

The image features a vibrant, multi-colored puzzle background. In the center, there is a circular graphic composed of several concentric rings. The innermost ring is a solid light purple. The next ring out is a white ring with a horizontal bar across its center. The word "encounter" is written in a red, sans-serif font across this white bar. The outermost ring is a light blue ring with a white border. The puzzle pieces are in various colors including purple, yellow, green, blue, red, orange, and pink.

encounter

Cultural Integration in the Church

Vol. 5
Issue 2
June 2009



Editorial

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next edition of e@ncounter

Next edition will be focusing on Environment and Ecology. We would love to hear how your youth group is working on projects to improve your local community in these areas. As an individual, are you working with a local agency or charity to preserve the wildlife and natural areas where you live? How about at school/college? Are there any green schemes that you are involved with there? Do you have any green hints and tips to share? Send stories and photos to encounter@adventist.org.uk

Over the summer many of you will be travelling on holidays and attending camps, and we'd love to see your best snaps. Send them in (as high resolution as possible) to: encounter@adventist.org.uk with your name, age, contact details and tell us which category you are entering them in. Full terms are available to view at: www.adventistyouth.org.uk **deadline 10 August**

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Photo competition

Speaking of photos, we are running a photo competition based on the Ecology and

Environment theme. The shortlisted entries from each category below will be published online after this date and you will be given the chance to vote for the best one. Overall winning photos from each category will be published in the September edition of e@ncounter and on a special gallery created and linked to from the BUC youth website.

Categories:

- **Preserving our environment** – photos of the way you and your friends or youth group are working to preserve and improve your local environment.
 - **UK and Ireland wildlife** – photos of native animals, birds, plants and creatures in their natural habitats. Domestic animals and pets are not included in this category.
 - **Earth, sea and sky** – showcasing your best landscape photographs of the UK and Ireland.
- Go to www.adventistinfo.org.uk/departments/youth.php for terms and conditions and a full list of prizes. **Entry deadline is 10 August**

We live in a multicultural society – in fact, it is likely that most modern societies are multicultural. Multiculturalism is probably nothing new for you guys reading this issue of e@ncounter, because you have grown up rubbing shoulders with peoples and their cultures from all over the earth. However, for many, both young, old and older ones, the reality of cultural integration and the challenges that it brings are proving to be not so easy to handle and accept.

How easy is it to coexist with others from different ethnic or cultural backgrounds? When we see injustice and 'put downs' of other people groups, do we speak up in order to nip this unchristian behaviour in the bud or do we keep silent and thereby give permission for it to flourish?

Is true integration within our society and church a realistic expectation or not? Do we affirm the uniqueness and therefore the differences we see in others so that together we can support each other towards the Kingdom of our Lord?

Regrettably, integration and mutual respect do not seem to be realities and, therefore, are not the experiences of many who, despite the fact that they are Christians, still have challenges accepting and respecting the cultural differences they see in others from across the ethnic landscape of our societies, and this is also reflected within the church community.


My purpose in this issue of e@ncounter is not to debate or come down on one side or the other, but to bring the issue into the public arena for discussion among you guys as the youth and the up-and-coming generation of Seventh-day Adventists. Maybe you can handle and deal with this issue better than some of us have done.

Read these feature articles with an open mind and allow our God to give you a clearer insight into the need to show greater respect and tolerance of the many 'others' who make up your church society.

• Des






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Do we have to be separate from other Christian Churches?

John Surridge
President of the Welsh Mission



Some years ago, when the Northern Ireland 'troubles' were at their height, I had the privilege of living just outside of Belfast. It was an interesting time to be there: we would be frisked before going into shops, helicopters would circle endlessly overhead, we would see soldiers everywhere and, just occasionally on a quiet night, we would hear the muffled thump of a distant bomb explosion. Scary, but also a bit exciting.

