

Messenger

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

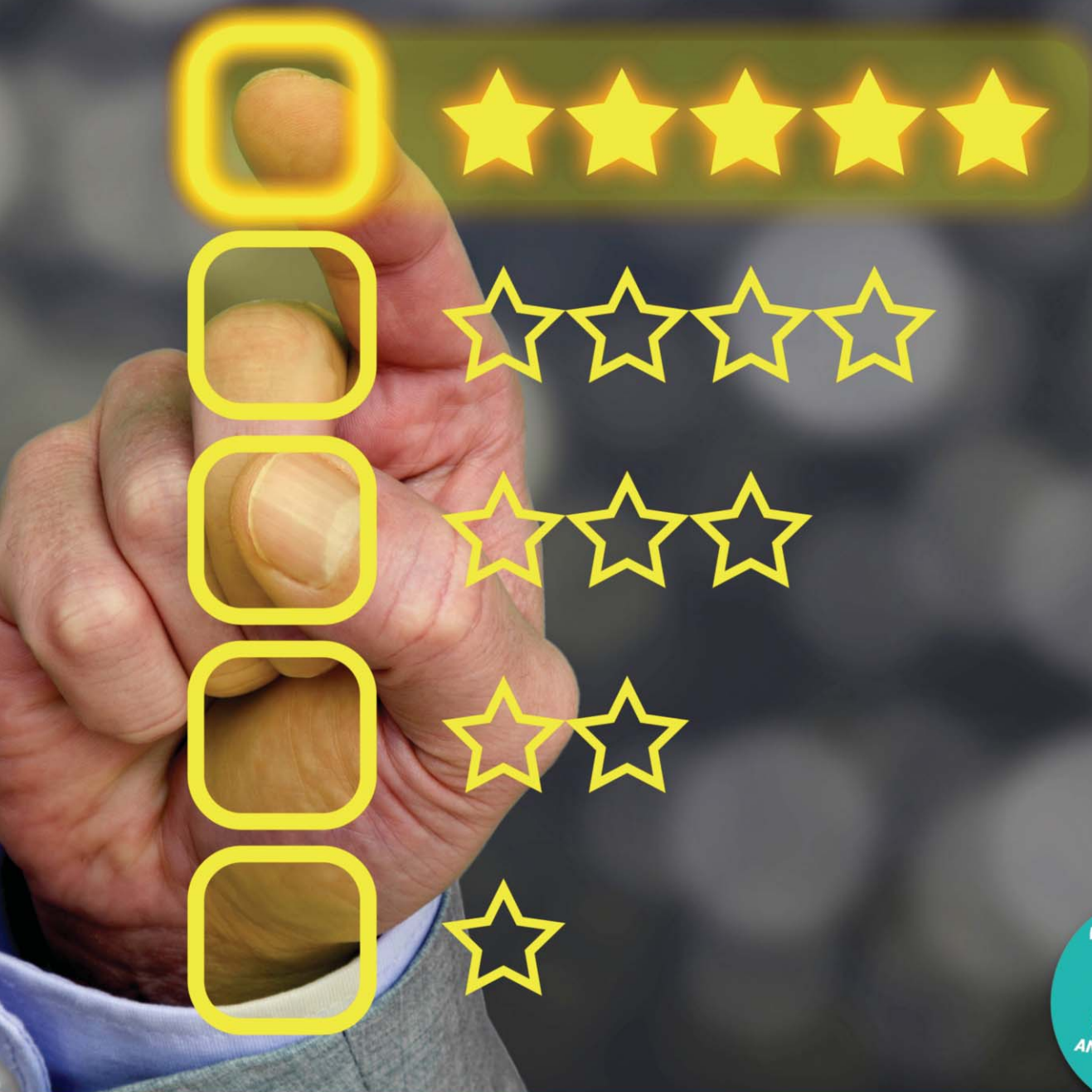
Established 1902

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+ Fun Zone – Berry Breakfast Smoothie

What does 'good' look like?



Celebrating 140 years of building communities

What does 'good' look like?

Part 2

by Pastor Eglan Brooks,
President of the British Union Conference

Are we recruiting the best people to manage and lead our church?

'Fraudster posed as doctor in the UK for nineteen years, court hears.'¹

The headlines were damning! Zholia Alemi was accused of allegedly falsifying her Australian qualifications and practising as a psychiatrist in the UK between 1998 and 2017.

Nobody wants to visit an unqualified doctor here in the UK. We consider our health to be a priority. We feel a sense of comfort when we are referred to a 'specialist' physician. We believe that our lives are 'in good hands' because the individual is not only an experienced doctor, but an expert in their field.

Reflecting on how society recruits, I looked for guidance in the Spirit of Prophecy as well as the Bible. In pages 1 and 2 of the book *Leadership*, Ellen White states: 'Never can much be accomplished in any movement until those interested become settled in their minds that the **one of their choice is worthy of their confidence and support**. Confusion will mark their counsels, and their strength will be wasted in labouring to no purpose, or in opposite directions. Efficiency is the result of wise leadership. . . . An intelligent support of leaders is best obtained when confidence is founded on past faithfulness, and sufficient evidence of fitness, or by reliable evidence of God's special selection. And when all these are combined, **the evidence in the case is overwhelming.**'

In Proverbs 22:29, we are admonished to 'observe people who are good at **their** work – skilled workers are always in demand and

admired; they don't take a backseat to anyone' (MSG, emphasis supplied).

I often wonder if we should use these guidelines when selecting leaders. As a church, charity, and corporation, it is imperative that we are mindful of diversity, equity, and inclusion in our recruitment processes, especially for senior employees. However, when the selection of our leaders is based more on representation than on sound business practices, neglecting qualified and experienced employees and those filled with the Spirit of God, we put the British Union Conference (BUC) at risk, both from a spiritual and organisational perspective.

If we want to be effective witnesses for our Master at this time in earth's history, we need the best people to lead. It would be foolish to recruit a director of music in a local church who couldn't play, couldn't sing, hadn't studied music, and was tone deaf, and expect that individual singlehandedly to improve the quality of music in that congregation (refer to the story that I recounted in part 1 of this series). We safeguard sections of our organisation by placing a qualified chartered accountant as the Chief Financial Officer/Treasurer. We entrust health ministries to professionals with experience and qualifications in health.

So the question must be asked again: what does good look like? I believe that it is an educated, experienced, expert, envisioned evangelist who is excited and on fire to see the work of the Lord executed with excellence in the United Kingdom and the Republic of Ireland.

¹<https://www.theguardian.com/society/2023/jan/10/fraudster-posed-as-nhs-doctor-for-19-years-court-hears>



Editorial

by Dusanka Rancic,
Editor

Dear reader,

Since the first day I started to work at the Stanborough Press, I have been walking past all the boxes in the warehouse filled with books. During these months, I have observed how boxes would arrive at the warehouse, and after some time they would be gone. This indicates that people are ordering our publications and sharing them with others, and this is encouraging for at least two reasons.

Firstly, it gives me comfort that our people still follow Jesus' instruction to spread the Gospel to all nations of the world. With your assistance, the Stanborough Press has been evangelising and building communities for the past 140 years.

Secondly, the Stanborough Press depends on it, and it has been depending on it since the very beginning. It may come as a surprise to many that – even though the Stanborough Press is the official publisher of the Seventh-day Adventist Church in the United Kingdom and the Republic of Ireland, and it is owned by the British Union Conference – we are a self-supporting organisation. If we do not sell what we have produced, we cannot print more publications or pay our staff. We have always relied on church members, including literature evangelists and their work. In 1968, Dr Bernard Seton (then BUC president) shared his perspective with the constituency: 'The Stanborough Press is rendering faithful service . . . but needs an army of colporteurs to sell its excellent products.'¹ And, in every generation, God has inspired some remarkable people who dedicated their lives to distributing our publications, such as Tony Brownlow,² Eithne Amos and David and Samuel Awan among many others.

So please remember the Stanborough Press in your prayers. There is still a great deal of work to be done, and so many people to reach for Christ. Moreover, could you play a part in this ministry? I understand that we are all very busy and that we live in times when it is difficult to keep up with all the daily activities and assignments, but if each of us can commit to gifting one magazine or a book per week to a different person, that would mean that we would collectively reach about 1.6 million people by the end of this calendar year. What an impact that would be!

My challenge for all of us is to pray to God today, right now, asking Him to give each of us the courage and inspiration to intentionally give one publication a week to at least one person. And continue praying so that God will give us strength to persevere in this project.

Whether you will decide to give *Steps to Christ* to a relative, *The Great Explorer Bible* to your little neighbour, *Journey to Eternity* to your teenagers, or *God Cares for You Too* to encourage a colleague who is a single mum, let the Holy Spirit guide your decisions. You can even start with the new *Focus* magazine, which talks about sacrifice. With the Easter holiday approaching, this can be your sacrifice. Make a commitment to give up some of your money and time to proclaim the Gospel. And may God abundantly bless your efforts and sacrifice.

¹MESSENGER 7 June 1968 ²See the obituary on pages 22 and 23 of this issue of MESSENGER.



Special announcement: We are excited to announce that we are changing the *MESSENGER* publication date to the beginning of the month.

