Dublin, capital city of the Republic of Ireland, has been chosen as the British Union Conference’s target city for the Mission to the Cities initiative of the world Church, and on pages 7 to 9 of this issue of Messenger, Pastor David Neal will tell us exactly what that will involve.

As background to this feature on Dublin, City of Hope (2013-2015), I am sure that you would appreciate a little extra information on this city that was once – during the eighteenth century – ‘the second largest city of the British Empire and the fifth largest city in Europe’. Back then it had a population of 130,000, but recently its metropolitan area recorded a population of 1,804,156 (2011 census). It is the searching souls among that vast throng of people on which the City of Hope initiative will focus.

Dublin is in the heartland of Ireland’s economic activity, and led the country’s rapid economic growth during the so-called ‘Celtic Tiger’ boom period – roughly 1995-2008. In fact, in 2009 it was still ‘listed as the fourth richest city in the world by purchasing power and tenth richest by personal income.’ Since then, however, the country’s economy has contracted and Dubliners have been forced to accept a raft of austerity measures.

As a result of this harsh economic downturn, many Dubliners have lost their jobs, their investments, their status, their homes . . . and, briefly, that most precious of all human commodities – hope.

But as Seamus Heaney, the late Irish poet and Nobel laureate (Literature, 1995), wrote:

‘Even if the hopes you started out with are dashed, hope has to be maintained.’

Perhaps this is why the Irish Mission’s choice of the Spire of Dublin, officially known as the Monument of Light, is such a fitting logo for their unfolding evangelistic programme in this great city. This ‘large, stainless steel, pin-like monument 121.2 metres (397.6ft) in height’ is the ‘world’s tallest sculpture’. It pierces the sky, like a giant radio mast, ready to transmit a message that will transform Dublin into a City of Hope!
Cancer: the facts – part 5
Incidence and survival rates

Cancer Research UK states that in 2010, 324,579 people in the UK were diagnosed with cancer. The four most common types accounted for over 50% of all cancers in 2010. These were: breast (15%), lung (13%), prostate (13%) and bowel (13%), with all other cancers making up 46%.

The following table (Cancer Research UK data) highlights cancer incidences in 2010.

<table>
<thead>
<tr>
<th>Cancer Site</th>
<th>Male</th>
<th>Female</th>
<th>Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breast (C50)</td>
<td>2317</td>
<td>1885</td>
<td>4202</td>
</tr>
<tr>
<td>Lung (C33-C34)</td>
<td>3473</td>
<td>2078</td>
<td>5551</td>
</tr>
<tr>
<td>Prostate (C61)</td>
<td>3229</td>
<td>8800</td>
<td>12029</td>
</tr>
<tr>
<td>Bowel (C18-C20)</td>
<td>3284</td>
<td>2761</td>
<td>5945</td>
</tr>
<tr>
<td>Melanoma (C43)</td>
<td>6201</td>
<td>6617</td>
<td>12818</td>
</tr>
<tr>
<td>Non-Hodgkin Lymphoma (C82-C85)</td>
<td>1653</td>
<td>5642</td>
<td>7295</td>
</tr>
<tr>
<td>Bladder (C67)</td>
<td>7416</td>
<td>2908</td>
<td>10324</td>
</tr>
<tr>
<td>Kidney (C64-C66)</td>
<td>2534</td>
<td>8739</td>
<td>11233</td>
</tr>
<tr>
<td>Oesophagus (C15)</td>
<td>5637</td>
<td>2840</td>
<td>8477</td>
</tr>
<tr>
<td>Pancreas (C25)</td>
<td>4189</td>
<td>2294</td>
<td>6483</td>
</tr>
<tr>
<td>Uterus (C53)</td>
<td>8288</td>
<td>3287</td>
<td>11575</td>
</tr>
<tr>
<td>Leukaemia (C91-C95)</td>
<td>4816</td>
<td>3451</td>
<td>8267</td>
</tr>
<tr>
<td>Stomach (C16)</td>
<td>4421</td>
<td>2625</td>
<td>7046</td>
</tr>
<tr>
<td>Ovary (C53-C57)</td>
<td>3001</td>
<td>7011</td>
<td>9988</td>
</tr>
<tr>
<td>Oral (C00-C09, C09-C10, C12-C14)</td>
<td>3407</td>
<td>2232</td>
<td>5639</td>
</tr>
</tbody>
</table>

A health report by Alex Delmar-Morgan, published in The Independent on 19 August 2013, carried the headline: ‘Cancer survival rates show stark reality of north-south divide.’ The report quotes data from Cancer Research UK demonstrating that, for example, individuals living in affluent London boroughs like Kensington and Chelsea and Westminster have a lower cancer incidence and mortality than individuals living in northern cities such as Liverpool and Manchester, which have the highest cancer prevalence and death rates.

