

SEC

COMMUNICATOR

Oct 2017 #04



**KEEPING OUR
CHILDREN SAFE**

HIDDEN HARM

**COACHING CHILDREN
FOR RESILIENCE**

DOMESTIC ABUSE

**SHOULD WE CELEBRATE
CHRISTMAS?**

SEC NEWS

SAFEGUARDING

CHILDREN

£2.00



CONTENTS

03 EDITORIAL

05 THE PRESIDENT'S DESK

06 SAFEGUARDING CHILDREN

- Keeping Our Children Safe – Careen Hanson
- Sparing the Rod? – Karen Holford
- Listening so Children will Talk – Karen Holford
- Am I Neglecting my Child? – Avery Davis
- Consequences of Childhood Trauma – Lucia & Stephen Hall
- Can One Survive an Abused Life? – Liz Forde
- The Gift of Play – Jacques Venter
- Hidden Harm – Willma King
- Safeguarding Children's Health – Chidi Ngwaba
- Be Swift: Staying Safe Online – Sha-Lee Worrell
- Coaching Children for Resilience – Mfakazi Ndebele
- Child Protection Procedures in the SEC – Tanya Grant
- The God who Safeguards – Augustus Lawrence

23 WOMEN'S MINISTRIES

- Domestic Abuse – Maslin Holness
- Breaking the Silence: The Church Response – Sharon Platt-McDonald
- Love doesn't Hurt

25 LOVE DOESN'T HURT - Advent Source

26 BLACK HISTORY MONTH - Paul Hunt

27 SHOULD WE CELEBRATE CHRISTMAS? - Peter Jaynes

34 DEPARTMENTAL ARTICLES AND REPORTS

44 NEWS

46 DEVOTIONAL - Linda Mukwada

47 ADVERTS

EDITORIAL TEAM

Editor

Sam O. Davies

Copyeditor

Catherine Anthony Boldeau

Proofreading

Lynette Allcock

News

Natasha Mirilov

Photo Editor

Vili Costescu

Cover & Layout Design

Peter Oppong-Mensah

Editorial

STOP, LOOK, LISTEN, THINK

There are times in the Scriptures that Jesus is so straight and to the point that it almost bowls you over. One such passage is found in Matthew 18:5, 6 (NKJV) where Jesus states that *"...whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea."* The language here reflects justice and safeguarding for children, whom He saw as vulnerable and in need of protection.

In recent years, the British public have been furnished with several stories of *"Historic Child Abuse"* cases. Some of these instances have been labelled *"institutional"* only because the institutions concerned failed either to protect the vulnerable victims in their care or failed to act on bringing the perpetrators to justice. The negative impact of abuse has been shown to linger for years, and in some cases the victim endures a lifetime of trauma.

The range of institutions exposed as involved in historic child abuse cases have included religious and educational organisations, care homes, media organisations, and charities, which suggests the endemic nature of the problem. Often institutions seek to protect the reputation of respected perpetrators who have held positions of responsibility, or they seek the *"greater good"* of the whole and ignore the sum of the injured and victimised parts.

The responsibility is on each local church, school, and department to ensure that appropriate measures are constantly in place for the safeguarding of children and the vulnerable. The varied forms of abuse – physical, emotional, sexual, neglectful, or spiritual – requires a collaboration within the body of Christ to effectively prevent this destructive sin.

To this end, the Seventh-day Adventist church does not condone abuse of any kind. There are policies in place from the General Conference right down to the local Conference to be followed for the prevention of abuse. And where abuse

has taken place, there are procedures that must be followed. Our church recognizes that abuse affects children, women, and men within the church and community. Hence, the importance of the obligation to safeguard children and all vulnerable persons.

In August this year, to promote *"Abuse Emphasis Day,"* the General Conference President Elder Ted Wilson asked all our churches to work toward preventing abuse in their churches.

On September 11, the North American Division invited all pastors worldwide to join their Pastors' Summit on Abuse, which was streamed live on Facebook. They said the purpose of the summit *"is to bring awareness and response education to the important problem of abuse."* Pastors who wish to learn more about the Pastors' Summit on Abuse can register to watch it and may do so at <https://www.facebook.com/pg/enditnowNAD/videos/>. Also, the PowerPoint presentations are available on the enditnowNorthAmerica web page. <https://www.enditnownorthamerica.org/pastors-summit>.

In this Communicator, we address the issue of safeguarding. We have included articles that will support parents who want to make a positive impact on their children. The South England Conference would like to encourage every congregation to acquaint themselves with the problem of abuse, the procedures to follow when abuse occurs, and to mark Abuse Prevention Emphasis day each year. The suggested dates for marking this event by the GC is in August. However, in the UK there is a national abuse emphasis day on the last weekend of November, which can be chosen as an alternative date.

Take time to read this issue prayerfully.

As we proclaim the everlasting Gospel to all the world, we also have an obligation to safeguard the vulnerable and those who join our fellowship.

OUR COVER



Cover Photo: Asun Olivan



SAM O. DAVIES
Editor

NEXT ISSUE: January 2018. Subscribe to receive your copy!

SEC CAMPUS MINISTRY
PRESENTS

COMPASS

STUDENT CONGRESS
27TH-29TH OCTOBER 2017

"A unique event designed to nurture spiritually,
challenge intellectually and integrate socially"



DR CHARLES
WESLEY KNIGHT



PR DAVID
ASSCHERICK



PR JUAN
PATRICK

VENUE: NEWLAND PARK, GORELANDS LANE
CHALFONT SAINT GILES, HP8 4AD

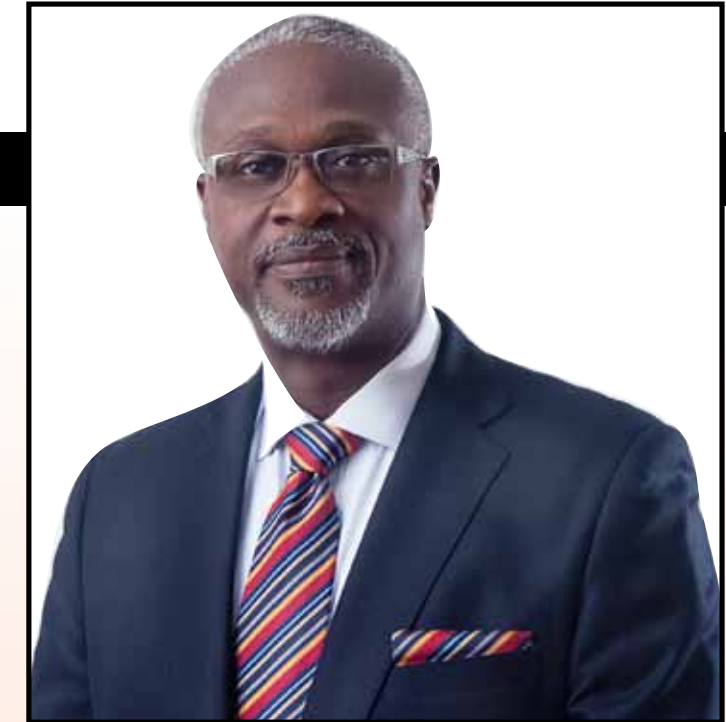
COST: UNI STUDENTS £25 | GENERAL ADMISSION £35
FRIENDS £15 ACCOMMODATION, MEALS AND RESOURCES ALL INCLUSIVE

CONTACT: LYDIA HAMBLIN OR PR JUAN PATRICK
CALL: 01923 232 728 EMAIL: LHAMBLIN@SECADVENTIST.ORG.UK



The President's Desk

DR EMMANUEL OSEI | SEC PRESIDENT



This quarter has been one of great activity – some of which has been very sad, as was the tragic case of the Grenfell Tower fire where many lives were lost. Our hearts went out to the families who lost their homes and loved ones. As a church, we were able to rally round and give support to those unfortunate community members. Many young children who survived this tragedy have been scarred for life and will have to live through that nightmare for the rest of their lives. I am grateful to all those members who gave sacrificially of their finance, food or clothes donations and volunteering their time to lend a sympathetic ear to the survivors.

Continuing to meet the demands of our church, the Executive Committee met at the Dragonfly Hotel in Kings Lynn on Sunday 16th July, where we spent the morning conducting our business for the conference. In the afternoon, we walked around the 37-acre land in North Runcton, Norfolk and considered the plans and potential that this property has for the South England Conference. The committee voted unanimously to keep this property. I am happy to report that developments have already begun on the site. It is our hope that local church retreats, Pathfinder camps and departmental training will take place on the site in the future. This will be a blessing to the conference as presently much money is spent on hotel fees for most of our training events. I would solicit your prayers as we negotiate with the community to ensure that our plans come to fruition.

Furthermore, for several years, we have been wrestling with the challenge of how to reach the millions in the British Union with the Three Angels' Messages of Revelation 14. We have tried different methods of evangelism and very often found that we are speaking to ourselves. We have resorted to different ways of motivating members to bring visitors to hear the messages. The results have not been overly encouraging. Very recently, the Lord has given the South England Conference the opportunity to apply for a Digital Audio Broadcasting (DAB) Radio license. Should we be successful with our application, this will be a major breakthrough, as we will have the opportunity of presenting our unique Adventist message 24 hours a day, 7 days a week, 52 weeks in the year to the millions in London and beyond. Correspondingly, this project has been discussed at length by the Executive Committee and endorsed by

the General Conference President and Adventist World Radio (AWR). It is a pilot which, if proved successful, will then be introduced to the other secular countries in Europe. The opportunity to share the love of Jesus on radio with people in the privacy of their homes, in their cars, to and from their places of employment is indeed exciting. We will be able to present our health message, family ministry and all the other wonderful programmes that we have (which the people of Great Britain need to hear), on **"DAB Adventist Radio London"**.

I am overjoyed as I share with you the great news that on 23rd August, we were successful with our application. The Lord has opened the door for us and we have been granted the DAB license. Praise the Lord! There is a great financial cost for this project. We are grateful to the General Conference who will contribute £200,000 per year for the next 3 years, with the possibility of continuing this donation for another two years; making a total financial contribution of £1,000,000. The SEC is also making a sizeable contribution to this project, as we believe this vehicle will impact our evangelism in the foreseeable future. The project has been named, **"From Broadcast to Baptism and beyond."**

Hence, our financial benefactors are particularly interested in us preaching our unique Adventist message, unashamedly, and inviting men and women to accept Jesus Christ as their Saviour. Exciting days are ahead of us. This is a great time for us to do exploits for our Lord and Master!

Keeping Our Children Safe

According to NSPCC data, between 2015 - 2017, 1 in 20 children were abused in the UK. This figure is by no means an accurate indication of the prevalence of abuse, as this crime continues to be shrouded in silence and is therefore under-reported. This is also likely to be true of incidences within the church.

Whether through physical, sexual, neglectful, or emotional causes, abuse has a devastating effect upon its victims. Its legacy can be lifelong, resulting in a range of deep-rooted problems which are manifested by issues such as mistrust, mental and/or physical ill health, insecure attachments, low morale or self-worth, promiscuous behaviour, guilt, self-harm, drug addiction, and so much more.

As a caring professional with over twenty years' experience, I have witnessed the devastating effects of abuse upon the lives of many innocent men, women, boys and girls. It is a huge concern which society responds to by implementing safeguarding policies and procedures to protect the vulnerable.

Abuse is also a serious matter to God. He is personally provoked and touched by each life that has been tainted by this sin, whether a perpetrator's or a victim's. God's law requires us to follow His example by loving and respecting one another. Abuse is a direct contradiction and violation of this commandment.

God also desires His children to be in good physical, spiritual, and mental health. Keeping our children safe is a challenging part of this plan due to open access to social media and other technological advances which perpetrators use to hide behind. We know that the devil is no respecter of persons. His ultra-plan is to capture and ruin the lives of all humanity. We are living out the final stages of this earth's history and whilst abuse is not a new phenomenon, it is one of the ploys that the devil uses to distract us from God.

As a church, we must do more; we must be increasingly vigilant in protecting the hearts, minds, bodies, and souls of God's children. It means being alert, interested, and proactive in combatting abuse in all its forms within our communities. In doing so, there are two important questions to be answered.

1. How can we adequately protect the vulnerable?

Is it only the responsibility of those whom society charges to do this important work, namely the police and social workers? Protecting the vulnerable, the so-called children of the future, is not easy, but education for all is crucial. We are not investigators—the role of Sherlock Holmes is reserved for social workers and the police. Ours is purely a task of following procedures and to report where concerns are raised.

It is important to understand that abuse is characterised by silence. It is the elephant in the room. We all know it happens, but nobody talks about it in churches due to the stigma, fear, and ignorance, which make it more difficult to detect, as well as to disclose.

Whilst we may resent interference from the state in dictating how we keep our children safe in our churches, we cannot ignore the damage that is caused through excessive forms of discipline that are administered in anger and aggression. Many who are challenged about their methods cite Biblical teachings as the guidance for their actions. Yet the Bible advocates for discipline which is meted out in love. It is controlled, not subject to angry outbursts or demonstrations of power.

2. Whose job is it to protect?

It is everyone's duty to safeguard and protect, but, as Christians, God places this responsibility particularly in the hands of parents. He entrusts His little ones to the care of those who are blessed enough to shoulder that responsibility, and He expects us to do this work to the best of our ability. There is no hiding from the reality that we are our brothers' keepers. Unfortunately, it is only when we fail in our responsibility that the law of the land steps in. Negotiating the choppy waters of parenthood requires maturity,

wisdom, and the humility to learn from our mistakes, as well as an ability to be creative in how we train, nurture, and keep our children safe. We must be active listeners so we can carefully discern our children's needs and to intercede, knowing when to act positively in their best interests.

This may mean that we must be bold in challenging unsafe practices within the local church which make children susceptible to abuse. Abuse can happen as a deliberate act or through ignorance. Parents ought to recognise that the ignorance of those charged with protection often serves to perpetuate abuse. This can occur when parents explicitly trust or prioritise powerful systems, such as church leadership, above victims; where we fail to follow procedures; or where trust is given unquestioningly according to status and wealth. Unknowingly, naïve parents may contribute to children being at risk.

When He returns, God will ask parents to account for how they have cared for His little lambs. Good parenting leads to good law-abiding citizens and ultimately to heirs of the kingdom. So, how can you keep your child safe? (*See the Keep Me Safe information*).

A healthy relationship is a must, but it doesn't just happen. It is cultivated through warm affection, deliberate actions of love such as hugs, and by creating positive and happy memories with your children. Confident and self-aware children are less likely to become victims.

These tips are a starting place for the protection of those who will eventually become the safety guardians of generations to follow. This call to action does not invite you to mistrust every person or action you see; instead, it urges you to quietly question your role in ensuring that the policies and procedures in place to protect are functioning.