The image shows the cover of the 'Focus' magazine and an open page from the magazine. The cover features a close-up of an elderly hand holding a child's hand, with the word 'Sacrifice' at the bottom. The open page features an article titled 'Willing' by Jody Bloom, with a sub-headline: 'Love is not a feeling of happiness. Love is a willingness to sacrifice.' The article text is as follows:

There were times when I would call him
(Though it was late at night),
Responding a bit from the radiator:
Though not entirely with delight,
He'd leave the warmth of his closet,
Rise up a frozen Peppercorn,
Then drive to pick up his daughter,
Regardless of wind, rain or snow.

I'm grateful for these moments,
Small though they may be,
They showed me Dad was willing
To sacrifice for me.

She'd come back home exhausted,
Having been at work all day,
We'd sit on the sofa around me,
And with a smile she'd say,
I had you to hangry, my darling,
What would you like for tea?
How about some pangolin soup,
Or maybe rice and peas?
She'd head into the kitchen
(Though she really longed for beef),
Would cook up a feast, as always,
To make sure I was fed.

I'm thankful for these moments,
Small though they may be,
They showed me Mum was willing
To sacrifice for me.

Then I think of my siblings:
Their schedules are always so packed,
But, when they saw me calling,

They'd pause, and allow me to chat.
Sometimes I'd come with my problems,
At times I had questions, too,
Their replies were filled with wisdom,
Words both helpful and true.

I'm glad to have shared these moments,
Small though they may be,
They showed my siblings were willing
To sacrifice for me.

But even greater than family
To a God who showed such love
That He gave up everything He had:
Left the splendour of heaven above
To become like one of His children,
The Creator chose to be man.
To save us from the curse of sin
God devised a plan.
He would become the curse for us,
And to free us from our shame.
He'd die the death that we deserved,
Take on Himself our blame.
Instead of death, He offers life,
And what He has in store
Is eternally filled with joy and peace
And rest forevermore.

Yes, this was the ultimate sacrifice:
His promise to make you new.
The cross always He was willing
To sacrifice for you.



Mingling to save

by Pastor Sampson Aboagye



Our Christian mandate as a movement is to make disciples of Jesus. This cannot be realised without using Jesus' method. As often quoted from Ellen White's book *The Ministry of Healing* (p. 143), 'Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." ' With this statement, we are pointed to the sum of all the methods of evangelism adopted by the Saviour. It's a holistic method guided by a divine desire to save people, regardless of their culture and ethnicity, and whether they are like us or not. The key word is 'mingled', which seems to express the concept of mixing, blending, amalgamating, interlacing, combining, and merging.

Mingling created networks for Jesus to reach out to and form attachments with people who were not like Him, and therefore He was able to win their confidence and draw them to accept His saving grace. This is indeed **mingling to save**.

There are two other types of mingling that we must be aware of while employing Jesus' method of mingling, and they are distinct from it. These are **mingling to compromise** and **mingling to neutralise**.

Mingling to compromise is when, for the sake of our desire to mingle, we reach an agreement whereby we give up something that we stand for as Bible-believing Christians: for instance, signalling to Christians that it does more harm than good for them to speak openly about their faith when it comes to spreading Christianity or the Gospel. This suggests that believers are encouraged to downplay their faith to focus on fulfilling the social needs of the people at the expense of proselytising and making disciples of Jesus. This resonates with Pope Francis's words: 'Never, ever advance the Gospel through proselytism. If someone says he is a disciple of Jesus and comes to you with proselytism, he is not a disciple of Jesus.'¹ This is not the type of mingling practised by Christ. A lot of mingling to compromise is found in Scripture. Esau mingled with the Hittites of Canaan (Genesis 26:34), and Ephraim (Israel) 'mixed himself among the people; Ephraim is a cake not turned' (Hosea 7:8, KJV). The mingling of Esau and Ephraim should not serve as our example as we seek to mingle to fulfil our Christian mandate of making disciples, because they learned the works of the Gentiles, and, before

long, served their idols, which became a snare to them (Psalm 106:34, 35).

In **mingling to neutralise**, we do not really compromise; however, neither do we live out our faith and beliefs for fear of being shunned by the people. We live a neutral life to fit in. Mingling with people does not necessarily mean you are sharing the Gospel and making disciples of Jesus. We can mingle with people, support them, feed them, provide for their needs, and win their confidence; however, without being intentional to introduce Jesus Christ and the Gospel to them, our mingling with them will never be a **mingling to save**.

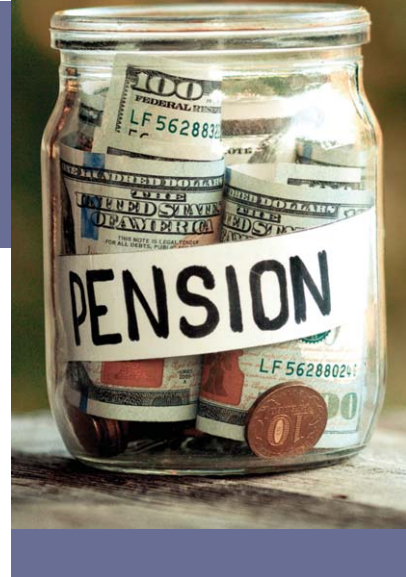
Mingling to save has been God's method to rescue humanity since the intrusion of sin in creation, and has a single dominant objective that goes beyond feeding and winning people's confidence. Mingling to save, as Christ's method advocated, shown by Ellen White, is about incarnational ministry, and that is 'leaving and becoming', which requires us to be culturally intelligent to contextualise the Gospel (1 Corinthians 9:19-23).

¹<https://www.catholicworldreport.com/2020/02/01/making-sense-of-pope-francis-on-faith-evangelization-and-proselytizing/>



Pensions

by Wederly Aguiar, *BUC Treasurer*



In our fast-paced lives, it's common to overlook long-term financial planning, and the consequences of this can become evident during retirement. The Chinese proverb, 'The best time to plant a tree was yesterday; the second-best time is today,' echoes the biblical advice found in Genesis 41, emphasising the importance of preparing for times of famine during times of plenty.

For many who joined the workforce years ago, enrolling in a pension plan was often done automatically, without much thought given to whether what accumulated in the pension pot would be sufficient for the golden years, leading to potential financial challenges in retirement.

As the UK enters a recession, with the cost of living soaring, and with the prospect of retirement age getting delayed, many people are finding themselves examining their personal financial circumstances and trying their best to plan for the future and provide for their families, while others are finding themselves struggling with basic necessities.

The British Union Conference, in its capacity as a charity, is actively engaged in various community support efforts to alleviate some of these hardships.

For those finding themselves trying to plan for the future, the words of Luke 14:28 might have urged thoughtful planning (NIV): 'Suppose one of you wants to build a tower. Won't you first sit down and

estimate the cost to see if you have enough money to complete it?' While pensions remain a crucial aspect of retirement planning, they can sometimes fall short in covering the full spectrum of post-retirement expenses due to factors like inflation and the cyclical nature of economic uncertainties. Additionally, with many pension plans now placing a greater responsibility on individuals to manage their own retirement plan, being financially informed and prudent is essential.

Conducting your own research is a great starting point, along with reviewing your individual financial situation; and, if feasible, a practical starting point for bolstering your retirement fund would be to put aside personal savings through avenues like individual savings accounts (ISAs) that offer a high interest rate.

Other investments can also play a vital role in supplementing pension income, especially through consistent contributions to these accounts, which can enable you to build a financial cushion, providing flexibility and added security in retirement.

Furthermore, as technological advancements continue to shape the financial landscape, garnering the innovative financial tools and platforms available has never been easier.

From automated investment services based on individual goals and risk tolerance to more traditional resources such as banks providing a wealth of educational materials and services to enhance financial literacy, integrating technology into financial planning and adapting to changing times align with the biblical principle of seeking wisdom (Proverbs 4:7). If harnessing the skills of an accountant falls within your priorities and is financially sustainable, you can gain benefits from relevant expert advice on

financial management based on your own financial situation.

Additionally, online courses and free YouTube materials serve as accessible and valuable resources for building financial knowledge. By combining innovative tools with traditional wisdom and educational resources, you can navigate the financial landscape with informed and adaptable strategies.

Drawing inspiration from the parable of the talents in Matthew 25:14-30, deliberate investments in our future, no matter how small, provide reassurance that prudent resource management can positively impact our long-term well-being. The parable's message of faithful stewardship in Matthew 25:23 becomes a beacon of encouragement, reflecting the enduring impact of wise financial choices: 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness' (NIV).

Amid economic challenges, saving for retirement is not just a practical necessity, but a compassionate response rooted in biblical wisdom. These scriptures guide us in navigating uncertainties, ensuring that our present actions reflect not only practical wisdom, but also a compassionate response to collective struggles. May the enduring wisdom of the Scriptures bring solace and hope as we work towards a more secure and blessed future, even amid present difficulties.



The question of neighbourliness

The following insightful study is an excerpt from Pastor Adrian Peck's new book, *Church on the Move*.

It's a favourite approach of teachers to tell their students that there is no such thing as a stupid question, or that the only stupid question is the question that has never been asked. Debatable as this understanding is, there are questions that arguably should never see the light of day: for example, ones that pry and poke away at personal issues such as: 'When are you having children?' or: 'Why aren't you married yet?'

