

# SEC COMMUNICATOR

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# CLIMATE CHANGE

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*The views expressed in this magazine are opinions of the writers*

# Editorial

The topic of climate change has dominated the headlines in recent times. This year, at The World Economic Forum meeting in the Swiss Resort of Davos, part of the agenda was to discuss how industries must transform to become more sustainable and to address climate change and environmental issues.

Climate activists, and the now popular Greta Thunberg, have galvanised many young people, including students around the globe, who are passionately putting pressure on governments, politicians, industrialists and populations at large to do something to halt or avert climate change.

The increasing frequency and intensity of natural disasters such as hurricanes, tornados, bush fires, floods and drought have all been linked to the effects of climate change or global warming. The rise in atmospheric temperatures caused by the increase in carbon emissions and greenhouse gases is the result of our indiscriminate use of fossil fuels and other natural resources. The situation has raised concerns for many that collectively we are not managing our planet responsibly.

The question is, can we afford to be indifferent? There are implications for not engaging with this topic, which include:

1. The physical implications: We are already experiencing a rise in atmospheric temperatures and the subsequent impact on nature, the rise in sea levels caused by the melting of the glaciers, deforestation and other calamities.
2. Health implications: The quality of our lives on earth can only get worse if we do nothing. The increasing use of fossil fuels and the production of greenhouse gases and carbon dioxide into the atmosphere

has resulted in certain health conditions such as asthma and other respiratory problems being exacerbated.

3. Not doing anything means the neglect of our God-given responsibility to take care of nature and to be good stewards. Various entities are taking the moral high ground to promote their own agendas, sometimes with spiritual consequences.

Some charities have labeled 2020 the Year of the Tree and recommend planting trees to help fight the effects of climate change.

We must all be active in showing why neglecting care for the environment is not only detrimental to human existence but disregards the Creator who has entrusted us with the responsibility of care as good stewards of His creation. Governments, institutions and industries have a role to play, but so do individuals.

Seventh-day Adventists advocate a simple, wholesome lifestyle, where people do not step on the treadmill of over-consumption, accumulation of goods, and production of waste. A reformation of lifestyle is called for, based on respect for nature, restraint in the use of the world's resources, re-evaluation of our needs, and reaffirmation of the dignity of created life.

<https://www.adventist.org/articles/stewardship-of-the-environment/>

I hope that by reading the articles in this edition, you will become more conscientious with the use of your resources at home and outside of the home with a positive view of Jesus' invitation to, "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls."

<https://www.bible.com/114/mat.11.29.nkjv>

## OUR COVER



**SAM O. DAVIES**  
Editor

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*the* **President's Desk**

DR. EMMANUEL OSEI



**B**efore His ascension into heaven, Jesus gave this commission to His Church as recorded in Matt 28:18-20: <sup>18</sup>And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. <sup>19</sup>Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Holy Spirit, <sup>20</sup>teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

The emphasis of this text is going and making disciples. As a Conference, we have embraced the theme for this quadrennium – Making Disciples, Building Communities. It is our aim to fulfil the commission of Jesus, by encouraging each member to become a disciple and invite others also to become disciples. This is achieved by studying the life of Christ and developing an intimate

relationship with Him. God wants the character of His Son to be reflected in the lives of His church members. This is the will of God. By beholding, we become transformed.

Like you, we long for Jesus to return to take us home. The many reports of tornados, floods, wild forest fires, earthquakes are signs of His soon return. The fact is that we, human beings, have contributed to climate change that is affecting our world globally. Although the Lord told our first parents to take care of the earth (Gen 1: 26-28), we have not done a good job. Climate change involves the man-made introduction of greenhouse emission gases (mostly carbon dioxide) into our atmosphere. We are told that these gases are rapidly raising global temperatures. It is said that, once initiated, the process really can't be stopped. The damage done cannot be undone.

In fact, the Apostle Paul

tells us in Rom 8:19-22 that the whole creation groans, awaiting deliverance. That deliverance is the Second Coming of Christ to redeem the human race, after which He will recreate a new heaven and a new earth wherein dwells righteousness. And yet, amidst these conditions that we find ourselves, Jesus wants us to make disciples and build communities.

There is something about the character of Jesus which is attractive. When one sees Him, it is almost certain that one will fall in love with Him. The way He dealt with people, His compassion, His teaching, His meekness, etc. contributes to His attractive character.

As we emulate Him through the working of the Holy Spirit, we will be engaged in the same ministry. We would want to mingle with people within our communities. We would desire their good as we minister to their needs. When we have won their confidence, it is then that we would bid them to follow Jesus.

I am encouraged to see our churches embracing this theme and the various community activities taking place around the conference. A number of

our churches are now open during the week and are inviting local community members in. This is the mission of our church. We exist not for ourselves but to be a blessing to those within our community. Our churches are now being relevant. One congregation have made such an impact in their community by ministering to those in the local hospital that they have now been invited to hold prayer meeting in the hospital chapel for anyone to come and participate.

Other churches have started community gospel choirs. It is such a blessing to see and hear community members singing and praising the Lord. Some have capitalised on our Pathfinders and Adventurers Clubs. This is proving very successful in some churches, as the local community youngsters are learning life skills as well as the good news of salvation.

We minister and build our community not because we primarily want people to join our church, but because it is what Jesus would do. As the community see Christ in us, by our love and kindness, they will be led to Jesus Christ. Let Jesus be our motivation in all that we do. When we lift Him up, He said He will draw people to Himself.



# TOWARDS A BALANCED ENVIRONMENTAL THEOLOGY

Christians are called to engage in the environmental debate. However, our theological views will inform how we engage. One of these views stem from Calvin Beisner, who believes that Genesis 1:28 provides humanity with a cultural mandate to transform and develop the earthly 'wilderness', outside of Eden, into an 'Eden-like garden'. However, Margaret Barker argues for a type of spiritually restorative solution. Both perspectives tickled my interest, because most of humanity today, including many Christians, believe in a human solution. I wondered whether the Adventist theological perspective believes in a permanent solution to the environmental emergency; and does that restoration demand human involvement?

When I considered the environmental theological assumptions of these two influential Christian authors, I came to various conclusions.

First, I discovered that both authors value a need for humanity to engage with a struggling environment, and that Christians ought to be part of the debate as well as the solution. Both authors differed in their view of the nature of the creation which affected their approach and solution to care for it. Beisner believes that the earth outside of Eden was left deliberately as an incomplete wilderness to be transformed, by humans, into a similar Edenic garden. Humans as population 'blossomers' rather than population 'polluters' were to complete the project by continual industrial development and population expansion. He maintains that humans possess the image of godly creativity to populate the earth for their benefit, while God, as sustainer of creation, empowers humanity to develop that wilderness.<sup>1</sup>

1. E. Calvin Beisner, "Environmental Stewardship in the Judeo-Christian Tradition: Biblical Foundations and Historical Development," E. Calvin Beisner, 13 October 2018,

Barker sees the whole of creation as a perfect and sacred entity, held together by a mystical covenantal bond; but the bond, contaminated by sin, requires human repentance and effort for the perfection of creation to be repaired.

She also believes that environmental degradation is a spiritual matter and that human beings, through repentance, corrective knowledge and behaviour towards the natural world, can free Creation from sinful restrictive bonds, restore a Covenant of Peace and thereby redeem creation to its former glory.<sup>2</sup>

Both authors acknowledge that humans had a role in the degradation and downfall of creation but view humanity in a superior capacity, as the solution to its restoration. Although the first two realities are true, the overall discovery is that the authors' weaknesses lie in the fact that they believe complete environmental restoration rests in humanity's power and that the accomplishment of that work by humanity translates as the eschatological consummation. These theories are supported by the belief that humans, through the divine empowerment provided by Christ, possess supernatural divine powers and are placed in elevated positions by God that mandate them to bring environmental perfection across the cosmos.

Adventists take a different view. First, we believe that total restoration to the whole cosmos is possible, but only in eschatological terms. Sigve Tonstad, in his commentary to Romans 8:19-39, argues that the whole of creation goes through this period of suffering as they look

<http://www.ecalvinbeisner.com/blog/environmental-stewardship-in-the-judeo-christian-tradition-biblical-foundations-and-historical-development/>.  
2. Margaret Barker, "Environment Theology," 2005, <http://www.margaretbarker.com/Papers/default.htm>.

forward to redemption. That redemptive narrative that ends in total restoration becomes the hope of every creature on earth. We can only understand environmental restoration in the context of God creating a new heaven and a new earth, the same way we look forward to our new characters and bodies when redemption is realised.

Second, we believe that total restoration of the cosmos rests in the hands of the Creator and must be preceded by judgment and the second coming of Christ.

The third difference is what Tonstad emphatically drives home. Humanity has an empathic role of solidarity to play to its fellow creation. This was the mandate at Creation. He is confident that Romans 8:28-39 suggest that in the 'groaning' together of creation, humans and the Spirit, the role of humans demand more than just having a level of awareness or mere empathy. The reality is that we enjoy inter-dependency.

As humans, we stand in solidarity as co-creatures, sharing an interdependent relationship with non-humans while, painfully, looking together toward restoration. It is therefore expedient that humans play a vital role in minimising the acceleration of further damage to these environmental resources we enjoy together. As our theology does not allow us to set a date for the final consummation, we should help to slow the rate of damage for future generations.



**CLIFFORD C. HERMAN**

SEC Pathfinder Director

# CLIMATE CHANGE SHOULD WE CARE?

Geologists suggest that we have entered a new phase in earth's history, just in the last century. This proposed change is referred to as the Anthropocene.<sup>1</sup> The word Anthro refers to 'human', however humans have occupied the earth for thousands of years, so what has changed? Our impact on the earth in the last century has been profound, with it being argued that the Anthropocene began in the 1950's when nuclear bomb tests spread radioactive elements throughout the planet. Along with increasing levels of carbon dioxide emissions, increases in sea levels, mass extinction of animals and deforestation, this has shown that in the last 100 years, humans have left a permanent mark on the environment, more than they had before.