We thank God for the many brave survivors who have continued to trust God despite their ordeals. Such victims have been successful in thwarting the devil's plans to trap them in a cycle of doom and despair. For that, we give God the praise.



KEEP ME SAFE - A Guide from our Children

1. Train me to love and respect myself
2. Support me to see myself as precious and worthy to you and to God
3. Teach me about safe touch, play and communication with others, including members of our family
4. be vigilant and monitor my social media activity because I can't do it all myself
5. Take a keen interest in my friendships and conversations
6. Encourage a loving relationship with me; it will stop me from seeking love and fulfilment elsewhere
7. Empower me to understand right from wrong so that I can use my judgement wisely
8. Facilitate opportunities for me to share my hopes, fears and concerns with you. I want to trust you.
9. Discourage the keeping of secrets to combat the "fear" of telling. Perpetrators are skilled at using this in the grooming process
10. Remember that abusers are often known to families. They can be trusted family members or friends. Don't believe the stranger, danger story, it is rarely true.
11. Do not leave me unattended - even at church
12. Never underestimate the sophisticated ways of a perpetrator, they live in everyday communities



CAREEN HANSON

Careen Hanson
Senior Lecturer/Practice Learning Lead
School of Health & Social Work
University of Hertfordshire
Member, Luton Central Church

Sparing the Rod?

by KAREN HOLFORD

One of the most frequently asked questions about children and discipline is “*What does it mean to ‘sparing the rod?’*” Here are some ideas to help us understand more about the “rod” and how to use it appropriately.

How did shepherds use their rods?

In Bible times, wise and experienced shepherds never used their rods to hurt their sheep. If the shepherd hit his sheep, they would not follow him and obey him. They would scatter and be very difficult to manage. Shepherds used their

rods to guide their sheep in the right direction, to stop them from falling over the edge of cliffs, to lift them out of ditches when they fell, and to kill wild animals that threatened to harm them. But the rods were not used to hurt or punish the sheep. When we read Psalm 23, we discover that the shepherd’s rod and staff are comforting guides that support us through dark and difficult times.

Jesus also expresses some very strong views about people who hurt children or cause them to be turned away from God. He says that these people

should have millstones tied around their necks and then be dropped in a deep lake (Matt. 18:1-14). We need to read the Bible as a whole to understand how Jesus wants us to relate to our children with love and compassion, blessing them gently, and forgiving them graciously, just as He does.

In Ezekiel 34, God also has some very critical words for shepherds who misuse their responsibility and hurt others. Then He describes the tender, loving care of a good shepherd, the kind of shepherd He would like us to be to our own children.

As parents, using the “rod” means that we guide our children gently in the right direction, help them to stay on safe paths, protect them from harm and danger, lift them carefully out of ditches when they fall off the path, and comfort them when they face challenges.

Understanding physical punishment

Physical punishment has been used for centuries to manage children’s misbehaviour. But it is not an effective way to teach children positive behaviour. Physical punishment, such as hitting, slapping, hurting, and even yelling, can cause some of the following problems:

- It induces fear in a child. It is very confusing for children when love and pain come from the same person. “*Perfect love*

casts out fear.” 1 John 4:18 NKJV

- It teaches the child that it is OK to hit people who don’t do what they tell them to. This can set a pattern for future violence, bullying, and even domestic violence.

- It builds anger, resentment, and rebellion in a child’s heart, not love and compassion and other godly character traits.

- It does not teach a child positive behaviour or self-control. They become motivated by avoiding fear, rather than choosing the right way because it is good and loving.

- We do not help children to behave better by making them feel worse. The happier, safer, and more loved a child feels, the more likely he or she is to behave well.

- Current brain scan research shows us that the brains of children under three who experience physical punishment, or who witness violence in the home, are much more likely to become wired for future violent behaviour and find it more difficult to feel empathy and compassion for others. www.wavetrust.org

- Most dangerously, it distorts a child’s picture of God. They come to view Him as a harsh and punitive parent rather than as a loving and forgiving father. The picture of God that parents and children need is the one we find in Psalm 103.

So, if you are thinking about “*using the rod,*” take another look at Psalm 23 and pray that God will inspire you to find new ways to discipline your children with love and care and compassion instead of force.

Listening so Children will Talk

When the Royal Commission was checking into the child protection procedures of churches and institutions in Australia, they made an interesting observation that went something like this: “*You need to find ways to listen to the children, and hear what they are saying. When children know that adults will listen to them, believe what they say, show them compassion, and do something helpful, then they will know that it is OK to speak up when they feel unsafe, or when someone has hurt them.*”

How do we listen to the children in our lives? Here are some tips for listening to children in ways that will make their lives safer and happier:

- Take time to listen to children. Listen to your own every day. Be curious and interested. Ask questions that show you care and want to know more.
- Ask your child about the best thing that happened in the day and “*rejoice*” with them (Romans 12:15). Then ask about their lowest time in the day, listen with empathy, and comfort their distress, sadness, or anxiety.
- When they speak to you, stop what you are doing and give them your full attention.
- Sum up what they are telling you, checking that you have heard them accurately – “*So you are saying that...*” “*OK, let me check I got that...*” etc.
- Don’t just focus on the child’s words – they may have limited vocabulary to describe their experiences. Instead, listen for the child’s feelings, name them, and check if that makes sense for the child. “*That sounds scary. If that happened to me as a child I would have felt very frightened. What were you feeling then?*”

- If they share a sad or difficult experience, comfort their distress. Respond to their feelings with warmth and love. This helps them to develop empathy and compassion for others.
- Do not shame them or criticize them when they are talking about their difficult feelings. This may make them less likely to talk to you about their feelings in the future.
- Believe what the child says to you.
- Help them to explore what they could do differently next time. Encourage them to come up with suggestions that you can evaluate together.
- Ask if there is anything you can do to help them, and then do it. Show that when they talk to you, you are willing to stand up for them and make their world a safer, happier, and better place.
- Be responsive and trustworthy. Keep your promises.

If you think that any child is at risk of any harm, report this immediately to the appropriate person and in the appropriate way. Know the correct procedure for reporting child protection issues.



KAREN HOLFORD

MA, MSc
TED Family Ministries
Director

Karen holds an MA in Educational and Developmental Psychology from Andrews University and an MSc in Family Therapy from the University of Luton

Am I Neglecting my Child?

Daniel is two years old. Every day for lunch he eats a jam sandwich, a Dairy Lea cheese triangle, a Kit-Kat and a jar of pureed baby food. Apart from when he is bathed and has his nappy changed, Daniel is secured in his highchair. For six to eight hours each day, he watches show after show on television. Meanwhile, his mother spends most of her day on various internet sites, ignoring her son. She does not hug, kiss, or interact with him.

According to the National Society for the Prevention of Cruelty to Children (NSPCC), neglect is the ongoing failure to meet a child's basic needs and is the most common form of child abuse. These basic needs are described as food, clothing, shelter, hygiene &

grooming, and safety. Other essential needs for a child's balanced development include physical contact, showing approval, and giving comfort and emotional support.¹

It is thought that 1 in 10 children in the UK have experienced neglect. In fact, one third of calls to the NSPCC helpline in 2016 were concerns about neglect.²

While we may be meeting our child's physical needs, what about the emotional and developmental aspects? By denying them opportunities for strengthening relational bonds through activities such as a game of football, a walk in the countryside, preparing a meal together, or talking about goals, fears, and joys, we are neglecting

an important aspect of our child's mental, educational, and social development.

Like Daniel, your child may not complain. Systemic Psychotherapist Veletta Davis points out, "*Children are extremely resilient and are wired to be attached to their parent, so they won't naturally complain. Instead they will tend to adapt where possible to their circumstances.*"

Often this adaption takes the form of self-destructive behavior and mental health problems in later life, of which there may be no immediate physical sign.

We tend to overlook the fact that neglect is a symptom of something that is going on in a parent's life.

- Have you taken on a more demanding job role at work?
- Do you find yourself giving in to your child's demands and tantrums rather than maintaining safe boundaries for them because it's difficult to stand firm when you are so very tired?
- Trying to juggle studying for that post-graduate degree with a full-time job and raising a family?
- Are you ready to admit that you're having a rough time adjusting to the break-up of your marriage?
- Did you just say yes to three leadership roles in your local church?
- Are the savings you make scouring eBay for bargains worth the time it steals from you spending time with your kids?

While there are certain

tradeoffs that may be exercised during busy times, a McDonald's breakfast should be the exception, not the norm.

When you find yourself in these situations, call a family meeting and explain to your child that for a fixed period (six months, a year, three years), dad or mum is going to be a little bit absent. However, make the best provision possible for another trusted friend or family member to pick up the slack. This way your child is less likely to end up feeling unloved, unworthy, or abandoned.

So, from time to time, even when you think you have ticked all the boxes, ask yourself the question: Am I neglecting my child? The answer might just surprise you.

¹ <https://www.nspcc.org.uk/neglect>

² Bently.H et al (2017) How Safe Are Our Children? The most comprehensive overview of child protection in the UK 2017



AVERY DAVIS
Freelance Writer & Author
Member of Luton Central Church



Consequences of Childhood Trauma

Complex Trauma, although not yet officially recognised as a diagnostic term, is used by professionals working in the trauma field and refers to traumatic events that are both interpersonal and of an ongoing nature (i.e. not just a one-time event). Child abuse of all types (physical, sexual, emotional, and neglect) within the family is the most common form of ongoing interpersonal victimisation.

In general, interpersonal traumatisation causes more severe reaction in the victim than does traumatisation that is impersonal (the result of a random event, accident or disaster) due to its deliberate versus accidental causation.

When it occurs with a member of the family, or someone else in close proximity and in an ongoing relationship with the child (i.e. a clergy member, teacher, coach, or therapist), it often occurs repeatedly and, in many cases, becomes chronic and escalates over time. The victim is left with the knowledge that is likely to happen again, but they have no ability to prevent it.

Complex traumatisation is often compounded and cumulative; a child who is abused early in life, especially sexually, will be much more vulnerable to additional victimisation.

Although some individuals who were traumatised as children manage to escape relatively unscathed at the time or later (often due to personal resilience or to having had a restorative and secure attachment relationship with a primary caregiver that countered the abuse effects), the majority develop a host of after-effects, some of which meet criteria for Posttraumatic Stress Disorder (PTSD). The seven categories of additional

after-effects include the following:

1. Difficulty regulating one's emotions, including difficulty controlling anger and of tendencies towards self-destructiveness. Dysfunctional attempts to regulate emotions may involve drinking, drugs, pornography, or self-harming behaviours.
2. Alterations in attention and consciousness leading to amnesia (forgetting events), dissociation (feeling detached from one's surroundings, emotions, or body), or depersonalisation (like looking at oneself from a third-party perspective).
3. Alterations in self-perception, predominantly negative and involving a chronic sense of guilt and responsibility, and ongoing feelings of intense shame.
4. Alterations in perception of the perpetrator, including incorporation of his or her belief system, especially if there is also a lack of appropriate response from the primary carer(s).
5. Alterations in relationship to others, such as not being able to trust the motives of others and not being able to feel intimate with them.
6. Somatisation (a tendency to experience and communicate psychological distress in the form of physical symptoms) and/or medical problems.
7. Alterations in systems of meaning. Chronically abused and traumatised individuals often feel hopeless about finding anyone to understand them or their suffering.

There are only a few treatment processes for trauma and PTSD that have robust evidence for their effectiveness. Treatment



with processes other than these is likely to be ineffective and could even make matters worse; just talking about trauma is generally unhelpful and can lead to retraumatisation. The US Veterans Administration (the leading agency for such treatment) recommends Prolonged Exposure (PE), Cognitive Processing Therapy (CPT), Eye-Movement Desensitisation and Reprocessing (EMDR), Narrative Exposure Therapy (NET), Written Narrative Exposure and Brief Eclectic Psychotherapy (BEP) - with the strongest evidence supporting PE, CPT and EMDR. UK guidelines also recommend Trauma-Focused Cognitive Behaviour Therapy (TF-CBT), and this often incorporates PE. When treating Complex Trauma, the most commonly used methodology incorporate three phases. The first stage focuses on client safety, stabilisation of emotions, and establishing the treatment framework.

The second phase involves revisiting and reworking the trauma with careful processing that utilises one or more of the evidence-based methods (PE, CPT, EMDR, etc.).

The third phase of treatment involves identity and self-esteem development and improving interpersonal skills. The important issues of intimacy, trust, and current life choices often feature prominently in this phase and extensive post-traumatic growth is common. Going through a trauma-based therapeutic process can be hard work at first, but the rewards are usually more than worth it!



LUCIA & STEPHEN HALL
MSc Mental Health
Directors of ICS Ltd,
Lecturers, Psychological
Therapist European
Psychotraumatologist
EMDR Therapist

Can One Survive an Abused Life?



My career within child protective services has brought me into contact with children and families who have experienced abuse within their families, the church, and the community. For many, the abuse can be traumatic.

If you or someone you know is being abused, you must tell someone. If you need support in telling someone, talk to a trusted friend, church leader, GP, counsellor, Social Services, or the police, who will signpost you to the help you need.

Ensure you have a support system of people you trust. You have the right to be safe and free from abuse. It is never your fault; the abuser is always responsible. Abuse does not go away by itself and can become worse over time. With help, you can survive a life of abuse.

A Survivor's Message of Hope

I was abused physically, sexually, and emotionally as a child. I did not know what to do or who to talk to, so I didn't tell a soul. When I got married, my husband physically, sexually, and emotionally abused me in the same way I was abused as a child. I considered suicide many times, even planning how I would carry it out, because I blamed myself for the abuse. I suffered for years, not knowing what to do. I just wanted it to stop.

When I joined the Church and got baptised, I believed the water would wash away the abuse and make me feel clean, but sadly the abuse in my marriage continued, as did the trauma from my childhood abuse. I felt safe with God but did not feel safe from the abuse. One day, I could not take it anymore. I was desperate and cried out to God,

challenging Him as to why I was still suffering.

Eventually I plucked up the courage to talk to my mum and pastor. I am aware that not all pastors and family members are supportive, or even know how to help, but thankfully mine were able to help me.

I have realised that God was with me all along. He put people in my life to assist me. I did not like it when people in the church simply said, "I will pray for you." I needed practical support as well, and God sent people who did help me practically, as well as prayed with and for me.

My mum and pastor supported me the most, and I ultimately secured a conviction against my abuser, who served a prison sentence. Eventually, I learned to forgive my abuser, understanding that I needed to forgive in order to experience complete healing.

What I like about the Bible is seeing that God was close to the women. He helped and respected them. This helped me feel safe, knowing Jesus will always protect me. So even when you don't feel like praying, cry out—He will still hear you.

My story is long, hard, and difficult to talk about. I suffered for so long and still suffer now with the resulting trauma of abuse. It is not easy, but God is restoring me through prayer and ongoing practical support with counselling and supportive people in my life.

