ASI-UK convention

The ASI-UK spring weekend convention was a great success, well-attended by a variety of BUC members, eighty-four in all, held over March 25-27 at the Hunton Park Conference Centre, Hertfordshire. Their programme was well planned and full of spiritual nourishment. There was lively praise singing, supported by a very competent band from Newbold College, and some excellent sermons.

It was the period of presentations and testimonies of ASI members, however, which turned out to be one of the most inspiring parts of the convention. Some of these will be featured separately in future issues of Messenger, but the following three deserve special mention here:

REACH International UK
Alvira Pearson spoke passionately about REACH (Render Effective Aid to Children), telling of the organisation’s work in Africa and Eastern Europe, of which she has first-hand experience. During the past thirty-seven years this lay-driven organisation has helped countless children from disadvantaged backgrounds achieve far beyond their wildest dreams. REACH owns and manages schools, orphanages, hostels and feeding and day-care centres around the world, and its ‘primary purpose is to free children from hunger and illiteracy.’ (For more information about REACH and its goals, contact Alvira at rpelvira@aol.com.)

STOP International
Kish Poddar was there to represent STOP International, a registered charity that has been operating since 2000 for the ‘relief of poverty, sickness and distress of orphans [and abandoned children], resulting from the effects of war, famine or any other natural or man-made disaster anywhere in the world.’ (See information@stop-intl.org.uk): in addition to which, they offer educational assistance to these children until age 16.

Special Needs Camp
Joy Bussey, who co-ordinates the annual Special Needs Camp at Aberdaron, was there to represent this worthy initiative. The camp is held each July for a week, and most of the campers are not Adventists. This ministry emulates the concern that Jesus had for the disabled of his day, giving them a safe, caring and fun-filled week, along with some appropriate spiritual food. It also gives their regular caregivers a brief and well-deserved respite.

Have you thought about joining ASI?
Adventist Services and Industries provides an opportunity for Adventist business and professional people to meet regularly and inspire each other to witness in their workplaces, and take on projects that make a difference in the community. Have you thought about joining? For more information please contact Jim Cunningham (j.cunningham.323@btinternet.com) or Christine (Manners-Smith manners-smith@ntlworld.com).
**Editorial**

As a lad I was given a boomerang.
Unfortunately, the gift did not have an ‘operator’s manual’, and I was left to experiment with the oddly shaped device. Experimentation quickly became frustration, however, as the boomerang failed to do what the dictionary said it should – ‘return to the thrower’!

That boomerang disillusioned me, and I soon tired of fetching the reverse thing from the neighbour’s yard. I never mastered it.

The eggs came back!
I failed to get that stick to ‘boomerang’, but let me tell you about some eggs that did.

As a young teen, I remember slipping out of a church social one Saturday evening. There were three of us, and we were armed with eggs. Fresh, uncooked, large hen’s eggs!

We circled the neighbourhood, filling through the shadows, peering over gates, searching for targets. Then, to my shame, we threw those eggs . . . into post boxes, against front doors, onto verandas and at garage doors!

Four decades later those eggs ‘boomeranged’. I found them splattered on my garage door!

**Egg ‘splat’ eats paintwork**

That morning I learnt the bitter lesson that I unwittingly inflicted on others: that the sulphur and amino acids in eggs harms paintwork! Yes, Justin Timberlake’s lyrics got this one right: ‘What goes around, goes around, goes around, comes all the way back around!’

When we deliberately injure, embarrass, humiliate, exploit or harm our fellow men in any way, we run a high risk that such things will return to haunt us, even hurt us! I have seen it come all the way back around for others, just as it did for me. History provides countless examples of those who were beaten by the ‘boomerang’. Adolf Hitler, author of immeasurable human misery, whose minions murdered many innocent people with a bullet to the head, died in his Berlin bunker from the same fate.

During one phase of the French Revolution it became a dictatorship run by Maximilien Robespierre, who used ‘The Committee of Public Safety’ to arrest and execute anyone suspected as a ‘counter-revolutionary’. They fed thousands of innocent civilians to the guillotine in 1793 and 1794, in what became known as the ‘Reign of Terror’.

Then the tide of revolution suddenly turned; and: ‘In July 1794, he was arrested and executed in the same fashion as those whom he had condemned.’ ‘What goes around comes all the way back around!’

**Ever heard of Haman?**

The Bible tells ‘boomerang’ stories too. Ever heard of Haman? He plotted the genocide of God’s people in Persia, and the death of Mordecai – the Jew who would not grovel before him. But he reckoned without Esther’s inspired plan (Esther 5-7) that resulted in the following bizarre events:

Then Harbona, one of the eunuchs attending the king, said, “A gallows seventy-five feet high stands by Haman’s house. He had it made for Mordecai, who spoke up to help the king.”

The king said, “Hang him on it!” So they hanged Haman on the gallows he had prepared for Mordecai . . . ” (Esther 7:9, 10, NIV)

*It doesn’t make any sense.*

**Doing things to hurt and harm others – or destroy their reputations – just doesn’t make any sense, does it?** Firstly, because life is already so full of what I call ‘ambient’ danger. That threat, pain and suffering that lurks in our surroundings – primed and ready to cause us harm when we least expect it. An invisible virus; the loose pavingstone; slippery ice; a malignant cell; tired brakes; redundancy; that stray bullet!

Life’s circumstances are potentially hostile. Why should we make it more difficult for others to cope with them by our meanness?

Secondly, the law of the ‘boomerang’ tells me that if you intentionally and maliciously inflict harm on others, it’s just a matter of time before you get it back, with interest!

**Pass it on – give someone else a push!**

In the light of this, I am so glad that Jesus made this one of the rules of his earthly kingdom: ‘Do to others as you would have them do to you.’ (Luke 6:31, NIV) Here he takes us beyond the avoidance of evil, to the commission of good.

He urges us to do good wherever there is an opportunity for it. Not just any kind of ‘good’, mind you. Not half-hearted or begrudging ‘good’. Not a carefully measured *well that is good enough for them* sort of ‘good’. No. he wants us to practise the kind of good that would make us feel blessed, were we to receive it.

Dr Elton Wallace told this story during one of our college chapels. His car ran out of fuel on a US interstate highway, a few miles short of a service station. He sat for a minute or two, scolding himself and psyching himself up for the embarrassment that lay ahead. After all, no self-respecting man wants to be seen walking along a highway carrying an empty can!

Suddenly there was a shout from behind: ‘Hi there! You git problems?’!

‘Hey! Run out of gas’, was Elton’s reply. ‘Take it outa gear, an’ I’ll push you to the gas station.’

The man skilfully matched their bumper rubbers and began to push Elton’s car down the interstate. One, two, three . . . just as many miles as it took to park him at a pump.

Goldie Smullen’s essay this week. “I’ve seen it come all the way back around!”

“Help! What do I owe you for your kindness?”

“Your owe me nothing, Mister. Just pass it on – give someone else a push!”

*Goldie Smullen, Lessons from the ‘boomerang’*
**The King James Version of the Bible has been called the ‘noblest monument to English prose’**. It is no accident that the works of literature most widely believed to have been defining influences on the English language – the King James Version and the works of Shakespeare – both date from the same period. That period was the late English Renaissance, when English was coming into its own as a language. No one disputes the elegance of the King James translation. Nevertheless, that elegance was achieved by accident.