One of the main ways we have had an impact is through contributing to climate change, and it is hard to comprehend at times just how much climate change has impacted the world around us. The simple definition of climate change is; 'a change in global or regional climate patterns, in particular a change apparent from the mid to late 20<sup>th</sup> century onwards and attributed largely to the increased levels of atmospheric carbon dioxide produced by the use of fossil fuels'.<sup>2</sup> While the earth's temperature has fluctuated throughout history, the issue is, because of human activity temperatures are now rising faster than ever before and this is linked to the greenhouse effect. This is having a devastating and lasting impact on

1. <https://www.theguardian.com/environment/2016/aug/29/declare-anthropocene-epoch-experts-urge-geological-congress-human-impact-earth>  
2. <https://www.oxfordlearnersdictionaries.com/>

the earth, especially on the natural habitats of many of the planet's inhabitants.

Across the globe evidence is still being collected and analysed to examine the effect of climate change on the planet. The levels of greenhouse gases have caused rising temperatures, which in turn have caused more extreme weather such as flooding, increased numbers of heatwaves, ocean acidification and a rise in sea levels. It is predicted that this will have an impact on coral reefs, wildlife (driving the extinction of many species), habitats, our ability to produce food, water shortages, crops, an increase in pests, allergies, asthma and an increase in infectious disease outbreaks with increased air pollution, as well as many more environmental, economic and health consequences.

We cannot stop climate change, but we can slow it down. Whilst we know that it is the large corporations who contribute the most to climate change, with China and the USA emitting around 44% of greenhouse gases into the atmosphere, we can be the difference we want to see in the world by:

- Joining a local climate action group to create and implement practical solutions to make your local community more green
- Using a reusable water bottle
- Switching to a green energy provider that doesn't use fossil fuels; you could be in for a saving!
- Discovering more energy efficient ways to travel
- Recycling more



**RHIANNON SAMUEL**

South England Conference

- Eating more plant-based food and trying to eat food that is locally grown

Yes, we should care. It is our duty, not just as Christians but as humans, to take care of the earth God has made home for us. All creation declares the glory of God as he spoke every living thing into existence. He created the earth to be sustainable and to be more than just our home, but a home we care for. God has said he will destroy those who destroy the earth. Let us do our duty and be stewards of the planet until He returns.



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# PREPPERS OR PERMIES?



**JOHN SURRIDGE**

*BUC Executive Secretary*

**H**ow do you think this world is going to end? Will it be sudden, perhaps through a meteor strike, nuclear war, a devastating viral epidemic, invasion by aliens, or even a zombie apocalypse? Or will it be gradual, where the sun eventually runs out of fuel, expands to become a red giant, and engulfs Mercury, Venus, and finally Earth, in its fiery outer layers?

Your view on this is important because it affects your attitude towards the environment. If, for whatever reason, you don't think we're going to be on this planet very long, then it doesn't really matter if we pollute its sky and poison its water - we're not going to be here to experience the results!

If, on the other hand, you think we're here for the long haul, and our children and grandchildren are going to inherit what we leave behind, then how we treat the world and its environment matters a great deal. I don't want my descendants to suffer or blame me because I've been careless or irresponsible.

If you've been following social trends over the last few years, you'll know that there are two distinct groups who are planning for the future: Preppers, who are preparing for a major disaster; and Permies, who promote the philosophy and practice of "permaculture".

They are each fascinating in their own way. A quick search of YouTube videos will show you all kinds of ways that Preppers are building defences against future threats. These can include living underground in bomb proof shelters, stockpiling food and weapons, hardening computers and other electronic devices against EMP attacks, and developing water and air filtration systems that can remove biological, chemical and nuclear contaminants.



Permies probably have just as many videos online, with even more diverse solutions for surviving the future. These include solar panels, wind turbines, low embodied-energy earth-sheltered houses, rocket stove thermal mass heaters, hydroponic food production, and composting toilets.

But where do we fit in?

As Seventh-day Adventists we have been saying for over a hundred and fifty years that the world is going to end soon. It's clear from the New Testament that the end of the world will be a cataclysmic event brought about by the return of Jesus. The book of Revelation, from where we get the word "apocalypse", is even more clear about the total, sudden destruction of our planet. And Jesus Himself said, "I am coming soon," (Revelation 3:11 NIV).

So, given the fact that I'm a fourth generation Seventh-day Adventist, steeped in a culture of "the end of the world is nigh", why do I find myself

siding firmly with Permies rather than Preppers?

The main reason is that the Bible teaches us to have a healthy respect for the environment. Genesis says that God created our world and everything in it, including human beings. Through His creation we can see a reflection of God Himself.

But more than that, God actually instructed us to manage His creation. "The Lord God took the man and put him in the Garden of Eden to work it and take care of it," (Genesis 2:15 NIV). It started in Genesis, but right through the Bible we see examples of man's management of God's property - like, for example, allowing the land to lie fallow every seven years (Exodus 23 NIV).

If Jesus returns tomorrow, I'll be happy for Him to find me being a good manager of what He has given us. And if His concept of "soon" is not what we think, then at least we'll have left something for our descendants to manage as well.

# WE'RE KILLING THE PLANET!

Once upon a time, I would have joined the Extinction Rebellion (XR) marches and supported Greta Thunberg. I used to work for a Renewable Energy organisation and teach children and communities about caring for the environment.

I realise now that this movement uses fear and panic to catalyse us into making changes. So, I offer a note of caution during this time of almost mandated worry.

One of my students' first pensive words to me were, 'We're killing the planet!'

Bertrand Russell wrote, 'Neither a man nor a crowd nor a nation can be trusted to act humanely or to think sanely under the influence of a great fear.'<sup>1</sup>

Is this diet of fear healthy for us, let alone for young people who are characteristically more impressionable? We are called to be good stewards of the earth. However, I ask readers to think outside of the 'recycling' box.

The environment is a good card which some have seized upon to promote policies which further their control.

Importantly, on 14 May 2020, none other than the Pope will position himself as a facilitator of a meeting at the Vatican to create a global pact to teach young people how to care for 'our global village.'

It's purposely planned to commemorate the 5<sup>th</sup> anniversary of his encyclical, *Laudato Si*.<sup>2</sup> In studying this document, we find the proposed tenets of this Global Youth Training Programme on how to care for the environment.

1. Bertrand Russell, 'An Outline of Intellectual Rubbish,' 1943

2. *Laudato Si*, Points: 78, 95, 100, 154, 166, 202, 205, 210, 214, 217, 219, 234/5/7, 244

Centuries-old writings can enlighten us and expel the worry about these current moves.<sup>3</sup> Revelation 13:3,15,17, 12:11 and 19:10 possibly describe a dictatorial political power which enables a corrupted religious system to control everyone's economic and spiritual movements, speak against God and persecute followers of God's laws. But victory will be in holding to the testimony of Jesus.<sup>4</sup> I see 'climate change' as a useful tool in this whole debacle.

Unlike his predecessors, Pope Francis' 87-page document is addressed not only to Catholics but to 'every person living on this planet.' He says that the church has an 'urgent challenge to protect our common home...[and this] includes a concern to bring the whole human family together.'

3. Daniel 600BC, Revelation 100AD, Matthew 24:4-35 70AD approx.

4. Revelation 13:3 & 13:15,17, Rev. 12:11, Rev. 19:10

Unprecedented pacts with most Protestant churches have been signed, and ground-breaking meetings with leaders of other religions have been had.<sup>5</sup>

Many conservative Catholics are perplexed by these moves.<sup>6</sup> However, Cardinal Bergoglio's Jesuit training sheds light on this, as this order's mandate is to counter the Protestant Reformation.<sup>7</sup> Instead of force, 'communion' is the order of the day.

5. Lund, Sweden, Pope Francis: 'Today, we hear God's command to set aside conflict. We recognise that we are freed by grace to move towards the communion to which God cordially calls us.' 2017, 5th centenary of the Reformation. P Endean, 24 July, 2017, [jesuit.org](http://jesuit.org)

6. *The Station of the Cross*, Catholic Radio Network, Mother Miriam, [youtube.com](http://youtube.com)

7. Ignatius' secretary said Loyola's conversion is an 'antidote' to the 'poison' of Martin Luther's work, P Endean, [jesuit.org](http://jesuit.org), 24th July 2017. Council of Trent (1534), Jesuit's aim is the 'relentless suppression of heresy.' *MinistryMagazine.org*, September, 1998.

**A 'PANIC PILL' TAKEN WITH CAUTION**



**MRS SUYOYA BULLOCK**

The environmental movement includes many clever arguments and explanations for A New Way to reverse 'climate change.'

However, in my mind, saying that the main goal of humanity is to preserve this earth, because Christ is inextricably connected to nature and together we can regain paradise, smacks of a humanly created salvation.

Prophecy gave me some clarity on the current 'climate emergency' and the way many business, political and spiritual leaders are using it to gain control globally.

It has brought me peace amidst the panic; faith instead of fear. I feel free-er to decide on my own form of spirituality, and how to help others, nature, family and myself.

I would like this to show us all that we can decide to care for the environment in a myriad of ways as well as help those less fortunate than ourselves, but we need not be trapped by the agendas of powers who are leading in a very particular way.

I hope that instead of feeling burdened by world events, we can turn to the Creator of the earth,<sup>11</sup> receive Jesus' promise of rest for our souls,<sup>12</sup> and share His words which alone bring true change<sup>13</sup> in the current climate.

11. Rev. 14:7

12. Matthew 11:28-30, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

13. John 8:31-2, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

prosperity. I am grateful to his Holiness for continuing to support this critical engagement.<sup>18</sup>

In the coming Global Youth Training Pact, penalties are proposed for those who infringe the New Thinking, through local and international laws.<sup>9</sup> I was shocked to see the seemingly reasonably argued use of the 'Thou shall not kill' commandment to indict the 20% of the world who consume at rates which rob other poorer nations of what they need to survive.

Together with this, environmentalism is linked to spirituality, but through a weekly ceremony which many may find difficult to align with their personal ethics.<sup>10</sup>

Should we embrace this 'bold cultural revolution'? Will the New Thinking and New Habits proposed save the environment? Many think yes.