In an exchange with Jesus in Luke 10:25-37, a lawyer gets to ask two questions. The first, in verse 25, has the lawyer 'testing' Jesus, according to Luke, when he asks: 'Teacher, . . . what must I do to inherit eternal life?'¹ However, it is the second question that is my focus here. It comes in verse 29, where the lawyer's follow-up question to Jesus is, 'And who is my neighbour?' Now, this may not be a stupid question, but, I suggest, it is a bad one. I acknowledge that Jesus uses this question as a launch pad for telling the amazing story of the Good Samaritan, so turning things around to make this a teachable moment. However, once that lesson has been learnt, this question is so bad that it should be locked away along with those boundary-crossing enquiries referred to earlier.

It's the assumptions behind questions that can make them unacceptable, you see. For instance, in asking someone why they are not married yet, this suggests that everyone must get married, and that

somehow there is something wrong with being single, despite what Paul writes in 1 Corinthians 7. And as to that question as to who our neighbours are – well, there is at least one major assumption or premise that needs to be dealt with.

The challenge with this question is that it seems to be such a reasonable one when taken at face value. It arrives in the context of the lawyer having asserted that the answer to eternal life is to be found in loving God absolutely and holistically, and loving one's neighbour as oneself. And, if I am to love my neighbour, shouldn't I then understand who my neighbour is?

From this perspective, the question assumes that we have to walk the highways and byways looking for the person who best qualifies for our tender ministrations. Preferably, it would be someone who is stranded in the middle of nowhere, destitute and in desperate need, so we can follow in the Good Samaritan's awesomely altruistic footsteps. Well, perhaps not someone who is quite so dramatically in need as the man who fell into the hands of robbers, was stripped naked, beaten, and left half dead. Maybe it could be about helping someone who is suffering from and wrestling with a flat tyre on the side of the road. Or how about a person who needs a little money for food or a fare ride to their destination? We might

even look closer to home by seeking out the elderly person a house or two along who cannot mow her lawn. Or it could be about looking to relieve the burden of the man from across the road who has a bad back and is struggling to carry his shopping.

As noble as these acts might be, do they go far enough? Because Jesus responds to this question by telling the story of the Good Samaritan, it is tempting to see neighbourliness ultimately expressed in responding to those whom we would normally be reluctant to help. They may not be victims of a vicious mugging, but they could be those who are impoverished due to socio-economic factors; or maybe those who are at a disadvantage because of their gender, ethnicity, or because of a disability, or the myriad of things that cause people to be marginalised, ignored, or forgotten. Consequently, we might think that it's a good idea to define 'neighbour' as those who need help – particularly those whose need I and others might, at first, be disinclined to respond to.

What, then, is the problem I have with the question as to the identity of our neighbour? Seeing value in Jesus' approach, which often involved responding to a question with a



From Isolation to Community



Church on the Move

by Pastor Adrian Peck and *tedNEWS* editors

'So here's the thing,' says Adrian Peck. 'The more time I spend studying God's purposes for local churches, the more amazed I am at what God intends for them. They are to be places of Spirit-empowered healing and authentic community; of joy and tears; of God-encountering worship; of exciting

transformation; of meaning and purpose; of defiance, justice and humanity. . . . As I have been writing, in my mind's eye, I have been going on a journey. Partly, this was encouraged by the parable of the good Samaritan – mostly because I recognise the journey I have undertaken in transitioning from thinking about "me" to thinking about "us" and how this has revolutionised my understanding of God and His mission.'

Excerpts from Peck's book, *Church on the Move: From Isolation to Community*, recently published by the Stanborough Press, will feature in every regular edition of *tedNEWS* for the next nine months. In doing so, *tedNEWS* editors invite you to become a fellow traveller with Peck. Interestingly, his book offers 'movements' rather than 'chapters' to encourage a sense of the reader 'being in transition'. If there was a book that could have been written specifically to wrestle over the meaning of the Trans-European Division's three strategic values to **Extend Love, Grow Lifelong Disciples, and Multiply Communities**, it is this one.

With his experience of growing up Adventist in the UK, a product of early years and high school Adventist education, an Adventist health food factory employee, active in church life as a worship leader and elder – and then experiencing the slow but sure call to pastoral ministry – the spiritual gift of teaching broke through. Currently serving as Lecturer in Pastoral Studies and Director of Field Education at Newbold College of Higher Education, Peck brings a perspective of church life that is both real and informed.

<https://ted.adventist.org/news/the-question-of-neighbourliness/>

question, I shall do the same. My question in response to the lawyer's is simply this: 'Who *isn't* your neighbour?' There are a number of supplementary questions that could follow . . . just to ram the point home. Whom are you seeking to exclude? What limits are you looking to put in place where your neighbourliness is concerned? Or, in other words, who doesn't qualify for your neighbourly love? When approached from this perspective, the shocking nature of the question starts to emerge in that it splits the world into neighbour and not-neighbour. Let's hope and pray we do not fall into the latter group if seeking help from one such as our legal eagle.

Hence, the underlying assumption that makes this a bad question is that it assumes neighbourliness is a question of identification. Now, in one sense it is. For, having drawn the parable to a close, Jesus asks the lawyer to pick out which of the three, from the priest, Levite, and Samaritan, 'was a neighbour to the man who fell into the hands of the robbers' (Luke 10:36). Note well, however, that the three-person identity parade was not

convened so that the lawyer could single out the *recipient* of neighbourly love. Rather, it entailed identifying who was *being* a neighbour.

Consequently, is our lawyer prompted to ask a different question perhaps? One directed not at Jesus, but this time at himself? Is this question forming slowly and uncomfortably inside his head? Does he ask, 'Am *I* being a neighbour?' Does he get what Jesus is trying to teach? Dare he expand that question to enquire, 'Am I being a neighbour without limits, qualifications, equivocation, or hesitation?'

This is a concept of neighbourliness that is breathtaking in its scope and daunting in terms of the responsibility it places on us who purport to love God and follow Christ. Because it is a state of being, and because 'neighbour' describes not so much what we do, or whom we help, but who we are, it has consequences. It means neighbourliness can never be understood as a part-time or some-time vocation directed towards a chosen few. Rather, it is an ongoing posture oriented by love, directed towards all.

As Adventist congregations, what

limits or qualifications do we put in place where our neighbourliness is concerned? Is neighbourliness only for those of us who have the time and resources? Is our neighbourliness directed only towards those who walk in through the front door of the church building? Indeed, is neighbourliness restricted to a certain few even within the congregation? Is our neighbourliness consciously or unwittingly restricted to those of a certain status, ethnicity, or sexual orientation? It's easy to respond to those questions with a resounding 'no!' However, we all draw the line somewhere. It's what makes being a neighbour so challenging.

If you were blessed and challenged by this study, why not buy the full book? You can purchase a copy at lifesourcebookshop.co.uk/product/church-on-the-move, or by calling the ABC sales team on 01476 591700, Monday to Thursday, 8.15am to 5.30pm.

¹Bible quotations in this article have been drawn from the New Revised Standard Version (Anglicised).

The original version of this article first appeared in tedNEWS.



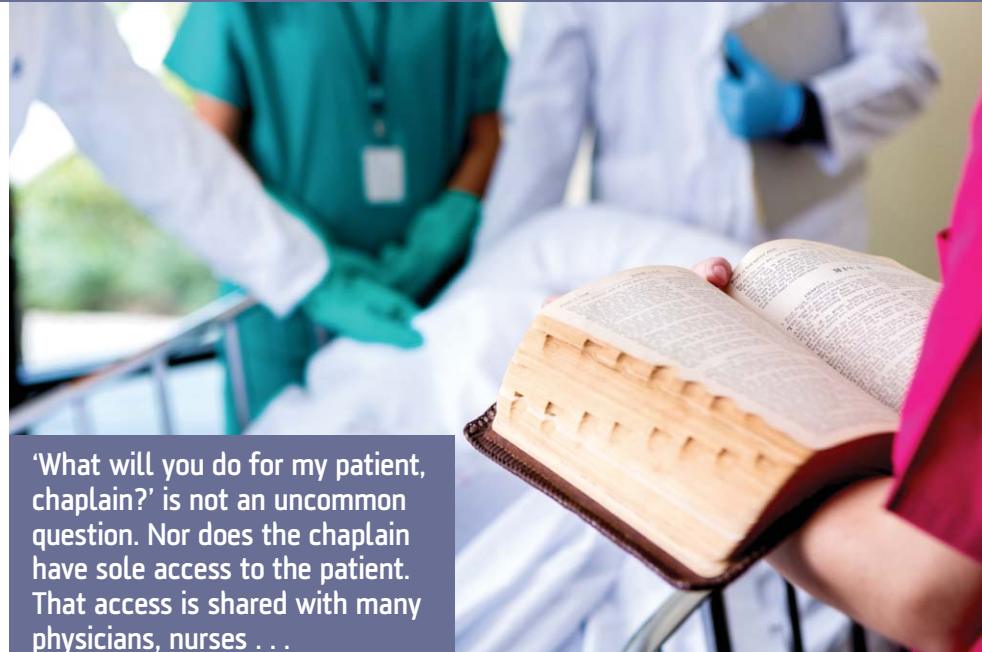
Clinical chaplains in a hospital environment

by Pastor Steve Thomas

Seventh-day Adventist chaplains are, first and foremost, Seventh-day Adventist clergy who are called to express their spiritual gifts in special ministries. Most are professional clinical chaplains, having undergone extensive training. They are the spiritual care specialists who can provide spiritual care in any institution (as per GC working policy).