A report by the Health Foundation also highlighted data from Cancer Research UK that states that Kensington and Chelsea Primary Care Trust’s cancer incidence was 295.9 per 100,000, which is below the national average of 398.1 per 100,000, whereas Liverpool Primary Care Trust had the highest incidence rate in the country at 498.4 per 100,000. Cancer death rates for Kensington and Chelsea were the lowest in the country at 123.9 per 100,000, whereas Liverpool registered the highest at 239.9 per 100,000.

Sadly, by now, every sensible adult among us knows that conflict and violence cannot easily be contained. Once these forces are unleashed, they too often claim their choicest victims from among the innocent.

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Sabrina Moss

Recently we saw a tragic example of collateral damage when 24-year-old Sabrina Moss, of Neasden, North-West London, died after she and a friend were shot while leaving a Kilburn kebab shop one Saturday evening. A Metropolitan Police statement described her death as ‘a tragic event’ and ‘a loss to society’.

Surely, by now, every sensible adult among us knows that conflict and violence cannot easily be contained. Once these forces are unleashed, they too often claim their choicest victims from among the innocent.

Sabrina Moss

The death of Imani Green, an 8-year-old, of Balham, South London, is another sad example of how violence and conflict suck in innocent people in the suburbs of Damascus?&n

Cain and Abel

Conflict and violence are certainly sin’s footprints, and they first appear on Earth during the conflict and violence that occurred on Earth during the days of Adam and Eve. Cain, the first son of Adam, killed his brother Abel. (Genesis 4:8, NIV.)

We could pluck horrifying examples of this from almost every era, but there is one that comes powerfully to mind because it contrasts so sharply with the joyous event that sparked it off. Jesus was probably still wrapped in ‘swaddling clothes’. (Matthew 2:11, NIV). When, to his eternal shame, Herod the Great was butchering all the little boys of the Bethlehem district to make sure he got rid of the Messiah:

‘Then Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under...’ (Matthew 2:16, NIV).

Conflict and violence are certainly sin’s footprints, and they first appear on Earth during the time of Cain and Abel.

Imani Green

The death of Imani Green, an 8-year-old, of Balham, South London, is another sad example of how violence and conflict suck in innocent people in the innocent. While visiting her relatives ‘in a quiet Jamaican town’ earlier this year, she ‘is thought to have been the accidental victim of a violent local feud.’

What was her actual ‘crime’? She was ‘playing with her cousins in a shop in the north coast town of Duncans’ when ‘a gunman burst in and opened fire.’

Collateral damage

Sin’s footprints

Conflict and violence are sin’s footprints. From the moment that sin erupted in Heaven, violence became its default setting, as Revelation 12:7 (NIV) reveals:

The Loco looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.’ (Genesis 4:4, NIV.)

God then made a merciful attempt to avert further conflict:

‘Then the Loco said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door. When you obey it, it will put it like this:’ I believe the two women were innocent parties who were caught in the wrong place at the wrong time.’ (Genesis 4:7, NIV.)

Sadly, these gracious overtures fail in the face of Cain’s mounting anger against God. Then something strange and illogical occurs – Cain’s angry conflict with God claims an innocent bystander:

For now at least, we will not be party to a punitive strike on Syria. There are still some governments who may. They are waiting anxiously for the report of the UN Chemical Weapons inspectors to answer this question: have chemical weapons been used to kill hundreds of innocent people in the suburbs of Damascus?

There is one thing that we know we cannot prevent once the shooting starts – collateral damage!...
devotional

The two worshippers

Sam Gardner takes another look at one of the New Testament’s greatest illustrations of grace.

What do you expect from someone who is described as ‘narcissistic’?

You expect that person to keep his or her word.

That expectation is even greater if the person has a history of dependability. This trust is taken for granted by those who are most close to us.

One who has given us His word. If one else does so, at least God is expected to keep his word.

