

Messenger

Journal of the Seventh-day Adventist Church
in the United Kingdom and Ireland

**Preparing for a
good death**

The inspiring
story of an unlikely
NASA inventor

Environmental justice

Amazing things are happening
at Tottenham Lighthouse

**ADRA-UK CEO introduces
a historic change**

27 January 2023 • Volume 128 • 1

+ All-new children's section

Mirror, mirror, on the wall

Reflecting Christ needs to be
more than a strategic priority



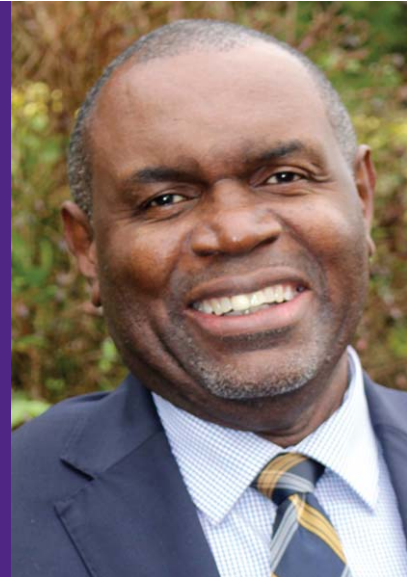
Strategic Priority (1) – Reflecting Christ

Aim:

- Christlike values in all areas and territories of the BUC.

Objectives:

- Adapt the GC's 'I Will Go' missional strategy.
- Ensure that the execution of our charitable purpose is based on Christ-centred principles.
- Demonstrate Christian values in our institutions, structures, processes, and people management.



Mirror, mirror, on the wall . . .

by Pastor Eglan Brooks,

President of the British Union Conference

*'A mirror turned away from the sun cannot reflect its rays. And a human being turned away from God's Son cannot reflect His love to others.'*¹

It's obvious that the BUC's first strategic priority should be a spiritual one. Indeed, if this weren't the case, I'm sure that some eyebrows would be raised. However, I want to emphasise the fact that **the concept of reflecting Christ needs to be more than a strategic priority: it should be a lifestyle.** Officers, directors, and staff within the territory, as well as pastors and members, should reflect the Person of Jesus Christ in their behaviour and all that they do. 'Christlikeness' should be the buzzword in all our institutions; churches should mirror the compassion of our Saviour; and, on an individual level, we should so reflect our Master that friends and family would see Him too. When we reflect Christ, everyone

will notice it. It won't be hidden. It will illuminate our entire being. Christ will be reflected in our purpose, our passion, and our programmes.

The only way in which we can truly reflect the Person of Jesus Christ is through an intimate relationship with Him – not only personally, but also corporately. 'Look to Me, and be saved' (Isaiah 45:22, NKJV). We will be 'looking unto Jesus the author and finisher of our faith' (Hebrews 12:2, KJV), and will 'press on towards the goal to win the prize for which God has called [us] heavenwards in Christ Jesus' (Philippians 3:14, NIV). It is my prayer that, as a Union, we will reflect Christ as we make difficult decisions, administer our schools, and manage our institutions; and as we create resources, deliver outreach programmes, and pastor our congregations.

Reflecting Hope

At the General Conference (GC) Autumn Council the British Union Conference was presented with the wonderful opportunity to be involved in an evangelistic initiative called 'Christ for Europe'. This initiative will be run throughout the Trans-European Division (TED) and Inter-European Division (EUD), and is spearheaded by the GC, Adventist World Radio (AWR) and Total Member Involvement (TMI). When speaking about Christ for Europe, Pastor Louis Torres, Assistant to the President for Evangelism at AWR, said:

'Christ for Europe emerged out of a European church member's dream of someday having simultaneous evangelistic series of meetings across all the European nations acting in synergy. The world church took up the idea and thought that if it was going to happen, it needed to be now. The Ukrainian war, fires in Europe, massive migrations, COVID-19 and other global pestilences, global warming, intensifying storms, earthquakes, and other catastrophes are a clarion call for God's church (pastors and lay people combined) to rally to the urgent needs. Many are asking the question, "What does all this mean?" Like the apostle Peter in the day of Pentecost, let us seize the moment of opportunity.'

Reflecting Hope is the BUC's response to this initiative, and was voted by the Executive Committee in early December as a three-year programme. It is an intentional, innovative, and impactful evangelistic project to connect the contemporary 'European' mindset with the Gospel of Jesus Christ. *Reflecting Hope* will be launched as a pilot this year – 2023 – in several regions across the territory of the BUC, and during 2024/2025 we will endeavour to roll out the full programme to all church congregations. We solicit your prayers for this project, and more information will be given as *Reflecting Hope* progresses.

As we reflect Christ (our first strategic priority), please take the time to reflect and pray about this statement from *Steps to Christ* below:

'As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ' (p. 68).

¹Backcover copy for the Ellen G. White devotional, *Reflecting Christ* (Hagerstown, MD: Review and Herald Publishing Association, 1985)

Editorial

by Julian Thompson,
Editor

Dear reader,

The New Year is often seen as a time for making resolutions. Whether it is to take up a new hobby or make healthier food choices, New Year's resolutions have the potential to transform our lives for the better. If you have ever found yourself making a New Year's resolution or indeed any major change in your life, it's likely that you encountered advice to divide it into smaller achievable units and write them down to help you stay accountable.

Here at *MESSENGER*, our resolution for 2023 is to curate a publication that caters to all. We have divided this resolution into smaller goals; we have written them down; and we are delighted to be on a journey towards making them a reality. As part of this Union-led initiative, we intend to ensure that each regular edition of *MESSENGER* has something that serves even our youngest of members. As such, this edition sees us re-introduce a children's section as a standard feature. We hope this will become a resource supporting the work in the local churches and beyond. Do take a look, see what you think, and if you have any ideas or feedback, we'd love to hear from you at: editor@stanboroughpress.org.uk.

As you reflect on any changes or resolutions you'd like to make in 2023, remember that nothing is more important than knowing and growing closer to God. Let's strive to be closer to God in 2023 than we were in 2022; let's take the time to connect with Him each day, and allow Him to lead us into a deeper and more fulfilling Christian experience.



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Donors & recipients respond to cost-of-living crisis appeal

by Sharon Platt-McDonald,
BUC Director for Health, Adventist
Community Services & Women's Ministries

'We cannot live only for ourselves. A thousand fibres connect us with our fellow men.'

Herman Melville

Responding to the current concerns around the cost-of-living crisis, increasing inflation, and rising energy and fuel bills, BUC Director Sharon Platt-McDonald developed the 'Layers' and 'Share' outreach initiatives across her three departments – Adventist Community Services, Health, and Women's Ministries. These interventions aim to mobilise churches to reach out to individuals struggling to cope in these challenging times by providing practical support and essential resources.

Following the publication of an article in *MESSENGER* and *BUC News* highlighting the 'Layers' and 'Share' initiatives, there have been encouraging responses to the appeal for donations to the two projects.

The Erdington Seventh-day Adventist church in Birmingham rose to the challenge and responded with a generous outpouring of more than 200 high-quality items donated. It was heartening to see brand-new clothes, bedding, food and household goods, still with their retail tags attached, and others sealed in their packaging, as we undertook a stocktake of the bountiful delivery.

One donor had taken time to knit a beautiful turquoise baby cardigan, delicately wrapped with love in decorative gift paper, ready for its recipient.

The lavish goods were delivered by husband and wife, Ben and Melonie Eccles, who travelled over 100 miles to the BUC on Tuesday 29 November with the collected donations from church members. They recounted that the 'Layers' and 'Share' posters, along with the news article appealing for donations, had touched hearts and moved both themselves and church members to immediate action.

Brother Eccles shared: *'Since the global pandemic and the cost-of-living crisis, we have always had a desire to help those in need; so when we saw the article about the "Layers" project we jumped at the chance to help. As Erdington Church Family Ministries leader I decided that we could help as a church. So a deadline date of donations was given to the members, as I had a date in mind when I could personally deliver the donations. We, the members, gave willingly. Hebrews 13:16 (ESV) says: "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God."*

Assisting with the unpacking and logging of the items received was Jackie Ramharacksingh, whose organised approach enabled every item to be labelled, catalogued and sorted by type, then packaged for distribution. She shares her reflections on the receipt of the donations at the BUC office: *'The Adventist Community Services Director (Sharon Platt-McDonald) literally jumped for joy as her eyes shed tears of gratitude, as did all those present, at the sight of Erdington Church's huge donation to the new "Layers" and "Share" projects! This will not only benefit the receiving churches to distribute, but hopefully will bless those receiving the actual clothing and food. This is definitely "walking the walk"!*

At their inception, BUC Director Sharon Platt-McDonald shared the ethos of the 'Layers' and 'Share' projects with Cathy Anthony Boldeau, Urban Ministries lead and Education Officer for ADRA-UK. In a collaborative approach to this outreach, a strategy was formulated to encompass project promotion, storage of items and



Brother & Sister Eccles from Erdington Church with Sharon Platt-McDonald

distribution of goods. The donation of ADRA bags will also ensure that the recipients walk away with donated items secured in a good-quality, eco-friendly and durable bag.

Cathy Anthony Boldeau reported: *'It's a great initiative, and I'm so pleased that ADRA would be able to support Adventist Community Services through empowerment with resources and storage space. We celebrate the contribution from Erdington Church.'*

The first recipient of these resources is Willesden Adventist Church, which currently operates diverse and thriving outreach initiatives, requiring regular resources due to the increasing number of individuals who access their services. Willesden Church's pastor, Dr Mario Phillip, outlined the scope of their community ministry and expressed his delight at how the resources will be used for individuals accessing the newly launched drop-in centre running at his church. He explains: *'The United Drop-in Centre was launched on Sunday 27 November at the Willesden Adventist church. This was a collaborative effort of the church, community members, the local Community Action Team, Brent Health Matters, Brent Mental Health, Brent Hub, and Brent Public Health. At the drop-in centre, we provide a warm shower, a hot meal, health checks, barber services, advice, mental health counselling, empowerment and skills opportunities, signposting and more. . . . The quality supplies received from the BUC "Layers" and "Share" projects came as an answer to our prayer to God for supplies to support the drop-in centre. I have no doubt that they will go a long way in meeting the needs of those who will attend, especially in providing much-needed warmth to the homeless and most vulnerable of our community.'*

As we continue to receive donations from our members, we pray that the needs of many more individuals will be met. In doing so, may the beauty of the Gospel be revealed in these demonstrably compassionate and loving acts of service to humanity.