Chaplains are people of great influence (friendship/relationship building) and have contributed greatly to the quality of life for people struggling with acute and chronic illnesses in healthcare institutions. People first meet God on their sickbeds through agents of God who are wounded healers.

Chaplains provide spiritual and pastoral care at critical and sensitive moments in the lives of people in crisis. They are privileged to have the opportunity to build lasting relationships and thereby influence people's lives. They are able to enter and engage with people of all faiths and none. They are one of the few groups of people welcomed into the homes of the discharged. People remember their bedside visits and spiritual, emotional and relational support. So why is chaplaincy so misunderstood within UK institutions and churches? The Church of England strategists have taken the ministry of influence seriously enough to invest time and resources into it. This strategy has influenced many people.



'What will you do for my patient, chaplain?' is not an uncommon question. Nor does the chaplain have sole access to the patient. That access is shared with many physicians, nurses . . .

What is so vital about chaplaincy ministry?

Chaplaincy care services belong to the ministry of presence and influence. Chaplains are called to bring peace and care at a time of trauma. At a time of crisis, when the attempt to cure a person fails, the healthcare team often turns to chaplains to walk with that person and bring a spirit of peace and assurance that heals the broken-hearted or gives hope to the hopeless; to connect the person to a power higher than them; to secure that person with what gives their life meaning and purpose.

In the hospital, the chaplain works in a different context to that of a church. Instead of platforms, board rooms, baptismal pools and pulpits, one is at bedsidings, in recovery and emergency rooms, and spending a tremendous amount of time reading electronic records relating to the reason for the patient's referral. It is a world in which the chaplain feels little primacy. Indeed, in this setting, the chaplain is not treated with the

reverence and favour one might have grown accustomed to in the church. It is a much lonelier world, without the mutual covenants and support of a worshipping community. The chaplain may feel the need to be more in a setting where tasks are carefully delineated and precisely measured. No longer is the role assumed. It is questioned and challenged.

'What will you do for my patient, chaplain?' is not an uncommon question. Nor does the chaplain have sole access to the patient. That access is shared with many physicians, nurses, social workers, nutritionists, and physical, occupational, and speech therapists. Who does what to whom and when needs to be defined and scheduled. Gone, too, is the homogeneity of membership in a single church. The chaplain's 'congregation' come from various backgrounds, representing a broad spectrum of faiths and no faith. In a sense, the hospital clinical chaplain is nobody's and everybody's pastor. The chaplain has no claim upon the

patient, and can assume no authority except perhaps a symbolic one. Patients come to hospitals for medical care, not pastoral care.

The chaplain has the rare opportunity to focus considerable energies upon relationship building. Just as the chaplain is spared the church pastor's myriad organisational-administrative responsibilities, he or she is also spared the technical demands of medical management within the hospital.

In a setting highly endowed with expensive and elaborate equipment, the chaplain uses none; but, as a clinical chaplain, he or she must have a basic understanding of it all. Often, the chaplain enters the patient's room empty-handed; is expected to conduct spiritual assessments, observe and recognise spiritual pain/distress and support patients experiencing meaning, relatedness, forgiveness, hopelessness, and pain; and is expected to provide a spiritual care plan, complementing the patient's biomedical care plan. The chaplain is also expected to offer 24-hour on-call service and support to patients in their dying moments, and is one of the few people in the pressurised, urgent, regimented clinical world of a hospital who may wander its corridors, know the entire hospital, move in and out of patients' rooms, pull up a chair, and 'just' visit. For the hospital chaplain, conversation with the patient is not incidental to completing another task; it *is* the task. And the chaplain has the freedom to devote time to that task.

I cared for a young guy – a construction worker, married with young children, who loved the outdoors, who had suddenly become paralysed from the waist down. He was just in an absolute sense of despair, not merely depressed. You can treat clinical depression, but he wasn't depressed – he was in distress. He did not see a future for himself (hopelessness and spiritual pain, which could lead to suicidal thoughts). He had a lot before this happened to him, and now what he had hoped for seemed to be gone.

One way to help kindle a sense of hope for somebody's future is to invite them to reflect on a previous

moment when they felt they had some accomplishment in overcoming something complicated (life review interventions). I therefore asked him to think about such things. He didn't talk about his own life, but spoke of other people's lives. He talked about how his mother had been an immigrant, and had raised him and his brothers as a single mum, and he felt that she was his most significant role model, that she had worked hard and helped her children get ahead. He thought that she, indeed, had overcome many, many kinds of barriers.

I then went on vacation, so I didn't see him for a couple of weeks, and expected when I came back to the hospital to find him in the kind of area that he had been in before – a post-orthopaedic floor. I came looking for him, and was told he was in the rehab unit. Wow, really? He hadn't seemed like he would progress to that any time soon. I visited him in the rehab unit and learnt that he'd worked hard in therapies, especially that machine that involved pedalling with his hands; he was working hard with his arms.

I said, 'Hey, you look great!'

And he said, 'Remember that thing that you asked me to do about trying to think about examples of people who overcame serious challenges in their lives?' He said, 'That night, I saw on TV, did you know that Franklin Roosevelt couldn't walk, and he was the president in a wheelchair, and they hid that fact from the public because people wouldn't have voted for him? But that apparent impossibility was possible – to be president in a wheelchair.' He said, 'And I realised that if he could overcome that, I'm overcoming this!'

A year later, I'm doing some shopping, and this guy says, 'Hey Chaplain!' I turn around, and it's



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LIMITED NUMBERS

him; he's sitting in an athletic wheelchair, his arms the size of tree trunks. He says, 'Hey, do you remember me?'

I respond, 'I do remember you; how are you doing?'

He says, 'My life is great! I'm working as an inspector for the same construction company. I check the projects after they are done to ensure everything works fine.' He said, 'My family are doing great. I can tell you honestly that my life has never been better.'

It was amazing; it was a remarkable transformation from despair to a brighter future. It all came from a life review moment when I encouraged him to revisit the things that had made him feel strong in the past; revisit the things he was proud of; revisit times when people had overcome severe challenges. For him, it kindled a sense of hope he didn't have before. That sort of ability and technique is a powerful intervention that a professional chaplain can help with, and it can have a profound outcome that may never have happened in another way. He had ultimately rebuilt his life from his personal story and narrative, but in this case it seems that it had a cause-and-effect outcome. This is just one of a few aspects of chaplaincy care.



Can we do it? Yes, we can!

by Pastor Eglan Brooks,

President of the British Union Conference & ADRA-UK Board Chair



When my children were younger, I recall that they watched the TV series, *Bob the Builder*. Bob, together with his friends, digs, hauls, and creates buildings and structures. The purpose of the programme is to encourage young children to solve problems with others, always maintaining a positive attitude.

Launch of the 2024 ADRA Appeal

It's been five years since ADRA-UK delivered a large-scale appeal during what was known as 'Ingathering Season'. The pandemic and its fall-out have created challenges for those charities who had/have a Government Home Office licence to collect door-to-door.

Our *Call to Compassion* Appeal runs from 23 March throughout the month of April, and we aim to raise **£250,000**. During this period, we are encouraging all church members to raise funds to assist ADRA-UK in supporting some of the world's most vulnerable people.

Where will your money go?

Funds raised this year will:

- Support dairy farmers in Nepal, Zambia and India;
- Improve livelihoods and shelter for Mauritanian lepers;
- Improve nutrition in tea-estate workers in rural communities in Sri Lanka;
- Improve women's health and immunisation in Nepal;
- Strengthen migrant rights



- protection in Thailand;
- Advocate for women's rights, both in developing countries and in the UK;
- Support emergencies around the world.

In addition to this, up to 10% of funds raised will support high-impact projects in the UK.

Can you help?

Here are a few ways in which you can get involved with our *Call to Compassion* Appeal.

- By personal 'one-off' donations, either through your local church or via our website: www.adra.org.uk/donate;
- By participating in group activity in your local church, such as a concert or a sponsored walk, or by selling unwanted clothes/furniture;
- By keeping a donation box in your home or office so that your family and friends can give money throughout the year.

Resources

During the month of February, posters, leaflets, envelopes and letters were sent out to all members who receive the *MESSENGER* directly to

their homes, and to all congregations who receive the *MESSENGER* in their churches. If you wish to participate and have not received these resources, please email info@adra.org.uk or call the office on 030 30 40 10 17.

Conclusion

Paul, in writing to the Philippians, says: 'Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one mind and purpose' (Philippians 2:2, NLT).

During the ADRA Appeal season, I would encourage all churches to get involved in raising funds. I would also encourage all members to participate. Some may only be able to pray, so please offer prayers for the campaign. Others might be able to give funds – please do so with a liberal heart. Others may wish to organise activities and invite their family, friends and neighbours to get involved. Others may wish to take a more corporate approach to this and ask for support from businesses.

I believe that, with the help of God, we can surpass our goal of £250,000.