8. *The Guardian*, June 2019

9. See *Laudato Si*, op cit.

10. *Laudato Si*, op cit.

Evolution is extolled while New Ageism is embraced by celebrating his namesake, Francis of Assisi, the mystic, who was one 'with nature and himself'; and pantheism is also leaned upon.

Following is evidence of how big business is also favourable to the Pontiff's plans. Is this stepping even closer to the powerful alliance prophesied?

After the Vatican meeting, Bob Dudley, chief executive of BP, said: 'The world needs to take urgent action to get us on a more sustainable path, and it is critical that everyone plays their part - companies and investors, governments and individuals. This requires all of us to come together, build understanding and collaborate to find solutions. Constructive dialogues such as this meeting are essential in aligning key players on the steps needed to accelerate the energy transition while still enabling advances in human

# ADVENTISTS & ECOLOGY



**DR DANIEL DUDA**

*TED Education Director*

If we Christians want to provide reasonable and adequate answers to the questions that people are asking, we need to understand their questions. What people around us are concerned with is determined by them, not by us.

In the last forty years, there has been a significant change in the approach to environmental problems. Issues such as the environment, greenhouse effects, global warming, ozone depletion, ecosystem destruction and population explosion have all begun to affect the scientific and political agendas. Recently, we have witnessed a new surge of interest in these matters and they will undoubtedly remain an important point of widespread attention for a long time. The world asks not only general questions regarding what the future holds, but also about the future of our environment. Being blind and deaf in these important areas will have far-reaching negative consequences if we want to be relevant.

As Christians and as Adventists what attitude should we have to these problems? Should we pay attention to them, or are they just a distraction from our important mission to proclaim the gospel to “every creature”? (Matt. 28:18-20)

## Is It Our Responsibility?

As Adventists, we believe that Christ’s coming is near. But many used to think that because global changes are slow, we can escape dealing with these problems.



Some even used to think (quietly, without saying it out loud) that the worse the world’s ecological situation becomes, the sooner Christ’s second coming will be. We will actually “force” Him to come back sooner and thus save His children from an ecological disaster. But such reasoning is very irresponsible for several reasons.

First, we are responsible for being faithful stewards of God’s creation. This stewardship not only includes our abilities and influence, our time (e.g. our relationship to Sabbath) our material resources (e.g. our relationship to money), but also our relationship to natural sources and to nature (Gen 1:26,28; Rev. 11:18). The full restoration of creation happens only when God creates “new heavens and a new earth” (Rev 21). However, at His second coming, Jesus will “destroy those who destroy the earth” (Rev.

11:18). Each one of us pollutes the planet and leaves an individual carbon footprint, so each of us should individually think about how we can and should commit to the rescue of the environment. Our relationship to God’s creation should cause us to ask, what can we do for the preservation and enhancement of the planet’s environment, both individually and as a church organisation? Second, these problems give us the opportunity to demonstrate our holistic philosophy of life. Our holistic approach emphasises the interdependency of mind and body and includes, in a wider sense, relationships between men and women as well as between people and animals. This means that we cannot have a holistic approach to life while at the same time discriminating against women or being indifferent to the senseless plundering of the environment or the extinction of certain animal species. The

gospel we preach is not only about saving the “soul” but also about restoring the physical, spiritual and mental aspects of every person. A healthy lifestyle, in which all three components are harmoniously balanced, is part of the biblical Adventist message. The time has now come to include another aspect in this triangle – the relationship to the environment in which we live.

Third, these problems remind us in a real way that faith cannot exist only on a theoretical level. Our faith in God must respond to the practical problems of life around us. Maybe we should ask people before their baptism whether they have given up the use of PET bottles or whether they are sorting out household waste and recycling old paper, glass and plastic.

Based on our belief in the Second Coming of Jesus Christ (we have the word Adventist in the name of the Church) we know that our endeavours, efforts, or actions will not ultimately save our planet. That should protect us from one-sided extremism, unhealthy fanaticism or worshipping nature. The perfect and final solution is found only in the second coming of Jesus Christ and the setting up of the kingdom of God. The ecological movement should not be led by extremist individuals and initiatives. Balanced and born-again followers of Jesus Christ who care about the environment in which they live can do more, much more, than we currently do. (Rom. 8,19,20).

Never in the history of the world has the situation been as bad ecologically as it is today, and maybe also morally and socially. But never in the history of the world have there been so many real children of God who are willing to be influenced by the Holy Spirit (perhaps even without realising it) to change the way they live in this world.

Scripture reminds us that, at the end of the creation week, the Creator declared that everything he had created was “very good” (Gen. 1:31). God has called us to be stewards of the earth and of all creation. All who live in this world are precious in God’s eyes. If we take seriously the message that God has entrusted to us, then we will not only be faithful stewards of God’s creation, but also protectors of the environment. If we look honestly and openly at the problems now affecting the present world, we will discover

a new dimension of faith and expand the horizon of the Advent movement. Our attitude toward ecology and the environment reflects the depth, or lack of depth, of our spirituality.

If we take this responsibility seriously, we will not only contribute in some way to solving the great problems of our time, but our life experience will be enriched, our understanding of the world will expand, and our faith will become more practical. We, ourselves, will be encouraged and strengthened in our daily lives. We will gain a new sense of purpose and our joy will be appealing and contagious for people who face chaos and despair and who are looking for answers to the burning questions that worry them. It will bring us, and them, a new understanding and experience of stewardship, service and justice.



# A STEWARD'S OUTLOOK ON CLIMATE CHANGE



**TODD FRIAS**

SEC Stewardship Director



Reading through some articles on climate change, I stumbled upon a comment that made me react, big time! In an interview with Simon Worrall, of the National Geographic, the environmentalist Paul Hawken said, "Climate change is a gift, not a curse." My initial reaction was, how could that be, when the Bible says in James 1:17 "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows"? I'm questioning, in my

mind, what good does climate change bring to us? Doesn't it bring to this world sorrows and challenges instead of blessings? And since God is a God who changes not, then these things we see around us are basically not his doing, for He made, and is the source of, every good thing (Genesis 1:31). What gift can climate change offer to humanity?

To answer that question, one must first confess the fact that the first responsibility given to man by God is to take care of the earth (Genesis 1:28). God knows that our ability to give proper care and treatment to anything in this world, will result in our regarding all things on this planet as a blessing, a

gift from God to stewards like us, with Him being the owner (Psalm 24:1).

As stewards of the earth, our attitude towards God explains every decision that we make, starting with our sense of gratitude to God for intentionally creating this marvellous world and putting His trust in humans to manage, nurture and preserve this natural environment. Recognising this gift, we then value every little thing we have, embracing a simple lifestyle that entails managing the environment wisely. We act like this because we understand that our lifestyle choices can add up to our carbon footprint, even with the simplest activity.

Having this approach helps us

realise a new way of seeing ourselves and the relationship that exists between us and all the living creatures on this planet. Can you imagine what good things would come out of each person, when one desires to make right and conscious decisions to live out God's original intentions and plans for themselves and for every living creature in this world? Think of the creativity and innovations that each one will implement to their daily lifestyle to make his or her environment the best place to live. This positive mentality and behaviour can truly create real breakthroughs in developing man's 'stewardship' culture to combat climate change.

As stewards we need to raise awareness in this chaotic world, where many are still preoccupied with selfishness and pursuing materialistic dreams, of how climate change can become a blessing rather than the opposite. Today, Christians should portray their changed lifestyles and positive the traits that they have experienced in Christ (Galatians 2:20). As followers of Christ we need to interact with the world, presenting to them the

character we have developed through the challenges of climate change, including a simple lifestyle, revealing God's glory and His image through our lives (Psalm 72:18,19).

We have heard many suggestions of how to save the earth and reverse global warming and even how to delay climate change. There are hundreds of solutions being placed on the table like the wise use of energy by going solar, wind, and renewable energy; transition to electric vehicles; prevent deforestation, adopt a plant base diet, have a smaller family and avoid air travel, just to name a few. These are all important solutions, because all human activities contribute to climate change through our carbon footprints. And we recognise that all of these have great impact on our health and well-being. All of these environmental issues are important, but why be bothered to respond to all these suggestions?

Our responses to these define our real relationship with our Creator and Provider. As Christians we need to treat our world with respect because our relationship with God is

both a gift and a stewardship responsibility to all of God's creation. How we treat, protect and care for the environment reveals how much we care about God and how much we desire the next generation to benefit and enjoy these gifts from our Maker. Since everything that influences our life begins in the mind, we reflect on what the apostle Paul wrote in 2 Corinthians 10:5, 'We pull down every proud obstacle that is raised against the knowledge of God; we take every thought captive and make it obey Christ' (GNT).

The attitude and outlook we have on climate change declare the manner of person that we say we are and the God whom we obey. As we ascribe everything in this world to God, and 'everything works together for good' (Romans 8:28), we also recognise that, through these climate change phenomena, we as God's Stewards are given a wonderful platform to make God known through the environment and through the image that we portray of Him in our lives. Putting God first and living our lives wisely and unselfishly are key factors for every steward to take on board.



A student's fare for secondary and sixth form students

# CAREER'S DAY



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## THINKING OF THE NEXT GENERATION



**ALEX MARIUNIC**

Associate Pastor, Croydon Church, London

I am married. I have one son, aged 2. I am a Seventh-day Adventist Pastor who preaches the Adventist Identity and that Jesus is coming soon. According to some, that is "living the dream".

I can testify wholeheartedly that it is an honour to serve God and His people; it brings a lot of satisfaction. The problem is that life is not all about Sabbath School, good sermons and prayer. Sometimes I feel that I am guilty of over-emphasising the spiritual dimension while neglecting most of the other elements that define us.