Robert Shurney



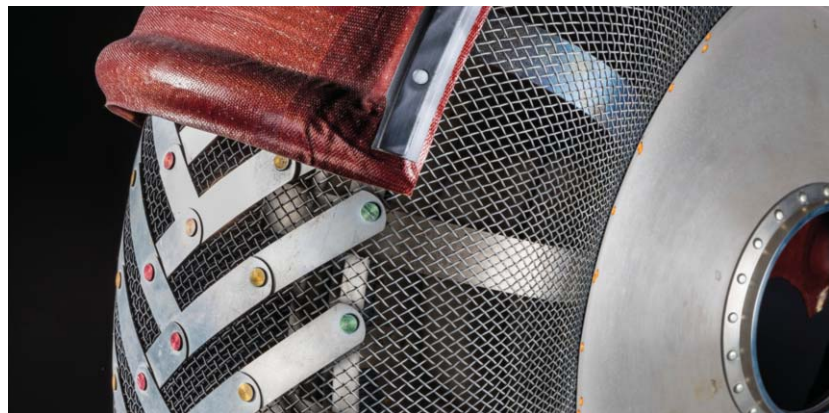
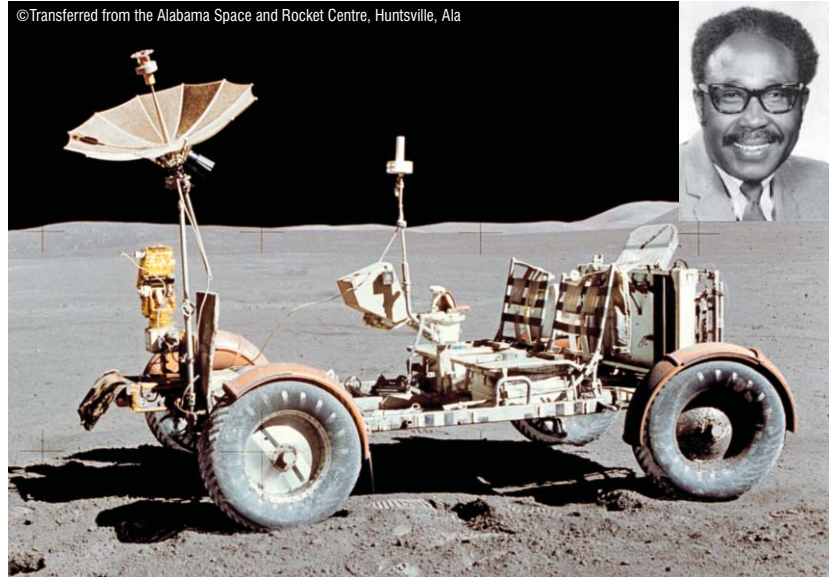
Robert Shurney – an unlikely NASA inventor

by Dr Daryl Gungadoo*

Robert E. Shurney, an African American born in Georgia (USA), was one of the first black engineers hired by NASA under the Kennedy administration in 1962. Renowned for his contributions, which were critical to the success of the Apollo missions and the Skylab programme, Robert was also a devout Seventh-day Adventist and a long-time member of the Oakwood College church, where he served as a deacon and a community services leader.

Shurney was on the team that worked on the Saturn V rockets. He was a flight engineer on the KC-135 zero-G simulation aircraft (which used steep dives to simulate zero gravity). He spent more than 500 hours in microgravity, testing the design and function of equipment in low and no-gravity environments. When presented with the challenge of solving traction issues for the 'moon buggy', which needed to be able to grip the very fine dust surface of the moon on the Apollo missions, Dr Shurney was unphased and designed new wheels that combined metal plates on

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the outside with mesh on the inside – an innovation that made the wheels strong and lightweight, and gave them maximum traction. He also invented a method for preserving and consuming food in space (such that the food would stick together and not fly apart in the absence of gravity). For the Skylab programme (the first orbiting US space station), he designed the waste management system (a space-age toilet).

Robert's childhood in Georgia was not an easy one. He lost his mother at the tender age of 10 and had to move to San Bernardino, CA, to live with his grandparents. During the Great Depression, financial hardship forced Robert to withdraw from school to help support his family. Robert always had a talent for building and designing things, and worked as a car mechanic as a teenager. He was drafted into service in World War 2, where he served as a medic for the US Army, enduring the horrors of war with the Allied forces across France and Germany. Afterwards, he returned to civilian life, remained in the medical field, and worked as an engineer at the Riverside Hospital. He designed the first rotational surgical lamp, among other

things, and was encouraged by Dr Dent and other colleagues to attend college.

In the 1950s, it was nearly impossible for a man of thirty-five with four children to attend college, much less a black man from the southern states . . . but Shurney persevered. His grandparents wanted Robert to be a minister, but he wanted to be an engineer. He was sent to Oakwood College, a Seventh-day Adventist institution in Huntsville, Alabama, thus fulfilling his parents' dream of receiving a Christian education. He graduated with a Bachelor of Science degree in Physics and Electrical Engineering from Tennessee State A & M University in Nashville in 1962.

After 28 years with NASA, Shurney retired in 1990 and passed away on 25 November 2007, at age 85. His achievements, despite formidable setbacks, demonstrate what a strong faith combined with hard work can accomplish. As he put it in his own words, 'Success is possible with clear goals, determination to succeed, and the blessings of God.'

*Dr Daryl Gungadoo is the Director of AR Media Labs at *Adventist Review*.

Spiritual healing through chaplaincy care: preparing for a good death

by Dr Steve Thomas



Pain in life is inevitable; it is the hard truth of disease, old age and dying.

However, our response to pain – called suffering – is subjective. Our ancestors understood that in the case of spiritual pain, once diagnosed, it can be treated, thus mitigating suffering. When body, mind, and spirit are cared for, fears about crises and the end of life can vanish. The presence of pain leads many to feel helpless or motivates them to find a way to end the crisis of suffering. This is when most turn to Christ, their Rock of Ages. Pain can be defined as any unpleasant sensation occurring in varying degrees of severity because of injury, disease, or emotional disorder. When pain is present, an involuntary instinct takes over, leading people to do whatever it takes to stop it.

When determining whether a person's sickness had triggered an emotional and spiritual crisis, the ancients took a spiritual pulse, asking the person in crisis, 'How are you within?' The response to this simple question can provide a useful key to the inner struggle and what will be needed to restore the person's emotional, spiritual, and religious balance. This reminds me of one of the most powerful images of hope, found in Isaiah 41:13. The sovereign God of the universe says that His people do not need to fear, because He is the One who takes hold of their right hand. This reminds us that God is close enough to hold the hands of His dearly beloved people. It is comforting to know that God is close to us during our time of need.

Hope is central to alleviating, palliating, or mitigating pain and suffering. We need to remember that, for some people, hope is found in the smile of a friend, the holding of a loved one's hand, seeing their pet, or knowing that their loved ones, including their beloved pet, will be taken care of post-death. A chaplain's reassuring interventions can make a difference as to whether a person rests in Christ with peace or struggles with the dying process.

There are people in extreme physical

anguish who are experiencing challenges that impact their religion and faith. Some manifest an unknown preserving strength and remain alive beyond their expected time. Others don't pass until some unfinished business is resolved. In such situations, closure may take place with a separated loved one's visit at the bedside, a family forgiveness service, the visit of a long-awaited relative, the release of withheld forgiveness, or the disclosure of a long-held secret, and then afterwards they pass away.

Asking courageous questions

So, how can we know when a critical issue might be keeping someone we love from a peaceful death? Well, one way is to ask courageous questions. It takes both intuition and courage to ask what is going on inside (emotionally and spiritually). Diagnosing pain is about listening rather than compulsively talking and trying to fix it. The pastoral caregiver's job is to listen deeply and help the person to articulate what may be happening within. **The role of the chaplain, a pastoral caregiver, is to become a mirror of compassion.**¹

This is what it took with patient B (pseudonym), a 34-year-old Afro-Caribbean lawyer and a Christian mother of three. She remained involved in church and life in general, despite her ovarian cancer and leukaemia. She appeared to be emotionally distanced from her husband, and there were concerns that her busyness was a distraction keeping her from facing the past and preventing her from preparing for a good death. B decided to move out of the crowded city and live where the environment was conducive to holistic health. To all appearances, she was a model citizen: a dedicated mother, a tireless volunteer and a major force behind a community arts centre. Everyone respected her, yet she was hiding a secret that haunted her spiritually.

An in-depth spiritual assessment revealed that B was struggling spiritually with 'meaning pain' (a crisis of faith

because of her image of God) and 'forgiveness pain'. As a chaplain myself, I asked her, 'Share with me what your thoughts are when you read, "Forgive me my sins as much as I forgive those who have sinned against me."' The interventions that assisted her spiritual healing were forgiveness, confession, journaling, and life review.

Keeping a journal can be a powerful opportunity for self-reflection during any crisis, and especially at the end of life. Through writing, B looked at the pattern of disappointments in her life and found a path to forgiveness.

The outcome of her willingness to keep a journal and reread her journals was a life review process. Survivors of near-death experiences unanimously speak about some form of life review as an integral part of recovery.

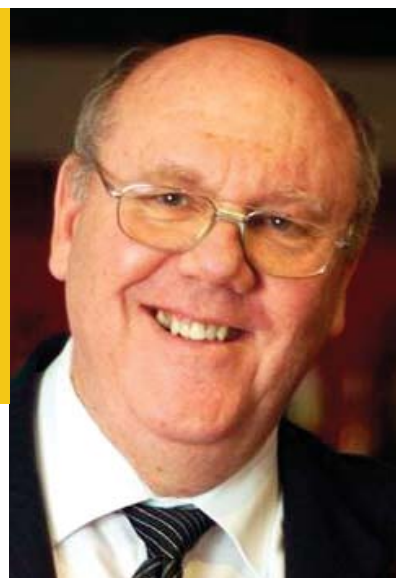
As B gained the courage to express herself more candidly, she engaged in a traditional forgiveness exercise, making a list of everyone she had ever hurt and who had hurt her.

B found forgiveness and a restoration of her marital relationship. Like Hezekiah, God heard her prayers and granted her time to make her 'calling and election sure'. She was discharged and left the hospital with great joy and hope. Death is not something that everyone wants to think about; but, when the time comes, it is important for us to support those whom we love in having a good death. It's often the last thing we can do for them. If you'd like to discuss anything I've raised here further, please don't hesitate to contact me.

¹Research has shown that professional chaplain visits during hospitalisation increase patient satisfaction. See Fitchett, Meyer, & Burton, 2000; Piderman et al., 2008, 2010; Williams, Melzer, Arora, Chung, & Curlin, 2011.

Challenges and opportunities in monocultural churches

by Dr Jeff Couzins*



When I first became an Adventist in my mid-thirties, I willingly gave up on many aspects of my life that did not conform to a Christian lifestyle. This included places I used to visit, people I used to associate with, and changes to my diet. After a while, I became vaguely aware that I had undergone a cultural change – I was culturally different to how I used to be, but I couldn't define what it was. This awareness stayed with me, and some years later, while I sat in a Master of Ministry class taught by Dr Steve Currow, the process of migrant/expatriate assimilation into the majority culture was outlined.

The notion of cultural identity has fascinated me through the years, and a number of things have since coalesced for me, especially during my doctoral studies. This includes a fascinating insight that all cultures change with time, but the rate of change depends upon how much control people have to influence the rate of change.¹ Also, when the Gospel and culture come together, the church community will be defined by Scripture, but shaped by its culture.² Another realisation was that when a church is planted, the culture of the church tends to stabilise because of a desire to maintain the cultural identity of the congregation.³ These insights apply to almost every church, whether it comprises people from host, migrant or expatriate cultures.