Thank you for participating in our *Call to Compassion* Appeal.

Health markers: assessing your well-being profile – part 1

by Sharon Platt-McDonald,

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



This issue of *Enhancing Health* commences a new series spotlighting specific areas of well-being, investigative research, and indicators that tell us how well or unwell we are.

Are you in good health?

How do we know if we are in good health and whether

the level of well-being we are currently experiencing is adequate?

'Biomarkers' may provide the answer. Here are two definitions that explain what biomarkers are:

'A biological molecule found in blood, other body fluids, or tissues that is a sign of a normal or abnormal process, or of a condition or disease. A biomarker may be used to see how well the body responds to a treatment for a disease or condition.'¹

'The term "biomarker", a portmanteau of "biological marker", refers to a broad subcategory of medical signs – that is, objective indications of medical state observed from outside the patient – which can be measured accurately and reproducibly.'²

The National Institute of Health (NIH) published a research paper on 30 May 2023 titled 'Quest for Biomarkers of Positive Health: A Review'. The article's abstract commenced with the following overview: 'The positive health of a person can be defined as the ability to live long in good health, possibly with no activity limitation. . . . Instead of distal factors, such as diet and lifestyle because these are subjective and difficult to measure, we concentrate on the objectively measurable biomarkers such as immunity level, endorphins, and handgrip strength. The focus is on the major parameters that may protect from diseases and infirmity and can be assessed by non-invasive methods.'

Health markers

Charlie Seltzer MD, writing in BuiltLean®, examines the important checks that are essential to ascertain well-being. His article, titled '7 Health Markers You Don't Track But Should',⁴ lists the following essential tests to undertake: blood pressure; ratio of triglycerides to HDL and LDL particle size; fasting insulin level; heart rate; body fat percentage; urine microalbumin level; and C-reactive protein. Seltzer states: 'Taking care of your body is not always a simple thing, but there are certain **health markers** that can indicate whether or not your health is where it should be. While a good, balanced diet and exercise certainly help you stay fit and healthy, so many things are at work in your body simultaneously, and it is always a good idea to keep your eye on these important markers that can alert you to some health problems early enough to address them.'

As we go through this series, we will take time to investigate the benefits of tracking the above listed health markers.

Health indicators

In an article titled '13 Fundamental Indicators of Good Health and How to Achieve Them',⁵ Nutrova highlights the following essentials that constitute good health: restful and consistent sleeping patterns; good energy levels; healthy bowel movements; a healthy urinary system; healthy, dewy skin; healthy hair; good oral health and neutral-smelling breath; regular menstrual cycles; healthy brain function; a healthy heart; a strong immune system; healthy eyes; and healthy bones.

Over the next issues of *Enhancing Health*, we will examine these aspects of health and their impact on our well-being, also highlighting current research in these areas.

Reflection and action

- Go through the list of seven health markers highlighted by Seltzer. Have you undertaken any of these tests?
- Look over the list of thirteen indicators. How would you rate your well-being in those areas?
- If you are concerned about any of the above (in both lists), make an appointment to see your healthcare professional.

Good health!

¹www.cancer.gov/publications/dictionaries/cancer-terms/def/biomarker#

²www.ncbi.nlm.nih.gov/pmc/articles/PMC3078627/

³www.ncbi.nlm.nih.gov/pmc/articles/PMC10353687/

⁴www.builtlean.com/health-markers-track/

⁵<https://nutrova.com/blogs/health/13-fundamental-indicators-of-good-health-and-how-to-achieve-them>



ZACCHAEUS – LUKE 19:1-10

E H O E B R E J E R I C H O N N A M U G
 E R O M A C Y S O H R E C E I V E D E R
 T R E F O R Y D L Z A C S A T S I R J T
 H E H A L F T O P O O R U O H H C H E A
 E G A C H B I F R Z A N O O O Y V T S E
 S N L E I L D L O F R U O F I T A A U J
 U O M F C I O T A V S V D Y O J S A S O
 O O J N O I T A S U C C A E S L A F O Y
 H H T B J S E E K A N D S A V E A L N F
 P E U I C Z N A M O N S M U R L C A O U
 N P U B L I C A N F O O T H G O U S I L
 A B L N W O D E M O C D H E S I O U T L
 N C L I M B E D A C L E E Z A U C E A Y
 S C L I T S I T A T S K I B H H E A V Y
 A F L S E N H A R H J O Y M U R D H L M
 L D E S T G O E E G T O S L U N E C A A
 G U O O U P N D B U E L I T E A T C S H
 G U E O B N L D U O F Y A F D A C A A A
 U O H D I L O O Y S A T Z R A V L Z B R
 G T T S I U W U S O S A D E R U M R U M



JESUS
 JERICO
 ZACCHAEUS
 PUBLICAN
 SOUGHT
 STATURE
 CLIMBED

SYCAMORE
 LOOKED
 COME DOWN
 HOUSE
 RECEIVED
 JOYFULLY
 MURMURED

GUEST
 SINNER
 HALF TO POOR
 FALSE ACCUSATION
 FOURFOLD
 SALVATION
 SEEK AND SAVE

Berry Breakfast Smoothie

Smoothies are a great way to start your day and consume lots of fruits and vegetables in one serving. It's also a great way to use up the fruits in your fruit bowl. If you have a low appetite, it is a good way to get some nutrients when you don't feel much like eating.



BREAKFAST



- 1 Mix **all ingredients** together in blender.
- 2 Blend until smooth.
- 3 Pour into 2 chilled glasses.



Shopping list

- Raspberries** – 1 cup (7 oz; 200g) frozen or fresh, unsweetened
- Almond or rice milk** – $\frac{3}{4}$ cup (6 fl oz; 177ml) chilled, unsweetened
- Cherries/raspberries** – $\frac{1}{4}$ cup (2 oz; 50g) frozen or fresh, pitted
- Dates** – 4, pitted and chopped
- Ginger** – 2 tsp finely grated, fresh
- Flaxseed (linseed)** – 1 tsp ground
- Lemon juice** – 1 tsp fresh



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/>



Can a multi-ethnic church reach the majority population?

'For the sake of mission, it can and it must,' says Canadian pastor, Bob Winsor.

As we consider the direction of travel of the Trans-European Division (TED) membership growth over the next decade, there are clear signals that we will see an ever-increasing number of multi-ethnic, multi-racial and multi-cultural churches appearing in areas of the TED, which in times past we could never have imagined likely or possible. In many ways, the TED strategic value of 'Multiply Communities in People Groups and Places' sometimes happens even before the plans are made.

This was certainly the experience of the Irish Mission from 2000 onwards, and continues to be a reality in the life of the mission today. Take, as an example, the remote and rural unentered West of Ireland county of Roscommon. Over the last year, 40 Adventists who have migrated into Ireland now meet together in that area for worship. While the British Union Conference and Netherlands Union, in particular, have experienced a similar membership growth pattern over many decades, in recent times, a greater number of TED unions are experiencing this trend.

So here's the question. Can a multi-ethnic, multi-racial, and multi-cultural congregation connect with the

majority population of the country where the members now reside? 'For the sake of mission, it can and it must,' says Canadian pastor, Bob Winsor.

Winsor is pastor of the Nepean church, located in an outer-suburban area of the Canadian capital city of Ottawa. His congregation is made up of members from almost every continent on Planet Earth – with members from 44 nations – and together they enjoy inspiring worship and fellowship. Describing his church family as 'many parts coming together to make a single unit', Winsor knows the work required to keep the church family together.

But Winsor has a plan. He is intentional in providing the necessary leadership to ensure that the outcome of 'inspiring worship' is 'effective mission' to the community in which Nepean Church resides. In particular – to reach the new mission field of which over 70% are home-grown Canadians.

Are there lessons we can learn from the Nepean strategy? During a family visit to Canada at the very end of 2023, I had opportunity to visit and worship with the Nepean church family. As I watched Winsor share his vision for his church in 2024, I wanted to know more, and we had good conversation together, which you can see in the *TED News*, in which this article first appeared, at: <https://ted.adventist.org/news/can-a-multi-ethnic-church-reach-the-majority-population/>.

PASTOR DAVID NEAL, TED

Our Ebenezer: Lewisham Church is dedicated to God

Lewisham Church marked the dedication of its church building during a week of worshipful celebration at the beginning of November last year. It began with a community event designed by our Health Ministries leader, Dr Joan Roseman-Channer. Visitors and friends were cordially welcomed by Brenda Dacres, the Deputy Mayor of Lewisham, who spent the day with us, enjoying the informative and well-attended health presentations by Abigail Dantzie (who spoke powerfully on overcoming addiction by trusting in God) and Patricia Ellis (who gave a presentation on women's health). Health checks were available all day from our dedicated team of doctors and nurses. Olecia Addo, a physiotherapist, helped a visitor with a shoulder injury to get pain relief. Advice and counselling for young people on mental health and sexual health was also provided by Dr Catherine Mbema, Director of Public Health at Lewisham Council. Children of all ages enjoyed the bouncy castle, face painting and the many fun and educational activities on offer.

On Wednesday evening, the President of the BUC, Pastor Eglan Brooks, gave a sermon on the theme, 'Our Ebenezer'. He congratulated Lewisham Adventists for the impact they have made in the borough, acknowledging the leading and sustaining power of God.