A great example is the much-discussed topic of "climate change". The truth is that we are pioneers when talking about the environment. One of the staple programmes that our churches world-wide use as a foundation for their health expos and evangelistic drives is the "New Start" program. In this program, the community learns about the importance of nutrition, exercise, water, sunshine, temperance, air, rest, and trusting in God. Most of them are influenced by climate change. The UN is very concerned that water availability is becoming less predictable, increased incidences of flooding threaten to destroy water points and contaminate water sources, and more intense droughts are exacerbating water scarcity, thus impacting people's health and productivity.<sup>1</sup> CO<sub>2</sub>

1. UN Water. Water and Climate Change <https://www.unwater.org/water-facts/climate-change/>.



emissions are a major source of air pollutants which contribute to climate change by affecting the amount of incoming sunlight, shorten lives, and cause respiratory illnesses.<sup>2</sup> Closer to home, two-thirds of plastic waste produced in the UK does not affect us one iota, because we send it to other countries for it to be their problem.<sup>3</sup> If we remain silent on the topic of climate change and ignore the realities around us while focusing only the spiritual dimension, our message will soon be considered irrelevant.

The younger generation – Millennials, Gen Z, and the children of today – are very critical when it comes to the difference between what we say and what we do. We cannot preach about stewardship and not practice it towards the planet as well. We cannot preach about Jesus commanding us

2. Institute for Advanced Sustainability Studies Air Pollution and Climate Change. <https://www.iass-potsdam.de/en/output/dossiers/air-pollution-and-climate-change>.

3. BBC News. Where Does Recycling and Rubbish from the UK Go? <https://www.bbc.co.uk/news/science-environment-49827945>

to love our neighbours as we love ourselves, and not realise that it means a lot more than just praying for them and greeting them; but that it is about making sure that we don't add fuel to an issue that affects their daily life. We cannot preach about Jesus' second coming and the perfect kingdom of God while we don't ensure that we have done our part to make life bearable in this imperfect world. The younger generations are interested in authenticity and relevance – how being a Christian makes a difference in their daily life. If Jesus' soon coming becomes an excuse for inaction on the matter of climate change, the more extreme weather, the heat stress, the loss of biodiversity, the acidification of oceans, and all the other consequences of it that are being felt more and more, then I feel that we will have failed the next generations.

I still believe and I will preach that Jesus is coming soon. My challenge though, is what will I tell my son if Jesus doesn't come during my lifetime and I have been a part of the problem that will affect him.

It will come to many as a surprise, but the Seventh-day Adventist Church organisation took a stance on climate change all the way back in December 1995 which says that, "Seventh-day Adventists declare their advocacy of a simple, wholesome lifestyle, where people do not step on the treadmill of unbridled consumerism and production of waste. They call for respect of creation, restraint in use of the world's resources, and re-evaluation of our needs as individuals."<sup>4</sup> Twenty-five years down the line, it is not obvious that that message has been internalised and actioned by the majority of us, including me.

People, including some inside the church, still claim that it's all a hoax or they just can't be bothered. Whether you are a climate change believer or denier, whether you care about the environment or not, whether you trust that Jesus is coming soon or not, Pascal's "wager" can be transposed to define our relationship with the environment: *If the environment is fine and we are concerned about a non-existent problem, then we will have lost nothing if we changed our habits to care for it more. But if the environment is not fine and we continue to ignore it, then we will be judged very harshly by our children and grandchildren if Jesus' return doesn't happen within the next very few years.*

4. Seventh-day Adventist Church. The Dangers of Climate Change <https://www.adventist.org/articles/the-dangers-of-climate-change/>

# Help Someone...



...eat

...learn

...shelter

...live

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

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## HELP SOMEONE...

**Endings and Beginnings:** that precarious moment in time where reflections merge with expectations. We can look back at a challenging year for ADRA, in which we have found it very difficult to secure new European Commission development projects against the looming prospect of Brexit, and in which increased global competition for UK Aid funding has made the sector very competitive.

At the start of a new year, we want to thank the churches in the South England conference for their continued support of the work we do at ADRA. Remember, we are not funded by the church and are fully self-funded. Your help in raising funds allows us to not only provide direct assistance to those in need, but also to attract large funding opportunities from governmental donors.

For 2020, we have chosen to bring the Appeal closer to the church with the theme of, 'Help Someone': If you donate to ADRA, you can 'help someone eat', 'help someone shelter', help someone learn', help someone live'... The variations are endless.

Our theme was based on developing Matthew 25:40 (NIV) "The King will reply, 'Truly I tell you, whatever you did

for one of the least of these brothers and sisters of mine, you did for me.' We studied this theme in Sabbath school between August 17-23.

Jesus also talked about the "kingdom of heaven". In Jesus' description, the kingdom of heaven is a reality that we can be part of, even now. It is a way of life that functions with a different set of priorities, values and morals than are found in earthly kingdoms. Jesus' teachings set out the blueprint for this kingdom, and it includes a strong focus on how we serve God and, in serving Him, how we are to relate to others. We also discover that serving —caring for their needs and uplifting them—is one way in which we can directly offer service to God."

May we continue to work together in 2020 to care for the needy of the world and to lift them up, both overseas and here in the UK.

# Help Someone...

## SEC DEPARTMENTS

### *Reports and Articles*



Indeed, time flies especially when you're busy doing the Lord's work! It's been almost 6 months since I was called to serve as a Treasurer, and I praise God for His continued guidance and strength. I am blessed to have a hard-working team behind me. Thank you for including us in your prayers.

On 14 February 2020, we closed off 2019 Tithes and Offerings. The final report shows a total tithe of £15,735,130. We can only praise God that despite the financial and political challenges that the UK faces, we still see a 1% increase (£151,356) on 2018. The Tithe and Statistical Analysis by Church and Area for the 12 Months Ending 31 December 2019 Report was sent via email to all pastors and elders on 21 February 2020. The report shows the comparative figures on the number of members and the Tithe returns. It also includes the total Gift Aid returns that were paid into the Churches' Trust Fund accounts. The information is useful in analysing trends and patterns with the end of encouraging members to remain faithful.

On 11 February, the 2019 Trust Fund Statements and the updated active list of Gift Aid members were sent out to your local church treasurers. I requested treasurers or whoever is in charge of Gift Aid membership and promotion to do an audit of the Gift Aid list in order for the church to maximise its benefits. If you have moved address or your circumstances have changed with regards to tax payments, please inform your treasury team accordingly.

For any queries regarding treasury work, please feel free to contact the following:

1. **Ann Swaby** - Associate Treasurer  
aswaby@secadventist.org.uk  
Insurance, Church Loans, Trust Fund statements
2. **Nana Bonnie** - Internal Auditor & Church Trainer  
nbonnie@secadventist.org.uk
3. **Pauline Sorzano** - Tithes & Offerings Accountant  
psorzano@secadventist.org.uk
4. **Isaac Hammond** - Gift Aid Accountant  
ihammond@secadventist.org.uk
5. **Michael Agyei-Asare** - Payments Accountant  
magyei-asare@secadventist.org.uk
6. **Sam Alfazema** - Payments Accountant  
salfazema@secadventist.org.uk
7. **Pauline Peck** - Administrative Secretary  
ppeck@secadventist.org.uk
8. **Evangelism claims, Trust Fund transfers and other payment requests**  
accountspayable@secadventist.org.uk

With God's grace, we aim to promote transparency, efficiency and effective communication so we can better serve our congregation at large. God bless us all!



CANDY LAYSON

## Taking the Missional Temperature of your Church

One of the key elements in Climate Change conversations is rising temperatures. Warming of the oceans; Melting of the polar caps; Global warming. It is not surprising that even discussions around these topics generate a fair amount of heat as conversation partners get “hot and bothered” and “warm under the collar”, debating various points and perspectives back and forth!

So, what would it look like to take the missional temperature of your local Church?

While there are many similarities in the way we “do church” as part of the Adventist family, there are also local and regional variations that bring fresh, unique and flavourful elements to what it means to be on mission with God in a given place and time. Additionally, as we seek to engage a changed and changing context in Europe and the United Kingdom, we need to find fresh ways of articulating and sharing the wonderful truths of Scripture that are precious to our hearts and lives. These fresh ways may not result in Church looking exactly the same as it does now, but they should still incorporate the key elements of worship and Bible Study, fellowship and service.



**WAYNE ERASMUS**

Perhaps a congregation, group or church board may wish to pause and reflect on the missional impact they are having in their local context. Your local context includes those who are attending and engaging in worship and other services of the Church; but it also extends to the wider community network of connections and relationships upon which a more neighbourhood/workplace-based evangelism is established. If you were to choose to engage such an exercise, then I offer to you a short selection of reflective questions to get you going.

1. To begin, take some time to think of those who attend worship services in your local Church. With these people in mind, in which ways are the worship services (content and style) appropriate for the age mix, educational level and cultures of the people mix who are your spiritual family?
2. In which ways are the worship services (content and style) appropriate for the age mix, educational level and cultures of the people mix who constitute your neighbourhood?
3. How are members and attendees trained for the kind of service for which their spiritual gifts call them?
4. Describe the ways that members and attendees regularly participate in community outreach and engagement?
5. In what ways are the outreach initiatives of your local church appropriate for their wider

community in which you have located yourselves?

6. Are the number of baptisms in any given year appropriate for the general receptivity of the community in which you have located yourselves?
7. What is the long-term retention rate for newly-baptised members?
8. What does retention look like at the 1, 2 and 5-year marks, and do we celebrate retention alongside new baptisms?<sup>1</sup>

Regularly asking mission-based and mission-directed questions at all levels of church life will help us to maintain focus on the goal – connecting people with Christ. Taking our “temperature” in this way will also guide us to reach out in culturally appropriate and contextual ways.

<sup>1</sup> Doss, Gordon R. 2018. *Introduction to Adventist Mission*. Berrien Springs, MI: Seventh-day Adventist Theological Seminary, Andrews University.



## Green Inside, Green Outside

The six days of Creation describe how we got here. They describe how God put everything in its place so that life, including humans, could survive and thrive on earth. We were created last. God saved the most complicated, beautiful, and Godlike creatures for the very last act of creation.

We sit at the top of the creation pyramid, richly blessed with the physical, emotional, intellectual, and spiritual gifts given from the Lord Himself. In fact, we were made in His image. When we take a moment to reflect on this, we have to admit that this is awesome! We are wonderful, special, and unique. But we must not forget that we cannot exist without the foundations of this miraculous pyramid. We need the light and the water to help grow the plants and fruits which feed us. We need all of those laws of the universe to stay in place so that gravity can keep our feet on the ground and light can guide our paths.