(Shared with permission)



LIZ FORDE

Trained Social Worker and Systemic Practitioner

The Gift of Play



One of my favourite memories as a child was Friday evenings. After my parents came home from work and we all had our dinner, a time of serenity settled over the house. The TV and any other form of distraction was switched off and removed before sunset. It is almost as if we were happy to do so, looking forward to the peacefulness of the next 24 hours.

Then just before bed, I remember how we played with my parents in one way or another – either some playful fighting with my dad in the passageway of the house or trying to pin my mother down on her bed as she was trying to prepare for some talk the next day. Or, in our teenage years, we played with the memories of the week and imagined the future as we would sit in their bedroom on those Friday nights, eating our treat for the week – a handful of crisps.

Playing with God
When we think of God's

amazing love for us, it is quite clear that not only were we playing with my parents in the early hours of those Sabbaths, but that God was also playing with us through the love of my parents.

Regardless of age or ability, we are always at play. Playing is not only something we do as human beings, but more importantly it is a way of being human – it is what makes life meaningful. When we are at play, the imagination is activated, causing us to experience meaning and discover ways that give expression to things previously unknown. This experience of ascribing new meaning is how our faith grows, and faith can only be formed when we play in relation to nature, time, self, and others. As Christians, our belief is that these factors are within the boundaries of our creative, creator God, who wants to be actively involved in our lives through his Holy Spirit.¹

When we are at play with God on the Sabbath, our faith formation increases. When we play, we begin to imagine, and then explore other possibilities,² thereby developing new insights. Play is the power that drives the imaginative process towards forging meaning. It is the engine that activates the imaginative process that leads to experiencing new revelations from God. The depth of a person's experience within play will therefore be impacted by their present faith context. Within a Sabbath Christian context, this will include the space (home, church, or hall), language (Bible study material, lesson books, speech and literature used to describe experiences), time (Friday sunset to Sabbath sunset) and personal relations (family, friends and church members).

Let's Play More
If playing is vital to our faith experiences in everyday life, then here are some practical

suggestions on how to play deeper with Scripture and God within the family.

¹ Berryman, Jermone, *Godly Play: An Imaginative Approach to Religious Education*, 1st edition (Minneapolis: Augsburg Books, 1995)

² Alma, Hans A., 'Self-Development as a Spiritual Process: The Role of Empathy and Imagination in Fiding Spiritual Orientation', *Pastoral Psychology*, 57 (2008), 59–63



JACQUES VENTER

Senior Pastor
Stanborough Church

Hidden Harm

As you read this article, there are a range of activities happening in secret around you. Birthday surprises are being arranged; proposals are being planned; prayers of confession are being made... and children are being violated. The stark reality is that in the middle of our normal activities, children are being made to keep damaging secrets of having their care needs ignored, being harmed, or being sexually touched. Sadly, records confirm that such behaviours are happening within Seventh-day Adventist church families. This means that some of our young people are growing up with deep scars and personal problems that have their root in abusive experiences at the hands of other Christians. These are often trusted adults, whom God placed in their lives as mothers, fathers, elders, or Sabbath school teachers.

What is this hidden harm?

All forms of abuse bring scars. Sexual abuse, in particular, is an act carried out in secret and while hidden, has a deeply damaging impact on its victims.

How should we respond?

The church has a civil, as well as a Christian, duty to protect those who attend. We must ensure that safeguarding in the church is of the highest possible standard. We must remember the following regarding sexual abuse:

1. It is a sin: We risk distorting our Christian teaching.

2. It is illegal: The seriousness of abuse takes the matter out of the church's hands. Matters which might constitute allegations of a crime must be passed to police.

3. It is damaging: The abuse needs to be stopped, and the pain, shame, and damage experienced by the victim needs healing.

4. It is unlikely to stop without intervention: Dealing with this type of abuse is now more complicated and requires that we act within the law and ensure the matter is not covered up within our church but passed to the correct authorities.

All part of God's family

The church is the body of believers and as such strives to create a family environment, where all can feel safe to grow and blossom in Christ. Issues like abuse between members damage that ability and damage all involved. Living in secret sin is not the will of God for any of His children. Isaiah 58 tells us that God cannot respond to us in the way He wants while we persist in living sinfully, not because He is not willing to hear us, but because our sins have obstructed Him.

How do we deal with sin?

When sin enters the world of a Christian, they are empowered to turn to God, claim His power, and rebuke it at the point of

temptation; or to stop, when they find their weakened self has succumbed, then confess and repent. Where the church has been criticised, it is for not doing more to protect children from those who are or would abuse them. This is because concerns raised had not been thoroughly evaluated by the church nor passed to police. However, much as we are called to love the offender, we cannot cover over this behaviour. Efforts to protect the offending member have almost always come at the cost of providing protection and healing to those abused.

Thankfully, due to the standards and expectations of safeguarding practice, the risk of abuse to children in our churches is becoming less.



WILMA KING
CQSW, MA, Dip
Child Protection

Safeguarding Children's Health

Often, when I have helped cure guests at my clinic, they say, "How I wish that someone had told me this when I was young. I could have saved myself years of illness, stress, and hardship." Even though they have been cured from a chronic disease such as Type II diabetes or hypertension, they understand that old saying: "Prevention is Better than Cure"

It is far better to prevent diseases than cure them. I do wonder though, if these patients had had the right information as children, would they have been disciplined enough to stick to the healthy lifestyle? Or would they, like most children, crave the sugary, salty, and fatty snacks that seem so tempting at the time, only to leave a very bitter aftertaste of poor health?

"There are two weights in life: the weight of Discipline, and the weight of Regret. Discipline weighs ounces, but Regret weighs tons!"

This leads me to constantly look for innovative ways to encourage children into a healthy lifestyle as early as possible. This not only safeguards our children's health, but also their future health as young adults and adults. So where do we start?

It all starts with the parents and guardians. There is absolutely no point in telling our children to eat well if we, as their parents, have an unhealthy diet. Children will always mirror what the parents do. Even if they manage to adopt a healthy lifestyle, they will have to battle harder to overcome their tendencies to be unhealthy as learned at home. Research tells us that if one parent has a healthy diet, there is a 30-50% likelihood that the child will adopt a healthy lifestyle. However, if both parents have healthy lifestyles, the likelihood shoots up to 95%. For single parents, it is also 90%. So, the responsibility is ours. What we do determines

what our children will do. This is true also for getting our children involved in exercise and activity. It is very important that we start them running, jumping, throwing and catching early. The sooner they start, the better their coordination will be, and this increases the likelihood that they will enjoy sport and activity, and if they enjoy sport, they're more likely to continue playing and staying fit into adulthood.

The emotional health of the child is even more important. Emotionally healthy children are more likely to become emotionally healthy adults. We know that many of our physical ailments as adults are rooted in unresolved emotional issues from childhood.

We are now able to almost predict the health and wellbeing of an adult based on the number of Adverse Childhood Experiences (ACEs) that the individual has been exposed to. Negative experiences such as abuse,

neglect, divorce etc. can lead to emotional difficulties throughout the life of the child and into adulthood. If these issues are unresolved, they predispose individuals to unhealthy behavior such as over-eating, addictions of many types, and depression. The good news is that just as negative childhood experiences can lead to illness, positive experiences can lead to good health. Therefore, again, it is up to us as parents and guardians to provide healthy, happy, positive experiences for our children. This not only creates joy at the time but also freedom for a lifetime.

***"If a child lives with criticism, they learn to condemn....
If a child lives with fear, they learn to be apprehensive...
If a child lives with encouragement, they learn to be confident...
If a child lives with acceptance, they learn to love."*** - Dorothy Nolte



DR CHIDI NGWABA
MB, BS is Health
Ministries Director

Be SWIFT: Staying Safe Online



For many people, the Internet has become one of their five-a-day essentials, whether it's for gaming, communication, fact finding, or just surfing the web. Lack of Internet access can cause major disruption for many. If you give a baby a phone, using it is like second nature to them; watch as those little fingers zero in on the home key or deftly and swiftly scroll the screen. In this age, most young people don't know what a 35mm is, nor have they had to patiently wait for the film to be developed before getting the opportunity to see what the pictures look like. In fact, we have a generation of dedicated "selfie" apps that filter, alter, and distort images to a dysmorphia that is both real and imagined. Unsurprisingly, this almost-normal pastime feeds into the self-obsession of the "what I look like" generation. Inevitably, this leaves most people, particularly the young, with gross misconceptions of who they are and what really defines their character.

When did it become acceptable to give out so much personal information, putting so much of ourselves out there for all and sundry

to comment on, criticise, and forward to friends? In the name of social media, we strive to have more followers, the most likes or views, and/or fame for being a vlogger. The Internet has its benefits and advantages. It is integral to globalisation and makes modern life more efficient. Almost everything now requires an internet connection to function effectively, and it is largely a safe and good resource. However, knowing that there are risks, dangers, and adverse results from improper Internet use, how do we safeguard ourselves and our families?

I have asked myself the same question and eventually came up with an acronym to help you be SWIFT with your Internet usage:

Safety - Think safety. If you have minors, is what they have access to age-appropriate? How secure is your home Internet? Have you set up the right parental controls? (This is a free option with most Internet providers.) Have you checked the age restrictions on apps before you downloaded them?

Watch and Understand - Watch programmes which

will make you more informed about online safety. Observe your loved ones' patterns as they interact online. Have an understanding, even if basic, of the technology, terms, and jargon which they are using.

Identity - What personal details are being shared online? Can you be located? What are the privacy settings attached to this app or the cookies on the website? Are others able to track my activity online? Do I want to be tracked?

Forever - What you share is there forever; don't fool yourself into thinking, "I've deleted it, so it's gone." Consider what digital footprint you are leaving and the impact this could have on you personally and professionally now, and in the future.

Talk about it - Have open discussions about the Internet and the dangers around it. Talk about the inappropriate popups and images that your children may come across. Don't be afraid to broach sensitive matters.

Finally, and most importantly, pray. It may sound cliché, but prayer is a vital

component in navigating our way in a society in which the Internet is ever an integral part. We need to pray to God who will be able to preserve our young people's minds and hearts. We need to pray that parents and carers will be given knowledge and understanding to support our young people. We need to pray that our older people will be wise in their usage of the Internet. We need to pray that together we will be able to leave positive digital footprints, so the world will see Jesus in all that we communicate.

Further Reading

¹ <https://www.nspcc.org.uk/preventing-abuse/keeping-children-safe/online-safety/>
² <https://www.fosi.org/>
³ <http://www.bbc.co.uk/programmes/p02488p8>



SHA-LEE WORRELL
BA (Hons), MA, MSc

Coaching Children for Resilience

Current Situation

Sainsbury's study of 18 to 25 year olds concludes the majority "of students heading off to college this month need a crash course on how to set themselves up for their new lives." One in three are unable to even boil an egg; the average student struggles with basic chores; 23% don't know how to make their beds; 35% don't feel competent in folding and storing their laundry; and 42% wouldn't know where to begin when ironing a shirt.¹

How have we got here? "We have become a culture of trying to make sure our kids are comfortable."² Parents try to pre-empt children's every need. But we should remember, "It is obstacles that make men strong. It is not helps, but difficulties, conflicts, rebuffs, that make men of moral sinew. Too much ease and avoiding responsibility have made weaklings and dwarfs of those who ought to be responsible men of moral power and strong spiritual muscle."³ As Ellen White reminds us, "Solomon says, 'Train up a child in the way he should go, and when he is old, he will not depart from it.'"⁴

A Coaching Approach

Every parent's goal should be to raise children that can face adversity. How could a coaching

approach help you to develop resilient children?

1. BUILD a supportive, caring relationship

"The single most common factor for children who develop resilience is at least one stable and committed relationship with a supportive parent, caregiver, or other adult."⁵ As a coach, the only leverage I have to influence and empower is the relationship, not authority. Building a supportive and caring relationship with your child provides an opportunity for challenge, affirmation, growth of self-esteem and problem-solving skills, and the celebration of small forward steps that builds confidence,.

2. BELIEVE in their ability

"From infancy children should be trained to do those things which are appropriate for their age and ability."⁶ A coaching approach should help your child overcome limiting beliefs that may diminish their potential. Therefore, belief in your child's ability and potential is fundamental.

Asking questions instead of dispensing answers and actively listening to their responses are tangible ways of showing belief and confidence in a child's capacity and ability to resolve their challenges. Mastery comes through

experience, modelled behaviour, and feedback from others that develops a stronger sense of ability.

3. Model resilience BEHAVIOUR

For children to model resilience, they should see it in you! No client looking for help with time management problems would hire a coach who was always late for appointments. If your child had a choice, would they hire you as their coach?

The poem *Children Learn What They Live*⁷ explains this well. Below are two positive and two negative lines:

*If children live with fear, they learn to be apprehensive.
If children live with pity, they learn to feel sorry for themselves.
If children live with encouragement, they learn confidence.
If children live with approval, they learn to like themselves.*

What you model daily should tip the scales towards the positive.

4. BROADEN perspectives

Whenever a child gets into a sticky situation and comes to you for a solution, help them to access new knowledge, or knowledge they think they have, through asking questions. What questions are good for gathering more information. How questions generate information about method. Where, When, and Who questions help provide clarity. Why questions are not helpful. They tend to lead to excuses or guilt.

The ability to explore the situation beyond the surface provides more options from which to make better decisions.

5. Promote BALANCE

The challenge of our time is lack of balance. Parents, help your children grow physically, intellectually, emotionally, socially, and spiritually. Learning balance will significantly improve recovery from stress-inducing experiences, as well as developing coping and adaptability skills, and even preventing adversity in their lives.

What Next?

"If parents, while they live, would assist their children to help themselves, it would be better than to leave them a large amount at death."⁸

Dear parent, start coaching!

¹ <http://www.dailymail.co.uk/news/article-2208795>

² Anxious Kids, Anxious Parents: 7 Ways to Stop the Worry Cycle and Raise Courageous and Independent Children, Lynn Lyons, Reid Wilson

³ Child Guidance, p156.3, E. G. White

⁴ Child Guidance, p38.2, E. G. White

⁵ <http://developingchild.harvard.edu/science/key-concepts/resilience/>

⁶ Child Guidance, p122.3, E. G. White

⁷ Children Learn What They Live, Dorothy Law Nolte

⁸ Child Guidance, p156.2, E. G. White



MFAKAZI NDEBELE

BSc, MSc, MBA is a Non-Stipendiary Minister for The Oasis Church. He holds Certificates in Coaching, Applied Behavioural Science (OD) & Applied Neuroscience



Ethnic Minority Children and Safeguarding

THE THREE B'S – BEATING, BLACK CHILDREN, AND BACKLASH



Introduction

Anyone who has grown up in an African-Caribbean or African home will understand the word “lash.” It is synonymous with bad behavior and some form of beating. The term is not used as frequently in today’s Western culture, but it is often spoken of in hushed tones in some anecdotal account from a bygone age or as a jovial threat – and it is understood by even some of the youngest children within these communities.