On Sabbath 4 November, the 23rd Drum Corps led the march into the sanctuary, a fanfare fit for the King of Kings. The packed church, welcomed by the church's current minister, Pastor Kwarteng Kwadwo Ampofo, enjoyed a beautiful divine service. The dedicatory prayer was offered by Pastor Ellis Guthrie, who had overseen the spiritual and physical construction of this church. Pastor Guthrie prayerfully dedicated the building to the glory of the Lord, asking that God would accept this offering from grateful hearts. Sister Thompson and First Elder Tony Drummond gave a history of the church, reading a handwritten letter by Alma Jackson, the first person to be baptised in the original church building in October 1934. Seven churches sprang from the Lewisham church: Peckham, Plumstead, Deptford (now Greenwich), Mottingham, New Eltham, Sydenham and Downham.

Pastor Greg Wilson followed, declaring that the wonderful celebration was not only the dedication of the building, but of each person who worships in Lewisham. Reading Isaiah 56:6-8, Pastor Greg laid the foundation for the energetic sermon delivered by SEC President Dr Kirk Thomas.

The President's focus was on Lewisham being established as a house of prayer for all nations, a bright and shining light in our community, a place for refugees, outcasts, the weary and wounded, for immigrants and the homeless, for rich and poor, young and old – a house of kindness and sustenance, of love and forgiveness. Dr Thomas then performed the ribbon-cutting ceremony, saying simply, 'God bless this church!' The Lewisham mass choir sang 'Great is the Lord' to seal the commemoration, and the church was dedicated to God.

This was topped off by a gala concert. Michelle Gordon and Stephen Corion superbly facilitated the evening, introducing a host of choirs and solo renditions. The praise team's joyful sound and Genesis and Roshaun



Genesis and Roshaun Grannel



Lewisham praise team



Lewisham church congregation



The President cuts the ribbon

Grannel's duet deserve special mention.

The architects of the church dedication programme were Elder Kirk McMorris, First Elder Tony Drummond, and a team of devoted church members including Marcelle Moncrieff. Special thanks are given to Hewitt Grant and the rest of the Building Committee, who prepared the church for its dedication. It was truly a high day in Zion.

DR PETULA PETERS

PHOTOS: TONY MCINTOSH



Morning devotion and food parcel packing – community lead elder Irving Saunders organised the community day meticulously



Home visits: Elders Lil Saunders and Mary Latchman, Sisters Margaret Howells, Jackie Jones, Ann and Trisha Casinillo

‘Mission to my neighbour’ – a dynamic Sabbath of compassion, connection and service

On Sabbath 18 November, a vibrant community Sabbath, seventy dedicated members of the Swansea and Port Talbot churches engaged in various acts of kindness, embodying the Sabbath school lesson ‘Mission to my neighbour’ in the spirit of compassion and service.

The day kicked off with the assembly and distribution of nineteen food parcels, setting the tone for a day of selfless service. A melodious group of fifteen singers brought joy to three local nursing homes and distributed chocolates for the nursing staff, reflecting kindness to those who care. The personalised home visits by the visiting team touched the lives of five households, demonstrating the church’s dedication to ensuring that no one within the church community feels forgotten. Bags of clothes were also donated to the Swansea charity shop.

The Refugee Drop-in Centre witnessed the culinary prowess of the catering team, who cooked thirty-five meals, and the community’s generosity shone through with the donation of approximately 200 tins of food. Simultaneously, the church meals, orchestrated by the catering team, served eighty individuals, fostering a sense of unity.

The essence of community thrived in the children’s Sabbath School, where young hearts learnt valuable lessons of love and service. This community Sabbath was a tapestry woven with threads of generosity, care, and shared joy, leaving an indelible mark on the hearts of all involved.

The Swansea Church Community Day was a

resounding success, illustrating the transformative power of coordination, cooperation, collaboration, and communication. Through our collective efforts, the church not only fulfilled its duty, but also strengthened the bonds of unity within the congregation. The day served as a powerful reminder that, through teamwork, communities can be positively impacted, and compassion and service can be shared with those who need them most. The Swansea community Sabbath is a scheduled quarterly activity that has been ongoing for several years. Hebrews 13:16 (NIV) reminds us: ‘Do not forget to do good and to share with others, for with such sacrifices God is pleased.’

DR DESIRÉE CRANFIELD



A seasonal service at Camp Hill Seventh-day Adventist Church

The sizeable Camp Hill congregation enjoyed praise and worship on a grand scale on Sabbath 23 December 2023. Favourite carols were sung by the congregation, various choirs and groups. From youth to teens, families, trios and the resident praise and worship quartet, all put in their best to praise the Lord. The keyboard, guitars, drums, harmonica and saxophones helped to enrich the words of joy and happiness. At a time when families and loved ones come together, Camp Hill were privileged to celebrate the coming of Christ to earth in the flesh as our Saviour.

Readings and re-enactments of the blessed story of Mary’s divine conception brought Bible texts to life. Pastor Cyril Sweeney reiterated the message of hope and love – he reminded the church of the anxiety and depression the Christmas season brings to those who have lost their dearest companions, who have suffered strife and disenchantment.

The importance of staying close to God and remembering the importance of the hope Jesus brings to our lives was emphasised, as He – Jesus, who came as an infant to this sinful world – is our eternal hope. This gift – Christ – is given to us as the most important of all gifts through His birth, His suffering and death on the cross, His resurrection, and the assuredness of His soon return.

A baby dedication for Haley and Lawrence’s daughter Caylon and son Myles was a blessing for the Christmas service. They were admirably supported by their large group of family and friends.

Camp Hill Church celebrated the goodness of God and salvation through Christ as a real family of believers!

JACQUIE HALLIDAY-BELL



The donated toys



Children who donated toys with the Mayor



Stanborough Park Church's 62nd annual toy service

Christmas is a special time for children. Christmas lights twinkle and sparkle; schools buzz excitedly with parties and concerts; children speak of what they expect to receive. But, for some, the joy of Christmas childhood will be blighted by their parents' inability to afford the kind of

Christmas they would like, the kind that they see their peers enjoying. Embarrassed by poverty, and not wanting to see the disappointed faces of their children on Christmas morning, these parents/carers are grateful to receive the toys donated by generous members of Stanborough Park Church, which will bring joy to their children as they unwrap them, enabling them to join in with their classmates' chatter about their Christmas gifts.

It was with this in mind that the late big-hearted Alf Kelly MBE, who received the award in recognition of his years of unpaid service on behalf of the residents of Watford, started the annual toy service all those decades ago. His only stipulation was that all the toys should be brand-new. The local mayor always attended, ensuring that the occasion would feature in the local newspaper, thus enhancing the church's local

reputation. Since his death, the tradition has been continued by his daughter, Pat Walton, who is also well known to local charities and social workers for her work on behalf of their clients.

Consequently, for the last sixty-two years, a December toy service has been held at the Watford church. Attended by the local mayor, Peter Taylor, the donated toys are displayed during the morning service, which has a Christmas theme, before being distributed to local social workers and charities. In 2023 it was held on 9 December. Pat said that she thought there were more toys than ever this year – so many that there wasn't sufficient space to display all of them.

Representatives of local charities and social workers attended the service, aware that they could then select the toys for their clients on a 'first come, first served' basis. (The representative from the local refugees' group even brought a 'shopping list' and cardboard boxes with him!) The remainder were bagged up on the day and delivered by Pat in good time for Christmas! All recipients are extremely grateful for the donations.

However, it should be stated that the concept of meeting local needs at Christmas did not begin with Stanborough Park Church. That credit must go to Wood Green in North London. From there the idea spread to Ealing, and from there to Stanborough Park. Over the next two decades the concept spread around churches in southern England, and the Press workers took it with them when they relocated to Grantham. Sadly, this way of helping the community has in many places fallen by the wayside, but there is so much need for this service, and what better way is there of letting people know that Seventh-day Adventists care about meeting the needs of their local community?

JUNE COOMBS



Former British Union Conference president Dr Cecil Roy Perry receives Lifetime Achievement Award

A former British Union Conference president received a Lifetime Achievement Award at the recent One Vision Black History Month Leadership and Service Awards (26 October 2023), held at the Stanborough Conference Centre in Watford. Dr Cecil Roy Perry humbly accepted the award in recognition of his fifty-plus years of pastoral ministry in both Jamaica and the United Kingdom.

Born in 1937 and raised in Savanna-La-Mar, Westmoreland, Jamaica, Dr Perry was deeply impressed by his mother's devotion and faith to God as a Methodist and later an Adventist, which led to his own baptism in 1951. He went on to study at Mannings High School with the desire to become a medical missionary. However, the prayers of his mother that he would become a minister were answered, as Dr Perry would go on to pursue pastoral training at West Indies Training College (now Northern Caribbean University), graduating top of

his class with a First Honours BA degree in Theology.

After serving in the Jamaican Conference for a significant number of years, it was in 1979 that Dr Perry, along with several other pastors in the Caribbean, was called to serve in Britain. He became President of the British Union Conference of Seventh-day Adventists in 1991, in which role he was applauded not only for his administrative excellence, wisdom, statesmanship and exceptionally dedicated service, but also for his expertise in race relations. In 2014 he was awarded an honorary doctorate in Religion and Theology by the Northern Caribbean University in Jamaica for his decades of service and leadership of the Seventh-day Adventist Church.