The fifty-four translators appointed by the King and Archbishop Richard Bancroft following the Hampton Court Conference (1604) were made aware that they were standing on the shoulders of giants. The ‘rules’ made it clear that full weight should be given to previous English translations in the new work. They were mentioned specifically: Tyndale’s, Matthew’s (actually the work of Tyndale and his disciple John Rogers), the Great Bible, Whitchurch’s Geneva Bible and the Bishops’ Bible (1568).

The King’s translators set out to achieve the best rendering of God’s great revelation to man. Accuracy was what they aimed for. Later translations would deliberately set out to achieve literary merit. The King James translators did not, but achieved it.

So where did this stylistic elegance come from? Of the earlier English translations – which the KJV translators were told to use, but, if possible, improve on – only the Tyndale translations were the work of one man. Tyndale’s translation of Genesis to 2 Chronicles, the whole of the New Testament, and, according to Tyndale’s biographer: certain other Old Testament passages were used with minimal amendment in each of the subsequent versions. Nineteen of the Tyndale New Testament of 1534 is used in the KJV of 1611. So, was the elegance Tyndale’s? Some, apparently, but by no means all.

Pre-KJV translators, other than Tyndale, must share the credit. And so must the King’s translators themselves. A major contributory factor to the KJV’s elegance of style was a decision taken early on by the King’s translators and mentioned explicitly in the preface to the 1611 Bible. They chose to abandon the purely mechanical approach to translating biblical languages. That approach would have woodenly translated Hebrew and Greek words by the use of the same English term throughout. Instead, the King’s translators harnessed the richness of the English language by translating Greek and Hebrew words with differing English words and expressions according to context. The resultant vocabulary and turns of phrase enhanced the text, and avoided awkward ‘translator’s English’.

The six groups of translators – two at Westminster, two at Oxford, two at Cambridge – and the smaller groups that reviewed and revised their work must be given credit:

- For choosing the best in the work of their predecessors;
- For taking full advantage of more recent developments in the art of translation and in the better understanding of Hebrew.

Can the King take any of the credit for the translation that bears his name?

The suggestion by the Hampton Court Conference that a new translation of the Bible be undertaken came from John Reynolds, one of the few Puritans permitted to attend, who was Master of Corpus Christi College, Oxford, and subsequently became one of the translators. The King latched onto the suggestion for political reasons and was involved in some initial planning. However, aside from occasional expressions of impatience, the King would appear to have ‘lost interest’. He put no money into the project. It was paid for by what we would call the ‘private sector’. Though it must be said that some translators were not paid, most of them subsequently received lucrative promotions. The suggestion that the dilletante King took any part in the translation process is absurd. The fact that his name was put to the project did not ensure its success either. The generally recognised quality of the King James Version did that, but not until decades after the King was dead. Initial post-1611 attitudes were apt to enlarge on its faults. In four centuries, the faults we might highlight would be quite different. Though translated when the language was coming into its own, the KJV was not ‘cutting edge’ in its use of English. Professor David Daniell, in his biography of Tyndale, and his monumental work *The Bible in English* (Yale University Press), argues that, in many places, Tyndale’s phrasing feels ‘modern’ and, by comparison, the KJV feels ‘archaic’. Tyndale’s genius, says Daniell, is that his ear for how people spoke was so good . . . it was really, at base, the spoken language of the people. Only rarely can we fault the KJV’s elegance, but it was not close to the language of the people – even in 1611. Some it seemed ‘unnatural, artificial and stiffened’ – and that in spite of its preference for ‘native English, rather than Latinisms’.

Some blame the fact that the KJV was ‘already a bit archaic in 1611’ on its ‘conservative mandate’; ‘not to make a new translation but to revise the old’. That ‘restrained [the translators] . . . from modernising the English of it, even up to the usage of their own time’. They still ‘used yet’, ‘in ye cannot serve God and mammon’, even though very few people said ‘ye’ in common speech. They used ‘thou’ for ’you’, ‘gat’ for ‘got’, ‘spake’ for ‘spoke’, and so on, all of which were archaisms by 1611.

Professor McGrath believes that part of the reason why the King’s translators used archaic forms like ‘Thou’, ‘Thy’ and ‘Thine’, and verb endings such assayest/sayeth, givest/giveth, hast/hast, was that almost all of them came from the South-East of England. Studies of linguistic usages elsewhere in England indicate that these forms had been out of use for half a century further north and west.

Translators have a responsibility to the languages from which they are translating; and the responsibility to render the messages of inspired books with especial care. However, they also have a responsibility of the languages into which they are translating those inspired books; and to use words and thought forms comprehensible to their eventual readers. What is at stake is the Good News which is the power of God for the salvation of everyone who believes (Romans 1:16). That being the case, the responsibility to both sets of languages (biblical and vernacular) is, arguably, a responsibility to God, as well as to readers.

Hence a nineteenth-century bishop could – correctly – state that the King James Bible raised the English language to new heights. Hence an eighteenth-century evangelist, John Wesley, could – equally properly – yearn for Scripture in English that the ordinary man could understand. The latter was most akin to the translators’ aims. They chose to make the Good News as clear to the ploughboy as to the bishop. While both aimed to exult in ‘the noblest monument to English prose’ and ‘the most influential book in the English language’, a more recent developments in the art of translation and in the better understanding of Hebrew.

Translation involves aiming at a moving target. The speed of that movement has accelerated with the centuries.

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Paul, in 2 Corinthians 4:8 (NIV), paints a word picture like this: ‘We are hard pressed on every side, but not crushed; perplexed, but not despaired; struck down, but not destroyed.’

Our journey through life is not always a smooth one. Most of us have to face difficulties and perhaps moments of despair. Events may suddenly, and without warning, throw an unwelcome impact on us – well-made plans may be dashed. We may feel buried at times, as Emma was, beneath a heavy load that seems unmovable (or immovable) – we may feel trapped and helpless!

If we find ourselves in such a place, let’s remember that help, rescue, and hope for the future are only a call away. If our batteries remain charged, we will have the reception to one who can help.

In Romans 8:28 (NIV) Paul affirms that ‘. . . all things God works for the good of those who love him, who have been called according to his purpose . . .’

He questions: ‘Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?’

‘No,’ he concludes – ‘in all things God works for the good of those who love him, who have been called according to his purpose according to his will.’

The psalmist says, ‘God is our refuge and strength, an ever-present help in trouble.’ ‘Therefore’, we are told, ‘we will not fear, though the earth should ‘tremble’ (as in Christchurch), and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their singing.’

Our God is an ever-present help in trouble.

In verse 10 of Psalm 46 he gives sound advice: ‘At times like these, ‘Be still’, it says, ‘and know that I am God.’

The apostles’ reflections and response are instructive. They established the non-negotiable imperatives of the visible church and ministry. They involved the people who had the problem in working out a solution. The result was progress.

If the work of God in the British Church, Christians has developed a strong culture of human relations, respect for other religions, individual freedom and brotherly love: so much so that our ‘culture of hospitality’ has reached the point where Muslims persecuted anywhere in the world will cross the borders to ‘Christian’ nations to find shelter and safety.

I realize that we should share these facts with any who may consider converting to Islam does it mean? . . .