Cast your mind back to that time when God told Moses: ‘let them make me a sanctuary, that I may dwell among them’ (Exodus 25:8). God wanted a tangible representation of His presence to be among His people, and the sanctuary became that central point of worship, confession, prayer and praise.

God met with His people at the sanctuary! God manifested Himself at the sanctuary! God forgave sins at the sanctuary! God granted mercy at the sanctuary! God made the unrighteous righteous!

Latter-day Saints who were part of the elements and emblems of the wilderness sanctuary were transferred to Solomon’s temple, it was for the same purpose: worship, confession, prayer and praise. At the dedication of this temple, Solomon prayed a Heaven-moving prayer (1 Kings 8:21-66). This is the essence of his prayer:

Lord, let Your eyes be opened day and night towards this house.

If anyone calls on Your Name in this house, Lord, hear his prayer.

If anyone confuses his lips or says, ‘You have forgiven them forgive them.’

If any foreigner, who acknowledges You as the true God – even their prayers should be received and answered in this house.

The Pharisees ‘bad’ people?

Well, this is what we know about them and their ungodly ways.

They were frequent visitors to the temple. This one stood by himself, probably because he wanted an exclusive encounter with God – with no distractions.

The word ‘Pharisee’, from the Hebrew word Garasha, meaning ‘separated one’, suggested that they had a holy purpose. They became one of the major religious groups in Judaism.

According to Josephus they were the remnant of the aristocracy, so, notwithstanding their influence on society, or possibly for formal observance of religious acts, they had a habitual influence on society – especially low-level bureaucrats, functionaries and leaders on the aristocratic level.

They loved and protected the word of God, especially the Law of God (Torah), and it made their business to prescribe the true meaning of Scripture.

But it also involved the holy regulations that governed the priests, Pharisees, sinners, publicans and common people who followed him and his teaching.

It involved ‘Two men [who] went up together to the temple, one a Pharisee and the other a tax collector’ (verse 19, NKJV).

These men:

• Both were Jews;

• Both responded to the offer God made to meet with Him at His temple;

• Both appeared to address God with sincerity, reverence and godly fear.

But at the end of the parable, Jesus says, the tax collector went home justified but the Pharisee did not. This leaves a question unanswered: Why did God not forgive the Pharisee? Now that is one reason why the one in the parable kept his distance – I am uncomfortable in this place. I am sure if I am not welcome there.

They were low-level functionaries, market, duty collectors, and all kinds of local taxes, and it is clear from the word that they overbore the people.

They were also acting because they worked for Rome. They were seen as traitors among the Jewish people and open to scorn and ridicule.

So why was the tax collector’s prayer heard and the Pharisee’s prayer not even acknowledged? The reason was because Heaven is by nature in favour of those who are despised in society.

Prayer attitudes are important

The Pharisee’s prayer before God, we can count as an act of thanksgiving. He thanked God that he was not all like the sinners around him. He thanked God that he was a tax collector. But before we judge him, don’t do the same when we place our tax marriages are we indirectly saying: I thank God that I am not heading for the divorce court or divorced already? When I thank God that I have graduated, am I not also in thinking, ‘well, I am not like those who failed to graduate’?

We may think that the Pharisee’s prayer alone was selfish. They both prayed, prayers were selfish. Whereas the Pharisee’s prayer may have been selfish, the tax collector’s prayer distinguished others. Zacchaeus was willing to give half of his goods to the poor and to restore four times what he had stolen from people.

The tax collector did not pray for anyone in his prayer – just himself. He may even have robbed the Pharisee, but the mention, no one else.

The Pharisee’s problem

The theology behind the Pharisee’s prayer became evident from the following verses: ‘He was a catalogue of his own virtues in which he used the word “I” five times. He made sure God was aware of his goodness.’

The Bible clearly states that all of us have sinned and come short of the glory of God. As a result of Adam’s sin, all of us have inherited Adam’s sinful nature, which means that our human efforts cannot make us righteous. But the Pharisee does believe this. He believes that he was born like Adam, without a sin nature. To him, sin is a condition of the heart, but merely a series of broken acts. Since this sin is not a condition of heart, he feels he can make himself righteous by strict obedience to the law. The more rigidly he keeps the law the more righteous he will appear.

The Pharisee knew that he was always a sinner, and that he had to ask forgiveness from God. For this was his problem – that he could not sense his lostness because he suffered from the sin of ‘goodness’. He was too good, even for God, and saw no need for confession or repentance.