Stacey Paton, telling her story in the New York Times earlier this year, said, “I still carry the scars — fleshy Braille that narrates the story of my childhood. It is a common one, unfortunately. My adoptive mother, and generations of black parents like her, honestly believed that whipping children was a pillar of responsible black parenting.”¹

However embedded these ideologies are, abuse of children through physical punishment as part of disciplinary or corrective measures is wrong and needs to be stopped.

Society today has seen a

record number of black children going into the care of the Social Services. From my experience as a social worker in a local authority, one of the main reasons (62%) these children are in care is due to the corporal punishment at home.²

However, there are many other effective correctional measures that can be adopted to instil discipline in the children.

Whilst it may be the norm for some black parents to use physical punishment as a means of discipline in their culture, with some parents using the Bible to justify their actions, the way of life in the United Kingdom is different, as this is seen as abuse. Notwithstanding whether it is a cultural norm, corporal punishment is unproductive and it is against the law. This practice leaves lasting physiological and emotional damage for the children.

So, what can be done to stem the tide of these groups of children in care?

1) Educate parents with regards to safeguarding their children in the home according to British law. Ensure that they

understand that many of the disciplinary practices from “back home” are not legal in this country, as well as being unhealthy for the child.
2) Encourage parents and guardians to attend classes where they can be empowered to help their children understand how to be responsible adults in society without the need for physical abuse.
3) Engage parents and children in discussions about discipline, corporal punishment, legal requirements etc.
4) Equip parents to be able to appreciate that every child matters, not only to the authorities, but also to God.

Parenting Black Children

The way a child is raised shapes the way he/she sees the world. Discipline and child-rearing (or lack thereof) also determines how the world sees a child. For example, many older black parents and grandparents do their best to ensure that the children and grandchildren “behave” in public. This stems from a desire for black children to be non-threatening and civilized. Thus, part of the reason black parents are so hard on their children is because they don’t want to perpetuate

negative black stereotypes. There is also a strong religious component to black parenting in comparison to other groups. There are numerous ways black parents can teach their children the values of respect and responsibility. For example, they can spend quality time with children, learn their interests, and enforce chores while encouraging social time. This promotes healthy parent/child interaction and enhances the child’s social skills and worth ethic. Teaching these ideals can help to ease the fear some black parents have about the fate of their children in the real world.

¹ <https://www.nytimes.com/2017/03/10/opinion/sunday/stop-beating-black-children.html>
² Children in Care in England: Statistics – Briefing Paper, No 04470, 5th October 2015



GILLIAN CLIFTON
Senior Social Worker
A member of the Bedford Central Church

The God who Safeguards



DR AUGUSTUS LAWRENCE

Family Ministries
Director

“God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, ‘What troubles you, Hagar? Get up, help the boy up and hold him by the hand, for I will make him a great nation.’”
Genesis 21:17-18 AMP

Press your ears to the heart of these verses in the Book of Beginnings. Hear audibly the voice of a God who is love and who loves us in trustworthy and steadfast ways. In fact, in these verses we find a God who comes to the rescue of a mother and child with a love that will not let go. He comes to lavish on human beings a love that safeguards.

One of the most important aspects of unconditional love is security. Secure love is a hallmark of unconditional love because it seeks to meet the human needs of belonging and bonding. This is related to safeguarding. Simply put, safeguarding is making sure that people get safe and empowering care, as well as being supported to have full and happy lives.

Unpredictable life circumstances, such as is seen in the story of Hagar and Ishmael, may give rise to safeguarding concerns. Taking a closer look at our Biblical narrative, we see some lessons that are applicable to safeguarding. Hagar finds she has to confront a barren wilderness. Both mother and

child face acute assault from the desert heat to the extent that their supplies are depleted, resulting in stumbling, thirst, and hunger. The only thing that the mother sees is that she and her son will die of starvation. Out of her impossible situation, her cries go up to the God who majors in impossibilities. Unconditional love knows no partiality and is drawn to aid all human emotional and physical weaknesses, let alone to a child in need of safeguarding. Yes, God comes to the rescue, but the focus now is directed to Ishmael. Here, God responds to Hagar and gives her directives in an attempt to safeguard her child.

We can draw four points from this story. First, the God who hears when we cry for help out of our human desperation responded to Hagar’s cry as a therapeutic parent. His response to her suggests that He knew where Hagar was. “... and the angel of God called to Hagar from heaven and said to her, ‘What troubles you, Hagar?’” (Genesis 21:17) God knows exactly where we are. Sometimes we feel that God is inactive and insensitive and that He has forgotten us. He hasn’t. When we become blind to his actions and feel forsaken, we

must return to His ever-living Word.

Second, God directs Hagar to “get up” (Genesis 21:18). He is attempting to empower Hagar so that she can put safeguarding measures into place to protect her dying child. Getting up maybe difficult for some, but it is a safeguarding measure. Getting up means the hands and feet must move to action, despite the excruciating desert heat.

Third, the boy must be helped up. In order to provide safeguarding for her son, Hagar must understand that she has to make sure that the necessary support is given. Thus, her child can later make the most of his life.

Last, Hagar must hold him “by the hand” (Genesis 21:18). The power of touch has significance. A recent research article¹ about the power of human touch reviewed hundreds of studies from the past thirty plus years on how touch affects people. For example, according to this study, when librarians handed back library cards and touched students’ hands in the process, the students who were touched reported liking the library more than students who had not

been physically touched. Also, in hospitals, when nurses simply touched a patient the day before surgery, patients showed a measurable decrease in their levels of stress. Appropriate touch can be beneficial.

In conclusion, how should we respond to safeguarding, given the vast amount of legislation aimed to protect vulnerable adults or children from abuse or neglect? The church should always endeavor to protect vulnerable adults or children by following the guidelines given by the land. These must never be undermined or trivialised. Above all, unconditional love as demonstrated by the God who came to the rescue of Hagar and Ishmael should always guide the church in providing safeguarding for vulnerable adults and children. This love has security, belonging, and bonding for all at its foundation. Children who are given such love will themselves practice safeguarding.

¹ Gallace, A., & Spence, C. (2010). The science of interpersonal touch: An overview. *Neuroscience And Biobehavioral Reviews*, 34(2), 246-259.

SEC Child Protection Procedures



TANYA GRANT

DBS SECRETARY AND
CHURCH CLERK

Disclosures and Barring Services (DBS) (formerly Criminal Record and Barring (CRB) checks)

One of my job roles includes the facilitation of the DBS checks for all SEC employees, and to support the local DBS clerks/Child Safety representatives in processing the applications.

These are in-depth background checks which are legally required for all employees and volunteers. The main purpose of having these checks is to help inform safer recruitment decisions and to prevent unsuitable people from working with our children and vulnerable adults.

To complete this check, an applicant requires three forms of ID and evidence of his or her address history for the past five years. As I carry out these checks on our pastors,

remembering their addresses can prove to be a problem as their work requires them to move around a lot.

When we have a new employee, the HR Manager asks them to fill out a form we call the pre-data capture form. All the information which is gathered is entered into an online portal provided by Atlantic Data, who manage the application process on behalf of the South England Conference.

Once I have submitted the application, the applicant will usually receive their DBS certificate through the post within 5 to 7 days; however, it can take longer due to the demands being made on the service at a given time.

We no longer get a copy of the certificate and so the final step in the process is for us to record that the certificate has

been received and shown to myself. If there is a problem and the certificate contains information, we will be notified, and then I pass the name onto our Executive Secretary, Pastor Douglas McCormac, who will contact the person to see the certificate and discuss whether the information received is relevant to their position.

Keeping the Church Family Safe (KCFS)

I also work closely with the Keeping the Church Family Safe (KCFS) department. There is a KCFS leader, also known as a Disclosure Clerk, in each church. I give this person and their assistant access to the DBS website so they will be able to carry out the DBS check for their church officers as described above. That leader is also able to track the application process. If there are any certificates that contain

information, the KCFS leader is to speak to the individual and schedule a time where the Pastor/Head Elder and that person can meet to discuss what is on that certificate. There may be a time where they might have to contact the KCFS Director Malika Bediako for further advice.

Once the certificate is received and approved, the KCFS leader will record that they have seen it. This process is valid for three years.

In an age where abuse of children and the vulnerable makes almost daily headlines, the DBS checks are a vital part of helping us to keep the vulnerable in our churches safe. Each one of us has a responsibility in helping to keep our congregations safe communities for everyone.

KEEPING OUR CHURCH FAMILY SAFE

SECTION A | POLICY STATEMENT

The British Union Conference of Seventh-day Adventists (BUC) is committed to safeguarding the welfare of children and adults across the Conference. We recognise our duty and responsibilities as a church to provide an environment which seeks to eliminate the risk of abuse. We will take all reasonable steps to safeguard the welfare of children and adults at risk.

(a) In affirming the dignity and worth of each human being we will not condone neglect, bullying or any form of physical, sexual, emotional or spiritual abuse of any individual whether in the church or in the community.

(b) The Seventh-day Adventist church has a responsibility to protect children and adults at risk who are involved in any of its programmes. We will do so through the creation of safe environments, and the provision of training, advice and support to all staff and volunteers.

(c) The church will demonstrate senior management commitment to safeguarding and maintain arrangements to reflect this, with clear lines of accountability.

(d) The church will report to the appropriate agency all allegations of abuse and will cooperate fully with other professional agencies who will identify the perpetrators and to protect children and adults who may be at risk.

(e) The church will help persons in need to identify and access the range of professional services. It will assist families in grief over relationships that cannot be restored. It will address the spiritual questions confronting abused persons, seeking to understand the origins of abuse and family violence.

(f) When changed attitudes and behaviour open possibilities for forgiveness and new beginnings, the church will provide a ministry of reconciliation, but intervention by appropriate agencies must occur to hold the perpetrator accountable for his or her actions and safeguard children and adults.

(g) The church will promote and hold its staff and volunteers to the highest form of personal and professional behaviour as we reflect Christ in all aspects of our conduct. We will carefully select and support all those with a responsibility towards our children and adults who may be at risk. (See Appendix 1: Code of Conduct).

Full document can be found at the church website
<http://adventist.org.uk/departments/family-ministries/family-safety>

SEC Women's Ministries &
Balham Community Services



easy SEW

Sewing Classes

Learn to make cushions, blinds, bags
and fashionable clothes.

Sundays 10am to 4.30pm

Venue:

Balham Adventist Community Church
83 Elmfield Road, Balham, SW17 8AD

Light refreshments included.

Register your interest with



Ligia Buzac on : 01923 232728



Email: lbuzac@secadventist.org.uk



[facebook.com/SECWomensMinistries](https://www.facebook.com/SECWomensMinistries)

www.adventist.org.uk/sec/departments/womens-ministries

Domestic Abuse

A young woman sat down with me after the main Sabbath service and explained how her husband, the man she loved, had turned into a completely different person over a period of about two years, when he became unemployed. He took his frustration out on her by being physically violent and verbally abusive.

I told her that she was not responsible for her husband's behaviour, and she burst into tears of relief and said she was grateful that I "actually listened to her." Since then, this young woman sought help and support from relevant agencies. Today, she calls herself a survivor of domestic abuse; she has gone on to help other women in this area.

Domestic abuse is alive in our churches. It destroys families, causes division, ruins trust, and can completely break a person's spirit. The Church's Domestic Violence & Sexual Harassment Policy defines Domestic Abuse as "an assault of any kind committed by one or more persons against another within the home. This can be any incident of threatening behaviour between individuals within the home or between family members. The assault can be verbal, physical, emotional, spiritual, economic, social, sexual as well as active or passive neglect." The Government also says Domestic Abuse is "any incident or pattern of incidents of controlling, coercive or threatening behaviour; violence or abuse between those aged 16 or over who are or have been intimate partners or family members regardless of gender or sexuality." Anyone can experience domestic abuse,

regardless of a person's faith, race, class, ethnicity, gender, or disability. Usually it is the man who is the abuser and the woman who is the victim. However, this is not always true. Furthermore, children and young people can be affected by abuse they have seen or heard.

In the UK, one in four women and one in six men will experience domestic abuse in their lifetime. The police are called to a domestic abuse related incident every 60 seconds. However only 35% of domestic abuse incidents are reported to the police. All forms of abuse are fuelled by the abuser's desire to gain power and control over a person by using various tactics to make the person feel inferior and/or dependent on them, and to isolate them from any sources of help and support.

The church has a responsibility in helping those who experience domestic abuse by sharing God's redemptive plan to restore all broken families as part of its gospel mission. Therefore, our churches ought to be places of safety where issues as important as this can be discussed more openly. This is a big challenge for the

church, but it does need to be continually addressed.

Saturday 26th August 2017 was the annual global End It Now Awareness Day set by the General Conference's Women's Ministries Department. The topic for discussion was Emotional Abuse. Resources can be downloaded from the GC website www.adventistwomensministries.org.

If you would like to learn more about domestic abuse and its impact on the family, please register your interest for our one-day training course on Sunday 10th December 2017 at the Beckenham Church from 10am to 5pm. Details can be accessed via our website www.adventist.org.uk/sec/departments/womens-ministries.

There is no excuse for domestic abuse. It is an international concern. We all need to do whatever we can to stop it destroying our families, our churches, and our communities. With God's help, all things are possible.

If you are experiencing domestic abuse or know



someone who is, contact Cornerstone Counselling on 020 7723 8050. You can also access help on the National Domestic Helpline on 0808 2000247, or support for men on Men's Advice Line 0808 801 0327. Information is also available on Childline: 0800 1111

1. BUC Domestic Violence & Sexual Harassment Policy, 2009, page2. "Whatever form it takes, domestic violence is rarely a one-off incident. More usually it is a pattern of abusive and controlling behaviour through which the abuser(s) seeks power over their victim(s)."
2. www.crimereducation.gov.uk/dv01.htm There are different categories of abuse: physical, emotional, financial, sexual, psychological, digital (on line) abuses.
3. Matthew 28:18-20, 2 Corinthians 5:18 'and all things are of God who hath given to us the ministry of reconciliation.'



MASLIN HOLNESS

Womens' Ministries

Breaking the Silence: The Church Response



“Later, her brother Absalom asked her, ‘Has Amnon, that brother of yours, raped you? Then keep quiet about your half-brother for now, my sister. Stop taking this so personally.’ From that time on, Tamar lived in continuous desolation within her brother Absalom’s house.” 2 Samuel 13:20 (International Standard Version)

This scripture stands as the first recorded episode of a gagging clause following a rape. The resulting cover-up and lack of immediate action following this crime not only stagnated and embittered Tamar’s life, but ended in revenge and the murder of Amnon. This terrible account, chronicled in 2 Samuel 13, is a sobering lesson to our church family about the devastating effects of abuse and the realisation that this type of silence will eventually have a negative voice.