So, despite the fact that the Lord made us so wonderfully, He also made us a part of this whole planet, dependent on it for our very survival. No man, woman or child is an island; we are interdependent with the world and with each other. As a doctor who specialises in

Lifestyle Medicine, I am amazed that, despite our modern science, medicine and technology, some of the most powerful ways to beat serious illness is to go back to the diet and lifestyle that God gave Adam and Eve in the Garden of Eden - that diet of green plants, herbs, and fruits. Modern (and ancient) science tells us that this diet has always been the most superior way to maintain total health and well-being.

Eating our greens is, therefore, very important for our health. But the great news is that they don't just sustain the health of our bodies, but also the health of the planet.

One of the greatest global concerns today is Global Warming. Nations and international bodies, like the UN, are trying desperately to ward off the impending catastrophe. It has led to all sorts of desperate international legislation such as attempting to ban the sale of petrol and diesel cars, due to the high levels of carbon dioxide (CO2) which they emit.

It has been shown that the cattle industry (Beef and Dairy) contributes more to global warming than all the transport systems of the world combined. Added to that, the levels of deforestation,

water usage and antibiotic use throughout the livestock industry, is having a serious impact on our very existence. Antibiotic resistance is the second biggest global concern. Predictions are now being made that within the next 10-20 years, many infections will not respond to the antibiotics we use today as they will be resistant. So, people will die from infections and wounds at a rate not seen since the 19<sup>th</sup> Century. Why? About 70% of antibiotic use is for livestock. This is where the majority of resistance in coming from. Indeed, while writing this article, the world is in the midst of a global panic regarding the Coronavirus - a virus which has mutated and spread throughout livestock in China, which can now infect and kill humans.

So, the plant-based diet not only protects our bodies, but also our planet. It also prevents our collusion in some truly awful practices which animals go through in order to arrive on our plates. These represent pieces of the puzzle which helps us to see the bigger picture. Not that meat-eating is a sin, or that those who eat meat won't make it to heaven, but simply that the time has come to help ourselves and the planet.



**CHIDI NGWABA**

## Climate Change and Mental Health

Is climate change an issue that should concern us? Is it really affecting our mental health or are we just like 'the rest', being over-reactive, senseless fanatics? The truth is that climate changing patterns have been proven to affect our mental health. Dr Courtney Howard says, 'The intersection between the climate change emergency and mental and physical health will become one of the world's major issues.' It would appear we have edged that way.

Speaking to three teenagers, they shared their worry and concern over the impacts of climate change. Collectively, they are concerned for their future. One of them shared she is so worried, she 'might not have a world to live in', fearful of the depletion of oxygen by the time she is in her thirties, wildlife becoming endangered or extinct, the uncertainty of the next generation's future. They shared that some of their peers are also worried and anxious over the effects of climate change and their futures. On asking them how worried they were given a scale of 1 to 10 with 10 being the highest, two of them responded 5 and 7 respectively.

These conversations clearly demonstrated how easily these worries and concerns can and will have the potential to be translated into anxiety, fear and hopelessness, and most likely lead to some form of depressive disorder.



Recently, we have seen the despair and devastation brought by storms Ciara and Dennis, with people losing their livelihoods and material possessions and others paying the ultimate price - their lives. Not only is climate change affecting young people's mental health, all of us are affected by it. With their communities torn apart, people experience some form of grief over the destruction. Productivity is halted and lives turned upside down. Some experience survivor's guilt and financial stress. A reliable source shared that weather reports nowadays cause anxiety. People are said to get worked-up and anxious as they imagine and visualise how the forecasted weather pattern is likely to affect their day-to-day living. Individuals are said to start asking themselves questions like, Am I going to be able to make it to that important meeting? Add to that the worry of not being believed should they struggle to get to that important meeting and being judged against their peers who might have made it to that important meeting on time in the most challenging weather

conditions. Others harbour a constant worry for their safety and that of loved ones while experiencing the harsh realities of climate change.

Even the most resilient amongst us can succumb to pressures caused by climate change. Don't suffer in silence, **TALK**. Let's continue to pray for those affected by the recent storms here in the UK, and those around the world also affected by adverse climate change.

**CCS Support contact:** 0207 7238050  
**Email:** [connect@ccscounselling.org.uk](mailto:connect@ccscounselling.org.uk)  
**Website:** [www.ccscounselling.org.uk](http://www.ccscounselling.org.uk)



**THEMBIE MAPINGIRE**



*This article was written by*  
**Regina Jele-Ncube**  
Writer & CCS Student Counsellor

## Our Divine Role

I don't like headlines. Pure gloom and doom. Why anyone would choose to start their day by reading the news is beyond me. For many people, the alternative is entertainment - bread and circuses. So, as the world is becoming increasingly violent, wicked and evil, entertainment is growing more complex, elaborate and expensive.

The state of affairs echoes that of antediluvian times. Humankind was at peak wickedness, but people were unbothered, keeping themselves busy with food, drinks, and wedding parties. But a more ominous parallel to our times was a situation all but eight people were oblivious to: An imminent ecological disaster on a global scale. An impending worldwide environmental catastrophe. Gloom and doom.

The leader of the eight environmentally conscious people before the Deluge was Noah. Artistic representations of Noah (and many other biblical figures, for that matter) through the ages have cemented him in our collective cultural imaginations as an old man with a long white beard, holding onto his staff to improve his hunched posture.

But the biblical narrative lends itself to a much different image of Noah. He was a husband, father, head of his household, patriarch, prophet, and preacher. But at various times in his life, Noah was also a lumberjack, carpenter, builder, animal tamer, sea captain, and farmer - vocations that are almost archetypally manly. Seen through this lens, Noah seems to be standing somewhat taller and appears much more muscular. This Noah is no longer the 1966 John Huston. This is the 2014 Russel Crowe.

It is precisely this multitalented alpha male hero that God chose for what proved to be the most important task in the world's early history. He was chosen to save the planet. Noah was to take on the role originally given to Adam and Eve - rulers of the Earth on God's behalf. Their creation in God's image meant that they had a mandate to provide the Earth with the same care and attention that He would give it. They were to be His supreme royal environmentalists and Noah was chosen to continue with this divine task. It is essential, though, to acknowledge that it was neither Noah's imposing physique, nor his numerous talents, authority and leadership skills that recommended him for this role. The Bible makes it clear that Noah was chosen because he was a "righteous man" and because "he did all that God commanded him."

Men's roles in society today are much different to those in Noah's time, much to the disappointment of some and the triumph of others. Nevertheless, the world is equally wicked, an ecological catastrophe is around the corner and people don't care. This time, however, the looming environmental doom was caused by us and can therefore be stopped by us. It is our responsibility as God's image to take care of our planet with the same concern that we have for our families, communities and churches. We may never like the headlines, but we can surely have an impact on the story.



*This article was written by*  
**Pavle Trajkovski**



**DEVON BOYD**

## Separation and Loss: Finding Help in Time of Pain and Despair

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. (Genesis 42:36 KJV)

Human beings are born with innate patterns of behaviour that predispose them to relate to others and to their environment in certain set ways. When we experience separation from or loss of an attachment figure in childhood or adulthood, our relationships suffer. Our experience of loss and separation are similar in many ways and is the cause of great pain and despair whether one is a child or adult.

People experience various types of separation and loss in their lives. For example: death, marital breakdown, family alienation, and broken friendships. But other reasons could be: travel for extended study or work migration; theft or loss of a valued item; leaving home for boarding school; retirement or change of job; redundancy; loss or separation due to a fire or flood; and death of a pet, just to name a few.

When separation or loss occurs, people employ different ways of coping with their loss. For example, some individuals learn new skills.



People who experience separation or loss may adopt different ways of coping with their grief, for example, by keeping busy or remembering the good times, by writing memories down or visiting the grave or cemetery. Others use the defence mechanisms such as repression (blocking it out of the mind), and there are some who focus on the positives and work towards acceptance of things outside their scope.

Personally, I am no stranger to separation or loss. In this case it was the sudden and tragic death of my younger brother. Honestly, his death left me with feelings of bewilderment and profound sadness and disbelief. I struggled for months, through many sleepless nights, to acknowledge and understand the loss. On reflection, I was like many of the people described in the Bible who experienced loss. It is here that we read of deaths and subsequent grieving. In the Old Testament, for example, we read the account of

Abraham losing his wife Sarah, how he mourned and wept for her. When Jacob died, Joseph his son fell upon his father and wept over him and kissed him, refusing to be comforted. His family and friends 'lamented loudly and bitterly'. When Moses died, the children of Israel wept and mourned for him. We also see David grieving over the anticipated loss of his infant son, the untimely demise of his adult son Absalom, and Jeremiah lamenting the death of King Josiah.

In the New Testament the disciples and others had a particular relationship with Jesus. He called them friends. They were connected. They followed him everywhere he went, every day for three years. He was their best friend. And he died. This was followed by distress, bewilderment, profound sadness and grief.

The Bible is replete with examples of a God who reaches out to comfort those who suffer as a result of separation and loss. The Psalmist

tells of God's presence and comfort as we 'walk through the valley of the shadow of death'. For the grieving individual, wracked by a myriad of questions in a seemingly senseless situation, the Bible has answers.

First, the Bible tells of reassurance through Jesus. In Revelation 2:8 he tells us not to fear death as he has "already conquered death." In John 11:25 we are reassured that, "though he were dead, yet shall he live." In grief, people often feel physically weak. A text of encouragement is, "my flesh and my heart faileth: but God is the strength of my heart, and my portion forever" (Psalm 73:26).

Second, the scriptures tell of a God who wipes tears. In Revelation 21:4 we read solemn words of reassurance for the bereaved person who believes in God and who will find delight and comfort in his promise: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

In grief, Job fell down and worshipped, saying that the Lord had given, and he takes away. In moments of grief, one can find strength in songs like,

"In moments like these I sing out a song, I sing out a song to Jesus. In moments like these I lift up my hands, I lift up my hands to the Lord. Singing I love You, Lord, singing I love you Lord, Singing I love you, Lord, I love You."