The other problem with the Pharisee’s prayer is that he considered himself a tax collector and came out feeling good about himself. If you have to confess your sin, don’t expect anyone to be a good person.

Could it be that ‘goodness’ was his problem? It was not that he could not sense his lostness because he suffered from the sin of ‘goodness’. He was too good, even for God, and saw no need for confession or repentance.

If you can imagine the reaction of the crowd as Jesus taught the following parable: ‘There were two men who went up into the temple to pray, one a tax collector, the other a Pharisee. The tax collector was humble and treated the disqualified; he treated the undeserving as deserving; and made the unrighteous righteous!’

It was then that Jesus said that ‘those who exalt themselves will be humbled, and those who humble themselves will be exalted’ (verse 14, NKJV).

Conclusion

The God of Heaven will keep His word and answer your prayers when they are motivated by the same spirit that drove the tax collector to the temple to that end. Unlike the Pharisee, the tax collector understood the nature and seriousness of sin. When we become aware of our true condition before God, we will not dare even to look up. We will just plead for His mercy – and it is that very spirit of humility, which can only be taught by the Holy Spirit. At times we feel as wretched as this tax collector; totally undeserving of God’s mercy and grace. And when we look back at the record of our lives it is easy to feel unworthy of God’s presence. Without any presence of those who seem to be the opposite of those who seem to be the opposite of the tax collector we were happy and excited; the thieves, rogues and adulterers suddenly said, ‘Blessed be God. The Pharisees was an outrage. Jesus had just refused to hear the defiled; treated the disqualified; he treated the undeserving as deserving; and made the unrighteous righteous!’

Ever had questions about our faith, doctrines or practice that you want to see resolved? Each week I’ll be hosting Q&A in an effort to answer them.

Andrew Poole

Why do Adventists use grape juice in the Communion Service?

Seventh-day Adventists use grape juice in communion services to symbolise the blood of Jesus. They believe Jesus’ death was ‘with an unfermented wine and an unleavened bread’ (Mark 14:24). The following is an extract from Ellen White: ‘Only unleavened bread and unfermented wine are appropriate for use in the Communion Service.’


... Jesus, the true God, is emblazoned on the wine and bread, and as we partake of them we are hereby instructed to acknowledge You as the true God – even our prayers should be recognised and answered in this house.

Later, when all the elements of the Lord’s Supper (Mark 14:23, 24). ‘The ordinance of the Lord’s Supper is the ordinance of the Lord Jesus Christ, shed for our sins, and it is established in the Church as a symbol of the blood of Jesus Christ.’

... That expectation is even greater if the person has a history of dependability. This trust is taken for granted by those who are most close to us.

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Are you a ‘tentmaker’?

by Julian Hibbert

Our editor suggests how many of our members can revalue their self-employment by viewing it as self-funded ministry in the modern marketplace.

As I see it, ‘tentmaking’ had some distinct advantages for the evangelistic strategy of the early Church. Firstly, this form of missionary funding meant that the Gospel’s spread was not limited to the ‘giving capacity’ of the Church. Many of the early Jewish church members faced ostracism and persecution. The result was that large numbers lost their jobs and fled their properties, leaving their accumulated wealth behind. There was no way that displaced and impoverished members would be able to fund a rapid and massive missionary expansion throughout the Roman Empire – but ‘tentmaking’ could, and did!

Secondly, ‘tentmaking’ placed Paul and Barnabas right where they wanted to be – in the marketplace – among the people. Where would you go to have a tent made, modified or repaired? To the marketplace, not so? There you would find Paul, the term ‘tentmaking’ quite possibly engaged in business introductions that followed this general trend: A centurion: ‘Sir, could you do repairs to my mess tent?’ Paul: ‘Yes, certainly!’ A centurion: ‘How long will it take?’ Paul: ‘About an hour. I will treat it as a priority. Pardon my being so, but you look pretty travel-weary, sir. There is some cold water in that jug – please, help yourself. And why not sit here in the shade and chat while I fix the tent for you?’ Then, as he worked, he found opportunity to share the Gospel with his captive customers and all who would stop and listen.

Thirdly, ‘tentmaking’ would have brought him into direct contact with the people who used tents regularly, military officers and travelling merchants. Both of which were influential groups within the culture of the day. Here was an opportunity to share the Gospel with those who could carry the message further, and to vaster audiences, than he could on his own.