Monocultural churches are effective in reaching people of a similar cultural background. Nevertheless, like other models of church community, monocultural models of church face a number of important challenges. The first is sustainability. Studies indicate there will come a time when the pool of people available to join the church diminishes.⁴ Secondly, there is the challenge of an increasing cultural distance between the churchgoers and people in the surrounding communities

that occurs over time.⁵ Finally, studies show that monocultural churches can struggle to retain the membership of their children, because the cultural identity that started with the first generation⁶ is not always shared by later generations.⁷ As children mature, there is a strong tendency to reject the parents' culture. In doing so, there is a danger of rejecting the church, which is the sustainer of that culture.⁸ Multicultural models of church are not perfect either; though studies do suggest that their diffusion of cultural identities can help to dampen some of those elements of intergenerational disquiet.⁹

We see a not-too-dissimilar situation when the Israelites returned from captivity in Babylon. A great number of the younger Israelites had set up a new life in Babylon, in keeping with the counsel given in Jeremiah 29:1-7, and many of these chose to remain in Babylon. A natural outcome was that these younger Israelites internalised the host cultural identity.¹⁰ Over time, the original cultural identity of many of the Israelites disappeared. E. G. White wrote that 'only a remnant had chosen to return from Babylon.'¹¹ The demographic in question is inferred from Ezra 3:12, 13, where Ezra describes 'many' of the worshippers at the laying of the foundation of the temple as being 'ancient men' (KJV).

If the objective of monocultural churches (whether host, migrant or expatriate cultures) is to reach people from their own culture, then it is important that they retain an active awareness of both the inherent strengths and inherent weaknesses of this approach so that they can mitigate against its weaknesses and build on its strengths. Monocultural churches are one model of ministry among many; and, as we look to the future together, it is important to keep asking questions, recognising the challenges that we are facing. Is the pool of people available to

join some of our churches diminishing? Do we ever experience an increasing cultural distance between church-goers and people in our surrounding community? Do we struggle to retain the membership of our children? Furthermore, are these challenges unique to monocultural churches only? Certainly, as a diverse and international church, there's a lot for us to think about here.

*Dr Jeff Couzins is a pastor in the North England Conference. This is part of his doctoral dissertation, focused on non-British monoethnic churches reaching out to the British multicultural society.

¹Oded Shenkar, 'Cultural Distance Revisited: Towards a More Rigorous Conceptualisation and Measurement of Cultural Differences', *Journal of International Business Studies* 32, no. 3 (2001), p. 523

²Gorden R. Doss, 'Faithful Contextualisation: Crossing Boundaries of Culture with the Eternal Gospel', *Ministry* 87, no. 12 (2015), p. 8

³Raimo Hakola, *Reconsidering Johannine Christianity: A Social Identity Approach*, first edition (New York: Routledge, 2015), p. 34

⁴R. Eugene Spitzer, *What Kind of America... Do You Want to Leave Your Kids?* (Bloomington, IN: iUniverse, 2012), p. 28

⁵Jeffrey Couzins, 'An Evangelism and Discipleship Pathway to Address the Cultural and Worldview Distance between the Preston Seventh-day Adventist Church and the White British Culture in Preston' (Doctor of Ministry, Berrien Springs, MI, Andrews University, 2021), p. 33

⁶Steve Currow, 'Class Notes: Monocultural Church Legacies' (Newbold College, 2008); Hakola, *Reconsidering Johannine Christianity: A Social Identity Approach*, p. 34

⁷Kathryn Harker, 'Immigrant Generation, Assimilation, and Adolescent Psychological Well-Being', *Social Forces* 79, no. 3 (03-01 2001), p. 972

⁸Harker, 'Immigrant Generation, Assimilation, and Adolescent Psychological Well-Being', pp. 972-73

⁹George Yancey, *Beyond Racial Gridlock: Embracing Mutual Responsibility* (Downers Grove, IL: InterVarsity Press, 2006), loc. 540

¹⁰Jane Kroger, *Identity in Adolescence*, third edition (London: Routledge, 2004), p. 35

¹¹Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1917), p. 568: <https://m.egwritings.org/en/book/88.8#0>



Is change too strange?

by Pastor Nathan Stickland

Jim Collins starts his *Good to Great* book with the opening line: 'Good is the enemy of great.' In one of his talks he adds a word: 'Good is the mortal enemy of great.' I couldn't help but think of this line when I read in another book that 'incremental change is the worst enemy of true innovation'.¹ But incremental change is surely better than nothing? I suggest that both of the above quotes indicate that half-hearted adaptations slow down or even prevent unnecessary overhaul.

In the book title, which seems to me a play on words of Collins' book, *Good to Great in God's Eyes*, Chip Ingram has a chapter, 'Take Great Risks'. His notion is that if we as believers, or even as churches, do not take risks for God, then we are denying God the opportunity of doing something radical in and with our lives. 'In nearly every aspect of your relationship with Him, the Lord will bring you to the edge of a decision at which point you'll have to decide whether to leap in the direction He's calling you or pull back to a place that seems safe' (p. 120). Using a quote from Hebrews 11:6, Ingram suggests that 'where there is no risk, there is no faith'.

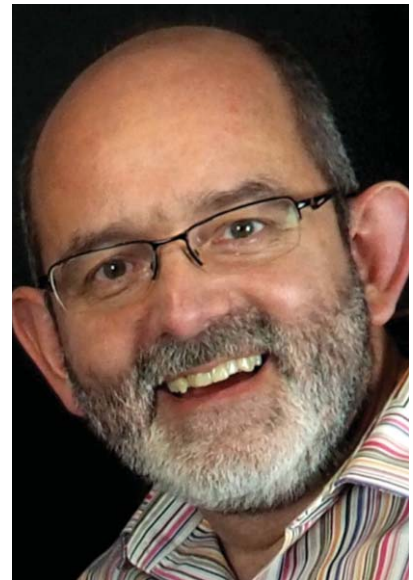
This pondering is too short to explore every aspect of change and change management, but I do want to provoke a ponder on the latency of faith, because we think things are good enough, having made a decision for baptism years ago, and then we drag ourselves off to a building to cajole with other believers most weeks, complacent with the way church is done, when in actual fact we need to allow God to take us, make us, change us into transformed people who live transformed lives; so stop doing good, and start doing great!

We are all familiar with incremental change. For example, software updates that are sequenced 3.0, 3.1, 3.2 and so on, or car models known as Mark 1, Mark 2, and so on. The big changes happen when there is a completely new version or model: 10.12 to 11, or Cortina to Sierra. The recreation, rather than the revamp, is what stimulates interest, because revamps are better versions of what already existed; they're what the original version should've been in the first place. Revamps are a way of saying something's good enough with a small alteration. Revamps, though sometimes necessary, can delay true innovation.

We may feel that there is nothing new about the good news of Jesus, and that we just need to keep telling people until the whole world has heard. While it would be great if we all did that, we live in a changing world, and what we did once may not work now. The product doesn't need to change, but the presentation does. As we think of how God changes us and how we present the good news of Jesus to others, maybe we would do well in adopting one of the principles recommended by Josh Linkner in his book *The Road to Reinvention*. One of his eight principles that define the reinvention ethos is principle eight: put yourself out of business.

The idea here is that you should never be complacent, and you always strive for improvement. One analogy he uses is the phone industry that keeps bringing out a new creation of its previous products. It still does as it did in the previous model, but this time even better or in a new way.

'Time is not on our side.' 'Time waits for no man.' 'There's no time like the present.' These, and other temporal phrases, should inspire us with urgency. To change the way we do things, it is likely that we will need to change what we value. But change is an



experience of loss, of grief, and this may be one reason why some people do not want to change . . . but losing something provides the opportunity for something else new, and if that new thing is better than the good thing that we had, then why would we not want to change?

In the book *Discontinuous Change: Leading Organisational Transformation*, the authors conclude with interviews from a number of CEOs who have experienced significant change in their organisations. A common thing they all said was that they would oversee change again, but next time they will change faster!

In *Leading Change*, John Kotter says that all leaders should have a habit of lifelong learning, and one of those lifelong learning habits should be the openness to new ideas. Your spiritual life may be good, but how can you make the transition to having a great spiritual life? Your church may have conducted some good programmes in the past, but how can you help make some great innovations in the future? If you have been pushing for innovation in the past, but it has met with resistance, keep pushing. If a leader in your church, maybe even your pastor, has pushed for change in the past, and you have put up resistance, get over your grief and get out of the way. Imagine where we could be in the next 12 months or 12 years if we gave up on good and got to great? As we look into the new year and the way that God wishes to lead us, let's give up on good increments, and facilitate God's great innovations. It's time to experience the strange in change, which will become familiar, but do it with speed and intention.

¹McLaren, Brian, *A New Kind of Christian*

‘Let your light so shine before men, that they may see your good works and glorify your Father in heaven.’

Matthew 5:16, NKJV

Tottenham Lighthouse – changing lives for Christ

by **Sharon Platt-McDonald,**

BUC Director for Health, Adventist Community Services & Women’s Ministries

‘There is no power for change greater than a community discovering what it cares about.’

Margaret J. Wheatley

Tottenham Lighthouse Seventh-day Adventist Church has become a beacon of light in its local community, radiating God’s love in practical ways, positively impacting lives. When I arrived at the church on Sabbath 12 November, I found several assembled stalls, waiting on a delivery of food that would be donated to the community following the church service, as well as a range of free literature. Here are some excerpts from an interview I conducted with their head elder, Roger Charles:

Sharon Platt-McDonald: Please share with us some highlights of your outreach to the local community.

Roger Charles: The Tottenham Lighthouse Seventh-day Adventist Church Food Hub, established in July 2020, is available twice a week on Tuesdays and Saturdays. However, last month we added an extra gift to every person who came to collect food on Saturday afternoon. To the surprise of the local community, the Food Hub helpers packaged into a brightly coloured envelope a card with an encouraging word and a crisp new £20 note, handed to every person who came for their regular food collection, to assist them in the current UK economic crisis.

SPM: That’s absolutely wonderful! How did the recipients respond?

RC: A young lady commented to one

of the organisers that she was grateful for the envelope containing the card and encouraging words (a scripture reading from Isaiah 41:10), but had also found the £20 note in the envelope and wanted to return it, thinking it must have slipped into the envelope in error. To her amazement, the organiser explained that it was a tangible gift that we wanted to give to all of our customers collecting food that week, but she repeated that she thought it was added in error. After a second prompt letting her know that it was actually for her to use as she wished, she gasped with thanks.

SPM: This is so impactful! Any other testimonials from recipients?

RC: A second man who received the envelope was cautious to open it. However, when encouraged by others who had opened their surprise envelopes, the loud shout of thanks rocked the area, even amid the drumming by the church Pathfinder drum corps, who were celebrating 70 years since their establishment. Their performance added a celebratory note to the occasion.