A Cheshire surprise

Dear Editor

In December 2009 our daughter invited us to a Christmas concert in Cheshire. It would be held in what used to be a huge farm, but is now known as the Clifton Opera Theatre. The theatre provides a centre where young singers are trained and encouraged, and many well-known groups of national renown have first sung on that stage. The farm also hosts professionals of various persuasions to perform in this venue, which holds around 500 in an intimate seating arrangement.

So reads a newspaper article in the London Daily. We sat there for the three hours, spell-bound by one of the concerts I have ever heard anywhere. We were one of only ones held in awe by the choir. These 500 tough Christmas hymns were accompanied by such fine spirituals, carols and Adventist hymns – stamping, clapping and even whistling after each!

That was in 2009. Ellen took us back again this past Christmas, for Ken was back with his choir to Christ Brentford. And the result was the same: we were held in awe by the choir. These 500 tough Christmas hymns were accompanied by such fine spirituals, carols and Adventist hymns – stamping, clapping and even whistling after each!

We have been converted to Islam. The things I have mentioned – there is much to be ashamed of. Among the arguments about the bible they are failures and inconsistencies of historic, mainstream Christianity; most Christians are then shocked that such fine spirituals, carols and Adventist hymns – stamping, clapping and even whistling after each!

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C urrent events tell us that ‘our redemption draws near’. The gap is unjust in our world; the inability of world leaders to solve our economic problems; the seeming escalation of natural disasters and the wickedness in the hearts of men – the Bible claims these as part of the fabric of world occurrences and experiences as we get closer to the coming of our Lord. We are living in momentous times, but also times of great opportunities for proclaiming the Gospel. Those opportunities must be embraced as we seek to advance the Kingdom of God, and most of our resources should be channelled into the fulfillment of our mission.

At the British Union field leaders’ committee (quarterly meeting for change, and what the benefits to the Church are likely to be. I would welcome feedback from you on the proposal that follows. Feedback can be in the form of letters to the editor or letters written to the Union president. We also plan to meet with members in various settings to discuss the proposal. All feedback will be recorded in an attempt to gauge the general views of members on the subject. I must stress that, at this point, the document is merely for discussion. No decision has been taken by anyone to restructure the Union.

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give approval to those who went forth to preach and teach in the name of the move- ment. Some such preachers and teachers were not true to the teachings of the Church. It was important that a distinction be made between the genuine Seventh-day Adventist preachers and the fake, by providing those who were in harmony with Church teachings with some form of authentication. The Review and Herald stated that ‘... it is of the highest importance that those who go forth to teach the Word should be in union in sentiment and in their course of action ... the order of the gospel is that men who are called of God to teach and baptize should be ordained, or set apart to the work of the ministry by the laying on of hands.’

Another reason given by the Review and Herald why organisation was required was the need to spread the responsibilities of Church leadership to a wider group. ‘The whole church should be taught to feel that a portion of the responsibility of good order, and the salvation of souls rests upon each individual member, ... in one sense we are our brother’s keeper.’

The fourth reason that emerged for Church organisation was the support of those in ministry. ‘The church should be ready to see and to supply the temporal wants of those called to labour in word and doctrine.’

The fifth reason why Church organisation was considered necessary was the need to hold property.

Battle over Church organisation

For approximately ten years, a ferocious verbal battle raged among the believers over the matter of Church organisation. Those of us living in the twenty-first century might have some difficulty understanding why this was the case. We need to appreciate that some of the early believers saw organised religion as being responsible for many of the woes that had befallen the Christian Church and which had affected some of them personally. They wanted their movement to be unlike that which had gone before. Adventist historian, C. C. Cristel, wrote, ‘The instruction given to the believers generally was ‘Don’t seek to be Sabbath-keeping Adventists regarding gospel order, was received by some with gladness. Others hesitated, questioned and doubted.’ After ten years of debate and rancour, the group of believers accepted organisation in 1863.

Progression in organisation

When the Church was organised in 1863 it was thought that the system of organisation approved by the believers was adequate to accommodate and facilitate the growth of the Church until the coming of Jesus. Those who were involved in the organisation of 1863 did not even consider the possibility that at some stage in the future a revision of the structure might be needed.

‘... it is of the highest importance that those who go forth to teach the Word should be in union in sentiment and in their course of action ... the order of the gospel is that men who are called of God to teach and baptize should be ordained, or set apart to the work of the ministry by the laying on of hands.’

The next major reorganisation of the Church took place at the 1901 General Conference session. The structure which the Church agreed then is largely the structure of the Church today.

Ellen White’s position

Ellen White’s position on Church organisation can be deduced from letters written on the subject or from presentations made. She believed in Church organisation of a kind, and urged reorganisation in the 1901 General Conference session by saying, ‘... the correctness of the efforts to control it in every way has not been regarded. Here is a vineyard presenting its barren places that have received no labour. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help.’

Lessons from the history of Church organisation

So, what lessons can be drawn from the history of organisation in the Seventh-day Adventist Church? First, the structure of the Church is not divinely appointed. Second, the structure of the Church came about in response to the needs of the Church in North America and overseas. Consequently, as needs and circumstances change, it may be necessary for the structure to change as well. ‘... the reason for Adventist organisation is mission ... both the 1861-63 organisation and the 1901-03 reorganisation were based on functionality for mission. That was the accepted, or leaders assuming a controlling power on the work of the Church in local areas. She believed that the work had been greatly restricted by that approach: ‘God has not put any kingly power in our ranks to control this or that branch of our work. The work has been greatly restricted by the efforts to control it in every way. Here is a vineyard presenting its barren places that have received no labour. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help.’

The Church today is very different from what it was in 1901. For example, strong local leadership has been developed in different areas of the world field. Local leaders now share the vision for the advancement of the Church and the guarding of its beliefs as much as the General Conference leaders of a hundred years ago. Additionally, several countries individually have more members than the total membership of the General Conference in 1901. Adventist leaders in those countries are doing a good work in providing direction for the Church. The society in general has moved on from being agricultural to being technological, from being pre-modern and modern to being post-modern. People have become suspicious of highly centralised organisations, and process information very differently from the way in which it was done a hundred years ago. The changing situation may require amendments or acute changes to the structure of the Church as it has existed for the past hundred years.

Argument for change in the British Union

Being a part of the Church’s global organisation, the British Union reflects the problem outlined above. Its various parts and levels are well maintained and seem to work well in relation to each other. However, the question needs to be asked whether the central purpose of the British Union is being served by its well-ordered organisation. Are the resources available being channelled largely into soul-saving, or is maintenance of its structure consuming large proportions of those resources? In other words, is the Union primarily soul-seeking or self-serving?

The flows that follow show the current executive and departmental structures of the Church in the British Union:

Apart from the large number of individuals working in the three Church offices, the independent nature of the three units does not escape the eye. As separate charitable organisations, the BUC, SEC and NEC operate as independent units, bound together only by church policies and denominational courti- sies. Some members and workers struggled with the idea that the British Union does not have full responsibility for every aspect of the work of the Church in the British Isles. The recent drive to have a dedicated Adventist television channel in the British Isles highlighted some of the challenges of the present system. While various segments of the Church initially felt it was a good idea and committed to supporting it, two of the major players subsequently stated that they had other priorities and were no longer able to commit major funds to the project. The result was that the project was abandoned.