HOW IT MIGHT HAVE BEEN

- Had Tamar been allowed to express her emotions fully, it might not have crippled her future. Talking is therapeutic.
- Instead of issuing a “gagging clause,” ordering her not to speak of the incident, she should have been allowed to talk through her pain and invited to seek interventions that would address the trauma and begin the process of healing.
- Instead of maintaining the silence by “hiding” the perpetrator so as not to expose him, Tamar’s family could have confronted Amnon and given him the opportunity to see the evil of his actions and repent of his sin.
- Instead of the seeming

inaction of King David, he could have used his position to secure justice for Tamar.

From Biblical times to the present day, abuse continues to scar humanity. The World Health Organization states:

“Sexual violence is a serious public health and human rights problem with both short- and long-term consequences on women’s physical, mental, and sexual and reproductive health.”

OUR CHURCH RESPONSE

The Seventh-day Adventist church opposes abuse of every kind and has issued a full statement on how to address abuse, support individuals and their families, and the steps to take when abuse has been identified. <http://www.adventistwomensministries.org/index.php?id=125>

Annually, the fourth Sabbath in August is designated as Abuse Prevention Emphasis Day. This day comes with a full package of resources to use to inform the church, protect individuals, and support and empower individuals affected by abuse.

The Women’s Ministries department at the Headquarters of the Seventh-day Adventist Church has developed a programme captioned “End-it-Now” to tackle abuse globally. To access the End-it-Now resources, visit: <http://www.enditnow.org/stop-violence-against-women-resources>

HOW TO BREAK THE SILENCE FOLLOWING AN ABUSE

- Tell a trusted individual what has happened so you do not feel

isolated in your pain.

- Seek professional help for expert advice to assess your wellbeing and advise you following the abuse.
- If it is a physical or sexual assault then the emergency services should be contacted.
- Report the abuse to someone who is in a position to take action. This assists you in the disclosure process, giving you the support you need. It also exposes the abuser.
- In some cases, it may be appropriate to confront the abuser where safe to do so (but not on your own) using the Biblical approach (Matthew 18:16,17).
- The abuser needs to face the consequences of their own action, so do not feel intimidated that they may be brought to justice as a result.
- Protect yourself as much as possible from the abusive individual to avoid the possibility of further attacks.
- If you feel you may be at risk of further attacks or your life is in danger, you may need to take steps to remove yourself from danger or have the perpetrator removed or kept away.

GIVING REASSURANCE TO THE INDIVIDUAL TO HELP THEM BREAK THE SILENCE

- Pray for wisdom, asking God to lead you.
- Assure them of your support.
- Remind them that the symptoms they are experiencing, i.e. their emotional and psychological reactions, are normal reactions to an abnormal incident.
- Remember that being there for them is the most important thing, so listening can be even

more valuable than giving advice.

- Ensure that the environment is comfortable, safe, and conducive to confidentiality when they begin to open up to you.
- Let them know that through God and the help of professional specialist care, recovery is possible. Then encourage them to access the necessary help.

BREAKING THE SILENCE BY TAKING ACTION

- Get some information about relevant referral agencies (e.g. rape crisis centres) and other support services, as this gives options to assist recovery. Always check that they are ready to take this step.
- Ask the individual what they feel would be helpful to them. This gives them more sense of control and helps to empower them.
- Offer prayer support and spiritual nurture from suitable persons with whom the individual feels comfortable.
- Check in with them regularly to see how they are coping, as this helps them to realise they have not been left alone.
- Make your church a safe place where survivors of abuse can come to seek help and healing, without condemnation.
- Support the annual Abuse Prevention Day and utilise the resources to speak out against abuse.

SOME DO’S AND DON’TS WHEN OFFERING HELP

- Do follow the church policy on abuse.
- Do try to listen to the individual without interrupting as this increases their sense of value. Introducing too

many questions can make the individual feel as if they are being interrogated.

- Do not criticise or suggest what they might have done differently at the time of the abuse or afterwards.
- Don’t minimize what has happened by words such as “never mind” or “forget about it.”
- Do suggest that they seek professional help like Christian counselling, getting help from a rape counsellor, or other relevant professional support. Follow up with them to ensure they are getting the relevant support to enable them to move forward with their life.
- If they are happy for you to pray about the issue, do not take this as licence to bring the matter to a prayer group.
- Do respect confidentiality – ALWAYS, except in the case of a minor, where you will advise them that the matter cannot be kept confidential but has to be passed to the appropriate authorities.

Maybe you or someone you know has encountered abuse. The journey may be challenging, but with God and adequate support, healing and restoration is possible.

1 WHO 2017
Sexual and Reproductive Health.
Sexual violence against women
http://www.who.int/reproductivehealth/topics/violence/sexual_violence/en/



**SHARON
PLATT-MCDONALD**

BUC Director
Health, Women’s
Ministries & Community
Services



doesn’t Hurt

What is Abuse?

Abusive behaviours injure or damage someone physically, emotionally, financially or sexually for the purpose of intimidating, dominating, controlling or exercising power over the person. Abuse very often escalates over time.

Does Your Partner...

- Try to control every part of your life?
- Check your phone calls or computer messages?
- Refuse to accept breaking up?
- Criticise or humiliate you or tell you you’re worthless or crazy?
- Act jealous or possessive?
- Blame you for causing or provoking abuse?
- Blame drugs or alcohol for his violence?
- Destroy your property or sentimental items?
- Hit, punch, slap, kick, push or threaten you?
- Threaten to hurt or kill you, your children or your pets?
- Controls your finances or use your credit cards without permission?
- Discourage you from working or attending school?
- Accuse you of being unfaithful?
- Isolate you from friends or family?

- Make you feel afraid to disagree?
- Force you to have sex against your will?

Make a Plan to Protect Yourself

- Stash cash for emergencies.
- Pack an emergency bag with clothes, important documents, spare keys and important phone numbers and keep in a safe place with a friend.
- Let someone know about your situation. Give them a code word or phrase to signal if you’re in danger.
- Plan an escape route and identify the safest rooms in your home.
- Teach your children to dial 999

If Your Friend is Being Abused

- Don’t ignore it.
- Let your friend know privately that you’re aware of the abusive situation.
- Be there as a friend
- Be a good listener
- Let her know that she is not responsible for the abuse and does not deserve it.
- Offer support and the space to express hurt, anger and fear.
- Don’t tell her what to do; allow her to make her own decisions.
- Tell your friend about available resources.

*Published with permission.
Adventist Source.*



Black History Month

Black History Month began as African-American History Month in the United States. This annual observance of important, historical achievements by people of African descent is now celebrated in three countries: America, Canada, and the United Kingdom. A common thread links the histories of these countries. However, in this brief, personal reflection on Black History Month, I can only zero-in on a couple of key issues.

In the interest of full disclosure, I could be accused of taking a jaundiced and slightly conflicted view of Black History Month. It is not that I am against Black history, or learning about the historical narrative of any group or culture. The issue I take with BHM revolves largely around the approach of attempting to cram the history and contribution of the African diaspora into four weeks, particularly as some of the world's most remarkable contributions to the arts, sciences, literature, education, and medicine have their genesis amongst this group.

To get some perspective, it is important to glance back to the creation of Black History Month in 1926. Historian Carter G. Woodson wanted to bring national visibility to the contributions of a socially, economically, and intellectually stigmatized people. Black History Month was a means to bring African Americans away from the fringes of American society and into the mainstream. These were particularly challenging times, as the widely-held belief in most of the United States was that Blacks were inherently inferior. For example, most believed that Blacks couldn't possibly fly aircraft. It wasn't until 1941 that the first Black servicemen served as military aviators in the U.S. armed forces, during World War II. When the Tuskegee Airmen performed with distinction, breaking and setting new military aviation records, these notions were shattered, but the struggle was far from over.

The world that existed in

1926 or in the 1940s is not the world that we recognize today. America, Canada, and the UK are significantly different societies. So as we consider Black History Month today, it is important to remember that this ninety-one-year-old strategy was the best approach for highlighting Black achievement in a culture and civilization that was systematically non-inclusive and disparaging of African Americans.

In light of this historical backdrop, we should ask ourselves one very simple question: Why is Black history still being relegated to a month each year? Why do we continue to focus on four weeks to highlight the important contributions of Black people in American, Canadian, and British culture? Whatever our ethnic or cultural origins, it is important to ask why, after almost a century, the mainstream treatment of Black history is tokenized and politicized as a yearly event.

Is it too far-fetched to believe that Black history needs no special treatment other than inclusion, as a legitimate part of national identity—not as spectacle or novelty to be tolerated for a month and then forgotten? This might seem a little counter-intuitive to some who may say, "Why give up the best platform for highlighting Black achievement?" Perhaps I am being slightly naive on the issues, but I find it significant that there is no White History Month, Asian History Month, or Jewish History Month, or, for that matter, any time-slot for the contributions of any other culture or group. Perhaps this is because the contributions of other nationalities or cultures are most often curated (albeit imperfectly) and included within a collective national, historical narrative.

It should become a major thrust for advocates of Black history, or anyone interested in fairness and inclusion of any culture, to shift our focus and efforts towards ensuring that our schools and universities reference and educate on a more complete and richer

understanding of history. The impact, particularly on the young, of recognising the contribution of the cultures that make up their society, including Black scientists, educators, and other innovators, is not only important to children of color, but for all young people who live (and eventually become leaders) in diverse and complex communities.

Admittedly, answers to all the facets of this discussion elude me, but the importance of full inclusion over novelty and spectacle should concern everyone. Surely, this is a more respectful and noble aim. In this writer's opinion, the continued existence of a Black History Month may be our greatest indication of an on-going failure in America, Canada, and the United Kingdom to grapple successfully with the underlying reasons for its initial introduction back in 1926. Perhaps it is time to lose our dependency on what was only intended to be a step towards normalization, and not a permanent fixture.

Black history is British history; Black history is American history; Black History is Canadian History; and importantly, Black history is world history.



DR PAUL HUNT

Assoc. Executive Secretary, Texas Conf. A native of England and a Newbold graduate. After completing his internship with the SEC, he accepted a call to serve in the Texas Conference in 2001



The big question is, "Shall we celebrate Christmas?"

October 1 is the date the first Christmas decorations go up in supermarkets. Yes – Christmas is the highlight of a supermarket's financial year; it isn't a religious holiday!

Christmas is designed to get those last few pennies out of our pockets and get us to focus even more on "things."

There are conflicting views on whether Christians should celebrate Christmas.

"But Christmas is all about Christ!" Don't you believe it. There is a certain professor from South Africa who can show that the Christmas tree is pagan and that the festival is all about the worship of pagan deities – and that Christians should have nothing to do with any Christmas celebrations.

The message from some is that we shouldn't celebrate Christmas. It is all about pagan worship. We, perhaps, should stand for the truth though the heavens fall.

However, here is another view of Christmas, published in the Review and Herald, Dec. 9, 1884:

"On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath-school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects.

In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters

these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize."

What a wonderful approach! My guess is that Ellen White was fully aware of the pagan origins of Christmas and of Christmas trees, but addresses the subject of Christmas in a very positive manner.

Ellen White continues,

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings..."

"In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "evergreen," suggest the holy work of God and his beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith... Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the up building of his kingdom." (Review and Herald, Dec. 9, 1884.)

Christmas – and particularly Christmas trees – were objected to from the middle of the 19th century onwards by many Christian people. They based their objections on the following verses:

"For the customs of the peoples are futile; For one cuts a tree from the forest, The work of the hands of the workman, with the ax.

They decorate it with silver and gold; They fasten it with nails and hammers. So that it will not topple." (Jeremiah 10:3-4, NKJV) The context of this text is that the prophet Jeremiah had to cope with his people who mixed pagan worship with true worship. Idols made of wood, metal and stone were brought into regular worship. True worship was mixed with instruments brought in from paganism.

(Incidentally, we do the same today. For example, we use an organ to accompany our singing. Organs were borrowed from the concert halls of the 19th century. People in some parts of Scotland still recognise a church organ as of Satanic origin)

Jeremiah objects to this mixed-up worshiping in two ways. In Jeremiah 10, he addresses the people mixing up worship by firstly mocking them. He points out the error of their ways using comedy, sarcasm in this case.

Then he takes a slightly different tack. Jeremiah now teaches us how to teach people.

"Thus you shall say to them: 'The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens.' He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens at His discretion." (Jeremiah 10:11-12, NKJV)

Jeremiah's idea is to counter the false with the true. Some might create idols, but Jeremiah says, "Let's counter that by worshipping the true God."

I understand that Ellen White is teaching us the same method. We should set out to do special things at the Christmas season,

but we should do those things in the right spirit.

We should not mock people's understanding of Christmas. Instead, we should be setting out to correct people's understanding of who God really is.

When everyone is worshipping the gods of consumerism and of the stomach – and representing this by putting up trees – and decorating the homes with lights and symbols of love – we should be showing people what God is really like.

We should not do that by getting angry and argumentative with people.

We should not be putting people down by attacking their activities. We should be lifting God up.

How do we demonstrate who the true God is?

We should not do it by abstaining from worship opportunities – we should be doing the real thing.

"Even Christmas, the day observed professedly in honour of the birthday of Christ, has been made a most effective means of turning the mind away from Christ, away from his glory. If Christmas is kept at all, it should be kept in a way that will be in harmony with its significance." (Review and Herald, Dec. 9, 1890)

What, then, should we do?

We can't escape from Christmas. We could go around muttering bah humbug under our breath. We could point out all the sins and failings of the world – or we can do as Jeremiah and other prophetic voices suggest: point people to God and to Jesus Christ.

If you do have a tree – use it to collect money for God's

cause. You could send money to Adventist Frontier Missions. You could give money to ADRA. You could help a friend in need.

If you do buy presents – buy ones for your friends that at the very least helps them rather than adds to clutter. You might be able to buy a gift that helps them to know Jesus better.

Or you could do as Corby Seventh-day Adventist Church did. They hosted several Sunday-keeping churches on a Christmas-day Sabbath a few years ago. The idea was partly at the suggestion of the owners of the hall – the Anglican Church in Corby. They wanted the only church to be open on Christmas day to be open for all. The guests observed a little of our take on Christmas – the church pointed people in need of Jesus in the right direction. There was food, there was joy – there was Jesus.

In other words, we don't have to throw out the baby with the bathwater. We can find the good in the season – and use it to point people to Jesus.