The monetary gift was the brainchild of the local minister, Dr Jude Jeanville, who has ministered in the Tottenham area for the last six years and has a deep passion for the community and what the church needs to be doing for the community.

SPM: I understand that crowds of people attend the food hub – how could you afford to give everyone £20?

RC: Dr Jeanville shared a vision with his elders and church board to do something different for the 150+ persons who religiously attend the local community food hub every week. The wonderful idea was to give more than mere grocery items; this time round, the church would reach into its coffers and give all attendees cash and a promise from the Bible. While discussing the implications on the board, one member was so impressed about the potential impact that she offered to donate not only the £2,500 for the initiative, but an additional £1,200 towards repeating the initiative at the year-end. This was amazing!

Now, that was radical giving, but then came the revolutionary caveat! Dr



Elder Roger Charles

Jeanville challenged the church to ‘cast their net on the other side’, to do church differently: to engage with the scores of individuals who had been literally outside the doorstep of the church every Sabbath at 3.30pm for the past two years. Instead of the church meeting at 9.30 and ending at 1pm after singing, praying and fellowshiping among themselves, the congregation was challenged to commence the service at 11am in order to finish the service at 3pm to coincide with the food hub attendees, and greet each contact with an envelope containing a Bible promise, a £20 note and a statement of our care and best wishes for their well-being.

The congregation embraced the vision and ran with it. Members stated how refreshing it was to attend church without having to rush out as early as they did on every other day of the week. It was also a great experience seeing members actively witnessing in a relevant and tangible way that was well received by the community.

SPM: Praise God! How is your Community Services leader involved?

RC: Food hub organiser Sophia Charles oversees a team of more than twelve volunteers who collect from various food agencies in the area and prepare fresh fruit, vegetables and groceries with no limit to everyone who attends. Reflecting on the monetary gift to the community, Sophia said: ‘This is truly a moment in history for the local church to be able to do something so tangible.’

SPM: It has been a delight to hear of the tremendous witness and impact your church is making. We continue to pray for God’s favour as you minister.



Environmental justice

by Pastor Dee Edwards

Dr Gregory Hoenes



Sequoia National Park in better times

Introduction

The seventh convention of the Conscience and Justice Council (CJC) took place in Glendale, California from 22 to 25 September 2022. The convention had many thought-provoking workshops, including discussions on prophetic justice, empowerment, human trafficking, community impact and many others, some of which I touched on in a previous article titled 'Conscience and Justice Council Convention focuses on Prophetic Justice', published in the December issue of *MESSENGER*. However, the workshop that has really inhabited my thoughts since then was the workshop on environmental justice. This was an excellent presentation delivered by Dr Gregory Hoenes. It highlighted how anti-racism initiatives benefit from a commitment to environmental justice, ecojustice, and sustainability and vice versa, because environmental justice and social justice are so closely connected. The concepts and issues raised in this workshop were so crucial and insightful that I decided to write a second article focusing on this specific issue.

Climate change

As a church, we have generally had little to say about the impact modern industrialisation has had on climate change, though this has been changing somewhat, as we have developed a deeper appreciation for what stewardship of the earth truly means: that is, 'the responsible use and protection of the natural environment'. However, there is a growing need for environmental activism as environmental ruin is happening much quicker than previously believed. This really came home to me as I visited the Sequoia National Park after the

convention and witnessed for myself the devastation caused by the Californian wildfires that occurred in 2021-2022. Sequoia is home to the giant redwood trees, and nearly 20% of these majestic trees have been lost due to climate change. Fire has always been a part of the life cycle of these iconic trees, and therefore these trees have been extremely resilient to fires for millennia. However, the fires that took place recently were so intense that in several groves nothing was left but charred remains and desolate pillars of charcoal. In several places the smell of burnt wood still lingers. Sequoia trees that had taken thousands of years to grow were destroyed in an instant. What does the future hold for these trees as climate change takes hold? And how does this relate to racial injustice?

Racial injustice and environmental threat

Hoenes discussed the connection between racism and environmental threat, and how there is a belief held by some that only humans matter – a concept known as 'speciesism'. Speciesism 'involves treating members of one species as morally more important than members of other species in the context of their similar interests' (see *Encyclopedia Britannica* entry). Simply put, it is the belief that humans are far more important than animal and plant life. It is often used to justify the exploitation and wanton destruction of other species, and bears much

resemblance to other forms of oppression. As such, it should not be surprising to note that studies increasingly suggest that people who support animal exploitation also tend to endorse racist, sexist, and other prejudicial views, which furthers the beliefs in human supremacy and group dominance to 'justify systems of inequality and oppression' (see Wikipedia entry on 'Speciesism').

By dehumanising and objectifying groups within the human family, those who hold speciesism as a worldview disregard their humanity, making it morally justifiable (from their perspective) to exploit others through slavery or destroy them through genocide and other acts of violence. This perspective helps to explain how some Christians reconciled being slaveowners and perpetrators of genocide, a moral oxymoron. Hoenes drew the conclusion that, to heal the planet, we need black and brown liberation. He suggested that black and brown people 'can't breathe' because racial and environmental injustice are related exploitations (see Harper, 2020).

Environmental racism

In the paper that went with his presentation, Hoenes noted that it was the Reverend Benjamin Chavis, Jr who coined the term 'environmental racism' in 1982 during environmental justice protests in North Carolina. He is regarded as the godfather of the

environmental justice movement. In 1986 Chavis conducted and published the landmark study on toxic waste and race in the United States of America (see Chavis and Lee, 1987). The report conclusively proved through statistical analysis that there was an undeniable correlation between race and the location of toxic waste throughout the United States. Chavis, Jr expressed the view that racial discrimination was present in the deliberate 'targeting of ethnic and minority communities for exposure to toxic and hazardous waste sites and facilities' (see Bullard, 1993), and was also present in the 'systematic exclusion of minorities in environmental policy making, enforcement, and remediation'. This, he argued, represented a strategy of using 'slow violence' to destroy black, brown and poor people, something that is occurring right now in the United States and globally. The term 'slow violence' was developed by Rob Nixon in his book, *Slow Violence: The Environmentalism of the Poor*, to describe the impact of environmental injustice in damaging life outcomes for the underprivileged. 'Why don't things improve?' Hoenes asked. It's a question we needed to reflect on.

Adventist DNA: a church founded during settler colonialism

Globalism and diversity within the church, we also learnt, unfortunately can hide the problem of racism. Hoenes noted that he used to think that he was not racist. His family was from the north, and not slaveholding. He felt he had no particular hatred or disdain for people of colour. He made the powerful point that he was not guiltless in that he hadn't understood his white privilege and all the advantages that go with being white, and wasn't attuned to structural forms of racism.

Hoenes also made the point that the Adventist Church is diverse, but that can hide the underlying fact that the church 'is a uniquely American Christian denomination, and that Adventism carries the cultural and institutional DNA of the nation in which it was formed' (see Hoenes, 2022). Hoenes reminded us that this is a nation where settler colonialism resulted in the mass genocide of the indigenous people. 'It is estimated that European settlers killed **56 million** indigenous people over roughly 100 years in South, Central and North America, causing large swathes of farmland to be abandoned and reforested' (see Kent, 2019). That is an estimated 90% and perhaps more of the population. Hoenes went on to assert, 'It



The devastating wildfires destroyed nearly 20% of the redwoods in the Sequoia National Park

wasn't enough to exploit the land they already had – they also had to have Mexican-held lands as well.' At the time there was very little comment from the Church on the morality of the war with Mexico. He argued that to a certain extent Adventist mission was complicit in westward expansionism and the thinking that it is OK to take from people who are not white or Christian.

According to Hoenes, the reality is that culture is invisible and ubiquitous, and, as such, racism can be embedded in Adventist culture as an American branch. Colonialism has globalised Adventist American culture. This means that white people, and even black and brown people, can participate in structural and institutional racism without realising that we also hold prejudiced viewpoints against others and even ourselves. This hampers evangelistic outreach and the development of healthy church environments. To bring the point home, this impacts the church globally. Black and brown people are not immune to internalising racism, or women to internalising sexism. This results in members being unaware that all too often the Bible can be interpreted from a colonial viewpoint.

Moving forwards

But how can we shift this? How do we, collectively, work towards a world that cares for environmental and racial justice? How do we become a church that cares about the environment and social justice? How do we get Adventism back on track by reclaiming our Adventist identity, where our founders believed in and promoted social justice? Here are two suggestions: *By advocating for ecojustice and social justice.* We need to develop and live our theology of creation care and stewardship and our understanding of biblical ethics. *By being advocates of the poor, who are often (but not exclusively) black and brown people.* For the poor do not have the resources and

time to challenge systems and institutions that perpetuate environmental harm.

Conclusion

This workshop was a challenging one, and, though it comes from an American context, I do think there are many important points for us to reflect on here in the UK. My hope is that, as you read this article, you are also inspired to care about environmental and racial justice, and the future of the Advent movement, so that we can truly be a light to the world.

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Clutterful Clive

by Lee and Chantel Viljoen

Clive has a room,
A room in a mess –
His clothes are on the floor;
He couldn't care less!



**I don't want to clean;
Cleaning's not for me!
Cleaning is for my mum and dad –
It's for them to do, you see.**

Clive's mother is quite scared –
A bit too scared to look in there!
There are smells and there are noises,
And a sign that says, 'Beware!'

**I don't want to clean;
Cleaning's not for me!
Cleaning is for my mum and dad –
It's for them to do, you see.**

His father has asked him many times
To try and clean his room,
But the problem that poor Clive has got
Is that he's never used a broom!

**I don't want to clean;
Cleaning's not for me!
Cleaning is for my mum and dad –
It's for them to do, you see.**

But once while Clive was playing
In his filthy sty
He tripped and landed on his face,
And then began to cry.

If only Clive's room was cleaner,
If only his room was neat,
If only he had cleaned up a bit
He would not have fallen off his feet.

Clive was feeling silly –
If only he had tried
to tidy up his room
He may not have even cried.

**I don't want to clean,
But it's something I have to do –
Cleaning up will make my room
Look as good as new!**



Clive knew the task was big,
And that he would need a helping hand,
So he took a swallow of his pride
And asked his mum and dad.

**I don't want to clean,
But it's something I have to do –
Cleaning up will make my room
Look as good as new!**

With his parents' help
They made quick work of it;
And in a jiffy, or maybe two,
They found they had room to sit.

**I don't want to clean,
But it's something I have to do –
Cleaning up will make my room
Look as good as new!**

Clive's room is so much bigger –
It's like a whole new place!
Now he can be an astronaut,
Travelling through time and space.

**I really like to clean,
And I will always strive
To not be known as a messy kid
Known as Clutterful Clive.**

Clive has changed a lot –
His room has been restored.
He now has space to kneel and pray
And be thankful to the Lord.