We lived in a fairly quiet suburb but we got to meet 'real' people when we went out collecting door to door during 'ingathering' time. In those religiously polarised communities we would often get into discussions about who Seventh-day Adventists were and what they believed, and we did get a few doors closed in our faces. Most people were very generous, though, (it was there that I got my very first £5 note at a door) and also quite accepting of our differences. My dad tells the story of a man who answered the door and simply asked, 'Do you accept Jesus as your personal Saviour?' When my dad said, 'Yes,' the man replied, 'Then that makes you my brother.'

Seventh-day Adventists are, first and foremost, Christians. Yes, we have a unique understanding of the Scriptures, particularly prophecy, but our most important beliefs centre on the person Jesus Christ – who he was and what he did.

During his ministry Jesus himself was pretty inclusive when it

came to the issue of salvation. In John 3:16 he says that 'whoever' believes in him will have eternal life. The apostle Paul also sees salvation as fairly straightforward. In Romans 10:9 he says, 'If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.'

God's generosity and inclusivity will probably mean a few surprises when we get to Heaven. We'll see a lot of people who we wouldn't expect to be there. Then again, many of them probably won't be expecting to see us!

When we really understand God's incredible generosity with his gift of salvation, we naturally want to respond in some way. This is where 'Christian' behaviour comes in. If you know what Jesus has done for you, then you'll automatically become a much nicer person. You can often see this effect in newly baptised church members – they become kinder, less critical, generous, forgiving – generally really good people to be around.

The problem is that this effect can wear off quite quickly if we don't keep up our relationship with Jesus. No doubt you've seen it happening in your church, with some

members getting bitter, argumentative and judgemental. Maybe you've even found this happening in your own life.

The worst case of all is when we start being spiritually judgemental – holier than thou. This was the great sin of the Pharisees, and Jesus was very forceful in condemning it. If we start using religion to justify unchristian behaviour, then we're in serious trouble, because it can be very difficult to convince us that we're in the wrong.

OK, so why am I going on about being 'Christian' when we're supposed to be discussing whether or not we should be separate from other Churches? Well, sadly, some of the most critical and unchristian comments I have heard in our churches have been directed at other Christians. Because of our understanding of Revelation, and the knowledge that we have of the Beast and the False Prophet (who we see broadly as representing apostate Christianity), some

Adventists feel that they have a licence to criticise, condemn and downright insult people who we think belong to those organisations. After all, if they are going to be 'thrown alive into the fiery lake of burning sulphur' (see Revelation 19:20), surely it's open season!

Somehow I don't think so. If Jesus urged us to love our enemies, then he certainly wouldn't expect us to be less charitable to fellow Christians.

So, you ask, why don't we just all join

together with other Christians in one big happy family? Well, it's not that simple either. When you study the Bible deeply, as we do in the Adventist Church, you realise that there are many different levels of understanding of the gospel message. Yes, the thief on the cross was saved, but I'm sure that if he had survived he would have spent a long time in Bible study and would have learnt a whole lot more about how to follow Jesus.

Knowing what we know as Adventists, we can't go backwards in our understanding of what Jesus has done and what he wants for our lives. We're not perfect, but like Paul says in Philippians 3:14, we 'press on toward the goal to win the prize for which God has called [us] heavenward in Christ Jesus.'

As a denomination we're not going to join other organisations that may hold us back as we press on towards the goal. We'll work with them, co-operate and help them in any way we can, but we won't compromise our own mission and convictions. That principle also works on an individual basis: love your fellow Christians, don't be critical or negative, work with them and help them to understand some of the things that we may see more clearly than they do. But, if it's going to slow down your own spiritual progress, probably best to stay separate.

John Surridge wants to encourage more Bible study, particularly among young people, and has created an online Bible quiz at www.quiz28.org based on the 28 fundamental beliefs of the Adventist Church. With practice, individual quizzes can be completed in less than five minutes. Check it out and see how well you know your Bible.

Pastor John Surridge has many years experience of representing the Seventh-day Adventist Church at ecumenical gatherings – both at a national level with CTBI (Churches Together in Britain and Ireland) and at a regional level with Cytun (Churches Together in Wales).