Another illustration of the disadvantage of the segmented approach is seen in the media work within the BUC. The SEC has a substantial media department in which four ... workers, and the NEC a fifty-percent budget. While the different units working independently do some good things, the benefit of having one media department for the British Union seems immense. Current workers would be able to pool their talents and resources for the good of the Church. Competition would be eliminated and, hopefully, a better product would be the result.

Initiative by BUC Church leaders

The leaders of the Seventh-day Adventist Church in the British Union are acutely aware of the need for the restructuring of the Church in their territory for the sake of more effective mission fulfillment. In December 2010, field leaders (field presidents and BUC officers) concluded that urgent action was required to restructure the Church in the British Union in order to:

1. Eliminate unnecessary duplication,
2. Reduce expenditure on executive/ departmental leadership,
3. Provide more resources (financial and human) for local churches, where the mission of the Church is carried out,
4. Position leadership closer to members and the community,
5. Operate the Seventh-day Adventist television channel in the British Isles
6. Streamline HR and financial services.
The British Union is a large field within the context of the TED, but in the context of the wider Church it is comparable to a medium-sized conference, both in membership and in geography. The Southeastern California Conference and the Southern California Conference have 69,000 and 43,000 members respectively. The Northeastern Conference in the Atlantic Union has a membership of 48,500, and the Texas Conference 46,000. Several conferences in South America, Inter-America and Africa would be even larger in membership than the figures quoted above. A field of 32,000 members would not be beyond the capacity of one set of department directors to serve. To have one set of executive officers and directors serving the Church throughout the British Isles would reduce current numbers from forty-five to approximately thirty, twelve of whom will have pastoral assignments along with their executive responsibilities. With modern methods of communication, in particular the Internet, directors can be located in different parts of the British Isles. Currently two of our directors into the BUC office only once a week, but this arrangement does not seem to impede their effectiveness and their availability to the entire membership.

All areas of the British Union can be reached within two hours flight from Waltham. When the current system of organisation was agreed by the Church it took days, in some cases, to travel to the Church headquarters to any parts of the territory.

Increase in the number of local fields

The fusion model envisages an increase in the number of local fields that currently exist. Further mergers, geographical viablity will eventually determine the number of fields that emerge from restructuring. However, what is considered to be paramount importance is manageable units. It, as has been stated already, a local president’s responsibility will be nurture and outreach, he needs to be given a team that is big enough to care for the churches and impact the community in his territory, and at the same time small enough to allow meaningful support at the Union level. Currently the pastors in the missions enjoy a close-knit relationship with one another and the general secretary. Empirically, fields with communal ministerial teams. Between ten and fifteen ministerial workers might be a manageable number for such a setup. A possible division of the Union territory might go along the following lines:

- Cornwall, Devon, Somerset, Dorset, Wiltshire, Gloucestershire
- Berkshire, Hampshire, Oxfordshire, Sussex
- Berkshire, Buckinghamshire, Hertfordshire, Northamptonshire
- Cambridgeshire, Norfolk, Suffolk, Essex
- North London, West London, Surrey
- South London, East London, Kent, Cumbria
- Newcastle, Durham, Yorkshire, Nottinghamshire, Lincolnshire
- Lancashire, Cheshire, Staffordshire, Shropshire, Leicester, Rutland
- West Midlands, Warwickshire, Worcestershire, Herefordshire
- Scotland
- Ireland

I must emphasise that the above listing is merely an example of how the BUC territory could be divided into smaller manageable fields. If the size of a field is not central enough to care for the churches and impact the community, the size of the field will have to be reduced. This may seem a daunting task for directors, but such a view would be based largely on the traditional way in which the BUC operates. For the past 45 years the BUC boards have not grown beyond the traditional structure: one president and a board of directors. While it is convenient to have the counterpart of each department in the Conference level at the Union level and vice-versa, one needs to ask whether such an arrangement is essential. Every department director at the Conference level leads a particular ministry or operates the system with a set of officers and department directors. One of the major outcomes of restructuring is the release of a number of senior administrators and department directors serving the Church throughout the British Isles would reduce current numbers from forty-five to approximately thirty, twelve of whom will have pastoral assignments along with their executive responsibilities. This would require directors to be specialists in the fields for which they have responsibility.

All HR matters handled at the Union level

The HR area is one in which the Church in the British Isles needs to grow rather quickly. Having one centralized system allows one employment body and facilitates the setting up of an HR department, linked to the secretariat. Empirically, fields with communal ministerial teams. Between ten and fifteen ministerial workers might be a manageable number for such a setup. A possible division of the Union territory might go along the following lines:

- Cornwall, Devon, Somerset, Dorset, Wiltshire, Gloucestershire
- Berkshire, Hampshire, Oxfordshire, Sussex
- Berkshire, Buckinghamshire, Hertfordshire, Northamptonshire
- Cambridgeshire, Norfolk, Suffolk, Essex
- North London, West London, Surrey
- South London, East London, Kent, Cumbria
- Newcastle, Durham, Yorkshire, Nottinghamshire, Lincolnshire
- Lancashire, Cheshire, Staffordshire, Shropshire, Leicester, Rutland
- West Midlands, Warwickshire, Worcestershire, Herefordshire
- Scotland
- Ireland

Rationalisation model

In a nutshell the rationalisation model is the retention of the current structure, with a reduction of personnel in certain areas and streamlining of some operations. Reduction in support staff

In the number of number of support staff correspond with the number of officers and department directors, one can assume that a reduction in the number of officers and directors can be expected for each of the three models. However, with such a significant reduction in the number of support workers, even taking into account the activities of field presidents, the number of secretaries in the Union office to support field presidents. Reduction in support staff could save the organisation close to a million pounds annually.

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is that it has always been done that way. The British Union currently has a group of highly motivated and committed department directors at both levels. The rationalisation model, however, would see some redeployed in other areas of work. The model presumes separate roles for the Union and the conferences.

Role of the Union

The role of the Union can be viewed as six-fold: strategic development, resource development, policy formulation, leadership training, legal and paragral matters, and those of church life that require national attention.

- **Strategic development**

At the Conference level it is difficult to be creative as one would wish to be. The proximity to local churches, ministers, and schools means that there is always some where to go, something to do, some action to take. The same cannot be said of the Union, a role, which often proves so elusive to those working at the Conference level. It can take a helicopter view of the work in the British Isles and work with local fields in developing various approaches to ministry. The current evangelistic programme in the British Union, dubbed “Life Development”, is an example of how the Union can focus on strategic matters while the local fields get on with the implementation of plans and strategies.

- **Resource development**

The argument for resource development to be handled at the Union level is similar to that for strategic development. Members need tools for witnessing and the Church in general needs effective nurturing tools. This could be an area of specialisation for the Union. One area of resource development that is needed in the United Kingdom and Europe is a media centre that produces material in English. The Germans have such a facility. North America and the South Pacific also boast state-of-the-art media centres. The strategic location of the United Kingdom, the expansion of the use of English in communication in Europe and the unique nature of European culture are three good reasons for the British Union to establish a media centre. This centre, in addition to producing resources such as DVDs and videos, could also be responsible for the Correspondence Bible School, an evangelistic tool that has proven reasonably successful over the years.

- **Paragral matters**

The Seventh-day Adventist Association, which cares for the purchase and disposal of church property and related matters, provides an important and necessary service for the Church in the United Kingdom. This is a function that is best operated nationally, in that it provides checks and balances for actions taken locally. The service is valued by local church leaders and members.