Benefits of ‘tentmaking’

So, what’s my point? Simply this: as an Adventist professional, businessperson, independent tradesperson or service provider, you follow more closely in the steps of Paul than any minister ever could. You are one of God’s ‘tentmakers’, and your work and witness have the same potential for evangelistic effectiveness and efficiency that Paul’s did.

What’s your point? So, what’s my point? Simply this: as an Adventist professional, businessperson, independent tradesperson or service provider, you follow more closely in the steps of Paul than any minister ever could. You are one of God’s ‘tentmakers’, and your work and witness have the same potential for evangelistic effectiveness and efficiency that Paul’s did.

May God bless you as you take your mission as seriously as he took his.
Dublin – City of Hope

2013-2015 The countdown

Here we have an outline of the entire Dublin initiative that will provide a handy tool for those from other areas of the Republic of Ireland, and further afield, who may wish to provide prayer or material support.

The religious context – The Dublin Mission to the Cities initiative faces a religious challenge that can best be summed up by the following: ‘In many ways, the Catholic Church’s influence is best summed up in the phrase: “Catholicism today”’. (Irish Times, 6 June 2012 – emphasis supplied)

2013: Preparation and sowing
This is a year of planning, preparation and sowing. The preparation will include the motivation and training of members, the creation of prayer and Bible study groups, and the making of friends within the community.

2014: Harvest time
This will be a year of reaping, during which the following will take place:
- Easter Week Exhibition: Jesus 7 – 13-20 April – Dublin City Centre
  This is a ‘walkthrough’ exhibition on the life of Jesus, featuring those places ‘where He walked’, and followed each evening by presentations from Dr Janos Kovacs-Biro.

2015: Growing and sowing again
New worshippers will be encouraged to:
- Select a discipleship study track and
- Share a church or small-group environment where they can experience the transforming grace of Christ.

The political, social and economic context – The Celtic ‘boom’ became the Celtic ‘bust’! Ireland, however, is making a steady economic recovery, with Dublin leading the way. But people still feel betrayed by bankers, politicians and the clergy.

Over the summer, it’s onto the streets making more friends. In particular, we’re planning for ‘Impact Dublin’ with teens, youth and young adults out on the streets, communicating the Gospel by whatever means possible. But it’s not only on the streets during August that we’re smiling for teens and youth involvement. During every presentation of the year (Easter, spring, summer and autumn) we’re planning for their creative gifts and talents to be used.

By the autumn of 2014, we hope that we will have built bridges that make it as easy as possible for our friends to cross. With their hearts and minds open to the Holy Spirit, Mark Finley will have the opportunity to communicate how the Adventist message brings meaning to life, and a sense of direction and wholeness for living that is second to none. Surely the Lord can use him as He partners with us to ‘Make God Known’ once again to Dubliners. Not this time through the foggy filter of ‘the Church’, but through the clear lens of His Word!

Sowing and growing again (2015) For a moment, imagine it’s the first Sabbath of January 2015. A new worshipper sits with us in church, a loved one perhaps, someone who’s been the focus of our prayer life for many years. With gratitude and humility, we thank God for hearing our prayer. Or perhaps worshipping with us is a neighbour or work colleague who is convicted to follow Christ through our witness. We talk together about the joy of being saved by grace, through faith, and we encourage each other to continue to grow in Christ. Our hearts are warmed as our confidence in the Holy Spirit soars, knowing that we’ve partnered with Him – in Making God Known!

Irish Mission Cities of Hope
Dublin isn’t the only city in Ireland and Northern Ireland. Half of all Irish Mission members live, worship and witness outside of Dublin. A further aim of the Dublin project is to have a ripple effect, supporting the evangelistic efforts of all Irish Mission members. The Jesus 7” programme will be reproduced in many places across the Mission. The spring ‘entry point’ programmes will be recorded for use elsewhere. The autumn ‘Revelation of Hope’ series will be streamed live.

In Northern Ireland, prior to all the 2014 Dublin meetings, home-grown pastor, David McKibben, will conduct weekend revival/evangelistic programmes in each church. These Christ-centred Gospel programmes will focus on Christ’s basic teachings, serving as a bridge for the spring and autumn Dublin programmes.

Prophecy – Dr Michael Hasel
Jesus – Pastor Mark Finley

Summer Impact conventions: 17-24 August – Dublin City Centre
Our teens, youth and adults will be on the streets of Dublin to engage with passersby about Jesus, using a variety of approaches, including the ‘creative arts’.