International Master Guide Camp '09

The future together II – 1-4 May 2009

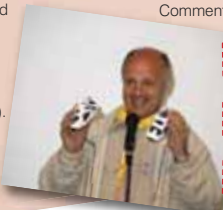
• Christine & Ken Burt,
Diana Sinclair

Master Guides ranging from club leaders and counsellors to Conference, Union and Division Pathfinder directors camped together over the May Day bank holiday for the second TED International Master Guide Camp under the leadership of Des Boldeau (BUC Youth director). This year the biennial event was hosted by the BUC at the lakes of the Herts Young Mariners' Base, Cheshunt. The forty-four Master Guides from Denmark, Slovenia, Netherlands, Croatia and Finland, with a small sprinkling from the BUC, were divided into four mixed-nationality units. They cooked, socialised and exchanged ideas while exercising the interpersonal skills needed to live together in close community.

Highlights of the camp included:

- Informal yet deeply spiritual worships by Paul Tompkins (TED Youth director), encouraging us to let Jesus lead our feet where He wants them to go.
- A glowing campfire toasting marshmallows, baking/burning potatoes, and making popcorn and bread.
- An educational visit to the Royal Gunpowder Mills at Waltham Abbey.
- 'Five-Time' during worships where units creatively presented five pieces of information in five minutes about Pathfinding in Slovenia, Croatia, Holland and Finland.
- Sabbath morning when God was likened to sugar, with an inspection and tasting of sugars followed by discussion on how God is/isn't like sugar.
- 'Make' sessions where units squeezed out every drop of their creative juices to create wonderful displays depicting the sweetness of God.
- Sabbath activities organised by Nathan Stickland.

Comments from participants:



I enjoyed the skills exchange and First Aid. We played some very funny games.

Very educational, learning the skills. I enjoyed the knots and meeting people from other countries.

Good ideas. Night hike, and games quiver – '6 number boom'. (Sijje)

Very good, received encouragement to go on with Pathfinder ministry.

Good workshop showing child development and looking outside of the sixteen boxes. (Susan)

Entire weekend was great. Worships were excellent. Geocaching with satellites was interesting.

I liked the people a lot and learned knot skills, water rescue and macramé. (Aicha)

The best part was being able to always learn more. No leader in the world has finished his education; not to get to a higher level, but change yourself to look at things differently. Share skills, share ideas you can take with you for the future. Children come to Pathfinders for fun – try to teach them without fun and they won't come! I am really happy to be here. (Klaaus)

All agreed that much was gained for our future together as Master Guides. The next 'Future Together III' will be in Denmark in 2011. Plan to be there, together.



AdvANCE

• Alan Hush
NEC Youth director



Over two hundred and thirty young people convened for the second AdvANCE Conference at the Jubilee Conference Centre on Nottingham University Campus.

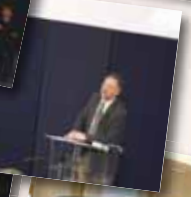
Outstanding evangelists and youth trainers, including Louis Torres of Mission College, Don Macintosh of AFCOE, Matt Parra of ARISE, Lyle Southwell of It Is Written Oceania, along with others presented a varied syllabus preparing the youth of the North England Conference to finish the work in their territory.

Plenary sessions were mingled with testimonies by Deniza Hush and Lyle Southwell, as well as presentations such as 'How to detect conviction', 'How to win a soul' and 'How to make an appeal'. Workshop topics included Daniel and Revelation, presented by Peter Gregory; Health Evangelism, presented by Don Macintosh; and Extreme Missions, presented by Warren McDaniels.

The highlight of the conference was when we witnessed two hundred young people (for the first time in their lives and with only 20 minutes' training) hit the streets of Nottingham on Sabbath and Sunday afternoon with a simple and yet very effective method of outreach to the contemporary post-modern mind. They came back with 140 Bible study requests which will be followed up by the five ASI 'Youth for Jesus' Bible workers, as well as trained Bible workers from the Nottingham district of churches, in anticipation of the youth-led ASI campaign later in June/July.