Upon receiving his Lifetime Achievement Award, Dr Perry expressed gratitude to God, his parents, and the many church and community members he has served for all he had accomplished in his ministry.

Other notable awardees that evening included Val Bernard-Allan (for Innovation & Excellence in Leading Black Women's Transformational Training); Ken Burton, Director of the London Adventist Chorale (for Excellence in Choral Music & Composition); Tina Brooks (for Excellence in Ethnomusicology); Fiona D. Pacquette, Director of the East London School of Music (for Excellence in Music and Orchestral Leadership); Dr Jude Jeanville, pastor and author of *Justice for Women* (for Faith in Action); and Darell J. Philip, Communications Coordinator for the London Area 6C churches (for Excellence in Journalism), who had overcome a hearing defect and speech impediment and experienced bullying as a child, but for the past fifteen years has been working as a teaching assistant and academic mentor at the school where he was bullied.

The keynote speaker for the evening was Alicia Shaw, a retired chief inspector from the Hertfordshire Constabulary. One Vision, a charity which brings together people from different cultural backgrounds to address the needs of the community, are the hosts of the annual

Leadership and Service Awards, which celebrate and award individuals who have made significant contributions to British society. Its founder and CEO, Enoch Kanagaraj, said: 'We must put aside differences and come together for the common good. We were delighted to bring together many people to reward and recognise some of our community members.'

Chairing the event was the British Union Conference Director for Adventist Community Services, Health and Women's Ministries, Sharon Platt McDonald, who reminded the audience of the famous quote from Academy Award-winning actor Denzel Washington: 'Man gives the award, but God gives the reward.'

DARELL J. PHILIP



Dr. Cecil Roy Perry receives Lifetime Achievement Award

Once a Pathfinder, always a Pathfinder – the Pathfinder story at Crieff

As 2023 drew to a close, the Crieff Pathfinders reported on their activities and received their certificates and badges – rewards for their hard work and remarkable achievements during the past twelve months. One young lady has now completed the Guide course and is eligible to teach the Adventurers.

As the instrumentalists heralded the familiar tune, the young people marched into the sanctuary, singing the Pathfinder song, following the flags of Scotland and their Pathfinder club. After reciting the Pledge and Law, the whole service was ably conducted by the youth. Memories were also shared from the TED Camporee in Hungary, where they had enjoyed some challenging new activities, made new friends, and even swapped their club scarves with Pathfinders from other countries.

Pastor Paul Tompkins was asked to talk to the youth, as he had previously served for many years as the Trans-European Division Youth & Pathfinder Director. Several older members also wore their Pathfinder uniforms to support the young people. Pastor Tompkins acknowledged them, stating, 'Once a Pathfinder, always a Pathfinder!'

It was interesting to learn the story of Henry T. Burgh and how he was prompted to write the words and music of the Pathfinder song, which has been sung for many years all around the world. Pastor Tompkins based his thoughts on these meaningful words, saying: "The servants of God are we" means acknowledging that we



Top: Crieff Pathfinders at their recent investiture service. Above left: The youngest Pathfinder (Sasha Hanna) and the oldest Pathfinder (Ruth Farrer) at the service. Above right: Pathfinder triangle and the Scottish badge.

have placed our lives in the Master's hands, and also that we will use our hands to help others. . . . We can then be "faithful as we march along". He concluded that Pathfinders also have 'a message to tell to the world' – that 'King Jesus the Saviour's coming back for you and me.' Pathfinders are action people, and, besides doing good, they find opportunities to tell people they love Jesus.

After this exposition, Pastor Tompkins challenged the young people to 'go with Jesus in 2023 and beyond.'

RUTH ARTHUR, CRIEFF CHURCH COMMUNICATIONS

Hackney Food Bank end-of-year service

On Sunday 17 December 2023, at Hackney Seventh-day Adventist Church, facilitators of the church's food bank put on a special end-of-year service that met the needs of approximately thirty members of the local community, who were treated to healthy warm meals, beverages, desserts and presents.

Muhammad, originally from Syria, expressed his delight at receiving an invitation to the service. 'I am happy to be here. The food is very nice and professionally made, and the women who run the food bank have big hearts and help all people. I am new to England, so this day has made me feel very welcome to the country.'

Hackney resident Lorna said: 'It was a time for me to get dressed up in my best clothes and socialise with friendly people in a good atmosphere. The food was really good, and I'm glad that I accepted the invitation, as I wasn't disappointed.'

Another Hackney resident, Nigel, who frequents the food bank during the week, said: 'I'm so humbled. Everyone has been so kind, and in this day and age you need such compassion. It's really wonderful to be here with everyone, and I sincerely mean that. The workers are true brothers and sisters for all the hard work they



have done for us today and throughout the year. God bless them always.'

Calvin, a younger member of the community, said, 'The food was really nice; everyone is really helpful and kind. I've had a bit of a laugh with some of the people here, and it's reassuring to know that there is a food bank here that I can come to when needed, and that there are people who care about us in the community.'

Beverley Daley, leader of Hackney Food Bank, was thankful to God for how the day turned out. 'I give God thanks for all the community members who turned up today, and for all our volunteers who served the community. It was a truly blessed occasion when everyone worked together to ensure that our community were served and to let them know how much we really do care for and value them as people.'

DARELL J. PHILIP, PR & COMMUNICATIONS ASSISTANT

East London School of Music honoured by Hackney Council

Musicians from the East London School of Music (ELSOM), a centre of influence in London Area 6C, were recently honoured by Hackney Council in a special end-of-year student award ceremony, which took place at Clapton Community Seventh-day Adventist Church in Hackney, East London.

The audience were treated to invigorating musical performances by ELSOM's woodwind ensemble, cello quintet, brass group, and pipe organists – and, representing Hyland House School, Amarissa Alleyne from the Hyland House violin group. This was the first time Hyland House had been included in ELSOM's events.



Isaac Armstrong receives his award

Then all of the students were presented with awards by Hackney Councillor Michael Desmond, who said: 'Music is so important in bringing communities together. It's a real pleasure to be in such a beautiful auditorium to experience such joyful musicians and music. Congratulations on your success.'

Also in attendance was the Speaker of Hackney Council, Councillor Anya Sizer, who said: 'The musical pieces played today have been absolutely fantastic and moving. I do invite you to take time to pause and reflect on what a remarkable achievement these groups of students have accomplished throughout the year – through their involvement in the King Charles III Coronation Concert at the Hackney Town Hall, a Black History Month award ceremony at the Stanborough Conference Centre in Watford, an appearance on the BBC *Songs of Praise* programme, an invitation to participate in a concert at the Royal College of Music in Central London, as well as receiving accreditation from the Trinity College London School of Music as a centre of influence for 2023-2024. We at Hackney Council are so proud of all the ELSOM students graduating today and wish you all many more continued successes in the years to come.'



Fiona D. Pacquette



ELSOM musicians

On accepting the Trinity College London School of Music Award from Councillor Desmond, Fiona D. Pacquette, Managing Director of ELSOM, said: 'This award is for all the dedicated students and staff who make ELSOM what it is today, and for that we give God praise.'

The East London School of Music (ELSOM) string orchestra held its end-of-year fundraising concert on 9 December 2023 at Chiswick Seventh-day Adventist Church, Stamford Brook Road, London, W6 0XW.

DARELL J. PHILIP, LONDON AREA 6C COMMUNICATIONS COORDINATOR



Madam Speaker for Hackney Council – Councillor Anya Sizer

PHOTOS: THEO GUTHRIE



ELSOM graduates with Madam Speaker for Hackney Council – Councillor Anya Sizer

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THE UPDATE

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Scan QR Code to Register

Standard Registration: £180*
Late Registration: £220**
*excluding site admin fee **late registration commences 22nd April

2024 SM Session Notification

Notice is hereby given that the 12th Triennial Session of the Scottish Mission of Seventh-day Adventists will take place at the AK Bell Library, 2-8 York Place, Perth, PH2 8EP on Sunday 30 June 2024.

Delegates will receive documentation in advance of the session.

*Pastor Jacques Venter
(Executive Secretary, Scottish Mission)*

TEENS AND TWEENS 10TH ANNIVERSARY CELEBRATION

'Celebrating the Journey'

WHEN AND WHERE
SATURDAY APRIL 27TH, 10AM - 7PM
C3 PAVILION, HATHERLEY LANE, CHELTENHAM GL51 6PN

Presenter: **Pastor Isaac Liburd**

Bring Bible, packed lunch, and walking clothes. Light tea provided.

For more details contact: 07520 88222

LifeSource book sales		
DATE	VENUE	TIME
13 April	Northampton International	After sunset
19-24 April	EGW Symposium, Newbold College	
21 April	Manchester South	10am-2pm

Messenger

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

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Thomas Anthony Brownlow

(1931-2023) d. 8 December.

Thomas Brownlow was born on 18 June 1931 at a garrison town in Yorkshire, where his parents lived and his father was stationed. The military was an influence on Tony's upbringing, and his early life moves were necessitated by his father's military stations. His family moved to Londonderry, then Coventry, where Tony grew up. During World War 2, Coventry was flattened by the Luftwaffe. Tony survived, and had vivid memories of seeing families leaving the city after their homes had been destroyed.