**I really like to clean,
And I will always try to stay
Humble and hardworking
Because the Lord showed me the way.**

All life's lessons need a start,
And for Clive it was his mess.
Now that he has learnt to clean,
All his cleaning will be less.

Butternut Squash & Sweet Potato Soup

Cooking with children is a great way to make memories and have fun! It's a chance to teach kids where food comes from, how to be creative like our Creator, and make something delicious! Even if you're not an expert chef, it can be a wonderful bonding experience for everyone involved. This month we'll try butternut squash and sweet potato soup!



DINNER



- 1 Make some small slashes in the **butternut squash** so that it bakes evenly.
- 2 Bake the butternut squash in a medium oven (180°C; 350°F) for about 45 mins or until soft.
- 3 Cut open the butternut squash and scoop out the seeds.
- 4 Peel and chop the butternut squash and then place it in a medium-sized pot.
- 5 Add 4 cups of **water** and a **vegetable stock cube**.
- 6 Next add **plantain**, baked **sweet potato**, **garlic**, **mixed herbs**, **pepper**, **salt** and **all-purpose seasoning**.
- 7 Cook on a low-to-medium heat for about 30 minutes.

If you prefer a smooth soup, cool and blend until you get to the consistency you want. Serve with seeds or a dash of balsamic vinegar for extra tang.



Shopping list

- Butternut squash** – 1 small to medium, baked, then peeled and deseeded
- Water** – 4 cups
- Vegetable stock cube** – 1
- Plantain** – 1, peeled and chopped
- Garlic** – 2 cloves, finely minced
- All-purpose seasoning** – 1-2 tbsp
- Sweet potatoes** – 1-2 small, baked and peeled
- Mixed herbs** – to taste
- Salt and pepper** – to taste

This recipe is taken from the book, *Cooking with Kids*, by Kirly-Sue. To purchase your copy, follow this link: <https://lifesourcebookshop.co.uk/product/cooking-with-kids-paperback/>

Environmental health – part 1

Evaluating your living space

by Sharon Platt-McDonald,

BUC Director for Health, Adventist Community Services & Women's Ministries

This issue commences a new series on environmental health and its impact on well-being. We share case studies, pollution challenges, current research and recommendations for safe living in a healthy environment.

Case study

Twins Mathew and Mattie were a lively pair, and had always enjoyed robust health, with very few episodes of illness. However, when they moved house, their parents noticed that they began complaining of feeling unwell on a regular basis and started succumbing to bouts of illness. After six months of their symptoms persisting, exhibiting signs of lethargy, allergies, headaches, and other nondescript ailments, their parents decided to take them for medical tests.

Realising that the twins had previously been healthy before moving house, the GP suggested that they get the house checked for environmental elements that could be giving rise to allergic reactions in the twins. Being an old house that their parents were remodelling, their current living space was a little chaotic, with ongoing building work, dust, and appliances and amenities being checked for their functionality. When various environmental checks were undertaken, it transpired that there was exposure to lead, radon and mould, which would require immediate attention. They were advised to move into temporary accommodation, if completion of the work to resolve the problems was not imminent. The family took the advice to move out until the essential work was completed, and noted some improvement in the twins' symptoms.

Following the environmental report, the parents reported back to the GP, who diagnosed the twins with 'sick building syndrome'.

Explaining this condition, the NHS website states: 'Sick building syndrome is the name for symptoms you get while you're in a particular building. . . . Symptoms of sick building syndrome get worse the longer you're in a particular building and get better after you leave.'¹

Identifying the possible symptoms, the NHS lists headaches, blocked or runny nose, dry, itchy skin, dry, sore eyes or throat, coughing or wheezing, rashes, tiredness and difficulty concentrating.

Living space

How safe is your home? By that, I mean, how confident are you that your living space is conducive to your well-being? Environmental health is an important issue that is gaining increasing attention. The Global Action Plan on assessing indoor pollution states: 'With children spending increasing hours indoors exposing them to ultrafine particles of pollution, which can enter the bloodstream and could have a greater impact on vital organs, urgent action needs to be taken to address this issue of indoor air pollution.'²

The website *onhealth.com* highlights the link between our health and the home environment. It states: 'Most of us spend at least half of our lives inside our homes without realising there is a connection between our housing and our health.'³

Explaining the impact of an unhealthy living space, the same website states: 'Our homes can make us feel safe, but they can also make us sick. Some homes may have health hazards including lead-based paint, mould, rodents and insects hiding in clutter, second-hand smoke and pesticides. Other health hazards are invisible and can be deadly, such as carbon monoxide and radon.'

Further highlighting the challenges and spotlighting specific areas of concern, the



Centres for Disease Control (CDC) report that many homes have unhealthy living conditions:

- One in 16 have high radon levels.
- One in 10 have water leaks.
- One in six have structural problems.
- One in four have lead-based paint.
- One in four do not have a working smoke alarm.

Advising on action steps to avoid negative health impacts and keep bedrooms, living rooms and family rooms more healthy, the CDC suggest doing the following:

- Install smoke alarms on every floor and near all bedrooms, test these smoke alarms monthly, and change the batteries every year.
- Install carbon monoxide alarms near bedrooms.
- Do not smoke or allow anyone else to smoke in the home.
- Clean up clutter so insects and rodents don't have a place to burrow.
- Keep your floor clear of electrical cords and other clutter such as shoes, toys and clothing.

For homes built before 1978, here is the following advice:

- Have your home tested for lead paint.
- Fix peeling or chipping paint using lead-safe work practices.
- Use safe work practices when painting, remodelling, and renovating to prevent spreading lead dust.

In part 2 we explore more on environmental health indoors.

Good health!

¹<https://www.nhs.uk/conditions/sick-building-syndrome/>

²Indoor air pollution 3.5 times worse than outdoor air pollution' (globalactionplan.org.uk)

³Healthy Home: Tips for a Clean, Safe Home' (onhealth.com)

**Then I saw another angel
flying in midheaven,
with an eternal gospel to proclaim
to those who live on the earth –
to every nation and tribe
and language and people.**

Revelation 14:6 (NRSV)



Secrets of prophecy – reaching the world online again!

by **Lorraine McDonald**, *BUC Education Director*

As a legacy of Mission to the Cities (Birmingham) in 2018/2019, the North England Conference Personal Ministries Department encouraged all churches to undertake a Revelation seminar. An important stipulation from the NEC PM Department was that the seminars were to be run by the laity in the local community. After various training sessions with Pastor Simpson, a number of churches launched their seminar. The plan was for one hundred seminars to be run during the Year of the Laity (2019).

In addition to individual Bible studies, Handsworth Seventh-day Adventist Church had successfully run four such seminars and were about to run a fifth when the pandemic hit. When the question, 'What should we do?' was asked, it was agreed that it should go online in July 2020. How could we not continue? We were rejoicing over the success we had enjoyed holding the seminars in various community spaces (such as community centres and schools, which saw non-member attendance of between 5 and 25 people, including a minister from a local Baptist church. There were two baptisms, and many others wanted to repeat or take on further studies.

Taking the series online was the best thing that happened for outreach in Handsworth Church, especially during lockdown. The number of registrations in 2020 was 79, with many people attending from across the country, this time including two ministers from other churches who encouraged members of their own congregations to attend. We were excited by the response. In 2021 we registered 138 persons, but this time word had spread, and we were beginning to attract students from overseas. Online flyers were being posted on WhatsApp across the world now, with

announcements made by President Glen Samuels at the West Jamaica Conference evangelistic campaign, which had 30,000 viewers online alone! International interest grew exponentially; 2022 saw registration numbers of approximately 185 people from across the globe and as far away as New Zealand. Even Adventist members asked if they could join. While not everyone who registered attended on a regular basis, the average attendance over the last two years has been between 70 and 85 per week, and more than 185 people were receiving the study guides by post.

Access to the website and a Telegram channel meant that people could access resources and the recordings of the seminars in their own time, to study at their own pace. Only eternity will tell the impact Secrets of Prophecy has had and the new lives that have been wrought for the Master. More than 100 people have graduated from Secrets of Prophecy, some having never missed a lesson throughout the full six months. After graduation, many asked if they could repeat the course and wondered what they would do with their Thursday evenings now. **The good news is that this year it is launching again on Thursday 26 January** (see the website – www.secretsofprophecy.co.uk – for registration details and more).

We want you to be a part of this exciting Bible journey, but we want to propose a challenge. Our challenge is to ask if you would invite at least one visitor to attend this fabulous seminar. If your invitee stays for more than 12 lessons, you will receive the beautiful coloured ring-bound folder of the lesson booklets free of charge. We want many more people to come to a knowledge of the Gospel; each one of us can reach another. Register right now. Take up the challenge today. Your reward is in heaven!





An agenda for change

Bert Smit,
CEO, ADRA-UK



Perpetual motion is a dream, but not a reality. There are these desktop toys, called Newton's cradles (google them) – a simple array of metal balls hanging on strings in a frame – that almost give us the impression that some motion can be perpetual – but they always grind to a halt eventually. Nothing lasts.

Nothing lasts forever . . . not in human terms. Only God's love lasts forever. We start things, and they will eventually end. For nearly 110 years, the Seventh-day Adventist Church in the British Isles has collected from door to door to help with the plight of the poor of the world. In a changing world, the principle of asking

people for money on the doorstep eroded. The pandemic has ended the viability of nationwide public collections altogether.

However, the challenges of helping a needy world continue – even more today than ever. With more people being displaced than at any other time in history, with more natural and human disasters striking the world, ADRA's work is never-ending.

It is, however, imperative that churches have an awareness of the work of ADRA and the plight of millions living in poverty in the world. We should also give churches the opportunity to engage with ADRA in supporting our work. ADRA is, after all, the humanitarian arm of the church, working to serve those less fortunate than ourselves.

To help us tell our story better – and encourage our churches to support our work – we are moving to appoint **ADRA ambassadors** in local churches. Our hope is that most churches will have an ADRA ambassador who will act as our local representative to promote and support the humanitarian work of the church.

ADRA ambassadors will promote ADRA's projects and campaigns, and distribute resources in their local church, school, or community. ADRA ambassadors will have access to a new microsite with resources and receive special updates.

The ADRA ambassador enables church members, department leaders, and pastors to have increased awareness and understanding of how their support of ADRA makes a positive difference in the lives of others around the world.

Although ADRA agents (ingathering agents) have been active for many years, we will move towards establishing this new **ADRA ambassador** role through a signing-up process with ADRA.

By changing the function, we are entering a new era based on communicating and sharing the mission of ADRA.

Nothing lasts forever, but we can change things up to become better at what we do!



Newbold College of Higher Education appoints new head of Marketing and Communications

December 2022: Newbold College of Higher Education is pleased to share the appointment of Lubica Mueller in the role of Head of Marketing and Communications.

Effective December 2022, Lubica brings a wealth of experience to her new role of initiating and implementing marketing strategies in the college's educational environment. She holds experience as a Business and Marketing manager from her work at Andrews University, and is defending her doctoral thesis in Market Studies from the University of Leicester early in January 2023.