At the end of the conference a four-part appeal was made for those who would like to give themselves to God in either full- or part-time ministry. Eighteen came forward to be pastors/evangelists, eight came forward to be part-time volunteer Bible workers to help follow up the Bible study requests, and twenty-nine answered the call to be trained as missionaries/Bible workers to work in the UK. A further thirty came forward to be overseas missionaries.

Young people in the NEC are ready to answer God's call. Praise God.



• Mark Walmsley

Hi! Last issue we looked at God's handiwork in the British music scene. Now, due to amazing technology and Mr Columbus, it's a fast-growing belief that Britain is not the only country in the world (hmmm, interesting?). And while this might be breaking news for some of us (sleeping through Geography – you know who you are), the many different styles of music that God is working through would appear to support this theory. God designed us all to be completely different, not only in culture but in likes and dislikes. So this issue our three highly recommended come from three different genre-specific compilations. Yes, our unobvious theme this time is compilations.



At No. 3: *Wow Hits 2009*, which caters for those of you into the pop/chart/ballad sound, and our first recommendation on this album is an artist named Brandon Heath – his track, which is taken from his album *What If*, is a pop song which grooves along nicely. Brandon sings: 'Give me your eyes so I can see, Everything that I've been missing, Give me your love for humanity.' When asked to talk about this song, he said, 'I think that the longer I get to know the character of Jesus, the more compassion I personally have for others. It is one thing to have compassion and quite another to act on it. Most times it starts with the people around you.' For this song and quote, Brandon wins our evangelistically minded award.

At No. 2: *Hip Hope 2009*, the urban/hip hop/rap/R&B compilation. I recommend the song *I Call Him G.O.D* by Canton Jones. It's a very catchy song which would easily fit into the Radio 1 playlist unnoticed. The lyrical excellence award goes to Canton for his excellent song writing: 'Some call him papa, some call him Jah, it's whatever your ears might starve for, I call him G O D, He's on the inside of me, One God in the holy trinity. . . . Gave me salvation, and his Son paid the price and, Now I'm a grown man cryin', 'cuz I get choked up when I think about an innocent man dyin'. I think it speaks for itself. Check it out.



At No.1 is the fantastic *X 2009*, combining pop rock/punk rock/soft rock/hard rock/metal rock/screamo rock/indie rock/alternative rock. It covers everything a rock fan could ask for and represents both God and his music industry with skill and integrity. Our song (Hard Rock) comes from Thousand Foot Krutch and is the title track from their album *The Flame In All Of Us*. The song tackles the issue of who am I and why am I here, by talking about this Flame (God): 'It's the strength in you and me, that surrounds everything, it's the flame in all of us that makes, The change in all of us, that takes, The blame in all of us, (yeah), And still keeps it alive'. This song is talking about God as the why we're here and the who we can be if we let him burn as a flame in our hearts.

Next time's unobvious theme
– Urban Legends

Other compilations include:

- Wow Gospel 2008
- Wow Worship
- Wow Hymns
- Solid State Record
- Tooth and Nail Records



Mark Walmsley is youth teacher at his local church, and hosts two Christian shows on local radio stations: Gravity FM and Boundary Sound. His shows Save Our Souls and The Upper Room are available at: www.gravityfm.net and www.boundarysound.co.uk

• Herschel Santineer

Can debt ever be good?

Romans 13:8 says, 'Owe no one anything' and Proverbs 22:7, 'The borrower is servant to the lender'. (NKJV)

But is that what these verses mean?

Paul is actually saying: pay whatever you owe – especially your taxes. Proverbs is saying something very simple – debt reduces freedom.

The fact is that you can have **good debt** or **bad debt**. What's the difference?

Most people work hard for fear of not having money and then spend it on the things they are greedy for. Have a look at Proverbs 21:17 and 20. If you are earning so you can spend, you will become poor!

Almost all the things we spend money on are liabilities. If I buy a car, is it an asset or a liability? It can be either. If it is to be admired, it is a liability, as it will continually cost me money. If it is to use in my apprenticeship as a mechanic so I can start my own business, it's an asset – it will enable me to realise a profit in the future.

Even owning your own home can be a liability if it means your expenses outweigh your return. Investing in a property where the rent more than covers your mortgage and expenses is an asset. It pays you back in a rental profit and (potential) capital growth.