¹ <http://lakewoodobserver.com/read/2011/12/13/americas-first-christmas-tree>



PETER JEYNES

Pastor, Newcastle and South Shields (NEC)

CROSS CULTURE MEDIA PRESENT THE MUSICAL DRAMA

HERE I STAND

Luther the Monk Who Changed Our World

CARDIFF · LONDON · BIRMINGHAM

CARDIFF 30 SEPTEMBER · LONDON 21 OCTOBER · BIRMINGHAM 28 OCTOBER



"Astonishing Musical Theatre"

PAUL LEE, PREMIER GOSPEL RADIO



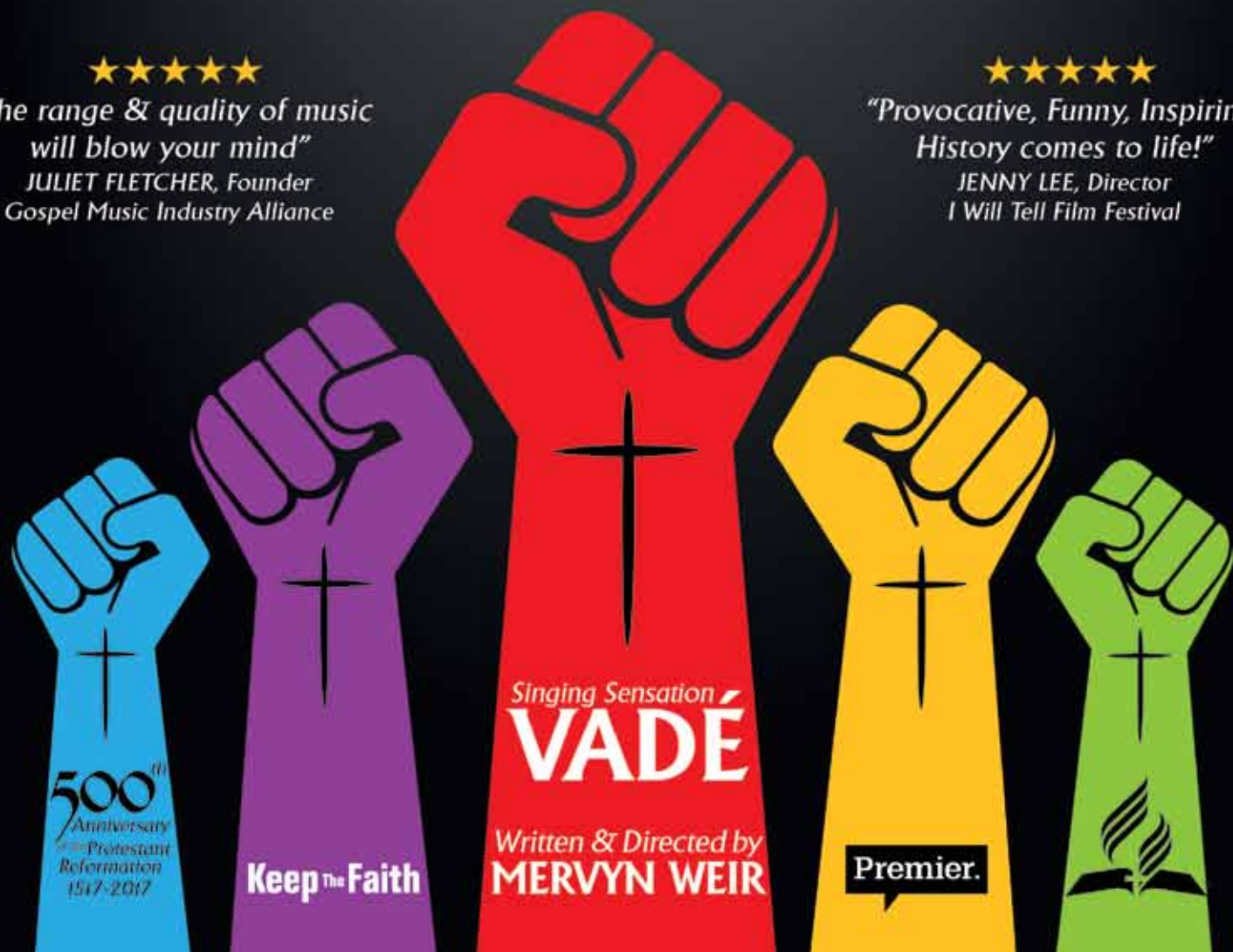
"The range & quality of music will blow your mind"

JULIET FLETCHER, Founder
Gospel Music Industry Alliance



"Provocative, Funny, Inspiring. History comes to life!"

JENNY LEE, Director
I Will Tell Film Festival



500th
Anniversary
Protestant
Reformation
1517-2017

Keep the Faith

Singing Sensation
VADE

Written & Directed by
MERVYN WEIR

Premier.

Tickets £7.50-£15 **Eventbrite** (Search: Here I Stand) www.hereistand.org.uk

HELP US TO HELP THEM!



ADRA_{UK}

ADRA-UK'S APPEAL TO THE MEMBERS OF THE SOUTH ENGLAND CONFERENCE

Hurricane Irma left several Caribbean islands reeling in devastation, with a reported 37 people dead, and the death toll likely to rise. While the British, French, and Dutch governments have pledged monies to help in this humanitarian crisis, additional funding is urgently needed to rebuild the infrastructures of the islands and countries affected and to assist in providing food, water, shelter and life's basic necessities. Many of the islands are still inaccessible but ADRA is on the ground providing life-giving support and giving out money and supplies as required.

But the situation is so desperate that your support is vital. Your help will make a difference, a big difference to the lives of thousands who are homeless and millions who have been

displaced from their homes. Please give now.

Over the past two weeks, the world has watched two historic hurricanes devastate families by demolishing their homes and cities, and taking the lives of their loved ones. And while Hurricane Jose has not caused the devastation of its sister, Irma, it is wreaking its own havoc with heavy winds contributing to the ongoing humanitarian crisis.

ADRA emergency response team members are working together, helping those who so desperately need it. This response includes providing shelter, hygiene kits, non-perishable foods items, and household cleaning kits.

The needs are overwhelming. When you give a generous gift right now, you are making an impact in the lives of women, children, and men who have been affected by Hurricane Irma.

£25 can provide a hygiene kit for a family to prevent disease
£65 can provide a family with food for a week

£125 can provide a pack with hygiene supplies, food, and mosquito netting
£2,500 can provide shelter tarps for 100 people

Please help ADRA to help the people in the Caribbean affected by Hurricane Irma by donating generously. You can donate by credit or debit card through the website.



Please give a generous gift at the special offerings organised by your local congregations on behalf of ADRA-UK

+44(0)30 30 40 10 17

info@adra.org.uk | www.adra.org.uk

SEC WOMEN'S MINISTRIES

In association with School of Evangelism (SOE),
Hyland House School, Tottenham N17 9AD



A WOMAN OF *faith* 'in the community' Women's Development Programme

- Do you want to define and understand your Spiritual Gifts?
- Do you want to boost your confidence and be more assertive in your walk of Faith?
- Do you want to build upon Emotional Intelligence and other essential developmental skills?
- Could you benefit from setting goals and achieving them?

If you answered **Yes** - then this Programme is definitely for You!

A Five Stage development programme; creating a (w)holistic platform for women of all faith, to fellowship, develop and grow spiritually, exploring each workshop as they work on their own personal goals and aspirations during the course of the programme:

- ✓ Developing your Spiritual Gifts
- ✓ Understanding your Emotional Intelligence
- ✓ Exploring Mindfulness & Dignity Advocacy
- ✓ Managing Stress & Conflict
- ✓ Exploring Leadership and Personal Development



WHO IS IT FOR?

This programme is for all women of all faith in all walks of life and backgrounds; any woman wanting to take stock of their lives and develop their full potential



2017/18

WHAT TO EXPECT?

FEE
£50

- *NETWORKING OPPORTUNITIES
- *A SUPPORT SYSTEM AND INCLUSIVE PLATFORM
- *ALL PARTICIPANTS RECEIVE A WORKBOOK

FIVE
ONE-DAY
WORKSHOPS

ROLE
MODELS

Sunday
17TH SEPTEMBER
22ND OCTOBER
19TH NOVEMBER
3RD DECEMBER
14TH JANUARY 2018

Contact Ligia Buzac 01923 232728 lbuzac@secadventist.org.uk
[facebook.com/SECWomensMinistries](https://www.facebook.com/SECWomensMinistries)
[adventist.org.uk/sec/departments/womens-ministries](https://www.adventist.org.uk/sec/departments/womens-ministries)

SEC ^{teen}ministry PRESENTS

Prayer and Faith CONFERENCE

24th - 27th October 2017



speaker
Dr Charles
Wesley Knight

£75
PER
PERSON

Newland Park, Gorelands Lane
Chalfont St Peter, Chalfont Saint Giles HP8 4AD

FOR MORE INFO CONTACT:
LYDIA HAMBLIN OR PR. JUAN PATRICK
call 01923 232 728 email lhamblin@secadventist.org.uk



“
I HAVE NEVER FELT GOD SO
DEEPLY AND STRONGLY
AS I HAVE AT NEWBOLD

I had wanted to experience Newbold for some time, and so far it is everything I thought it would be, and more. So much more. The classes, the teachers, the people, the church, and England itself.

Coming to Newbold made me realise how much more I could be involving God in my personal life. I have never felt God so deeply and strongly as I have at Newbold. So far my Newbold experience has been life-changing for me, in a positive and healthy way.

Karen Holman - Theology



For more information, visit: newbold.ac.uk/experience-newbold

DEPARTMENTAL ARTICLES AND REPORTS

DBS Checks: An Organisational Requirement

As a church organisation, it is important for the South England Conference (SEC) to protect children and vulnerable adults from abuse and harm. The Human Resources Department contributes towards this protection by ensuring that all pertinent checks are carried out on relevant employees of the SEC. The law requires us to carry out Disclosure and Barring Service checks (DBS) on workers and volunteers who are in roles involving work with vulnerable adults or children. The minimum age at which someone can be asked to apply for a criminal record check is 16 years old.

Safeguarding and safer recruitment for us commences at the point where a vacancy is being advertised. We inform applicants at this early stage that they are required to have the right to work within the UK and that all relevant checks will be carried out by us.

Alongside examining identification and passport documentation to establish a person's right to work within the UK, there is also the need to obtain satisfactory Disclosure and Barring Service checks and two satisfactory references.

In writing, we advise job applicants invited to interviews that they are required to show documentary evidence of their eligibility to work within the UK at interview. *"All employers are subject to a legal requirement under the Immigration, Asylum and Nationality Act 2006 to check that anyone to whom they offer employment has the right to work in the UK."* At the interview stage, we request sight of, and make copies of, the relevant documents to show the applicant's right to work within the UK.

Enhanced Disclosure and Barring Service checks are carried out on successful applicants. Enhanced checks help us make safer recruitment decisions and prevent unsuitable people from working with vulnerable groups, including children within our organisation. This level of check centres around whether someone is included in the two DBS *"barred lists"* (previously called ISA barred lists) of individuals who are unsuitable for working with children and adults.

For the SEC, DBS checks involve, through the services of Atlantic Data, the searching of police records for listed criminal records, and barred list information in relevant cases, and then the issuing of a DBS certificate to the applicant.

We recognise that information released to the SEC that is contained on DBS certificates can be extremely sensitive and personal in nature. Therefore, there is utmost care exercised when dealing with such information, whilst also ensuring that information obtained is handled fairly, sensitively, and properly.

One other means by which the SEC ensures it complies with Safeguarding requirements, especially within our schools, is by carrying out reference checks on prospective employees. Our job application forms request that applicants provide the names of two referees to whom we can write for references. Wherever possible, one referee is required to be a previous employer.

All job offers are made conditionally and subject to the Human Resources Department receiving satisfactory results from DBS and reference checks and confirmed proof that applicants have the necessary right to work within the UK.



Jacqui Crawford, HR Manager

STRATEGY - What's your Legacy?

A couple of years ago, I came across a band called The Kingston Trio who recorded a song called "Desert Pete," about a man who leaves a handwritten note next to a rickety water-pump in the middle of the desert. In the note, he informs thirsty travellers that he's left a bottle filled with water buried just below the surface. The water in the bottle must first be poured into the pump to get it started. The note promises that only after priming the pump will the thirsty traveller be able to enjoy as much cool refreshing water as they can handle. Finally, Desert Pete's note ends by asking the traveller to fill the bottle when they have finished, and put it back just as they found it for the benefit of future travellers.

The song reminds me of the importance of leaving a legacy for those travelling behind. There can be no long-term success unless there are successors. In Proverbs 13:22, we are reminded that a good person leaves an inheritance for their children's children. Christians should leave legacies for their families, their places of work, and their communities.

Across the SEC, churches have been putting on some great activities for the benefit of the local membership, as well as events for the local communities, but I am starting to ask myself the question, "What legacy do I—we—want to leave?" How can the activities we are doing become more than just one-off events? How can we make an impact that is sustainable?

There are many ways in which legacies are being created by our SDA churches: new branch Sabbath schools, new Pathfinder clubs, soup kitchens, senior citizen clubs, food banks. These are not one-off events; they form a rhythm of activity that is enduring in impact because of consistency.

Such legacies might feel like a high bar to reach for many of us as individuals, but there is a well-proven step that we all can consider as we start to create our personal legacy: mentoring! Mentoring differs from coaching, which is about asking questions to help the trainee elicit their solutions to the challenges they face. Instead, as a mentor, you share experiences and skills and deliberately model what you want to see in your mentee.

The Bible is full of powerful mentoring relationships. Take, for instance, the mentoring relationship enjoyed between Elijah and Elisha (2 Kings 2:6,13), Moses and Joshua (Exodus 17:8-16), Paul and Timothy (Act 16:1-2), or Jesus and His disciples (Luke 6:40). These mentors saw potential in the mentees they selected for ministerial tasks, empowered them, employed them, and equipped them to handle the challenges of ministry. In each case, the mentor was purposeful in what they imparted, so when it was time for the mentor to move on, the ministry didn't die but flourished in the hands of the mentee.

Failing to make ourselves available to mentor someone who we know could benefit from our skills and experience could have dire consequences for our Church. I liken a lack of mentoring to not refilling the water bottle in the Desert Pete story. The only possible result is a pile of sun-bleached skeletons next to a bone-dry water pump.

Just imagine the transformation that would take place in our church if everyone prayerfully engaged in a mentoring relationship. The change would be transformative. No more 80/20 rule, where 80% of the work in our churches is done by 20% of the people. Mentoring is one of the things which, alongside other factors, could restore our church with a vigour not seen since the day of Pentecost.

Therefore, as we work with the four themes under the Evangelism, Everyone, Everywhere initiative (Nurture, Relevance, Spiritual Hunger, and Resourcefulness), let's not just think in terms of great one-off events. Let's also think about legacy. What will yours be?



ANTONIO BELGRAVE

EDUCATION DEPARTMENT - Safeguarding Online

In an age of smartphones and tablets – effectively mini-computers that can be used anywhere – most parents find it a real challenge not only to educate their children in doing the right thing, but to monitor and control their online behaviour.