Lubica's extensive experience in providing strategic leadership in the planning and implementation of essential marketing projects and highly developed interpersonal skills will enrich this role.

Her key responsibilities will include leading marketing strategies with an

understanding of higher education within a UK/European and wider international context, developing collaborative relationships with other Seventh-day Adventist universities and networks, and communicating effectively with Newbold's stakeholders and the wider church community. Principal Dr Stephen Currow shares his delight in appointing Lubica in this critical role: 'It is exciting to appoint Lubica as Head of Marketing and Communications. Lubica will be able to build on the legacy of those who have preceded her and further enhance the partnership between Newbold, its prospective students, alumni, stakeholders, and supporters.'

In this new era of Newboldian history, the college intends to continue supporting students as they pursue a path in following their calling into ministry.

NEWBOLD COMMUNICATIONS DEPT.



Area 5 celebrates!

by Herline Simons

On Sabbath 29 October 2017, a day of fellowship was held in NEC Area 5 to commemorate the 500th anniversary of the Protestant Reformation. Exactly five years later – on 29 October 2022 – Area 5 met for a day of fellowship for the first time in five years! The use of e-bulletins (via QR codes or the NEC website); designated areas for those not wishing to be televised on social media; and bank details displayed for the offering evidenced a few of the changes that had taken place in churches during that time. However, God's faithfulness and His ability to 'still calm the troubled storms of this life' have remained unchanged, and the day was 'like a celebration of how He has kept us during everything we've been through'.

'Wonderful words of life' was the opening hymn for Divine Service, and it could easily have been used as the theme for the day: messages of hope, praise and encouragement (orally or visually) permeated every aspect of the morning's services. Participants came from churches across the area and beyond with an inclusive variety of cultures, ages and styles of worship – all assembling for the purpose of fellowshiping and praising God.

Lively Sabbath School lesson discussion

Biblical clarity on the resurrection was expounded by a panel of members from Area 5. The main messages were that we are not immortal, but we have hope of taking part in the first resurrection. We were left with a thought-provoking application by Inez Brown: 'We've got this hope that we'll see our loved ones again . . . but we'll only see them again if we're in the right resurrection. Many of us come to church; we play church; we pretend church; we're not talking to each other. Members will come in and they'll see a brother or sister and walk straight past because they're holding a grudge. If I die tomorrow and I'm holding a grudge, which resurrection will I be in?'

Powerful praise

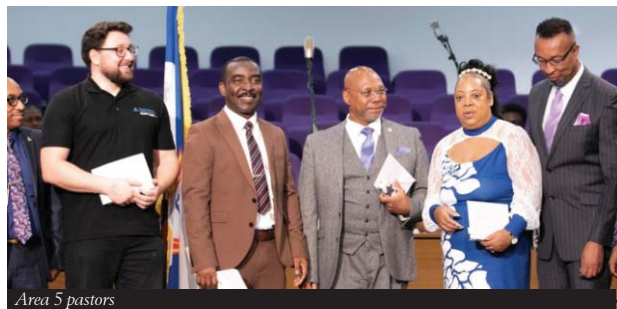
During the welcome Pastor Isaac Liburd reminded us that we were here to praise, and enthusiastically rehearsed declarations of praise in case they had been forgotten. We had convened not to look at a blank screen, unable to participate, as in Zoom, but to engage actively in worship. An energetic group of young singers and musicians led by Byron Taylor delivered a lively and uplifting praise and worship session that made it easy for the congregation to respond to Pastor Liburd's request. Very soon the exclamations of 'Amen!' 'Praise the Lord!' and 'Hallelujah!' filled the auditorium.

A spirit of praise pervaded the atmosphere and was strongly felt during a memorable and vehement offering appeal. Pastor Jermaine Swaby (the COVID-19 pastor who found himself in lockdown three months after arriving in the UK) was glad to attend his first day of fellowship to celebrate 'the goodness, provisions, sustaining power, lovingkindness, healing power and mercies of almighty God'.

Encouraging words in song

During Sabbath School, Trio (a group from Handsworth) had reminded us that 'sometimes we have not because we ask not', and should therefore 'take it to the Lord in prayer'. In addition, a harmonious, traditional rendition of 'Master, the tempest is raging' by Coventry North Church Choir provided a well-received reminder of the peace that we can achieve through Christ.

Naomi Parchment, after refreshing our spirits with the song 'It is well with my soul', brought further reassurance in her introduction to the meditational 'Stand'. 'The word of the Lord,'



Area 5 pastors



Dr Herbert and Sister Herbert

she stated, 'declares that after you've suffered a while, the God of all grace will perfect, establish and strengthen you.'

Inspiring sermon – 'The breaking point'

Dr Brinton McKenzie, pastor of the Berean Seventh-day Adventist Church, St Louis, prayed for God to enable him to encourage and uplift 'someone' during his sermon. His presentation of the varying responses of King David to his experiences with King Saul, culminating in his decision to join the Philistines and ultimately finding himself alone, without support even from his own men, having to 'encourage himself in the Lord', provided inspiration for all age groups. Teenagers commented that it was true to life with many direct life lessons, easy to understand, and showed how we should treat each other. Lauren, one of the many young adults who attended the celebration, found the message interesting and encouraging. 'It was a lively message that I felt was needed and something I could relate to,' she declared. Older members also felt it was 'timely, with substance'. They felt that they wanted to go home and listen to it again, and only wished that the sermon had been longer!

Sweet fellowship

The celebration was well supported by the NEC administration; the NEC Pathfinder director, area co-ordinators and excellent drum corps; and Pathfinders from local churches. Fellowship was visibly 'sweet' as people exchanged warm hugs, expressed their delight at meeting up after such a long time, and commented excitedly on how much some of the children had grown since they last saw them!

Words of appreciation

Dr Patrick Herbert, field secretary of Area 5 and pastor of the Coventry and Nuneaton churches, was pleased to show

appreciation for the pastors in Area 5; and, supported by his wife, Anne-Marie, he presented gifts to those in attendance. The membership in turn felt grateful that Pastor Herbert and his team had organised a day of celebration that enabled them to meet up with people they had not seen for many years, and to reassure them that others were still alive. Some newly baptised members, who had never attended a day of fellowship before, were thrilled to have the experience and to be introduced to the other pastors in Area 5.

One member, Maxine Carradice, who could be heard distinctly praising the Lord throughout the morning's service, had recently gone back into a church setting, having lost her mother in February. She was particularly appreciative of all the day's proceedings, and described her experience at the celebration as 'someone finding an oasis in the desert. When people are in a crisis,' she expressed, 'they should understand that we need to praise God with heart and soul. It is especially important for the young to know that God is everything, and that He's trying to bring us back into a perfect relationship with Him.'

Highlighted church activities 2022

Area 5 churches clearly had been busy thus far in 2022. This was demonstrated by an afternoon programme where church reports were given, highlighting their work as districts or as individual churches. The list of activities proved to be a reminder that the work of God was not dead, but very much alive in our area, as churches were busy with health expos, shelter relief for the homeless, prison Bible correspondence courses, *Great Controversy*

distributions, feeding the homeless, refugee food deliveries, furniture distributions, football ministry, food banks, social supermarkets, holiday and food programmes, and the list went on. Pastor Isaac Liburd interviewed representatives from Area 5's churches and brought out interesting details, and the afternoon programme was spiced with praise, worship and special music.

The way forward (by Jehare Furbur)

Dr Patrick Herbert, Area 5's Ministerial Secretary, after a full day of worship and celebration, had the last word. He acknowledged the fact that a momentous day had been held and much work had been achieved throughout the past year, but pointed Area 5 to aims within our area for 2023. The aims built on what took place in our churches and districts this year. Five aims were put forward: (1) church open days, (2) community service programmes, (3) evangelistic series, and (4) an area baptism Sabbath. All of this would culminate in (5) a day of fellowship in the latter part of the year. Doctor Herbert then slipped in another aim: namely, 'Help a church to buy a church' (a collaborative method for purchasing churches).

As he was about to give a brief closing thought, in his humorous style, he slipped in a motto which amused the congregation: 'Area 5, together we will strive.' Using a brief story, Dr Herbert highlighted that the way forward was for us to make ourselves available for the service of God. This point was underlined by Larissa Forde's heartfelt rendition of Milton Brunson's song, 'I'm Available to You'.

Our day of fellowship was truly a day of celebration.

New church in town! Prince Emmanuel SDA Group UK organised into a church

by Daniella Yeboah and Japheth O-Amankwah

Sabbath 8 October 2022 marked a special day in the history of Prince Emmanuel Seventh-day Adventist Group, who joined the sisterhood of churches within the South England Conference. The group held its formal meeting in June 2019 with about 35 members (including children), and, within three years, grew to over 80 members, more than doubling its membership.

SEC Ministerial Secretary Dr Hezron Adingo officiated over the organisation service and charged members of the new church to uphold the doctrines of the Seventh-day Adventist Church. Pastor Ebenezer Jones-Lartey preached the sermon and reminded everyone that the church must always be founded on Christ. During the service, Prince Emmanuel's Pathfinders processed with the British and Ghanaian flags. Members from the mother church, London Ghana, came in their numbers to support. Various groups graced the ceremony with songs of celebration that uplifted the worship experience, including the

London Ghana Choir, Golden Gates and Harmonies, in addition to Prince Emmanuel's very own Singing Band. Members from other Ghanaian churches, such as Lea Valley, Southend-on-Sea, and Swindon, also came to support physically and financially.

In a similar manner to how a parent sends a child on an important errand with gifts, London Ghana SDA Church sent Prince Emmanuel Church on its way with gifts, including a communion set and a financial package. The hard

work and dedication of the planning committee, made up of members of the London Ghana SDA Church and Prince Emmanuel Church, was evident in what was a well-organised and historic occasion. Special appreciation goes to Pastors George Boakye-Asiamah, Sampson Osei-Aboagye, Jones-Lartey and Kwame Sarpong for their pastoral leadership. Thanks also go to Elders Isaac Osei-Afriyie, K. T. Abbequaye, Daniel Obeng, Yaw Kumiachiew and Mr Daniel Ohene-Yeboah for sowing this seed that has grown to bear fruits of honour.

Prince Emmanuel becomes the fifth church that London Ghana SDA Church has helped to organise within the British Union. We praise God, and pray that, through this new church, the standard of Prince Emmanuel will be held high in the Edgware/Hertfordshire area.



NAD training for mission and conference presidents

This article was written by Scottish Mission President Pastor Jimmy Botha in collaboration with the BUC, TED, IM and WM presidents who attended the training for conference presidents at the North American Division offices in Washington DC in the fourth quarter of 2022.



The presidents of the three British missions recently attended training for conference presidents at the North American Division offices in Washington DC. The British delegation was led by BUC President Pastor Eglan Brooks, while two British conference presidents were unable to attend this particular event due to other commitments. The three days of presentations and interaction included governance models, financial models, learning about the working of committees, and relationships at every level of the church. We want to express our appreciation to the North American Division for allowing us to share in their regular conference presidents' training.

