5.29	5.43
28	5.38	5.50	5.40	5.44	5.57



Above: Making progress with the mural
Right: The team enjoying the sights around Cape Town
Far right: Kids at the Elsiesrivier Vacation Bible School club
Below: Ion and Alex cleaning and repainting the main steps at Hillcrest School



Letters to the editor

Is there hope?

Dear Editor
I followed with intense interest your editorials, 'I have a dream of a church . . .'. In fact, I went ahead and bought a copy of John Stott's book to understand the whole content. Now it seems that our church is more administrative than spiritual. Should our dream continue to remain a dream forever until our Saviour comes? For my spirituality I read Mathew Henry's commentary and G. Campbell Morgan's writings, etc. Is this the way things are always going to be? Or is there hope?
Yours sincerely,
K. A. P. YESUDIAN

The Ulceby rearguard

Dear Editor
As one in the rearguard of Ulceby Church, it was with pain and great sadness that I saw its doors closed. Even more painful has been to read recent editions of *Messenger* about what has been said about what used to be our beloved little village church. But, in all the passion and emotion, none have asked questions of the rearguard: none have asked, 'Why?' Can I say clearly that it is the rearguard who understand the history, service, dedication, hard work and love of those of the vanguard who went before, who caused the doors to be opened? Those once-opened doors are now closed, the windows are now boarded up, shrubbery is overgrown, and it's a musty and damp place that could be and should be opened. Would we worship there again? We would, for the fellowship and welcome were amazing.

Why did Ulceby close? It was not due to the numbers attending, but it was down to the repair bill. For example, repairs were needed to restore the windows. A boiler for hot water needed to be installed. The toilets required modernising for accessibility. Our rearguard depleted from six to just four on most Sabbaths, and it was the four on most Sabbaths and Sundays who were going door-to-door. Of that number, half were considered infirm/disabled. Be assured, we were an active church!

For almost three years we tried to connect with the community, including door-to-door visitation and provision of transport for our major calendar services (Easter and Christmas). The heart-rending response we most often heard from this traditional village community was, 'It's not a proper church.' When asked why, they would reply, 'What church starts its service at 2.30pm?'

Did we try to keep Ulceby Church open? Did we need help with the repairs? Yes. Would we have stayed until placed in our caskets? You bet! We loved the fellowship and the work of outreach. Few churches have 100% of their membership involved in going door-to-door constantly for nearly three consecutive years. Was help forthcoming in repairing Ulceby, regarding finances? If the answer had been 'yes', then no articles would have been written regarding its closure or the apparent demise of this historical place, which most have rarely visited while open.

HUBERT SMITH-SAMUELS

Editor's note: I believe it to be correct that the General Conference has an account put aside for 'heritage matters'. For example, the fund has often been used to support sites of historical importance such as Battle Creek. Would not Ulceby qualify, were an application to be made?



Donation to PADS, left to right: Ellen Mphande, employees from PADS, Zuzia Ostrowska, Finlay Logan, Gabriela Januskeviciute, Zofia Weclawek, Konrad Weclawek

Crieff outreach

The young people of Crieff Church have a history of reaching out and helping others, either at home or abroad. At the end of 2019, the teens at Crieff Church once again decided that they wanted to make a difference.

The group of seven young people, aged 12-15, decided that they didn't want to receive any birthday gifts from the church, but instead they wanted to donate the money to charity. As one of the young people said, 'We don't need anything at all. It's better to give it to those who need it!' In discussion with the class leader, Angela Logan, they decided to help two charities: a local animal charity, and a school in Romania that has strong connections with Crieff Church.

Thanks to the generosity of the Crieff members, the birthday money was increased so that the donations would have more impact. On 6 January, the young people visited PADS (Perthshire Abandoned Dogs Society) and handed over a cheque for £100. The money will help with the much-needed upgrading of the quarantine area at the centre.

The young people then donated £100 to the Soli Deo Gloria School in Vaideiu, Romania (www.scoalasolideogloria.com). This school is closely linked with Crieff. One of the teens, Finlay Logan, raised money for and visited the school in October 2018 along with members of his family, and relatives of three of the teens helped with renovation work there in May 2019. The school's volunteer acting business manager is Finlay's great-aunt, Ruth Farrer (pictured), a long-standing member of Crieff Church.

Mission work of any kind does not have to take place far away; it can take place right where you are. The most important element is not the location, but the heart. Crieff young people will continue to help others, and are thankful to every Crieff member for helping them achieve their aim to make a difference.

ANGELA LOGAN



Donation to Soli Deo Gloria School, left to right: Ellen Mphande, Gabriela Januskeviciute, Zofia Weclawek, Ruth Farrer, Finlay Logan, Konrad Weclawek, Zuzia Ostrowska

Weston-super-Mare Pathfinders

Weston children are blessed to have a ministerial team who are passionate about being involved with Pathfinder work. This was demonstrated on Sabbath 19 October when they, together with Weston-super-Mare Pathfinder leader Alva Gallaher, held an investiture and the children were presented with certificates and badges for work accomplished. Speaker for the day, Area 2 Pathfinder co-ordinator Pam Catchpole, talked to the children, encouraging them to value themselves



Left to right: Mrs Pam Catchpole, Pastor Clifford Herman, David Stetco, Alva Gallaher, Mrs Maybelle Espulgar, Pastor Rio Espulgar

and also to choose for friends those who valued them most. We were also happy to have present with us Pastor Clifford Herman, newly appointed South England Conference Pathfinder Director. It was a great day, and we know that with God's blessing the Weston Pathfinders will go from strength to strength.

WESTON-SUPER-MARE COMMUNICATION SECRETARY



Weston-super-Mare Pathfinders

Stanborough Summer Camp Jobs



Do you enjoy working with kids? Are you hardworking and flexible? Spend this summer working at Stanborough summer camp. This is a paid work experience that will look great on your CV. We are looking for an assistant coordinator, team leaders, team assistants, a chaplain/chaplain assistant and an IT assistant. Applicants must be 18+ and must have the right to work in the UK. Summer Camp will run from the 12th of July until the 24th of July. Application deadline is the 30th of April. For more information, contact Ms. Anna Papaioannou on apapaioannou@spsch.org

As supplied, errors and omissions excepted