Our children are certainly at a vulnerable stage in their lives, naturally more trusting than adults and hopefully having been less exposed to the darker side of the Internet. They are also not as well-equipped to deal with such dark issues – or their consequences. Some of these potential issues are as follows:

- Inappropriate contact from people who may wish to abuse, exploit, or bully them.
- Inappropriate conduct, because of their own and others' online behaviour, such as the personal information they make public on social networking sites. Unfortunately, children can also become cyberbullies, especially when encouraged by others.
- Inappropriate content: making or being able to access sexually explicit, racist, violent, extremist or other harmful material, either through choice or in error.
- Commercialism: being the targets of aggressive advertising and marketing messages.
- Gaining access to personal information stored on your computer, mobile device, or games console, and passing it on to others, or using your financial details such as payment card information.
- Enabling viruses and spyware by careless or misinformed use of their or your computer, smartphone, tablet, or games console.

Consider putting into place some of these suggested guidelines:

- Set some boundaries for your child before they get their first "connected device" (mobile, tablet, laptop, or games console). Once they have it, it can be more difficult to change the way they use it or the settings.
- Tell your child that it is very important to keep phones and other devices secure and well-hidden when they are not at home, to minimise the risk of theft or loss.
- Discuss with your child what is safe and appropriate to post and share online. Written comments, photos, and videos all form part of their "digital footprint," which could be seen by anyone and is available on the Internet forever, even if it is subsequently deleted.
- Talk to your child about the kind of content they see online. They might be looking for information about their changing bodies and exploring relationships. They also need to understand the importance of not sending other people – whoever they are – pictures of themselves naked.
- Remember that services like Facebook and YouTube have a minimum age limit of 13 for a reason. Don't bow to pressure; talk to other parents and school authorities to make sure everyone is in agreement.
- Explain to your child that being online doesn't give them anonymity or protection, and that they shouldn't do anything online that they wouldn't do face-to-face.
- It is never too late to reinforce boundaries. Your child may think they are adult enough, but they definitely still need your wisdom

- and guidance.
- Talk frankly to your child about how they explore issues related to the health, wellbeing, body image, and sexuality of themselves and others online. They may be discovering inaccurate or dangerous information at what is a vulnerable time in their lives.
- Review the settings on parental controls in line with your child's age and maturity and adjust them if appropriate. They may ask you to trust them sufficiently to turn off parental controls completely, but think carefully before you do and agree in advance what is acceptable online behaviour.
- Talk frankly to your child about how they behave towards others, particularly with regard to what they post online. Be willing to have open conversations about bullying and posting hurtful, misleading, or untrue comments. Make them aware of the dangers of behaviours like sexting and inappropriate use of webcams.

As parents and guardians, we have a duty of care to ensure that we have done our utmost to keep our children safe online. You can get more helpful ideas and advice by contacting your child's school, which can also recommend useful websites.

Let's work together diligently to safeguard our children online!



GINA ABBEQUAYE

HEALTH DEPARTMENT - Health for All

Aylesbury followed up on their town centre “Health Day” with a special health awareness day back at the church. I thoroughly enjoyed the fellowship, food, and fun.

Oxford church combined their health day with their Youth/Pathfinders day. Never before have I seen so many youth at a health event in the SEC.

Downham and Sydenham churches put on a community and health event that was very well attended. I especially like the way the members felt confident enough to invite their friends and family. Even Pastor Otis Lewis had his gym buddy turn up to see what was going on.

The members of Wimbledon continue to remind me of the excellent day we had together for their community health day. I think the afternoon session was the largest they have had for a long time. It’s clear that the members are very interested in this message of Health, Healing and Hope.

I had a truly picturesque Sabbath drive down to the vibrant Portsmouth church. Their community health days

are always so well attended by members and the community. Some passersby were keen to come in but thought that they wouldn’t be allowed with their dogs. Happily, they and their dogs were welcome!

In July, the Hub, just a one minute walk from the Conference office, held a health emphasis day. It is such a close, intimate church, where people feel relaxed and at home. Many members made the extra effort to invite their family and friends to the event. Many told me that, as it had been booked almost a year in advance, they were able to work on their loved ones. When I talked to the visitors, they would often say, “Dr Chidi, I’ve been hearing about you for such a long time.” Thankfully, the day was much less about me but more about the good Lord’s healing power and compassion. Dr Richard de Lisser certainly has a gem of a group at the Hub.

July was also a month of dignitaries. West Bletchley church, under the health leadership of Pilira Zapita and Pastor Amin, used their local community hall to have their first health outreach program. Gloria Mosha presented an excellent talk on depression, and the SEC Health Expo team were in full force as always, presenting food and juice demos. And if that wasn’t enough, they even had the local mayor attend and give

an excellent speech on health. I actually thought that their health talks were so good, I really didn’t need to be there. But it was great to be part of such an event.

Speaking of dignitaries, Councilor Carole Johnson was crucial in helping Bristol Central church really make their mark on July 29th. At Bristol City Hall, they presented a whole day of health events, including fantastic healthy cooking demos from Angelette Müller and a unique smoothie-making exercise bike from Elder Evan Green from Newport, Wales.

Councilor Carole Johnson gave an encouraging speech at the start, speaking of our faith and health, and there were all sorts of health displays and material to take away. The people of Bristol were truly blessed. I even spoke to people who travelled all the way from the Midlands to be at this event. And Councilor Carole said that she has already changed her diet after one of my talks. Thank the Lord. A big thank you to Mary Philip, the health leader, who managed to get the team together with the able assistance of Pastor Royston Smith.

The health message is traveling fast, as I have been able to visit Newcastle, Birmingham, Switzerland, and Canada with this wonderful message. Let us continue to seek to show compassion in our communities just as Christ did—helping to heal body, mind, and spirit.



CHIDI NGWABA

MEDIA DEPARTMENT - Adventist Radio London

“Religious radio broadcasting is as old as radio itself.” This statement by J. Gordon Melon is not a metaphor.

The history of radio broadcasting is somewhat controversial, as several individuals claim ownership of the invention. Heinrich Hertz, Nikola Tesla, Edouard Branly, Roberto Landell De Moura, Oliver Joseph Lodge and Ernest Rutherford are just a few names who contributed to the development of this technology. Working independently and thousands of miles apart, they all contributed to the first major disruption in the history of media since the printer Johannes Gutenberg.

On February 17, 1919, station 9XM at the University of Wisconsin in Madison made its first public speech broadcast. 9XM was first experimentally licensed in 1914, began regular Morse code transmissions in 1916, and held its first music broadcast in 1917. Regularly scheduled broadcasts of voice and music began in January 1921. That station is still on the air today as WHA.

The same year, 1921, marked the debut of religious broadcasting from Calvary Episcopal Church, Pittsburg, Pennsylvania.

96 years later, on August 23, 2017, the South England Conference received the license to operate a radio channel on Digital Audio Broadcast (DAB) platform.

DAB is the most recent technology for radio broadcast that will replace the FM broadcast in the United Kingdom sooner than one would anticipate.

A surge in digital listeners has brought about a “new golden age” of radio which could trigger the beginning of the end of FM listening as early as this year.

Seventh-day Adventists in the South of England are presented with a beautiful challenge to take radio evangelism to the next level with DAB.

Adventist Radio London is an evangelistic pilot project, in collaboration with the General Conference and Adventist World Radio. Its primary aim is to proclaim the Gospel of Jesus to Londoners and beyond. It is estimated that the coverage of the station will reach up to 12 million people living in London and surrounding areas as far as Cambridge, Oxford, or Dover.

“Lift Up the Trumpet” was the unmistakable sound of the first Adventist Radio Broadcast back in 1929 in the USA. Little did HMS Richards know that 88 years later, London would be the next city to hear the voice of Bible prophecy proclaimed to its inhabitants. It is time that we lift our trumpets to proclaim the beautiful sound of our Advent Hope.

A new golden age for evangelism in Britain is about to begin. DAB Radio will be the vehicle carrying the message of hope. Who is ready to “lift up” their trumpets once more?

By giving the Gospel to the world, it is in our power to hasten our Lord’s return. We are not only to look for but to hasten the coming of the day of God (Ellen White, Desire of Ages, p. 633).

¹ <http://www.telegraph.co.uk/news/2017/04/13/new-golden-age-digital-radio-heralds-review-could-end-fm/>



VILI COSTESCU

MINISTERIAL - Child Safety: Spiritual & Public Law Duty

CHILD SAFETY – SPIRITUAL AND PUBLIC LAW DUTY
Child safety is important to God and to the government. The Hagar and Ishmael story in Genesis 21:14-16 shows the premium God places on child safety. Contextually, Sarah had caused Abraham to send Hagar and Ishmael away because there was rivalry at home. As Hagar and her son wandered in the desert of Beersheba, she ran out of water. Hagar was compelled by circumstances to abandon Ishmael under a bush; she could not bear to see his death from dehydration. Scripture describes how God heard the tears of Ishmael and intervened. Intervention to protect children is a God and government mandate.

When Paul wrote *“let every soul be in subjection to the higher powers...”* (Romans 13:1), there is a presumption for the church to subject herself to rule of law. When it comes to child safety in the UK, The Children’s Act 1989 declares that the welfare of a child is paramount. Consistent with legislation, the role of the pastor in child safety is sacred to care. The pastor owes a duty of care to all children when they enter the premises of the church.

A legal case provides a pertinent illustration applicable to the duty of the church in safeguarding. In the case of Robert Addie and

Sons (Colliers) Ltd v Dumbrek [1929] AC 358, the defendant owned a field adjacent to a road. There was a fence around the boundary of the field, although there were sizeable gaps in the fence. The field was frequently used as a short-cut to a railway station that children used as a playground. The defendant did warn people to keep off the land; however, he made no real attempt to ensure that people did not come onto the land. One day, a child came onto the land and was killed when he climbed onto a piece of haulage machine. In his ruling, Lord Haisham said that the owner owed duty to anybody he had invited into the land. It was therefore the defendant’s duty to take reasonable care to keep the premises safe. In applying this to the church, common law would consider the church as an occupier of a place of worship. Thus, the church must take reasonable care to keep the premises safe.

Section 2(2) of the Occupiers’ Liability Act 1957 states that *“the common duty of care is a duty to take such care as in all the circumstances of the case it is reasonable to see that the visitor will be reasonably safe in using the premises for the purposes for which he is invited or permitted by the occupier to be there.”*

The church is a legal occupier. The law places obligation on the occupier to take reasonable steps to protect persons that enter the premises. The occupier has a duty to ensure that the church is safe for children. Pastors owe duty of care to persons that enter the church for worship. There are legal ramifications

if the church fails to protect entrants. The pastor may be negligent if he/she fails to discharge duty of care to children. Oxford Dictionary of Law defines negligence as *“carelessness amounting to the culpable breach of a duty. A failure to do or recognise something that a reasonable person would do or recognize.”* It is a criminal offence for a pastor to neglect children in a way that is likely to cause unnecessary suffering or injury to health, when the pastor is aware of the likely consequences of the neglect. It is argued that liability in negligence is based on the existence of a duty owed by a pastor to a child in the premises of the church.

There are two main ways by which a pastor could be negligent. Firstly, negligence can be a wilful conduct and secondly, an omission. A wilful conduct may be a personal involvement in abusing a child. Omission in law is the failure to act. In the case of Donoghue v Stevenson [1932] AC 562, Lord Atkin said that *“a man is not to injure his neighbour by acts of negligence.”* Children are *“neighbours”* once they enter the church premises. The church must keep them safe. The Children’s Act 1989 requires compliance.

Pastors face two difficulties in keeping children safe from abuse. Firstly, it is not always easy to pick up on the signs. A child might not even know that what is happening is wrong. For example, a pastor might have noticed bruises on a child that seem concerning, but he/she may not be sure a child is being abused. Lastly, a pastor may resist playing the role of a social worker or the police.

However, a pastor can make a real difference to a

child’s safety and wellbeing. Whenever a pastor suspects abuse of a child, he/she should bring concerns to the church’s designated safeguarding lead. However, if a child discloses information about abuse or neglect to the pastor, there are some key points the pastor should bear in mind while communicating with the child.

Firstly, listen to the child. Take the child seriously, and do not ask them many questions that makes it feel like an interview. Advise the child that you cannot promise to keep their story a secret. Take their disclosure to the relevant authorities. One can also talk to a NSPCC helpline counsellor on 0808 800 5000, remaining anonymous if preferred.

Secondly, record the conversation with the child. Include the time and circumstances of the disclosure; note the child’s behavior as well as what they said. Record the action taken as a consequence of their disclosure. *(For further information, see the summary of the church’s safeguarding policy on page 21)*

It is plausible that if a pastor suspects that someone is abusing a child, reporting the abuse may not be something the pastor wants to consider, especially if the pastor knows the alleged abuser. However, the initial reaction to dismiss the abuse or try to prove it is not true is not an option. The welfare of the child is paramount under law. Failure to report concerns is an act of omission. It could mean that the abuse will continue. Child safety is a spiritual and public law duty.

PRAYER MINISTRIES - He Restores My Soul

God overwhelmingly exceeded our expectations at the SEC Prayer Ministries retreat entitled *“He Restores My Soul,”* held at Wyboston Lakes training centre.

The speakers’ willingness to show their vulnerability by sharing their experience of God’s restoration helped the delegates to see and understand that everyone goes through struggles. Pr. Steve McKenzie shared the captivating depiction of Jacob’s reconciliation with Esau (Genesis 32) and his personal experience of how God restored his ministry as he explored restoration through reconciliation on Friday evening. On Sabbath morning, our devotion was presented by Simba Muhau who brought God’s glory as he spoke on restoration through salvation. Dr. Chidi Ngwaba talked about prayer and healing and Dr. Richard de Lisser shared the Ten Steps to Healing and Restoration. Principles of prayer were taught in the afternoon workshops entitled Lord Teach Me to Pray and Restorative Prayer. The delegates were challenged by Pr. McKenzie to work at restoring their relationship with the youth and for greater representation in prayer ministry in the evening.

On Sunday morning, the delegates were invited to be restored and made whole by coming to Jesus, presented persuasively by Simba Muhau. Later, testimonies shared by the delegates revealed God’s healing and restorative power. Sister Nolan of Wimbledon SDA church arrived on Friday in severe pain with a slipped disc. Her testimony was that all pain was gone and she no longer needed the aid of a walking stick, because God had healed her. She commented, *“The finger of God was present and the Holy Spirit was there to revive us.”* The togetherness and unity that was felt by everyone was also commented on during this time. The retreat closed with an anointing service which was a very inspiring, spiritual time.

Prayers took place on every given opportunity. Following each presentation, time was spent talking with God on behalf of others for healing and restoration. A manager requested prayers for all the staff at the venue and we were able to surround him in prayer.