It is impossible to share all the wonderful content that was shared, but we jotted down a few thoughts that stood out: 'Just as you don't just place a doctor of a hospital at the top to run a hospital, you don't just pick a pastor from within a conference and make him president,' said Trans-European Division President Dr Daniel Duda, who also attended the training as an observer.

Reflecting on how we do church, and what our members experience, Pastor Brooks noted, 'Our success and effectiveness will come because leaders align themselves with people who carry the interests of the church passionately. It is the aim of members of the church at all levels, and especially so from a leadership point of view, that we should emulate the life of Christ in everything. It is when we think like this that we become more effective. . . . We cannot continue to lead the Church as we have done in the past. If we are to survive the uncertainty of the future, our leadership in our conferences and missions must be Spirit-led in all our dealings – with our officers, our directors and associates, our colleagues, and our faithful members. We need to value the relationships that we forge with each other as

Christians, and we need to do more than what is spiritually right. We must do what is morally, ethically, and legally right. We stand in a unique position as a church in the British Isles and Northern Ireland. Our organisation represents a church, a business, and a charity. Our conferences and missions do not exist in a vacuum. Each conference and mission should rethink its purpose. We are here to work in a collaborative way to bring the Gospel to a dying world, to fulfil the mission of the Union – and, more than that, we are here to serve the world church. All our work should be seen through the eyes of the fulfilment of "the Advent message to all the world in this generation".'

As part of the training, the presidents also looked at crisis communication. Things can happen that have the potential to put a mission or conference in crisis. How organisations communicate with the press can make a huge difference. On this point Pastor Dan Serb, President of the Irish Mission, observed: 'COVID-19 has proved that a crisis can occur at any time, and leaders need to be well equipped in managing the unexpected. Following due process is important; putting people before process is also important, as is valuing our core beliefs and spiritual principles. But leadership also means prioritising what to deal with and choosing our battles. It is the responsibility of the leader to ensure that mission remains central and is not hijacked by artificially created crises and worldly agendas.'

The Welsh Mission President, Pastor Graham Allcock, shared a beautiful sentiment: 'I have been so blessed to be able to attend the NAD new presidents' orientation: two and a half days of meetings enabling us to better understand our role and responsibilities. Meeting other presidents and hearing their experiences gave credibility and potency to the various presentations. An air of camaraderie, respect, and inclusion was palpable throughout our time together.'

The Scottish Mission President, Pastor Jimmy Botha, added, 'We all know that the different officers in church have different roles to fulfil. And, although I have worked in church structures for years, you don't just pick up what needs to be done by simply observing another individual from a different perspective. For me, one year on since I started in the office, the time spent with these individuals has been invaluable. The content we went through in this short time is going to make my work more efficient, and I hope I will be able to serve in my area in such a way that God's plans can be seen by all. I have learnt that service starts with a humble heart, and that is what I intend to practise.'

We simply cannot stay the same – there is a need to rethink the status quo and challenge all to make the changes that will lead the church to where God wants it to go.



Left to right: Pastors Graham Allcock (President, Welsh Mission), Dan Serb (President, Irish Mission), Daniel Duda (President, TED), Eglan Brooks (President, BUC) and Jimmy Botha (President, Scottish Mission)

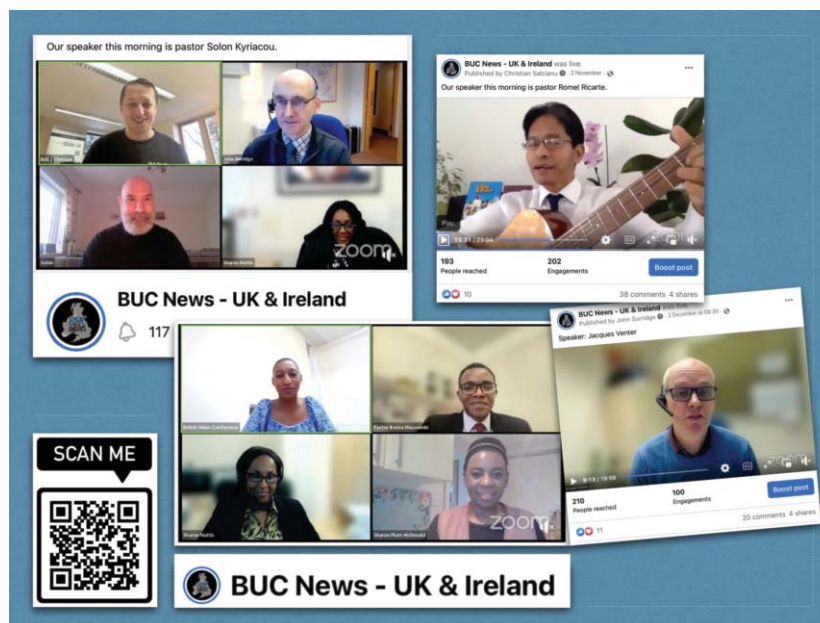
Dear Editor,

Here is a matter that rests very heavily on my heart. I believe it to be a matter of very great importance to the Adventist Church in the United Kingdom. I think it has been ignored primarily because of its sensitivity. I would therefore like to share my thinking without demonstrating any kind of prejudice. In recent years we have had the joy of seeing the church in the UK grow and flourish, for which we stand back and praise the Lord. In my ministry, I have been a part of the joy of church growth, and it has been of wonderful and enormous satisfaction. We praise God and rejoice that so many people have found Jesus as their Lord and Master.

My concern is for the majority population in the United Kingdom, who represent a diminishing number among our membership. The indigenous population represents approximately 85% of the population, and in some parts of the country they are in excess of 95%. This demonstrates an enormous disparity on the one hand, yet from another perspective it's a great opportunity for evangelism. It seems to me that two things are required. The first is to minister to and care for the indigenous members that remain; to provide programmes and ministries that are culturally appropriate and spiritually enhancing. To retain our members has to be a high priority. My second priority is to have evangelistic programmes that are designed for the indigenous population. From time to time, one hears comments that are negative: 'This cannot be done.' Well, it certainly cannot be done if we do not try. Do we believe that the Lord's hand is shortened that it cannot save?

The task may not be easy, but if non-Adventist churches can win people for Christ, so can we. Perhaps it means that we have to learn new ways of evangelising and new tactics. This may not be easy. The Gospel is universal and unchanging, but the wrapping may be different. We live in a very fast-changing world, and the old-fashioned ways of evangelising no longer work. The eternal Gospel has to be culturally appropriate. If we sit back and ignore the situation, it will not go away; ignoring it has to be a dereliction of duty! However difficult the task is, culturally appropriate evangelism is what God has called us to do. The commission is not to hide our light, but to preach the Gospel, to win people for Christ. The commission of Christ is to all the world, and this includes the majority population in the United Kingdom. However, the promise of Christ is that He will be with us to the end of time. I suggest that now is the time to rise to the challenge.

PASTOR ALAN CONROY



BUC morning worship – on Facebook

In the April 2022 edition of *MESSENGER* we shared about the regular BUC morning worships which are broadcast on Facebook. These worship broadcasts are still running, every weekday morning, as they have been for more than two years now, and we have built up quite a little community. Our regular viewers share their prayer requests, and we're all getting to know each other quite well. The good news is that you can be part of this community as well. All you have to do is find us on Facebook at one of the following locations:

www.facebook.com/adventist.org.uk

www.facebook.com/adventistyouthukandireland

Tune in at 8.30am any weekday morning (apart from bank holidays) and we'll be there. We feature a wide variety of speakers, so our viewers get to meet ministers and other leaders from all over the UK and Ireland. They also get to hear about events, resources, and all kinds of things that are happening in different parts of the BUC territory. If you want to see for yourself what the worships are like, just go to our Facebook pages and you can watch any of the recordings from the past couple of years.

One of the things that our regular and occasional participants really appreciate is the opportunity to have someone pray for their particular needs. If you have a special request on your heart, just join the Facebook worship and send in a message via the chat feature. We will pray for you, or for anyone else who is in need.

Why not make a New Year's resolution to include the BUC worships as part of your personal devotions? We'd love to have you join us.

PASTOR JOHN SURRIDGE

SDA Education Survey



BUC Education Survey – Help shape the future of Adventist education in the UK. The BUC Education Department is undertaking a comprehensive review of the future of all its schools and needs your input. Please help by scanning the QR code and completing the online survey.





Grantham members sorting all the donations

Annual motorbike toy run

For several years, the annual Christmas Biker's Toy Run, organised by the Nottingham Triumph Motorcycle Club, has taken place.

Making a major stop at the Grantham Leisure Centre, the 370 bikers brought with them 700 toys, to be distributed from Grantham Seventh-day Adventist Church to the 18 deserving organisations within the community.

As before, the toys were arranged in age groups by church volunteers, who in some cases had already collected bin sacks full of toys from the Leisure Centre. Representatives had been invited to come and make their choice, often choosing with particular children in their care in mind.

Elisabeth Carnell, who has coordinated both the Easter Egg and Christmas Toy Run, said everyone was grateful for both the givers and the role played by the Grantham Adventist church.

MIKE COWEN



Left to right: Lashae Dinham, Emima Gakumba, Rita Wedderburn, Karshon Samuels, Conor Brown and Joshua Spence

Wolverhampton Central – winning souls in 2022

In 2022 Wolverhampton Central built on their successful online services initiated during the pandemic with the resumption of their in-person services that continue to see a packed church each week and a growing online audience.

Under the leadership of Pastor Jeff Nicholson and Head Elder Mark Palmer, the Bible studies have continued, and three baptisms were held throughout the year. The candidates ranged from the young to the youthful, a married couple, siblings, and best friends, and included some who testified of God's healing power, Pathfinders, and some who had waited over a decade to give their lives to Christ.

Every baptism is a celebration at Wolverhampton Central, but nothing can match the celebrations that took place and continue to take place in heaven for all our new members.

We look forward to seeing what God will do in 2023.

DONNA PALMER



Left to right: Chysmaya Pitter, Tyrese McLean, Laura Miele and Ryan Mboga



Left to right: Pastor Jeff Nicholson, Elder Wilfred Nyoni, Norma Palmer, Jehiel Dawkins, Maureen Kerr, Liguvia Kaïma, Blakeney Smith, Raluca Amarie, Elder Mark Palmer, Elder Ray Green and Silviu Amarie

Another baptism at Manchester Southern Asia SDA Church!

'Through the gates ajar there streamed bright beams of glory from the throne of Jehovah, and this light shines even upon us. The assurance given to Christ is assurance to every repenting, believing, obedient child of God that he is accepted in the Beloved.' (*Signs of the Times*, 31 July 1884, par. 15.)

On the afternoon of Sabbath 8 October 2022, Manchester Southern Asia Church witnessed six young souls publicly declaring Jesus Christ as their personal Saviour through baptism.

This beautiful service was officiated by Pastor E. Daniel, the local church pastor, along with a few other local pastors; the ceremony was also graced by Pastors George Kumi and Michael Simpson from the NEC.