- **Matters of national importance**

There are areas of church life that can be classified as national in nature. Such is education, for which there are national standards and a national curriculum with respect to primary and secondary education. Other areas of operation that merit national attention are religious liberty and parliamentary affairs. The Union keeps abreast of legislation that affects the Church, and uses whatever authority it has to try and influence law-making that impacts the Church in one way or another. There are certain forms of outreach, such as the Bible Correspondence School and Life Development, that require a national engine. These are best run from the Union, as is the case currently.

Departments and services operating solely from the Union level would be:

a. SDAA
b. ADC
c. Education
d. GDAA
e. Religious liberty and parliamentary affairs
f. Media
g. Chaplaincy.

Role of the Conference

The local fields in the British Union have done a commendable job in supporting pastors, local church leaders and members, which is essentially the work of a conference or mission. Support of pastors and local church leaders involves training, which some conferences and missions have done with varying levels of success over the years. As a matter of principle, as far as the rationalisation model is concerned, departments that train and nurture members should operate only from the Conference level, and departments that relate to whole Church matters should operate from the national level. With this in mind, based on current departments, the following departments would operate only from the Conference level:

- **Personal Ministries**
- **Sabbath School**
- **Youth, Teens, Pathfinders**
- **Women’s Ministries**
- **Family Ministries**
- **Stewardship**
- **Children’s Ministries**
- **Community Services**

- **Leadership training**

Good church leaders, both lay and ministerial, are usually the result of good training. The British Union is well positioned to provide this support for the Church. In the new model with several meeting places, lend themselves rather well to making it a training centre. In fact, a decision has already been made to do just that. On 16 February 2011 we launched a training programme for pastors and elders with a session on ‘Being a Visionary Leader’. Twenty-eight pastors attended the day semi-nar while a similar number of elders attended the evening seminar. The plan is to conduct, on a monthly basis, relevant courses for church administrators, department directors, pastors, elders and other church leaders.

- **Merging of some services**

There is a strong view that certain operations and services between the conferences and the BUC could be merged for greater efficiency and reduction of costs. Two that have been talked about frequently are financial services and HR. Payroll for all employees could easily be done centrally. Equally, a number of other accounting operations could be handled by the Union. These include the receipt of titles and offerings and the Gift Aid programme. As in the fusion model, the number of workers in the Treasury department at the Union level would require an increase to accommodate the new structure. In this model each conference would retain its own treasurer for-strategic and executive decisions. However, support staff to the Conference Treasury departments would not be necessary. Thus, of the fourteen people currently working in treasuries across the Church, the BUC, ten could possibly be retained in the rationalisation model.

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Ministerial office workers having local church assignment

Having established earlier in this paper the importance and centrality of the local church to the fulfilment of mission, a key element of the rationalisation model is that each ministerially-trained employee in the office would be asked to be involved in the life of a local church. This could take one of two forms – pastor of a church or associate pastor of a church. There might be some resistance by department directors and administrators to being pastorally linked to a local church. The benefits, however, do outweigh the draw-
evangelism and the support of local churches.

c. It will enable a redistribution of personnel, particularly providing additional pastors for local churches. Additional pastoral staff in the field should help to revitalise some fields which need additional support to fulfil the Church’s mission. This would be true particularly in areas where large numbers are joining the Church and where there is little infrastructure presently to support them.

d. It will enhance the Church’s mission in specific areas. The possibility of contextualisation – focusing on language, tradition, culture and geopolitics – is improved when the Church is organised into strategic country units.

e. It will facilitate access to a country’s legal authorities. A Church organisation with headquarters in a foreign country is seen by the legal authorities as a foreign Church. A union of churches and conference, or union of churches and mission, confined within the borders of a single country is better able to establish relationships with government bodies and is able to petition authorities on behalf of its members.

f. It will enable faster communication and more appropriate decision-making concerning issues affecting the work of the local church. A vote taken by a conference/mission may be required by policy to be approved by the union conference/mission, but when there is no conference/mission the action is implemented more quickly.

Strengths and weaknesses of the three organisational models

All three models – fusion, rationalisation and union of churches – seem attractive when taken in isolation. In order to decide which model offers the maximum benefit to mission fulfilment in the British Union, an examination of their merits and demerits is necessary.

Union of churches

The advantages of this model are readily seen:

a. Elimination of one layer of organisation,
b. Having one set of administrators and directors in the field,
c. Elimination of a number of senior leaders for work on the frontline,
d. Reduction in the number of support staff needed,

The advantages of this model are readily seen:

a. Elimination of one layer of organisation, b. Having one set of administrators and directors in the field, c. Elimination of a number of senior leaders for work on the frontline, d. Reduction in the number of support staff needed, e. Reduction in the cost of maintaining administrative office buildings, f. Being able to use the equity in conference administrative office buildings in other important areas of the work, g. Merger of financial and HR services, h. Possibility of undertaking whole Church projects without local priorities getting in the way, i. Attempts at rationalisation in the past were less successful due to the fact that organisations reverted to type after a relatively short period. In 1996 a decision was made to operate Communication and Education nationally. Since then both conferences have appointed a Communication director and the SEC an Education director, j. Being able to redirect funds from one administrative office to another in other important areas of the work.

The following statistics give an overview of the unions of churches as they were in 2006 when the GC commission researched the subject:

- **AVERAGE**:
  - Union Population: 22,460,000
  - Membership: 6,961
  - Churches: 81.8
  - Ord. Ministers: 4.8
  - Ministers: 38.3

- **TOTAL**:
  - Union Population: 134,758,000
  - Membership: 41,766
  - Churches: 491
  - Ord. Ministers: 29
  - Ministers: 230

Danish
- **Union Population**: 5,525,000
- **Membership**: 2,649
- **Churches**: 1880/1931/92
- **Ord. Ministers**: 47
- **Ministers**: 6
- **Ministers**: 17

Spanish
- **Union Population**: 43,587,000
- **Membership**: 11,742
- **Churches**: 1903/58/72/82
- **Ord. Ministers**: 88
- **Ministers**: 6
- **Ministers**: 36

Portuguese
- **Union Population**: 10,576,000
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- **Churches**: 1904/72/82
- **Ord. Ministers**: 94
- **Ministers**: 4
- **Ministers**: 32

Italian
- **Union Population**: 59,178,000
- **Membership**: 7,237
- **Churches**: 1928/72/82
- **Ord. Ministers**: 100
- **Ministers**: 6
- **Ministers**: 53

Austrian
- **Union Population**: 8,151,000
- **Membership**: 3,716
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The benefits of the fusion model are, for the most part, similar to those for the union of churches model:

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The benefits of the union of churches model are the direction chosen and approved by the TEC/GC . . .

The flowchart which illustrates the organisational shape of the British Union, should the union of churches model be the direction chosen and approved by the TEC/GC . . .

See Fig. 9

What is instantly obvious from the figures in Fig. 9 is that the fields in our part of the world that have opted for ‘union of churches’ status are very small. Thus one can understand why they found the option attractive. From the verbal reports it appears that in nearly all cases in Europe the move seems to have been reduction of costs. While the BUC should be concerned about cost reduction, a greater motive for restructuring must be mission fulfilment.