Autumn Harvest: 16-27 September – The Ballsbridge Hotel, Dublin
Pastor Mark Finley will present his Revelation of Hope series, offering the people of Dublin Jesus as their sure and only hope.

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As one Dublin billboard puts it: ‘Greed is the knife and the scars run deep.’
On Sabbath, 3 August, Telford Church put on a major health conference and expo at the town’s Whitehouse Hotel. Although the Telford church is fairly small, great organisation by local Health Ministries sponsor Hezron Ottey, and his team of helpers, led to a spectacularly successful day.

Guests of honour were the Mayor and Mayoress of Telford and Wrekin, Councillor Leon Murray and his wife, Mrs Barbara Murray. Councillor Murray was born in Jamaica and raised a Methodist. However, in his address he pointed out that he was well aware of the Seventh-day Adventist Church and had particularly high regard for its health work around the world. As a child he had been very impressed by the Adventists at Westminster, Kingston, which he described as one of the finest hospitals in Jamaica. After emigrating to Telford in 1961 he rose in the ranks of the Methodist Church, and was eventually appointed as their Telford mayor.

For information on how people are working together, people from Portugal, Paisley, Faifley, Glasgow, Larne and Irvine, to benefit the people of this part of West Scotland (29 July – 2 August).

It is fascinating to observe staff of all ages caring for and supporting each other. The volunteers from Portugal came at their own expense after hearing about the camp. The camp theme was ‘Jesus Saves Me’ – not the easiest concept to make the day a success. From the church were Health Ministries experts Sharon Platt-McDonald, Grace Walsh, Lil and Irvin Saunders, Noah Naylor, Marcus Williams and Slawek Grozmanksi, to name just a few. Invited community groups included the British Heart Foundation, Diabetes UK, and the Terrence Higgins Trust.

Particularly encouraging were the co-operation and mutual support between the two Adventist groups in Telford – the main church, and the new Ghanaian fellowship. All of those who attended were unanimous in their view that ‘We've got to do this again!’

For more pictures of the day, please visit: www.adventist.org.uk/news/gallery/gallery-wa/telford-health-expo-3-august-2013.

This was the experience of one very happy lady (and her patient husband) who took a 20-minute health check at the latest Adventist health expo in Clydebank Shopping Centre (CSC), Scotland.

From the persuasive person with the painted face at the beginning (who did not seem to understand a word of English, especially the word NO!) ... to the positive smiles of those who registered and the professional young nurses who measured my blood pressure and blood sugar level ... then to those encouraging young people who took me to the exercise step test ... the free bottle of pure water afterwards, and “that massage” (I nearly felt asleep – why did it have to end?) ... it was a very colourful, well-planned programme, including the personal advice at the end. Such a good experience. There should be more of this kind of thing.

The event was organised by Pastor Claudiu Popescu, who brought together people from Portugal, Paisley, Faifley, Glasgow, Larne and Irvine, to benefit the people of this part of West Scotland (29 July – 2 August).

The volunteers from Portugal came at their own expense after running a similar programme in Ireland last year. Scottish young people gave up part of their school holidays, and one local volunteer took a week off work to participate. Steven came from Larne, Northern Ireland, to be the driver of the mobile kitchen, and a counselor.

The event was originally planned for the town of Irvine, but after weeks of negotiation we were told we were ‘not welcome’ and so Irvine’s loss became Clydebank’s gain. People passing through the shopping centre smiled with interest and many accepted the invitation to participate in what proved to be a very enjoyable experience.

And the lady and her understanding husband? They were last seen heading for the local health food shop to stock up on more healthy options.
Erdington’s victory at NEC sports day

On 21 July at the NEC Sports Day in the Alexander Stadium in Birmingham, Erdington Church walked away with the laurels. Admittedly, Erdington has some outstanding field and track athletes who are lurking on the horizon, waiting to be snapped up by the sporting world! There are some young people like Romario Antonio, an emerging young and talented athlete, who won the 100 metres and the 200 metres track events. In fact, Erdington appears to be nurturing a future ‘Bolt’ – so all the other NEC churches need to ‘watch out’ for next year’s event. They must start training now!