Others, in moments of painful grief would sing,

"In times like these I have a Saviour. In times like these I have an anchor. I'm very sure my anchor holds and grips the solid rock. This rock is Jesus. Yes, He's the one. This rock is Jesus. The only one. I'm very sure. My anchor holds and grips the solid rock".

When separation and loss strikes, a believer in distress may ask if God even cares about their pain! Frank Graeff reassuringly asks and answers thus:

Does Jesus care when my way is dark, with a nameless dread and fear?  
As the daylight fades, into deep night shades, does He care enough to be near?

When I've tried and failed to resist some temptation strong.  
When for my deep grief, there is no relief, though my tears flow all the night long.

When I've said "goodbye" to the dearest on earth to me,  
And my sad heart aches till it nearly breaks, is it ought to Him, does He see?

O yes, He cares. I know He cares. His heart is touched with my grief.  
When my days are weary the long nights dreary, I know my Saviour cares."

In conclusion, the child of God can truly be victorious because He cares. When in our humanness, we lament like Jacob, "...me have ye

bereaved of my children...", then we can rest assured that the Lord who is God is attached to us and will remain with us through the pain of separation and loss.



**AUGUSTUS LAWRENCE**

## What do you do when that special someone is not on the radar?

***I have kept myself pure. I have received my degrees, a home, a car, and a secure job. However, that special someone is not in my reach. I'm still a virgin and yet still alone. Wedding after wedding I've been a bridesmaid for Helen, Betty and Jennifer. They are all married and are having children, yet I'm the one that is left behind. Am I not good enough? Is this a punishment from God? Was I too picky? What's wrong with me? If this is not enough to deal with, well-meaning people try to pair me up every Sabbath with any and everyone.***

Society has conditioned our minds with the myth that true happiness comes when someone finds love, a life partner and obtains possessions. The Bible tells us that true happiness can only be found in Christ!

Matthew 6:33 states, But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

If we seek God wholeheartedly and He has not provided a partner, there may be two reasons:

1. Not yet (it's not God's time)
2. God has an entirely different path for you to take

How do we receive an answer from God? Through unceasing prayer and much supplication. God hears and answers all prayers. It may not be the way we expect or when we expect it, but God always knows best.

Many make crucial decisions, like choosing a life-partner without consulting God or by running ahead of Him because

they are tired of waiting, and in the end, live a life filled with pain, hurt and regret. God can make anything happen. He is the Almighty. He has a plan for every single woman. He can find that someone. He will give guidance to all who ask and listen attentively to hear his answer. He can also say, "I know you really want this, but I have better plans for you at the moment."

Trust God and believe that He wants the best for you, as promised in Jeremiah 29:11

"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you; plans to give you hope and a future."

The future that God has in store for us is stated in 1 Corinthians 2:9

"Eye has not seen, nor ear heard, nor have entered the heart of man, the things which God has prepared for those who love him."

These are the voices of many single women, echoing throughout our churches. The dreams of finding a husband, bearing a child, and eventually of having a family are replaced by the thoughts of loneliness, resentment, regret and loss.

Although it is unfortunate, it is also understandable that some of us women value ourselves based on having a husband, and sadly we miss out on fulfilling our true God-given purpose in this world.



JACQUELINE OTOKPA

# DAUGHTERS RESTORED IN CHRIST

NATIONAL WOMEN'S DAY OF FELLOWSHIP FEATURING:



*Guest Speaker*  
**Heather-Dawn Small**  
GC Women's Ministries  
Director



**Sharon Platt-McDonald**  
BUC Women's  
Ministries Director



**Jacqueline Otokpa**  
SEC Women's  
Ministries Director



**Beulah Plunkett**  
NEC Women's  
Ministries Director

...and other special guests

*Join us in celebrating our  
restoration in Christ, united as  
women journeying together*

**Date: Sabbath 6th June 2020**  
**Venue: The Lighthouse**  
262-274 Camberwell Rd  
Camberwell  
London SE5 ODP

**CLOSING DATE FOR PAYMENT:**  
**Friday 22nd May 2020**  
SEC - Tel: 01923 232728  
BUC - Tel: 01923 672251  
Email: [renatela@adventist.uk](mailto:renatela@adventist.uk)

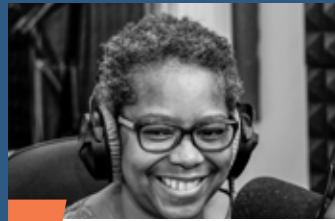
**TIME:**  
09:30 - 21:00

Registration online at **EITHER**  
SEC - <https://www.eventbrite.co.uk/> OR  
BUC - <https://adventist.uk/events/>

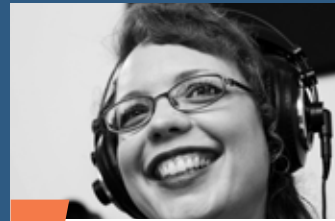


Cost includes lunch, concert and venue hire:  
£15 adults  
£7 children under 12

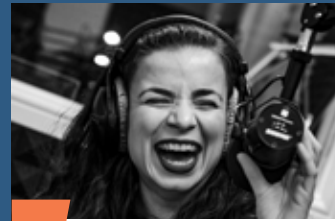
# PRESENTERS



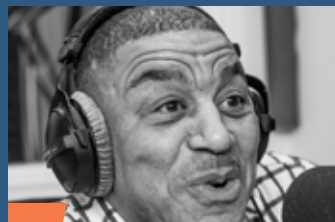
**BARBARA LAWRENCE**  
*Family Matters*



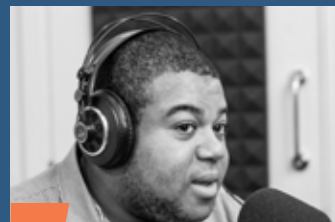
**LYNETTE ALLCOCK**  
*The Breakfast Show*



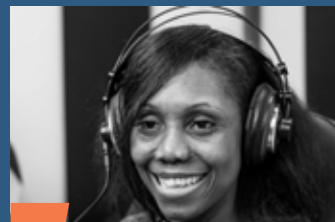
**VANESA PIZZUTO**  
*On the Go*



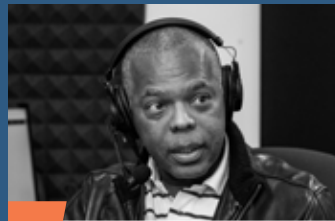
**MARK GREY**  
*In the News*



**JOSH ANDERSON GREY**  
*In the News*



**CYNTHIA OSEI-OWUSU**  
*In the News*



**MIKE HAMILTON**  
*Explore*



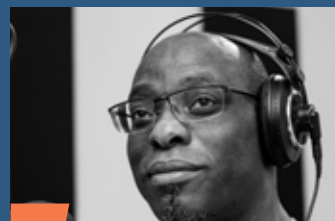
**SOPHIA PEART**  
*Explore*



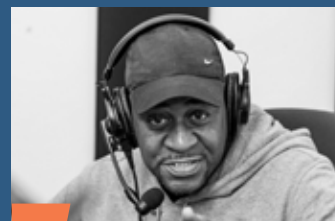
**NIGEL MAUNGANIDZE**  
*Drivetime*



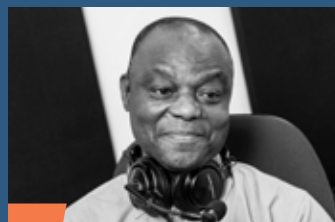
**MIKE JOHNSON**  
*Sabbath Breakfast/Christian Living*



**TREVOR JOHNSON**  
*Reflections*



**RAY PATRICK**  
*Prayer on the line/Ray of Hope*



**EBENEZER JONES-LARNEY**  
*Our Times*

“I hope that through my shows, people will see God as someone real and relevant, someone who genuinely cares about them”  
- Lynette Allcock



# ADVENTIST RADIO LONDON - MYRNA'S STORY

She was brought up by her mother in the Seventh-day Adventist church and was baptised. At a very young age, she became pregnant and was, unfortunately, disfellowshipped from the church. As a result, she eventually became disconnected from Christ and she spent her nights partying and began hosting raves and dances through her connections with many popular music stars that she began to keep company with. Her parties became so popular and successful that she even made a second income from them.

In 2018 her employers, because of her many years' experience on her job, gave her the responsibility of training junior staff at her place of employment. One trainee eventually became her boss who then began harassment of her and threatened to place her on six-month probation after an official appraisal. This caused uneasiness and stress within her and she felt prompted, that Friday evening, to print all her email correspondences for future reference. She left work that evening, feeling very depressed and bothered as she drove home.

Whilst sitting in her car that evening, she received three phone calls informing her that her father had passed away. Compounded by the events of the past day, this news prevented her from

returning to work on the Monday morning. She was off work for four months and during that time she decided to go to Jamaica for a break.

On the day she arrived in Jamaica, distressed and confused, she went into her late mother's room and picked up the Bible. She brought it into the living room and placed it on the centre table, intending to

read it, but got distracted and walked away. On the next day she observed that the Bible was opened and a single page from the Bible was standing upright at 90 degrees, without any support. She became curious and checked to see if there was any draft of breeze that would cause it to stand up, but there was none. She brought it to the attention of others in the home and even called her daughter in England to try to get an answer and a reason for this phenomenon. None could explain. The page stood upright for seven days. She decided, then, to go to the Seventh-day Adventist church next door to her home and get their opinion on what this could mean. After informing one of the members from the church, the member asked which page was standing upright. It was Psalm 37. The member then advised her to go home and read the page. She went back home and read Psalm 37 and, after reading it, immediately the page went back down to its normal position. She continued reading the Bible throughout her time in Jamaica and even continued after her return to England.