But to start your own business or buy a property, you need a loan. Is that a good debt or a bad debt?

A *good debt* is one that is affordable and invested in assets, **not liabilities**.

So the next time you decide to spend, think very carefully whether you are buying an asset or a liability!

'He who tills his land will be satisfied with bread, but he who follows frivolity is devoid of understanding.'
Proverbs 12:11.

Herschel is a Chartered Tax Adviser and former tax lecturer who has run his own practice for 15 years. He has worked closely with the conference Youth and Family Ministries departments since he was 14 and continues to work closely with the Church whenever his expertise can be used.



Q. How do we share our love for Christ with other people?

A. In an age when so many new religions are being formed and people no longer want to hear and accept the truth (2 Timothy 4:3, 4) trying to share our love for Christ, verbally, is becoming increasingly difficult. People in the world are cynical about Christians. Why shouldn't they be? Personally, I don't and can't really blame them!

We have Christian books in our homes, watch Christian channels, attend Christian conferences, drink Christian (decaf) coffee, have Christian logos on our T-shirts or Christian wristbands *but* criticise and judge others, have no respect and, most damaging of all, do not carry an ounce of Christ in our hearts.

Today's 'Christians' are calling on God's name in vain by the way they live. You're a young person – you love Jesus – so my advice to you would be:

Be different. Show your love for Christ to others by showing them love (and respect) in everyday matters. 'Let your light so shine before men so they may see your good deeds and praise your Father in heaven' (Matt. 5:16). God bless you always.

Q. How can we get our loved ones back into the Church before Jesus comes?

A. I have realised it is often those who are closest to us, the ones we love, who are the hardest to win back to church . . . but they are not necessarily the hardest to get through to. If you want a different result, you have to act differently.

Consider going out of your way for five minutes every day and doing indiscriminate acts of kindness to family members and loved ones. Offer to make a drink, give a 'consideration gift', do anything you don't usually do. Keep a record of it for a while – not to hold against them but to encourage yourself. A blessed and distinguished writer once wrote: 'Only by love is love awakened'. If you want to win loved ones to Christ you have to show that Christ's way is a better way . . . by showing the love of Christ in your everyday life.

This is the Year of Evangelism. Do your part – show God's love. My prayers of encouragement are with you. God bless you always.

This is the section where you can have your say. Have you got any questions that you would never ask in AYS? What issues or concerns do you have? Write to me at encounter@adventist.org

Strong drink is raging

• Sharon Platt-McDonald

BUC Health Ministries director



Amid recent headlines like: 'How a day of binge drinking ended in murder', 'Why booze culture refuses to die', 'We can't stop our son drinking', 'Teenage girls drinking too much', it is clear that the scope of the problem involving youth and drink is a significant one.

Reports indicate that average consumption of alcohol by young people who drank had nearly doubled from 5.3 units in 1990 to 11.4 units in 2006. One report found that 11-15 year olds who are drinking are consuming more alcohol more often, and there was growing evidence of increases in liver cirrhosis in young adults. However, the latest results from a government survey showed a further increase to 12.7 units a week in 2007.

In a bid to tackle the issues relating to alcohol abuse the government's consultation Youth Alcohol Action Plan was launched on 30 January by Chief Medical Officer Sir Liam Donaldson. It seeks to crack down on off-licences which sell alcohol to under 18s and aims to reduce public drinking. Additionally, parents will be issued with a youth drink guide that stipulates safe drinking levels for their children. These guidelines are thought to be an attempt at getting teenagers to be more aware of 'safe consumption' and therefore more responsible about drinking.

Current government guidelines on alcohol stipulate the following:

- It is illegal to give alcohol to a child below the age of 5
- Under 16s can go into pubs under supervision of an adult, but cannot have any alcoholic drinks

- Over 16s can drink beer, wine or cider with a meal in a restaurant
- It is against the law for under 18s to buy alcohol in a pub, off-licence, supermarket or other outlet or for anyone to buy alcohol for someone under 18 to consume in a pub or public place.