Since the introduction of the union of churches model a number of fields, especially in South America, have adopted this form of organisation – but largely for reasons stated above. Some countries saw the model as a means of giving them independence from other countries and providing them with national autonomy. In this connection it is worth pointing out that a union of churches is established along geographical lines, which in effect means along national lines. Thus, if the letter of the law were to be strictly applied, the system as opposed to radically changing the shape of Church in the British Isles. If they were the only option available, however, it would be imprudent to reject it.

The fusion model

The benefits of the fusion model are, for the most part, similar to those for the union of churches model:

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- b. Having one set of administrators and directors in the field,
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- d. Reduction in the number of support staff needed,
- e. Reduction in the cost of maintaining administrative office buildings,
- f. Being able to use the equity in conference administrative office buildings in other important areas of the work.

Special attention to the support of local churches and their communities, the possibility of contextualisation – focusing on language, tradition, culture and geopolitics – is improved when the Church is organised into strategic country units.

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The NEC/SEC camp meeting 2011 will be in Prestatyn, North Wales, 13-18 September. The theme song, ‘Here I am, Lord’, was commissioned for the conference and to share how God can help you be the change you want to see in the world. If you would like to listen to the theme song, you can hear it online: http://youth.adventistchurch.org.uk/buc-youth-congress-2011.

'Write on Target'
The Adventist writers and editors’ conference, held at the BUC head office on 20 March, drew together seventeen aspiring writers for a day of stimulating presentations on the art of good writing. The conference was run by Cathy Boldeau, assisted by Sharon Platt-McDonald (BUC Health Ministries director), who provided a biblical mandate from Habakkuk 2.2 – ‘...write the vision, and make it plain upon tables, that he may run that readeth it’ (KJV).

She was followed by Pastor Julian Hibbert, BUC Secretary, who was tasked to speak on ‘The Power of the Word’. Pastor Victor Hush, Minister for the National Community Development, who spoke on ‘BUC/MESSAGEd News Reporting and Photography’, and Andrew Puckering, BUC Youth director, who read the fresh young face among the presenters, who gave a lecture entitled ‘From Rough Draft to Final Copy’ and a practical test of the delegates’ skills.

Anne Pilmoor (BUC Education director) lectured on the production of the children’s picture book, while Pastor Des Boldeau (BUC Youth director) talked about reaching youth through the Encounter magazine.

The aspiring writers then spent the afternoon together planning the road ahead, and they hope to recruit new members: so, if you are interested in developing your writing skills, please contact Cathy Boldeau at: catherine.visions@googmail.com for more information.

Not all the questions regarding organisational change are answered in this paper. It is hoped, however, that sufficient information has been presented to persuade the reader of the need for such a change in the British Union. The evidence that Church structure in the British Union is too heavy and costly and therefore not controllable. Discerning church members have been asking for change and most would likely welcome any structure that retains support for local churches, protects the mission of the Church and slashes the cost of over a hundred people working in our Church offices and the maintenance of three administrative buildings. The current structure of the British Union is very geographyally based, and was introduced at a time when there were severe travel limitations compared with today’s reality. Additionally, the virtual proximity of our world, thanks to the internet, has made the hierarchical transference of information unnecessary and therefore, unnecessary. The world is out at our fingertips!

Church will not take place without resistance from some quarters and without ‘birth pains’ as we transition from one system to another. None of the three structures discussed models is without weakness, but one option that should not be considered is that of the status quo. This would result in several members losing interest in the Church, and becoming disillusioned; what would they describe as a waste of funds. Opting for the status quo might also condemn us, for years to come, to being a very small religious organisation in the British Isles that is more concerned with serving itself as a major attraction to the wider society and sharing the Good News about One who is able to transform lives for the better.

Vacancy: Administrative secretary
An exciting and demanding role requiring good organisational skills, office experience and commitment to the Church mission. The successful applicant will be well organised, flexible, able to work under pressure and handle confidential material.

Responsibilities include:
- Routine secretarial/data-entry tasks associated with the work of the BUC secretary;
- The preparation of reports and working/semiannual reports required for the Church Statistics with the requirement for correct and timely return of all reports; and
- Coordinating with various stakeholders.

Should the BUC, SEC and NEC secure a mandate for change from their various constituencies, a special committee is to be appointed to work on a detailed plan for the new structure, including a new constitution. This is to be presented to the NEC for approval.

BUC, SEC and NEC to call special constituency meetings to dissolve themselves.

Corrigendum
The editor wishes to thank those who commented on the camp meeting meal advert which appeared on page 16 in our March issue of Messesn. The editor that now his way into the menu which had been ‘caught’ and removed. The revised menu appears in this issue of the magazine.

300 youth witness in Liverpool
Local and visiting youth shared their faith in the Toxteth community in Liverpool on 12 March, causing such a stir that they were soon being monitored by the local police helicopter. The witnessing and door-to-door exercise was the culmination of the eleventh School of the Prophets training and witnessing weekend, held at St Hilda’s School in Salford, Liverpool, run by the NEC Youth department in conjunction with the Liverpool district churches.

After only sixty minutes on the street thousands of homes were reached, with fifty-two persons requesting follow-up study. One resident was so excited about studying the Bible that he insisted that someone return that evening at 6pm to start formal Bible studies with him.

Kevin Sears, the assistant director of Global AFOCE and a former convict who now leads people to Christ, led out over the weekend, and over 450 people attended Sabbath services. The local district leader, Pastor Ebeazer Daniel, and his team have much following up to do.

This and other experiences show me that our communities are truly ready to be reached with the Gospel’, commented Pastor Alan Hush, NEC youth director. ‘There are souls desperately searching for answers to life’s perplexities, and we are committed to get there and meet their need.’
Ten souls saved for Christ!

Holcombe Road members rejoiced on Sabbath 26 March, when ten souls gave their lives to the Lord through baptism – this followed the youth week of prayer, taken by Pastor Ray Patrick, entitled ‘Discover to Recover’.

Baptismal candidate Sherine Malcolm said:

‘I found youth week of prayer an amazing experience. Like most, at first I was reluctant to give up my evenings, but I can definitely say that it was worth it. Being baptised was an amazing experience. I was filled with every emotion possible. After coming out of the water I felt a huge weight being lifted from my shoulders. I had never felt so happy.

Another baptismal candidate, Jason Julien, said:

I could feel the Spirit of God entering my body and talking to me. By the third night, after much thought, I made my decision: I was going to get baptised, as I wanted to learn more about Christ and be saved. When I got baptised it was an experience I will never forget; my heart began to beat stronger than I could ever imagine and I was filled with joy, peace and happiness. It was as if a burden was lifted from me and I was a new person; I went down unclenched and came back up feeling pure. Even though I took the same path and I am me, my feelings and outlook on life have changed deeply. Also, the fact that my father and I were getting baptised together brought even more joy to my heart, knowing that we could move forward and be saved together.

Moved by the Holy Spirit during the baptism, two more souls decided they couldn’t wait any longer and gave their lives to Jesus.

ADAM BROGAH

Tackling childhood obesity

In the UK, around 27% of children are now overweight, and research suggests that the main problem is a continual reduction in the amount of exercise children take.

Health professionals are becoming concerned, and, in response to this concern, the NEC is delivering training in ‘Children’s Health Expos’. The concept has been developed as a way to present health principles to children attractively and constructively.