Soon after returning to England from Jamaica, representatives from her place of work arrived at her home to enquire as to what

had happened regarding her work situation prior to her going to Jamaica. She explained what had happened and presented all the emails that she had printed prior to her departure. After listening and consulting with her, they stated that they would be moving her from her previous department and placing her in a new one. They even offered her the choice of the number of hours she would like to work. They agreed for her to work for 3 hours per day with the opportunity of

increasing her hours as she felt able. For six months she worked for three hours a day, and she felt that a weight had been lifted from her shoulders.

Whilst driving for two hours each day to work, she would listen to a number of her selected secular radio stations. One day, for some unknown reason, she was not able to tune in to her regular stations due to her not being able to pick up their radio signals. This baffled her. What was causing this? After trying endlessly to solve the situation, the only signal she could get was from Adventist Radio London. She decided to give it a try and listen to it. She listened to the 'Breakfast Show' in the mornings on her way to work, and 'Drive Time' and 'Explore' in the evenings on her way home from work. As she continued to listen, the presentations reminded her of the Bible teaching that she received from her mother as a child growing up. The more she listened, the more she became interested and inspired.

Just before the close of that year she was approached by the pastor of her local church who enquired as to why she had been attending church for such a long time and not having her membership at the local church. She explained that she was disfellowshipped from the church many years previous and had had no intention of being baptised. The pastor calmly stated that when the time was right, she would make her own decision to be baptised. The conversation with the pastor began to play on her mind. She considered the length of time she was away from the church, and the fact that her daughter was now a grown woman, who was married, and had a major leadership role as a member of that local church.



She continued to listen to Adventist Radio London, and due to the various spiritual messages on the variety of topics that she received, she became convicted that she needed to give her heart to the Lord. She feels that the Holy Spirit was leading in the events that had transpired during the previous year. All that she had heard on Adventist Radio London reminded her of what she had learned from a child and it all deepened her conviction.

She decided to be baptised on the anniversary of when she received the news of her father's death. It was a privilege for the Director of Adventist Radio London along with the Communications Director of the South England Conference to be invited to participate in that very moving and spirit-filled baptismal service. She invited her former "partygoers" to her baptism, and in sharing her testimony with the congregation, she encouraged her family and friends to give their hearts to Christ.



**MICHAEL HAMILTON**

## HIGH SABBATH AT LIGHTHOUSE COMMUNITY CHURCH (Author: Odafe Ricky Agba)

The Lighthouse Community SDA Church Plant in Edmonton held its first baptismal service on Sabbath 11 January 2020. Previously, baptismal candidates were transported to other churches with baptisteries. Several issues were faced in hosting the baptism. Firstly, it was difficult to get approval from the venue and to obtain a mobile baptistery. Then the water in the baptismal tank could not be warmed due to blown circuit-breakers which lead to the sound equipment to fail and the projector not to work.

All seven baptismal candidates were in their teens. Joshua Philip and his younger twin brothers made their decision for Christ to the delight of their overjoyed parents, who witnessed the baptism of their three children. Nancy Benson had made her decision during the TED Pathfinder Camporee in 2019. Ansel Agba answered an altar call by the late Pastor Andrew Davis at Parkside church in November 2019. The Nwagwu family was thrilled to see their son Uche baptised and join the community of believers. Azriel Agba had been yearning to get baptized since he was seven years old and responded to an altar call in late December 2019 after his mother preached at Luton North.



Over 250 people attended, with visitors from Nantwich, Norfolk, Manchester, Ireland and as far away as Nigeria. Despite all the difficulties, a visitor said she was blessed by the simplicity, organisation and spirituality of the program. Another marvelled at “the palpable love, warmth and unity of the congregation”.

It was a foretaste of things to come before Christ will set the sky ablaze in His Second Coming. We saw and experienced it at Edmonton.

## TEN DAYS OF PRAYER ENDS ON SPIRITUAL HIGH (Author: SEC Prayer Ministries)

The 'Ten Days of Prayer' experience has proved successful for a number of years, creating more passion for evangelism, prayer, fasting, better relationships, spiritual growth and revival. People have been giving their lives to Christ.

January 2020 began on a high with a vast number of churches across the globe taking part in Ten Days of Prayer, focusing on 'Seeking the Holy Spirit'. To conclude the event, a half-night of prayer was held on Saturday 18 January 2020, hosted at Hyland House school in Tottenham, London and organized by SEC Prayers Ministries Coordinator, Linda Mukwada.



The Ten Days of Prayer comprised several speakers, including Pr. Simba Muhau who gave a sermonette derived from 2 Kings, emphasising the importance of experiencing the movement of the Holy Spirit for ourselves. He highlighted that, to receive a double portion of the anointing, we “must pursue the Holy Spirit relentlessly.”

The second speaker, Clarence Jackson, presented a sermonette from Acts 16. He reminded us to make sure that we are so filled with the Holy Spirit that, should we end up in prison like Paul and Silas, we will be able to hold onto prayer and praise.

The third speaker, Linda Mukwada Nyamhunga, encouraged us through the scripture of Isaiah 59:19, reiterating the promise that, “...when the enemy comes in like a flood, the Spirit of the Lord shall life up a standard against him”, and that we have no reason to be afraid, as long as the Spirit of God is with us.

The night was full of praises through songs, testimonies and prayers led by Pr. Walter Humphrey, Dr Gloria Mosha, Dr Seth Asare, Pr. Jude Jeanville, Ray Patrick, Sister Edwards and Senior Bible Worker, Brenda Rutherford. An anointing service took place, and the night of prayer ended in fellowship over light refreshments. Praise God for such a powerful Spirit-filled ten days and half night of prayer.

## SEC ELDERS RETREAT (Author: Burns Musanu)

Over 200 church elders from across the SEC congregated at the De Vere Beaumont Estate in Windsor, Berkshire, to listen, learn and gain spiritual upliftment as cogs in the evangelism wheels of the Conference.

The Ministerial Association Secretary, Pastor Samuel Ouadjo warmly welcomed everybody to the retreat. The speakers included experienced former SEC and BUC President, Pastor Cecil Perry, who led out in the opening evening and morning devotions. Others included Community Ministries Director, Pastor Max McKenzie-Cook; Dr Gifford Rhamie, Personal Ministries Director, Pastor Michael Mbui and SEC President Pastor Emmanuel Osei.

Pastor Perry's devotional messages were punctuated with his personal testimonies, practical experiences of working for God. Above all, encouraged elders to be spiritual mentors in all their undertakings. He referred to the mission of the Church in Matthew 28 as directed by Jesus Christ to all his past, present and future followers. Sunday morning's devotion was concluded with the sobering story of the reluctant prophet Jonah and how God saved his life via the belly of a fish, so that he could take a message of salvation to Nineveh. He posed a personal question to all elders in attendance “What is your belly of the fish experience?” – God is still calling all co-workers with Him to go and preach the gospel message despite the seen and unseen dangers.

Pastor Osei, in the outlining the Conference's new vision, called for a paradigm shift in the way the church operates and interacts with its local community. To remain relevant, corporate church services, have to be mixed with community impacting services and programmes to win souls for Christ. His presentation pulled together all the key messages from the 4 seminar topics.

He concluded by stating that staying in church for worship services is not enough to draw people in, but that we have to go out and meet them where they are. He challenged the elders to work with the pastors, local departmental leaders and champion the ethos of “Making Disciples and Building Communities”.

It was an awesome weekend, and the challenge is to keep the fire burning as we descend from the “mountain top to the valley of everyday challenges”.

## WOMEN'S EMPOWERMENT AT SOUTH LONDON HISPANIC CHURCH

The SEC Women's Ministries Department shared in a wonderful enriching experience at the South London Hispanic church, in Elephant and Castle on Sabbath, 1 February 2020. SEC Women's Ministries Director, Jacqueline Otokpa, is busy visiting the different churches that make up our Conference. Last Sabbath she took the time to be with us.

During the day she reminded us how precious we are, and the value we have as women. She also gave us tools to help us balance our “emotional intelligence” in our daily lives through following God's steps.



It has been incredible to see how she has been able to unify the women from our church. Despite our different nationalities, she motivated us to leave our differences behind, and build strong relationships within our sisterhood.

She identified challenges and areas of difficulty within churches and provided guidance by way of practical tips on how to deal with them. One of the key things Sister Otokpa shared, was learning to show empathy towards our visitors and members. She reflected that typically we do not know the struggles of those coming to church, as they often mask from others the issues and difficulties, they face daily.

As a church, our aim this year is to work on improving our relationships as brothers and sisters, so we can experience a piece of heaven on earth.

## AREA 6 YOUTH LEADERS AND WORKERS MEETING (Author: Don Roberts)

Over 60 youth leaders, workers and ministers attended a meeting for Area 6 (London), held at the Advent Centre on Sunday 23 February 2020. Organised and hosted by SEC Youth Director Pastor Anthony Fuller, it was an opportunity for attendees to dialogue, learn, suggest solutions, offer practical help and network with those who share a passion for youth ministry.



The first speaker, Pastor Warren Gillin of Holloway church, took the devotion. He urged those present to not only make time to strategise and plan but also desire and seek the Holy Spirit, because "it is the Spirit that provides the power to do the work".

SEC President, Dr Emmanuel Osei, gave an overview of church growth, making special reference to the decline of youth (ages 18 to 35) within the church. Osei acknowledged that methods traditionally used by the church "are no longer as effective". He called for youth leaders to play their part in the Conference's discipleship drive and use Christ's method of 'mingling' with society and ministering to the needs of the community. Osei contended that as long we reflect the image and character of Jesus in what is done, the church can and must "adapt its strategy to a constantly changing society".

Former Stanborough Park Youth Leader, Naomi Burgess, who works as a Leadership and Development coach with Team GB Olympians and Paralympians, held a session on what makes a good leader, entitled, 'Courageous Leadership'. She started by speaking on the impact leaders in the church have in transforming the lives of young people, both positively and negatively.

The main element featured throughout her presentation and group exercises was the need to be vulnerable. Rather than being a weakness, she suggested that vulnerability was a strength and shared the equation, 'vulnerability = truth + courage'. Removing the mask of perfection and being honest, open and authentic with young people was seen as vital to gain their trust.