Our delegates had the opportunity to utilise three prayer rooms: Serenity for private prayer, United in Prayer, and the Sanctuary. These rooms were filled on Sabbath afternoon with individuals and groups seeking God’s presence. One delegate said about the Sanctuary prayer room, *“I don’t know but there is something about it. I felt the presence of God there.”*

Those who attended the retreat for the first time were elated by their experience and look forward to many more to come. With hearts revived, we hope that what has been learned over the weekend will be implemented in the local churches to empower and enable others to have a deeper, passionate relationship with God through prayer. What a weekend! We are forever grateful to God, whose presence was experienced by all. Thank you to the planning team and the Prayer Tower for their commitment, dedication, and support. A special

thanks to Wyboston Lakes Training Centre, whose staff were commended by the delegates for their friendliness and professionalism that made our stay enjoyable.

**Prayer Retreat
4 - 6 August 2017**



EBENEZER JONES-LARTEY



VERONICA WILLIAMS

Property Development Department

As a relatively new department, the South England Conference has developed this area in supporting churches to further our God given mission to *"go ye therefore and teach all nations... baptising them in the name of the Father, Son, and Holy Spirit"* (Matthew 28:18-20), proclaiming this Gospel to all people, which is the core mission of the worldwide Seventh-day Adventist church. *"What, therefore, has property services got to do with that?"* you may ask.

Even in today's post-modern world, churches offer a community space for worship, healing, community cohesion, and relationship building. So the Church Property Development Department wants to ensure our churches are *"happy, healthy, and healing spaces for everyone."*

Ellen White says that complete ministry is when members in our buildings work together for souls. *"It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people, a people chosen by God.... Not till then will the work be a complete, symmetrical whole."* (Testimonies Vol 6 p. 293) *"By personal labour reach those around you. Become acquainted with them."* (Testimonies Vol 9 p. 41)

The rationale for the work of the Property Development Department therefore comes from recognition of three key elements:

- Churches are still the place to preach the Gospel through our actions and relationships with one another, as well as through sermons.
 - Churches need to be updated and maintained to be welcoming places of worship and community training centres.
 - We need a strategy for sustaining and adapting our churches to promote the Gospel according to the needs of diverse geographical communities in the SEC.
- We want to make sure that relationships in church and with others are as important as the buildings we establish, develop, and maintain. Asking for the Holy Spirit's guidance is the first and most important element of our work as we develop properties and services that help us to take the Gospel to all people. We hope you will join us, and we will be developing and sharing a range of policies to do so.

Strategy & 7 Point Action Plan – Property Development Department 2017 – 2019

Our aim is underpinned by a spirit of evangelistic endeavour, where innovation and collaboration help people to work together, and is a key element of moving EEE from *"a visionary slogan to motivated congregations who are making a difference in their local communities."*

The property development department therefore has developed the following strategic aim: *"Developing churches with happy, healthy, healing spaces."* Our vision is to do this by *"Establishing and maintaining healthy SDA places of worship that support our members' evangelistic zeal to connect and commit local communities in the SEC to Christ's love."*

Our objectives are

- To support church buildings to be established and maintained as relevant,

welcoming community spaces.

- To restore churches as training and resource spaces for members and the community, showing Jesus love and proclaiming the Gospel.
- To offer church leaders guidance on developing churches that are happy (seeking the Holy Spirit), healthy (resourceful and relevant spaces), and healing (nurturing communities). These objectives are underpinned by fulfilling the church property development department focus on acquisition, refurbishment, maintenance, and technical requirements of the role, whilst ensuring a focus on the ultimate evangelistic goals of this work.

7 Point Action Plan – SEC property development department 2017 - 2019

The key areas of the action plan are listed with completion dates and responsibility. This is a living document and will be revised accordingly in line with SEC priorities.

	ACTION	BY	WHO	NOTES
1	Stock and condition report of every church to be developed with accessible information storage and retrieval for additional statutory technical requirements (such as H&S).	April 2019 -Review March 2018	SM	Budget requirement for p/t staff member. Develop and maintain admin systems.
2	Computer programme purchased to ensure annual updating of stock information for each church.	October 2017	SM/Office	Budget requirement for purchase of programme.
3	All churches to have an identified officer looking after church properties who is sent the SEC vision and objectives for church properties. Property policies and guidelines to be available to allocated officer in every church.	Dec 2017	SM/Office	ID church contacts. 2 Communicator articles published pa. Also to reinforce messaging.
4	All churches to have an overview of a church building development and outreach plan with 2 key objectives for their property so they become inviting places of worship assisting their community.	April 2019 Review June 2018	SM/Office	Liaise with church contacts. Diary management. Responsive to/logging member queries.
5	Audit that all churches are Health and Safety compliant, offering the relevant advice to ensure this.	Sept 2017	SM/Office	Ensure compliance and updating.
6	Create a resource of church buildings policies, working with the BUC to do so.	Dec 2017	SM/Office SEC/BUC	Align policies where required
7	Create a list of highly rated contractors and member advisors utilised by SDA churches & who may have worked with SEC/BUC.	June 2018	SM/Office SEC/BUC	



STEVE MCKENZIE

BREAK THE SILENCE

What is Domestic Violence, Domestic Abuse?
How can you help victims of Domestic Abuse?

SEC WOMEN'S MINISTRIES T.U.F.

SUNDAY

10th December 2017
10am to 5pm

COST
£15
Lunch is provided

VENUE: Hope Community SDA Church,
56 Churchfields Road, Beckenham, BR3 4QW
Nearest Station: Clock House (overhead)

Contact Ligia Buzac 01923 232728 | lbuzac@secadventist.org.uk
facebook.com/SECWomensMinistries
adventist.org.uk/sec/departments/womens-ministries

enditnow
adventist.org.uk

STAND UP TO STIGMA

LET'S TALK ABOUT MENTAL HEALTH

2017 is the SEC year of restoration. Break the silence. Talk about it confidentially, to a professional counsellor.

CALL US ON: 0207 723 8050
OR EMAIL US AT: CONNECT@CCSCOUNSELLING.ORG.UK



SEC President Visits Finsbury Park Imam

After the attack at Finsbury Park, the South England Conference (SEC) President, Pastor Emmanuel Osei, visited the Chief Executive Officer of the Finsbury Park Muslim Welfare House, Imam Toufik Kacimi.

The attack resulted in the death of one and several were taken to hospital after a van drove into worshippers leaving the mosque. On behalf of the Seventh-day Adventist Church in the South England Conference, Osei shared words of sympathy and condolences.

"We would like you to know that our sincere prayers and thoughts are with you all and the family of the deceased and those who were injured. Please be assured of our prayers as you continue to worship."

Kacimi said that the centre attracts people from diverse backgrounds and mentioned some of the challenges the community faces, such as youth employment, domestic violence and gun culture. The Muslim Welfare House's main goal is to find solutions to these issues and to support young people through various trainings. Kacimi explained that they are happy to work with other faith groups in order to find enduring solutions.

In response to Kacimi's challenge, Osei thanked the Imam for his willingness to work with others in tackling these issues and added that they can count on the support of the SEC for the fight against hate crime.



SEC Responds to Grenfell Tragedy

Londoners woke up on Wednesday morning, 14 June 2017, to the tragic news of the Grenfell estate fire. Hours later and one could still see the smoke and smell the burning of the 24-storey block of flats. Families torn apart. Loved ones lost. Yet amongst all this confusion, the community was brought together to help in any way they can, from donations to shelter. Several individuals, groups and churches from the SEC were amongst those at the frontline to offer support. The SEC Community Services department were on the scene a few hours later, handing out food and clothing to those affected. Members of the department were on site throughout the rest of the week. Also, offering official support was Cornerstone Counselling Services. The team was happy to guide victims through their traumas and support children after the frightening event.

ADRA-UK was also quick to respond to the call, as the organisation immediately released over £2500 to buy necessary supplies and help those in need through immediate physical, emotional and social support.

Several other churches grouped up to see what they could offer to those affected. Yet, one church stood out in a different way. The LondonLive Community Choir (LLCC), led by Church Pastor Paul King-Brown, was approached to be a part of a charity single produced by Simon Cowell. The charity single, 'Bridge Over Troubled Water', was released the following week and went straight to number one in the iTunes charts. This was a special moment for the choir, as King-Brown explained, *"it was a bittersweet moment as one of the members of the choir had died in the fire."*

Family Ministries Parenting Convention

For the first time, the SEC Family

Ministries department, set aside a day for parents with troubled teenagers and children with a parenting convention. According to department leaders, there was a gap that had to be filled. The goal of this event was to equip parents and enable them to parent well with the right skill sets.

Pastor Augustus Lawrence, Family Ministries director, was inspired to create this programme while noticing certain challenges that surrounded him and his friends. *"Given my own challenges and their challenges and what I see around in the churches and in the community, those challenges inspired me to want to do the least thing for parents, so that we will have a clear vision and be aware and be able to address the issues."*



Throughout the day, parents were trained through several workshops, different strategies of being a modern day, yet spiritual parent. With all the changes happening in children's lives, whether at school by what they are being thought, or on the playground by how their friends are influencing them, Lawrence invited Dr Jasmine Rhamie, DEP, Director of School of Education at University of Roehampton, to guide attendees to purposefully and deliberately think about spiritual development.

While society is turning more antireligious, Christian parents find it more difficult to maintain the standards that they have for their children. Rhamie explained the value and importance in planning for their children's spiritual development in the same way that they would invest time, effort and energy in their educational or physical development.

"If your child is not well, you go to the doctor. The doctor says what you need to do, and we will do that for our children. But with children's spiritual development, sometimes we think it's enough to be Christian, to bring them to church and take them back home again. But we are not thinking about how we can incorporate and build spirituality into everything we do."

Reading West Church Dedication



After over for years in their new building, Reading West Church held a special celebration to dedicate their newly renovated church building to God and to commemorate the paying-off of their mortgage. For this special Sabbath, the Church organised a joyous programme, kicking it off with the Reading West's Pathfinder drum corps, various choirs performing, moments to reflect the history of the church, and the SEC President Emmanuel Osei burning the mortgage deed.

The theme of the sermon by Osei was 'Stay in the Ship', as the president referenced Acts 27 to explain to the congregation that no matter what storm comes our way, the church must stay in the ship with God as their captain.

"The whole spiritual journey that we as Christians have, we are here on this ship and we are bound to dock on the great sea of glass," explained Osei. "It's important that we stay in this ship, because this ship is bound of glory."

The service finished with the Pathfinder retrieving of the flags and a drum roll leading the congregation outside. Osei was surrounded by the congregation and former Reading West pastors as he conducted the ribbon cutting ceremony and the burning of the mortgage.

Chatham Vacation Bible Experience Week

Chatham Church opened their doors to all children, from the church and the community, for Vacation Bible Experience (VBE) Week. According to church leaders, they wanted to be more than the 'church that sits on the hill', they wanted to reach out to those around them.



Organisers decided to give this year's VBE a Western theme and through various activities, crafts, games, or prayer time, this was the perfect opportunity to evangelise to children as well as their parents. Every morning began with prayer time, so the children from the community could learn how to pray through activities and by example from children who attend church regularly.

Irina Zavalko, a local parent, brought her children to Chatham's VBE because she felt that it was good for her family to blend and communicate with other Christian children. Zavalko said that she enjoyed seeing her children grow in a safe environment and expressed her wish to see VBE happen more regularly.



Bristol Race for Life & Life Colors

While hundreds of women were racing to at Race For Life to support Cancer Research UK, Bristol Church joined by hosting a health booth for all visitors and participants. The aim was to share the Adventist Health message through advertising vegan food, giving tasters, and encouraging runners through music.



According to booth organiser Billy Odumuzor, the church's booth has held the record of attracting visitors. Their strategy was to take down all names and contact details of those passing by to further promote upcoming events the church would have organised.

One of the events the church promoted was the Bristol District Lifestyle event, hosted by SEC Health Ministries director and Europe's top Lifestyle expert Dr Chidi Ngwaba. The City Council partnered with the church to create a city-wide One Life campaign, geared towards individuals suffering from various diseases. This was an important event for the church, as it demonstrated collaboration between the church, the council and the community in order to better the lives of those around them.



A Plan for Each Child

Every child is special and God has a plan for each of them, just as He has for each one of us.

"I alone know the plans I have for you, plans to bring you prosperity and not disaster, plans to bring about the future you hope for." Jeremiah 29:11 (NIV)

There is a unique blueprint for every child, and we can see this illustrated in the lives of such Bible characters as Abraham, Joseph, and Moses. God's plan for each of them was very different.

Abraham was sent on a far journey, away from family and friends, and he believed in the promise of God that he would be the father of many nations. However, this promise was not fulfilled until he was very old.

Joseph was a young man with great potential who spent many years in slavery and in prison, through no fault of his own. There were days when he wondered if God's plan for him would be fulfilled. However, God was working through the hardships in his life for a bright future.

Moses was born into slavery but even before he was fully weaned, he was adopted as royalty. For the first forty years of his life, he was a prince of Egypt. The next forty years see him living in solitude with herds of sheep as his daily companions, and for the final four decades of his life, he is a leader of a nation in diaspora.

What full and rich lives each of them had! But despite the glorious endings, each life was filled with hardships and challenges and enormous difficulties along the way. Our children will face adversities in their lives and we need to pray for them.



In Lamentations 2:19 the prophet Jeremiah says, *"Get up, cry out in the night, even as the night begins. Pour out your heart like water in prayer to the Lord. Lift up your hands in prayer to him for the life of your children..."* (NCV). The Scripture admonishes us not just to pray for our children, but to make strong intercessory petitions to God on their behalf. While they are sleeping we should be praying earnestly for them.

I was orphaned at the age of 15, and was then raised by my grandmother in the tiny village of Zyimba, Zimbabwe. I worried about my future. But I thank God that I was able to complete my education, including my BA in Theology, and am able to work as a chaplain in Stanborough Secondary School, supporting young people in their journey of exploration and faith and encouraging them that God has a plan for their lives.

Looking back over my life, I know that only the Almighty God could have had a plan like that to create something beautiful out of a desperate situation. And this was because of the many prayers that were said on my behalf. Pray for your children. There is a plan and purpose for their existence.



LINDA MUKWADA
Chaplain,
Stanborough School

Graphic Design • Printing • Media • Web • Promotional Items



SUBSCRIPTION ENQUIRIES

£2.00

For a guaranteed copy, please contact us using the details below

Tel: **01923 232 728**

Email: communication@secadventist.org.uk

Address: **25 St Johns Road, Watford Herts. WD17 1PZ.**

LETTERS TO THE EDITOR

If you would like to write to the Editor, please contact us at – communication@secadventist.org.uk. Letters to the Editor will be published at the discretion of the editorial team.

Title: Forename: Surname:

Address:

Post Code:

Tel:

Mobile:

Email: Church:

Copyright © All rights reserved. No part of this publication may be reproduced in part or whole without prior permission of the Communication Department of the South England Conference of Seventh-day Adventist Church.



Adventist Radio London

THE VOICE OF HOPE



On DAB