The Children’s Health Expo explains the NEW START principles at expo stations: Nutrition, Exercise, Water, Sunshine, Temperance, Air, Rest, and Trust in God.

• First, the children discover the eight natural laws with the help of banners and games.
• Second, the children receive age-appropriate information (the expo is designed for 7-to-11-year-olds) to help them apply the laws to their lives.

The Children’s Health Expo can be carried out in:

• Schools
• Churches
• Shopping centres and other commercial spaces
• Summer camps and camporees.

Adults who took part in the NEC training on 6 February in Nottingham enjoyed themselves while participating in the children’s activities; take a look at the pictures!

If you are interested in children’s evangelism, then become involved in the Children’s Health Expo: you will be greatly rewarded.

EXCELLENCE IN EXETER AWARD

Fourteen-year-old Kerry Anglia, who attends the Exeter church, received an Excellence in Exeter award for sporting and artistic endeavours from the University of Exeter in Exeter Cathedral on 18 November, with 100 other young people from six secondary schools in the city.

Kerry has gained a similar award for her school paper on the Second World War.

Twice the joy in Plumstead!

B  ridge, Christina and Andrea couldn’t stop smiling as they were baptised into the Plumstead church on 15 January! Their joy in the Lord was further augmented on 26 February, when 14teen young people joined Pastor Peter Sayers for training and encouragement at the Manchester South church on 12 March, before going out into the community in pairs to help the next day to sell Adventist books as literature evangelists!

Dr Isaac Keengwe provided them with Health Power books, and most of the group said they were willing to repeat their successful ministry in the future!

Over the next weekend, Pastor Sayers and a large group distributed free literature on the Sabbath, near the Stonycroft church, and several groups of two went into the community selling books the next day. A young man called Shawn sold a book to a local doctor, and John Stephenson, a former NEC Publishing director, said that he was truly encouraged by the witness he had seen.

The spirit of creativity and giving was palpable throughout the day. Two students in Year 8 said nothing the whole day so that their ‘sponsored silence’ could give those less privileged a more audible voice.

The proceeds, £420, went to Comic Relief.

Heaven rejoices

Nine people were welcomed into fellowship in the Slough church on Sabbath 5 February. The youngest baptismal candidate on the day was Sean Khoo, who, at the tender age of 12, is determined to work for God. Also baptised were Arnold Williams, Mary Takavarasha and Eve Wade.

Monica Chuchi, Catherine Palmer, Dana Gate, Kevin Weir and Craig Martins were also welcomed into fellowship. Imagine the joy in Heaven!

‘Fabulous five’ baptised

On 19 February the Croydon church was full to overflowing as Clinton Davidson, Christine Whyte, Pamela Lloyd, Sharna Whitter and Joyce Reid (who joins the Notbury church) were baptised by Pastor Richard Daley. Prior to the baptism Elder Patrick Bennett gave an uplifting personal account of his and his wife’s conversion.

An encouraging number of individuals registered their interest in getting baptised before the new, beaming members were heartily welcomed into the congregation.

Stanborough students raise £420 for Comic Relief

‘Do something funny for money’ was the motto for Red Nose Day, and Stanborough students took it to heart! On Friday 18 March, students and staff came to the school wearing fancy dress and red noses, each donating £1 for Comic Relief.

The school’s drama club delighted all with a play entitled ‘The Three Questions’, an adaptation of a fable by Leo Tolstoy. The students took care of all costumes and scenic design as well, led by Mrs Annick McKie, the club’s co-ordinator.

The spirit of creativity and giving was palpable throughout the day. Two students in Year 8 said nothing the whole day so that their ‘sponsored silence’ could give those less privileged a more audible voice. The proceeds, £420, went to Comic Relief.

PHOTO: DENNIS EDWARDS

CHILDREN’S HEALTH EXPO TRAINEES ‘STEP UP’ TO THE TASK!

PHOTO: DENNIS EDWARDS

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Heaven rejoices

Nine people were welcomed into fellowship in the Slough church on Sabbath 5 February. The youngest baptismal candidate on the day was Sean Khoo, who, at the tender age of 12, is determined to work for God. Also baptised were Arnold Williams, Mary Takavarasha and Eve Wade.

Monica Chuchi, Catherine Palmer, Dana Gate, Kevin Weir and Craig Martins were also welcomed into fellowship. Imagine the joy in Heaven!

‘Fabulous five’ baptised

On 19 February the Croydon church was full to overflowing as Clinton Davidson, Christine Whyte, Pamela Lloyd, Sharna Whitter and Joyce Reid (who joins the Notbury church) were baptised by Pastor Richard Daley. Prior to the baptism Elder Patrick Bennett gave an uplifting personal account of his and his wife’s conversion.

An encouraging number of individuals registered their interest in getting baptised before the new, beaming members were heartily welcomed into the congregation.

Stanborough students raise £420 for Comic Relief

‘Do something funny for money’ was the motto for Red Nose Day, and Stanborough students took it to heart! On Friday 18 March, students and staff came to the school wearing fancy dress and red noses, each donating £1 for Comic Relief.

The school’s drama club delighted all with a play entitled ‘The Three Questions’, an adaptation of a fable by Leo Tolstoy. The students took care of all costumes and scenic design as well, led by Mrs Annick McKie, the club’s co-ordinator.

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PHOTO: DENNIS EDWARDS

CHILDREN’S HEALTH EXPO TRAINEES ‘STEP UP’ TO THE TASK!

PHOTO: DENNIS EDWARDS
Faithful stewards
Over the weekend of 11-13 March, 218 treasurers from the North and South England Conferences gathered for the bi-annual treasurer’s retreat at Staverton Park, Daventry, under the theme: "Stewards of a Fallen World: Love and Leadership in the Local Church."
Besides lectures and workshops from Victor Pilmoor and other treasury staff, there were excellent spiritual messages from Pastors Ian Sweeney, Sam Neves, Richard de Lisser and Raafat Kamal. One of the main issues discussed was the role of the electronic tithe and offering programme, but matters such as the Seventh-day Adventist Association, Adventist Risk Management (insurance) and the work of the local treasurer were also covered. A video of the weekend’s proceedings can be seen on YouTube: http://www.youtube.com/watch?v=qXM-IEGUyGY.

Evangelistic area retreat
During 4-6 March an evangelistic area co-ordinators and trainers’ retreat was held at Denham Grove, Denham. The SEC Personal Ministries and Church Growth departments have been forming a team of people who can train evangelists effectively alongside pastors at the local church level. Following a British initiative uniting, evangelistic area co-ordinators have been appointed to co-ordinate the work at district level. This retreat equipped and empowered the co-ordinators and trainers. The SEC aims to train and equip them on a regular basis. Pastor Aris Vontzalidis, Church Growth director at the SEC, shared how to set up small groups and the concept of the ‘simple church’ as a powerful means of reaching secular people. He went on to explain the basics in church planting. Asha Whyte, who is part of a ‘simple church’, explained their ministry to the homeless. She explained how lives were being touched, simply by meeting people’s needs and leading them to Jesus. Pastor Eglan Brooks, Personal Ministries and Church Growth director at the BUC, explained the role of evangelistic co-ordinators, emphasising the great need for more effective evangelism in the UK. He also shared the vital role of the ‘interest co-ordinator’ in the local church. Pastor Terry Messenger, Personal Ministries and Sabbath School director at the SEC, explained the concept of the evangelistic cycle, stating evangelising is a process rather than an event. He linked it with the Relay 2012 initiative which will see ‘relay’ evangelism from districts 1-8 during 2012. The effectiveness of consistent door-to-door ministry was explained, and Pastor David Burnett said this ministry is a ‘sleeping giant’ just waiting to be awakened. On Sabbath afternoon, four people requested Bible studies.