A lack of vulnerability in the SDA community was identified as producing fear of failure and criticism, inertia, lack of collaboration, lack of risk-taking or innovation, and the belief that "everything has to be perfect for it to be Adventist".

An open floor discussion was then held where youth leaders were invited to speak their minds on the challenges of youth ministry and the points raised by the guest speakers.

Many commented on the struggle in finding youth leaders,

burnout, and the difficulty in getting more youth to return and engage in the weekly afternoon youth programmes. Other issues raised included a widening cultural rift, the lack of timekeeping, and feeling the need to "compete" with contemporary churches such as SPAC Nation, and Hillsong who offer non-traditional worship experiences.

Various suggestions were put forward, including using the skills of the youth in all areas of the church so they feel "recognised, listened to, appreciated and involved". Several shared the belief that many of the issues were not unique to young people, and they pointed to "a wider church issue".

Pastor Fuller took the last session. He conceded that he could not solve everything, however, stated that "Now is the time to take youth leadership to the next level. We need more than just youth workers but men and women of God who are able to show the love and power of Jesus."



Fuller shared his desire for youth leaders to have a relationship with God and be "specialists in youth work". Last year, to start addressing the situation, he introduced Senior Youth Leadership (SYL), a leadership curriculum for Senior Youth Ministry from the General Conference, which has been widely adopted globally for many years but had no presence in the UK or Europe.

Currently, 20 Senior Youth Leaders are in place within the SEC, and 45 people have signed up for the new cohort. Fuller encouraged all the youth leaders present to join. Over the next four years, the goal is to have 200-300 Senior Youth Leaders. He believed the training would produce a legacy of specialist youth leaders who have "an Adventist identity" that is relevant to UK modern society. He asserted that Youth ministry should be "for life, not just based on "your term at church".

He also announced that the London Youth Federation will be returning, "but it will look and feel different". In closing, Fuller mentioned plans for Global Youth Day on March 21st and reminded the attendees that "unless the Spirit of God takes over, we won't get the victory."

# ADVENTIST CONNECT 2020 - 2ND QUARTER

## CONNECTING WITH ADVENTISTS AROUND THE WORLD

by Catherine Anthony Boldeau

**It seemed like only yesterday that we entered a new decade and we are already thinking about April, May and June. Our year began with bushfires still raging throughout Australia, several storms that have battered the United Kingdom causing flood alerts up and down the country and now the worldwide threat of Covid-19 that is sweeping the world, shutting down large public events and taking the lives of many.**

**We live in troubled times. We live in times when men's hearts are literally 'failing them for fear'. And the Psalmist states, 'What time I am afraid, I will trust in thee' Psalm 56:3 (KJV).**

### APRIL

So, it's most apt that we start this quarter with a **Day of Prayer and Fasting** on the **4th April**.

And there is much for us to pray and fast over. The Leadership Teams and Prayer Ministries Co-ordinators usually lead this service, and this might be a good time to engage in creative prayer, especially for young children. Karen Holford who is the Family Ministries Director of the Trans-European Division has written a lovely book called 100 Creative Prayers for Kids and Grown-Ups Too. This book can be purchased at your local ABC store and it's a fantastic resource to include children and young people into your special day of prayer and fasting. Why not involve some of the young people in the planning of the day to make the service(s) more varied and meaningful?

Inclusion is the word for Sabbath **25th April** which is **Special Needs Awareness Day**. Plan services that are inclusive for those with special needs in your congregation. If in any doubt what to do or how to organise such a service, then ring the conference and speak to Jackie Otokpa, the new Disability Ministries Director who will assist you further.

### MAY

**May** has been designated as **Drug Awareness Month**. Drug Awareness is not simply about addictions. There is much we need to learn about the everyday medications that we take for mild to moderate pain and how these affect our bodies. Speak to your Health Team in your local church or invite a specialist medical professional or drug educator to present on the subject.

**Reach the World: The Community/Disaster and Emergency Relief** is the emphasis for the **9th April**. You could organise a community day to highlight the needs in your local area. Better still, find out about the needs in your local community and take time to serve them. Speak to ADRA and find out if you can raise funds for a project.

### JUNE

Women take centre stage on **13th June** on **Women Ministries Emphasis Day**. You could honour the senior women of your church or, as something different, the ones who are 'shut-in' instead of the usual programme. And on **20th June**, it's **World Refugee Sabbath**. Last year ADRA-UK, along with their partners in Europe, created a resource around the work that is done to help refugees. Keep your eyes peeled for further information on this.

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1<sup>ST</sup> NOV  
2020**

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**PREPARING  
FOR THE  
RAINY DAY!**



*Devotional*

The rainy-day fund scheme in the United Kingdom is a reserved amount of money to be used in times when regular income is disrupted or decreased in order for typical operations to continue.

Permit me to infer that 'rainy day' emergency preparations are not only of modern necessity, whether initiated by State or by individuals, but also as a result of a major, drastic climate change, as the forecast given to Noah in Genesis 6. Emergency flood-proof preparations were put into effect by the building of a massive boat.

Prior to this dramatic, global flood warning, the earth was watered by a certain mist (Genesis 2:6). With no meteorological records to go by, Noah proceeded in 'blind' faith to prepare the then known world, including his family and himself, for an unknown climate revolution (Genesis 6:17).

Today, are UK Adventists involved in the climate-change fight back? Aren't we stewards of nature? Am I replacing plastic use with paper at the shops? Finally, and contextually, are we in the vanguard of warning our world of an imminent climate change, from the water devastation in Noah's time and even recently in Shrewsbury, to the global heating of judgement, according to the biblical forecast?

The Bible is filled with warnings about the unexamined life and the effects of the contamination of our world with sin. Just as we are all being urged to do something to avert the devastations of climate change, we are each being invited to re-examine our lives by accepting Jesus' free cleansing from all our unrighteousness so that we can avert a future extermination of our lives through sin.

The Bible says in 2 Peter 3:

*"<sup>10</sup> But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.*

*<sup>11</sup> Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,*

*<sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?*

*<sup>13</sup> "Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells" (ESV).*



**Dennis Mingo**

*Pastor, Hayes Maranatha*

# COVID-19 CORONAVIRUS INFORMATION

The virus can live on some surfaces for hours. To protect yourself and others always carry tissues with you and use them to catch your cough or sneeze. Bin the tissue, and kill the germs, wash your hands with soap and water, or use a sanitiser gel. This is the best way to slow the spread of almost any germs including Coronavirus

For more information please visit the following websites

**GOVERNMENT WEBSITE**  
[www.gov.uk/coronavirus](http://www.gov.uk/coronavirus)

**TED WEBSITE**  
<https://ted.adventist.org/news/1639-ted-advice-on-covid-19-health-and-mission>

**WHO WEBSITE**  
<https://www.who.int/emergencies/diseases/novel-coronavirus-2019/advice-for-public>

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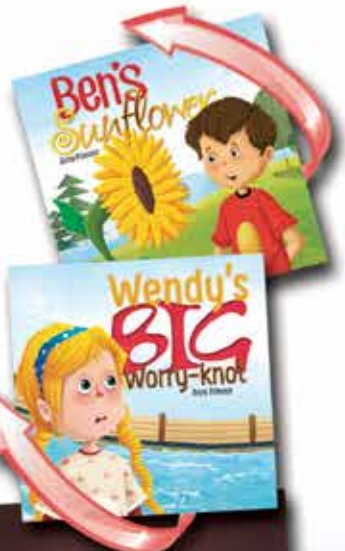
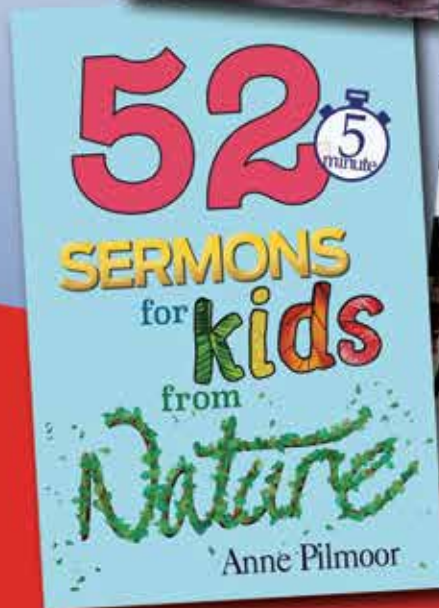
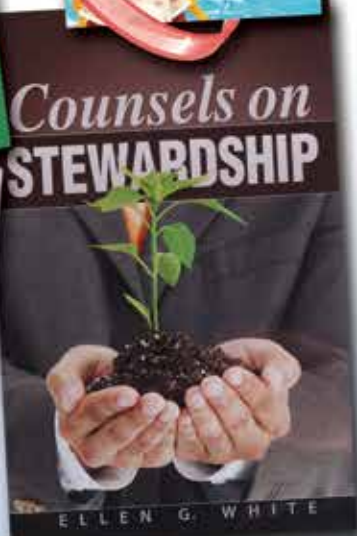
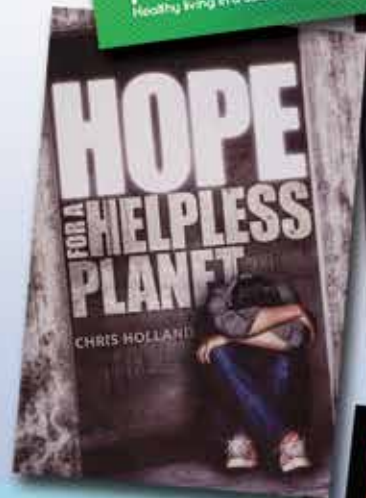
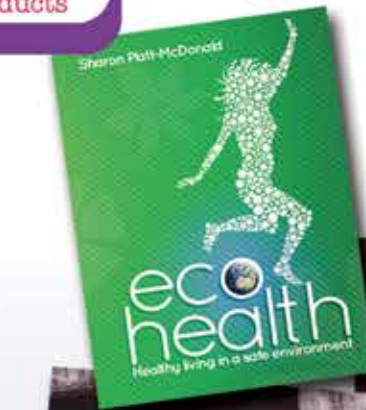
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