Tony developed skills in sports, especially football. He was scouted for Coventry City, but chose to enlist in the army instead. There he served as a medical orderly and ambulance driver in Korea. After a short time in the Gordon Highlanders he transferred to the Irish Guards. By that time his passions included music and reading the Bible. He played the clarinet, and was privileged to play in the Albert Hall and at the funeral of Sir Winston Churchill. As he read his Bible, he increasingly looked for a church where Bible teachings were observed. He also became aware of the clash between Christian principles and army life. Another passion was Tina, a girl from Belfast. Tony's 'confidence and insistence' were employed to persuade her to marry him and to extricate himself from the Irish Guards. Tony and Tina were married at the Coventry church in 1955.

Tony's conversion came about after his study of Zechariah chapter 3. There Joshua the high priest 'in filthy clothes' stands before the angel of the Lord, with Satan, the accuser, condemning him. The Lord rebuked Satan, and said to Joshua, 'See, I have taken away your sin, and I will put fine garments on you' (verse 4, NIV). Tony saw in these verses the essence of the Christian Gospel and applied them to his situation. He made a lasting commitment to Christ. He believed

himself to be 'a brand plucked from the burning'.

Tony and Tina moved to Norfolk, where Tony became a literature evangelist. The Stanborough Press was impressed by the volume and value of the books Tony sold. Tina recalled that the small house they occupied was packed full of books. The Brownlows' eldest daughter, Sally, was born in Norfolk.

In a period of discouragement, Tony left Norfolk and rejoined the army. In his second period in the military the Brownlows were stationed in Germany. Tony travelled on one army tour as far as Argentina. There, walking on a beach, he encountered a man who had connections with the congregation he had left behind in Norfolk. He believed that God was calling him back to the work of literature evangelism.

For the second time Tony left the Irish Guards. The family returned to the UK in 1967 and settled in Londonderry, where Tony had spent part of his childhood. There the family increased with the births of David and Donna. Tony's enthusiasm for evangelism took him to most parts of Ireland. Books were sold to many Catholic institutions.

Tony's son David says, 'Growing up in Ireland, my sisters and I had what we needed.' Then he adds, 'But our existence was somewhat hand-to-mouth. I did know that we were happy and loved.'

Tony encouraged his elder daughter, Sally, to play both the clarinet and piano. She excelled in both, and is still a music teacher. She played in the Ulster Youth Orchestra. Tony became involved in music teaching, and formed a band at Foyles College. His literature evangelism in Ireland earned him many awards from the BUC Publishing Department. In Londonderry he established an Adventist church group. By the time the group had expanded to necessitate

the building of a church, the period in Northern Ireland known as 'The Troubles' had begun. In the course of his literature work Tony encountered gunmen and faced many situations from which he only escaped by the grace of God and his sharp wit. Intelligence reached him that his name was on an IRA assassination list. Hastily, a move to England took place. Tony found a home for his family in Lancashire. This began a difficult period in which he undertook all kinds of work to keep the family fed. He succeeded, but, as time went on, he found that he was missing the sense of mission he had as a literature evangelist.

Meanwhile, Stanborough Press Manager Paul Hammond was planning to expand the Adventist publishing ministry into the Christian bookshops and other conventional retail outlets. He required an outstanding salesman who could both work with bookshop owners (including corporate entities) and persuade them to stock our books. Pastor Ron Surridge suggested that Paul pay a visit to Tony and Tina, then living in Wigan, which he did in May 1986. As he explained the need, he noticed that both Tony and Tina were in tears. They explained that they had prayed the night before for the Lord's leading in providing Tony with a job that would challenge the unique skill-set with which He had gifted Tony.

In January of each year, a Christian booksellers' convention was held in Blackpool. At the CBC both national and international Christian publishers had their stands. In the late eighties and nineties, The Stanborough Press Ltd. had one of the most impressive stands. As Tony Brownlow worked the bookshops all over the country, he became well known and liked in the Christian market. Tony had all kinds of ideas, and the ability to sell them throughout the nation. He rarely took 'no' for an answer. Tony used charm as well as persuasion to achieve his sales. He believed that 'if customers recoil from the messenger, the message is dead in the water.'

Tina died in 1993, leaving Tony, at 62, alone. His son, David, says, 'Dad was a people person, not someone to be on his own. Mutual friends in Stockport introduced my dad to Luisa. . . .' Tony and Luisa married. Tony added to his family Luisa's

extended family in his retirement years. They lived in West London and enjoyed trips to the Philippines.

Tony had three children – Sally, David and Donna – and they gave him seven grandchildren and thirteen

great-grandchildren. He died on 8 December 2023, aged 92.

During his funeral service at the Filipino International Seventh-day Adventist Church on 16 January 2024, Tony's son David concluded his eulogy by saying, 'Tony Brownlow laughed a lot; he talked a lot; he played and watched sport; he prayed a lot; he made music; he loved, and was loved – a lot.'

We extend our sincere condolences to Tony's widow, Luisa, and to his adult children, Sally, Donna and David, and their families.

ON BEHALF OF THE STANBOROUGH PRESS FAMILY, DAVID MARSHALL, RETIRED EDITOR (MATERIAL SUPPLIED BY PAUL HAMMOND AND DAVID BROWNLOW)

Alice 'Peggy' Murtagh (1932-2023) d. 4 January.

Alice Hall was the eldest child of Tom and Nellie Hall of Colchester, Essex. She had a brother, George, who was ten years younger, and it was largely the responsibility of Peggy to raise him. This she did with love, care and attention, and these qualities remained with Peggy throughout her long and blessed life.



Peggy was first introduced to the Seventh-day Adventist Church during a campaign that drew both her mother and herself, and she was baptised in 1951. In 1952 she made the bold decision to go to Newbold College on a secretarial course, and it was there that she met her husband of sixty-six years, Pastor Desmond Murtagh, who sadly passed to his rest in 2021. They were a devoted couple who raised four children (Janet, Neal, Jacqui & Karen), and had seven grandchildren and five great-grandchildren. Each can testify to what a kind, loving, resourceful, and talented person she was.

Being married to a pastor meant moving house every few years (twenty-two times in all!), and each house had to be turned into a home quickly for the sake of the family, and as part of ministry. Peggy was supreme in these situations, being able to turn her hand to mending, sewing, cooking and entertaining, all on a shoe-string, but never scrimping on quality. The Murtagh home, wherever it was, was also full of love and laughter.

In her later years Peggy became one of the founding members of 'The Ark', a church plant based in Rivenhall, Essex. Her commitment, despite her advancing years, was total, and she would always volunteer for any task, always helpful, never afraid to push herself. Particularly in the last year or so of her life, she would offer her services despite quite plainly being unwell. She gave Service (yes, with a capital S!), and will be missed not only by family and church members, but also by the many friends she made during her lifetime.

We know that she missed her beloved Desmond, and it is a glorious thought that they will next meet in the clouds of glory, when, no doubt, Peggy will be offering a helping hand to someone.

RAY HORNETT



Super Sabbath School at Stoke Newington!

On Sabbath 27 January 2024 Stoke Newington Church launched a new initiative to encourage increased Sabbath School attendance. The focus of Super Sabbath School is to develop areas in Bible study and prayer, fellowship and mission.

To make the launch extra special, a lavish breakfast was provided, open to all. Following breakfast, the school was divided into four classes for study and to encourage fellowship. It is hoped that this initiative will reignite and improve attendance at Sabbath School and all Sabbath worship services.

JOHNNET HAMILTON

Messenger

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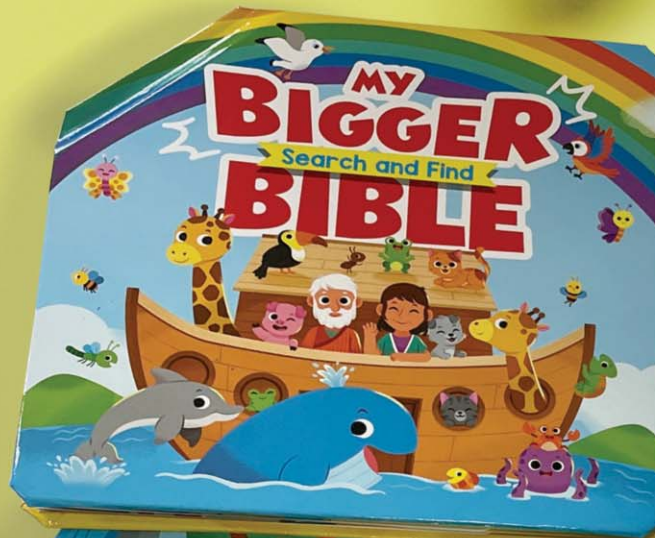
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Sunset

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	London	Card	Notf	Edin	Beif
Mar 29	6.30	6.42	6.35	6.46	6.55
Apr 5	7.41	7.54	7.47	8.00	8.09
12	7.53	8.05	8.00	8.14	8.22
19	8.05	8.17	8.12	8.29	8.36
26	8.16	8.29	8.25	8.43	8.49

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