There were others who helped the church to victory – too many to mention here. Even the pastors did their bit! Pastor Adam Ramdin, Pastor Steve Palmer, Pastor Dr Patrick Herbert and Pastor Jonathan Holder all exchanged their preaching robes for track suits to take part in the track events. The outcome was incredible. There are about 127 churches in the NEC and the organisers of the sporting event are encouraging every church in the Conference to participate in next year’s sports day so that Erdington can, once again, be crowned as champion!

Community outreach goes global!

This year South Africa was chosen to host the Third World Congress on Youth and Community Service (1-13 July). The opening ceremony featured delegates from more than 100 countries, many wearing traditional outfits – all in pursuit of the Power of One. On Sabbath, 13 July, nearly 10,000 members, including many from the local churches, met at Saint George Hotel, near Pretoria, for the worship service. World-renowned surgeon, Dr Ben Carson of Johns Hopkins University, gave his testimony, which inspired the attendees to ‘work hard and never give up’. Pastor Ted Wilson, General Conference president, attended throughout the event, indicating the value he places on the role of young people in the Church. Those representing the British Union Conference spent the first few days witnessing and volunteering at the Steve Biko Hospital. They also donated food and toiletries to a local HIV centre and served meals to the patients and their families. It was a great experience, and gave them an opportunity to connect with the community. They also had the chance to visit an old people’s home to help with redecorating work. The General Conference Youth Ministries director, Gilbert Cangy, observed that ‘the youth had a wonderful time serving and making a real impact throughout the country’.

Near the end of the trip, a few members from the BUC group visited the private hospital where former president Nelson Mandela was being treated. They were amazed by the large crowds gathered outside and the swarm of news reporters and photographers who were waiting anxiously for some news about the man they call ‘Madiba’ – the legend.

Lewisham’s ‘new’ language

Over the past few months at Lewisham Church members have been learning a new language – British Sign Language. They have been doing this because Christ’s commission to preach the Gospel to all the world includes the deaf too!

It all started when Marvin Augustin started to attend our church, a young man with a passion not only for reaching his fellow hard-of-hearing friends, but also for teaching the hearing to communicate with the deaf.

So currently our church runs two weekly classes in BSL, one for those with some experience and the other for beginners, with the intention of training members to assist in deaf ministries in a variety of ways, including translating during services, giving Bible studies and interpreting.

Presently we have BSL interpretation at our main Sabbath services most weeks, with kind assistance from Pauline Mitchell until we have the skills to do this for ourselves each week. We also have Bible studies on Sabbath afternoons at 4pm, which are attended by deaf people from the Baptist, Jehovah’s Witness and Muslim faiths, all searching for the truth. In the near future we also want to include in-vision interpretation and subtitles in the live video feed that we display during the service, as well as for the live internet stream and DVDs that we produce of the sermon.

We are eager for more volunteers, training and other opportunities to use our new BSL skills for God so that the deaf can also hear of Jesus’ love. If you would like to assist or be involved, contact us at info@lewishamadventist.org.uk.

Sutton Coldfield march

The Pathfinders and Adventurers of the Sutton Coldfield and Ladywood churches recently marched through the neighbourhood of the Sutton Coldfield church recently to raise local awareness of various forthcoming events. Among the marchers were children as young as 5 and 6. The band and the march drew people from their homes, making it easier for members to distribute tracts and invitations. This was an attempt to promote the Vacation Bible School and the planned Health MOT to be held in the Falcon Lodge area of Sutton Coldfield.

As a result, between twenty and twenty-five children attended the VBS and the church is hoping to have a good turnout for the health event too. None of this would have been possible without the assistance from Ladywood.

BUC Ministries retreat

Theme:
Women of Virtue
Guest speaker:
Dr Deborah Harris
Venue:
East Midlands Conference Centre & the newly built four-star Orchard Hotel

Pastor sets the example

At a time when marriage is losing respect, Pastor Emanuel Bran paid this God-given institution great respect. Directly after preaching during Chester Green’s ‘Family’ service, he proudly announced that it was his 10th wedding anniversary and immediately paid tender tribute to his wife.

Not only did she receive a beautiful bouquet of flowers – but there was a large anniversary cake for the couple to cut and share with their delighted congregation. Pastor Bran’s Derby district also includes the Bethel and Burton congregations.