The church was filled with blessings and love showered by a host of friends and relatives from all around the UK and abroad.

Once again the church is ever so grateful to Pastor Campbell, the pastor of Manchester South Church, and also the elders, the diaconate and AV team from both the churches, not to forget the church as a whole in providing support and offering sincere prayers in making the service a blessing. All glory to God!

SUSHMA MORAPUDI and ASHA KANDANE



**Fenella Iris Edwards
(née Gay) (1931-2021)
d. 31 August.**



Iris was born in Derby in 1931, the younger sister of Edna (Gay) Brett, who later emigrated to the USA with her husband, Ronald Brett, a pastor. Iris completed a teacher training course, after which she spent a year teaching at a church school in Cleveland, Ohio. Iris's American adventure was short-lived, and she decided to return to England, where in 1956 she married Thomas Siegfried (Sieg) Edwards, a dentist from Birmingham. They served fourteen years as medical missionaries, during which time they were blessed with the births of Annette and Jane in Trinidad and Paul in Grenada. Returning to the UK, Sieg completed his orthodontics training at Liverpool University, following which they set up practice in Wells, Somerset, in 1982. They loved the southwest countryside, and became stalwart members of the Croscombe church for the next four decades.

In addition to being active in church life and raising Paul in Wells, Iris assisted Sieg in his orthodontic practice until their retirement in 1997. Iris and Sieg enjoyed their retirement years in Wells, with extended itineraries visiting friends and family in the USA and Australia. Following Sieg's death in 2013, Iris continued to enjoy long trips to the USA, returning from her final trip abroad just prior to the implementation of COVID-19 travel restrictions.

Although her later years were marked by memory loss, she continued to live an independent, vigorous and active life right up until her sudden death from a stroke.

Iris's memory is one of a strong and committed woman with boundless energy, always able to keep up with her grandchildren on long hikes well into her eighties. Iris was a dedicated Christian, teacher, homemaker, wife, mother and grandmother. She enjoyed long walks, gardening, church fellowship, volunteering in a local charity shop (over 25 years), socialising with friends and spending time with family.

Her three children await being reunited with Iris – Annette Edwards de Lima of Wells, Somerset; Jane (Edwards) Leffew of Cleveland, Tennessee, USA; and Paul Edwards of Highland, California, USA – as do her eight grandchildren: Nathan Leffew, Elizabeth Leffew, Darren de Lima, Kevin de Lima, Adrian de Lima, Jonathan Leffew, Camden Edwards, and Keaton Edwards.

PAUL AND KRISTIN EDWARDS (EDITED BY ANNETTE EDWARDS DE LIMA)

**Pastor Ronald V. Edwards
(1932-2022)
d. 8 September.**



Pastor Ron Edwards' lengthy life of deeply committed service to his beloved church

came to a sudden end following a heart attack in his home just outside Lincoln, a month short of his 90th birthday. Ron was the son of Pastor and Mrs Fred Edwards, who themselves had spent several years of mission service in West Africa in the 1920s, prior to lengthy pastoral ministry in the North England Conference. A large portion of Ron's ministry was in the same conference, with appreciable spells in Scotland, Wales and Ireland.

Ron loved people, especially the youth, and endeared himself to his congregations through faithful visitation of his members and solid biblical preaching. His churches were his family, and they prospered under his watchful care.

His vision for ministry was sparked off by his attendance at the Paris youth congress of 1951, where the preaching of Pastor E. L. Minchin left an indelible impression on his thinking after commencing ministerial training at Newbold College. After two and a half years at Newbold, he decided to complete his training at Avondale College in Australia, where the BA degree in Theology was already offered. He hitchhiked to Bombay via the countries of Southern Europe and the Middle East, then took a ship to Perth, from where he found transport to Avondale. His BA completed, he travelled to America to work on his Master's degree at Andrews University. He commenced his pastoral ministry in the autumn of 1958 in Scotland, where a major evangelistic series was scheduled to begin.

After forty years of ministry, he decided to retire, settling in Lincolnshire in the village of Nettleham, some four miles north of Lincoln. Ministry, however, for him never finished; for over twenty years he continued to take preaching appointments as opportunities arose, and gladly welcomed the challenge to serve.

His funeral took place on Monday 24 October in the Grantham church, where a wide range of members from his previous pastoral districts had gathered. Pastor John Ferguson, a long-time friend and colleague, assisted by Pastor Solon Kyriacou, the local pastor, led the tributes to his ministry. The service also featured some lovely background music by close relatives the De Lima family of our Weston-super-Mare church.

My wife Margaret, who is Ron's sister, shared a series of delightful memories illustrating his adventurous spirit and his total care for God's people.

A former BUC president, Pastor Don MacFarlane, later led the congregation in a prayer of gratitude for Ron's lengthy and unstinted service for God, challenging the congregation to emulate his example. Following the service, Ron was laid to rest in the nearby churchyard to await the call of the Life Giver on the resurrection morning.

The following day we visited his home in the village of Nettleham, four miles north of Lincoln. There we quickly discovered the wider impact of his life. Everyone in his

village seemed to know him – even the lady walking her dog whom we stopped to ask the way to his home. She insisted on guiding us to his house, after hopping in our back seat with her dog. She knew him well from his frequent visits to the village library, where he regularly photocopied material he needed. He was obviously a much-loved member of his community and never hesitated to share his love for God. We look forward so much to that wonderful day when farewells will forever end, and we shall spend eternity with our marvellous Redeemer.

PASTOR M. L. ANTHONY

Messenger

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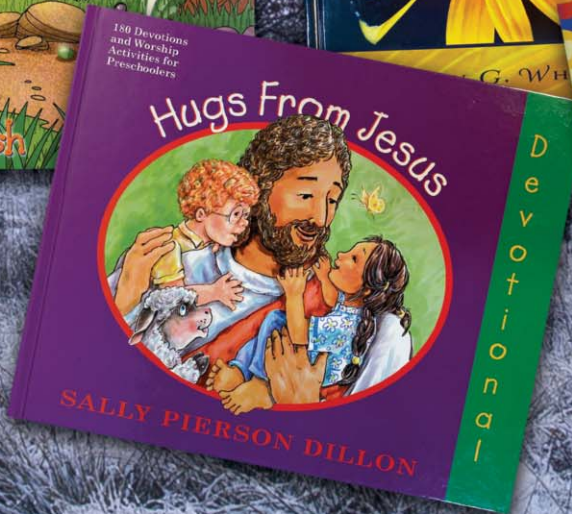
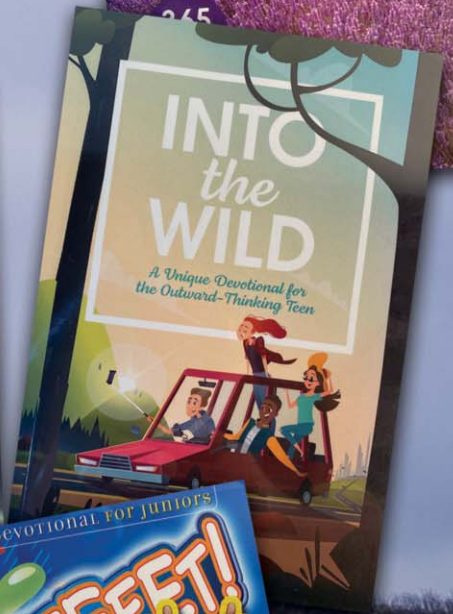
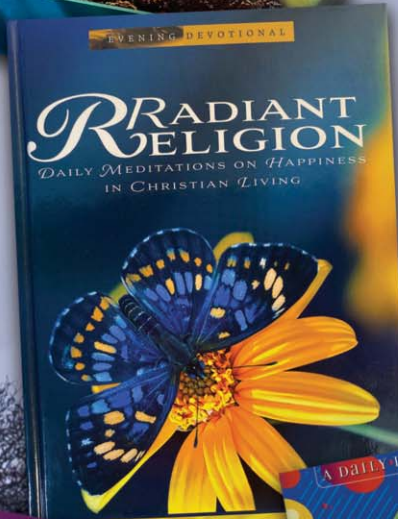
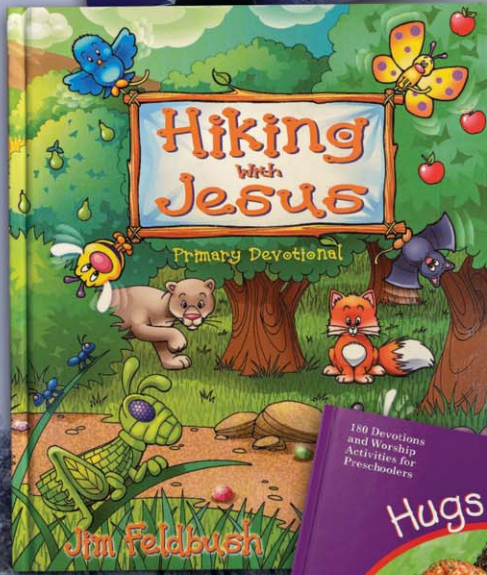
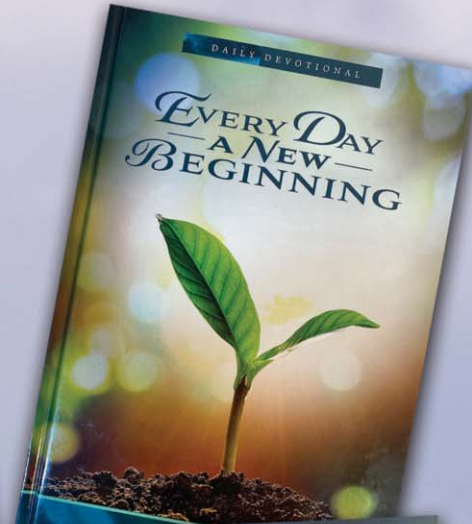
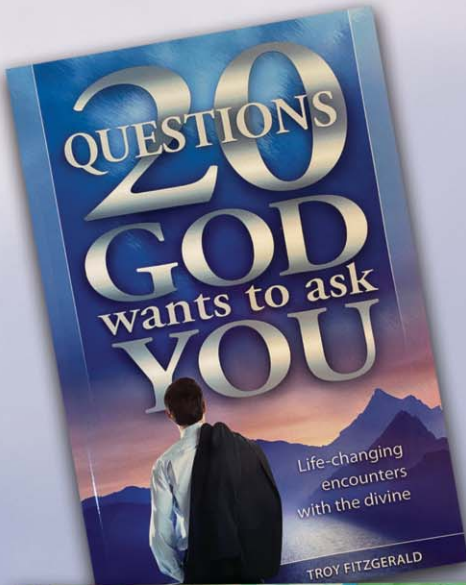
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Sunset

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	London	Card	Notf	Edin	Belf
Jan 27	4.41	4.53	4.39	4.35	4.52
Feb 3	4.53	5.05	4.52	4.50	5.06
10	5.06	5.18	5.06	5.05	5.20
17	5.19	5.31	5.20	5.20	5.35
24	5.31	5.44	5.33	5.36	5.49

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