NEWSTART cooking school
Inspired by Ellen White quotations, Sharon Scott and Sheryl Lee launched the Letchworth church’s first cooking class on 15 January, with a focus on engaging the community. The programme ran for four weeks, and ended with a health party prepared by Pathfinders. The presentations were centred on everyone’s need for nutrition, Exercise, Water, Sunshine, Temperance, Air, Rest and Trust in God: NEWSTART.
On average, ten individuals from the local community attended each programme.

In Christ I Rise
You are invited to the eleventh Montserratians and friends’ Seventh-day Adventist day of fellowship!
Guest Speaker: Pastor Eglan Brooks (BUC Personal Ministries, LEdevelopment and Evangelism director)
Saturday, 28 May 2011, 9.30am
New Life Church, The Ridgeway Centre, Featherstone Road, Wolverton Mill South, Milton Keynes, MK12 5TH
Please bring a packed lunch
For further information please contact: William B. Nley (Birmingham) 0121 2417318
Samuel Jeffers (Camp Hill, Birmingham) 0121 242 6729
James Ryan (London) 0208 808 2211
Robert Allen (London) 0208 292 8174
Manalta Allen (Luton) 01582 817182
Antina Allen (Manchester) 0161 342 0032
Peter Kirwan (Preston) 01772 251 0366
Thelma Gage (Milton Keynes) 0794066398
Andy James (Leicester) 0116 276 5723

Poverty affects everyone. It ruins individual lives and affects entire communities. To increase awareness of poverty, its causes and its effects, ADRA-UK plans to release a new music video to promote its work.
Young UK musicians were invited to write a new, modern song (with lyrics) that reflects the work that ADRA-UK does. The competition is open to young artists/bands/groups (18-35 years).
The deadline for submissions is 20 September 2011. More information about this competition is available from the ADRA-UK website. Alternatively, write an email to adra@adra.org.uk and we will send you the details.

Art auction raises thousands for charity
On Saturday night, 26 February, a unique art auction in aid of the Adventist Development and Relief Agency (ADRA-UK) was held at the Wimbleden International church. Lauren Griel, a WISDAC member who has worked with Children of Spielberg, donated more than thirty paintings that took hundreds of hours to paint. The paintings sold for well below market value, but the auction was packed with eighty-five people on the final night, including many from the local community.

ADRA-UK song competition
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Girls just wanna have fun!
Eighteen teenagers from London, Luton, Portsmouth and Southampton learnt how to have fun at the first SEC Young Women’s Retreat, held at King’s Park Conference Centre, Northampton, 21-25 February. This event was sponsored and run by the SEC Women’s Ministries department.
The 12- to 18-year-olds discussed self-esteem, careers and life goals, dating, social networks, and health and body image. The workshops and worship were undertaken by the SEC Women’s Ministries director, Malika Bediako, along with two SEC representatives, Khyiwele Bediako and Sandra Golding.
On Thursday morning the young women went skating. For some, just making it around therink without falling down was a great achievement!
The young women all said that they would be inviting their friends from both church and school to come along next time.

ADRA-UK Appeals co-ordinator, Godwin Benjamin, impressed many with ADRA’s work. Godwin was ‘most impressed by Laurent’, adding that ‘he had devoted over 500 hours of his time to do these paintings’.
Godwin thanked Laurent, and also David Souch and the ADRA team at Wimbleden.
Got a fundraising idea for ADRA-UK? Contact them on their website, www.adra.org.uk.

Growing the LE work in the NEC
Local churches can promote literature evangelism by:
1. Setting up Publishing Ministries Councils (PMCs) according to the Church Manual. Pastor FM secretary and others elected by board; chairperson: PMC leader.
2. Placing the ABC product catalogue and price list with the secretary and others elected by board; chairperson: PMC leader.
3. Working through the PMCs to set up LE training seminars and literature bands to work for the saving of souls.
4. Planning to have special area LE promotion days at the SEC.
5. Allowing the PMCs to encourage the departments to support the LE ministry.
6. Encouraging our youth to give their time (either part-time or full-time) to the literature ministry.
7. Encouraging the communication departments to send news about their literature evangelist successes in the community.
8. Linking the publishing ministries with the conference to improve the literature work in the NEC.

的优势：

- 创新方法：使用现代艺术和音乐来表达贫困问题，这吸引了年轻人的注意。
- 艺术拍卖会成功：超过85人参加了艺术拍卖会，拍卖的画作低于市场价值。
- 女性活动：18名青少年参加了第一场SEC年轻女性夏令营，讨论了自尊、职业规划、生活目标、恋爱、社交网络和健康与体形问题。
- 培训机会：SEC女性事工主任Malika Bediako和两名SEC代表Khyiwele Bediako和Sandra Golding主持了工作坊和礼拜。
- 利润共享：拍卖所得资金用于ADRA-UK。
- 发展建议：鼓励通过PMCs与部门合作，支持LE工作。
- 青少年活动：青少年的滑冰活动是一个挑战，让他们在没有摔倒的情况下学会滑冰。

挑战：

- 提高参与度：需要吸引更多人参与艺术拍卖会和文学传道活动。
- 提升社区参与：需要更多社区成员参与LE工作。

综述：通过艺术拍卖会和文学传道活动，ADRA-UK成功地提升了公众对贫困问题的认识，吸引了年轻人的参与。
NEC members from Leeds and Nottingham joined Area 2 members from Bury, Blackburn, Manchester South, Manchester North, Manchester Southern Asia, and Manchester Longsight for a Holy Land trip during February 2011. The group, led by Rose Gomez, comprised of thirty-nine adults and six of the ‘best-behaved children in the NEC.

The group took along their own Patriarch, Frank Baron, who testified: ‘I’m thankful to God that at ninety-six, I was able to fulfil a lifetime dream to visit Israel.’ But most courageous of all was Diamond Sathe, who did much of her sight-seeing from a wheelchair. For her the trip highlight was her anointing service in the Garden Tomb in Jerusalem.

£200 CHIP grants available!

To assist local churches in health evangelism, and for a limited period, the Adventist CHIP Association UK & Ireland will award a grant of £200 per church when participant packs are ordered for your first Coronary Health Improvement Project programme. To benefit from this limited offer contact ACA secretary Beverley Nogwe to place your order. Tel: 07801 062417, email: bevjean@btinternet.com.

For information on introducing CHIP to your church or to arrange for a CHIP leadership training workshop in your area, email info@chipuk.org.uk or call the national training co-ordinator, David Hatch: 07878 532786.

Allow three months for CHIP orders and six weeks for MicroCHIP orders. Certificates for both programmes should be ordered two weeks prior to the graduation service.

To order participant packs and for information on introducing CHIP to your church or to arrange a CHIP leadership training workshop, contact ACA secretary Beverley Nogwe. Tel: 07801 062417, email: bevjean@btinternet.com.

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