RICHARD SHAW
ZINZE BISHOP
Tel: BUC office 01923 672251
dtompkins@adventist.org.uk

Dr Deborah Harris is a renowned Women’s Ministries speaker for events across the USA. She is an expert business trainer and organisation consultant. She works with businesses, non-profit organisations and churches to build their leadership strategy. She has also served as the national Women’s Ministries director for the South Atlantic Conference. Because of her commitment and determination, she was invited to become a board member for Men For Our Children. It all started when Marvin Augustin started to attend our church, a young man with a passion not only for reaching his fellow hard-of-hearing friends, but also for teaching the hearing to communicate with the deaf.

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Chapel Porth, Cornwall, provided the ideal venue for a four-day camp for university students only, full of sun, sea and Scripture. The camp was packed with group bonding activities, including paintballing, cycling through treacherous and mountainous uphill terrain, and spending quality time with one another in prayer and fellowship.

Each day started with a hearty breakfast and morning worship. The speaker was Pastor Sam Neves, whose direct, passionate and engaging messages were uplifting. The music was good, as were the testimonies of the students.

One of the most fantastic aspects of the camp experience was the people. The incredible warmth and depth of the students were the highlight of the week.

So why should you come to student camp? It’s a great opportunity to network with students of all ages and gain a greater understanding of others, you’ll form a new family of brothers and sisters in Christ who will support you socially and spiritually.

Interested? Set aside 18-22 July, 2014, to experience a time of spiritual renewal, fellowship and fun!

For more information, visit the SEC website at: www.secteens.org.

Baptisms in Sheffield
Both Manor and Carterknowle congregations experienced the joy of new growth recently. The first baptism was of Jenny and Nono Mandindo (Manor), and Bryan Natala (Carterknowle). A second baptism, also conducted by Pastor Victor Marshall, was held in July for Patricia de Lacey.

SEC student camp: 22-25 July
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Manchester South Church held a successful community health expo on Sunday 28 April, during which more than 200 non-members enjoyed free health checks. They had their height and weight taken; their blood sugar, lung capacity and fitness measured; a free massage; and the benefit of several on-site doctors to talk to about the results. There were other health professionals introducing healthy ways of eating and drinking, with ample free, fresh, home-made and organic food and smoothies to sample.

The youth of the church, including the Pathfinders, looked after the children with on-site activities for all ages.

The feedback was positive, from members and non-members alike, with one lady commenting: ‘For ten years I’ve wanted to come through these gates, and today something has led me in and now I don’t want to leave.’

The day was a blessing for most, and a life-changing event for others. It was also an opportunity to sign people up for the CHIP, weight control, smoking cessation and parenting programmes.

The event has definitely raised community interest in the Adventist Church.

SARA FRANCIS

[EDITOR’S NOTE: THIS ARTICLE WAS “PUBLISHED BY GRACE” – IT WAS SUBMITTED ALMOST FOUR MONTHS AFTER THE EVENT!]

Adventists at Middlesbrough Mela

Over the weekend of 8 and 9 June, around 50,000 people visited the Middlesbrough Mela in the town centre. Several of the Middlesbrough members manned a stall there for the two days – the only Christian stall present at this main South Asian community gathering. They were able to share the love of Jesus and other biblical themes with many of those who attended. People accepted Christian literature and DVDs, and the badges with a Christian message that were made for the children to wear proved very popular.

Those who manned the stall are grateful for their opportunity to witness and the church is already planning to be part of next year’s event.

VALERIE RAYNER, PERSONAL MINISTRIES LEADER

Key Stage 2 Teacher required at Newbold School

Newbold School seeks to appoint a full-time teacher for KS2 to commence in January 2014.

If you would like to join a committed, professional team, are familiar with the National Curriculum, are keen to keep up to date with current educational practices, and enjoy being part of a lively and busy community, we would like to hear from you.

This post is a temporary contract until the conclusion of the current academic year. The successful applicant will need to be an NQT/UPPER NQT/PGCE with the qualifications. The gross salary will range between £22,816.82 and £32,115.17, depending on experience and qualifications. A full staff induction is planned for September 2013.

The South England Conference is committed to safeguarding and promoting the welfare of children and young people, and expects all staff to share this commitment. All successful applicants will need to undertake an enhanced Disclosure and Barring Service check with the SOE before they can be appointed.

Applicants are required to have the right to work in the UK and to complete an application form. For a job application form, person specification and job description, please email Jacqui Cowell on: jacquic@secadventist.org.uk

Application deadline: 30 September 2013.