The new plans include additional aspects around parental responsibility and penalties for not controlling their children's drinking; antisocial behavioural orders placed on teenagers possessing alcohol in public and charges for off-licences and vendors selling alcohol to children and teens.

Turning Point social care charity spokesperson, Jill Shaw, indicates that the plans should incorporate better access to alcohol treatment services using a family oriented approach.

Supermarket Morrisons' practical response is to launch a scheme called 'Task 25', aimed at ensuring that customers buying alcohol can provide proof of their age if they look 25 or younger.

Hope UK – a Christian charity with a national reputation as an organisation that enables young people to make drug-free choices – adds its voice in response to the consultation document. With an excellent track record of facilitating teams of voluntary drug educators trained to provide accredited community-based alcohol and drug education throughout the UK, the Christian community has praised their response.

The Christian charity ended its response with a plea to Christians: 'The UK Christian

response to alcohol issues has been mixed and often muted in recent years. If there was a time for churches to take a practical stance, it is now.'

I agree. I would also add that the Bible directive about alcohol is clear 'Wine is a mocker and strong drink is raging and whosoever is deceived by it is not wise' (Prov. 20:1). Indeed abstinence is the best option.

Here are two natural juice recipes to tantalise the taste-buds:

Lemon-Lime Ginger Ale

Handful of grapes
1 apple, cored and sliced
½ inch fresh ginger (less if you find the taste too strong)
½ lime
¼ lemon
Filtered water or sparkling mineral water (if you have to have some fizz)
Remove the grapes from the stem. Juice the apple and ginger together, then juice the rest of the fruit. Pour the juice in a large glass and fill to the top with water and serve with ice.

Sparkling Tropical Fruit Juice

Recipe taken from *I Hate Counting Calories!*
1 kiwi, peeled
1 orange, peeled and sectioned
½ mango, peeled and sliced
Filtered water or sparkling mineral water
Process the fruit in a juicer. Pour the juice in a large glass and fill to the top with water and serve.

Enjoy!



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e Cultural integration



'Cultural integration' – A biblical perspective

= Colin Stewart
SEC Youth director



As a Londoner born and bred in Willesden, North London, I grew up in a period just after the first influx of West Indians to the UK, and my parents represent some of the first to come to these shores. Hence some could describe me as first generation black British.

I am happy with this description and hasten to add that my Jamaican parents and Adventist upbringing gave me a clear contentment and confidence in being who I am, a child of the King. My religion and belief in a God who transcends all cultures and makes us one is always a comfort.

Maybe it's because the West Indians never had a language as such, or a typical way of dressing, or maybe it's because of the 'Mother Country'-mentality that the British governors taught our forefathers in the Caribbean that today many West Indians are very good at adapting to the place where they find themselves.

I love the idea of being a minority in the place I quite comfortably call home. I like the way this minority idea can fit really well into a biblical perspective. In our Church the theme for the direction of our gospel commission is found in Matthew 28:19, 20 which says, **"Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."**

As a world Church we have done the commission part of our Gospel quite well. We have made believers of every nation and people group, we have large and small congregations following the same Adventist principles, but we have failed especially in the UK when it comes to integration of those cultural groups.

Maybe it is too much to ask for, but in the UK we have opportunity to practise what we preach. While some congregations have done better than others, we still have some way to go in this area.

The apostle Paul says in 1 Cor. 9:22, 23, **"I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings."** He reminds us that we need to change our styles a little to win around those who may look different, act differently, and even talk differently. Because our eyes are fixed on the prize before us, we should see this as a test for our

congregations.

But what has all this to do with cultural integration? One small fact and principle that is heard often in Adventist circles is, 'Well, if we can't live down here together, then we don't have much chance of living together up there!' Well, maybe we have been too naive in thinking that cultural integration just happens. It doesn't just happen. Sometimes our joint beliefs are not enough – it takes planned action for integration to happen, backed up with lots of prayer and a desire to be 'one'. Even with the best will in the world, it probably wouldn't happen overnight! Sometimes the plans of yesteryear are not effective today.

God condenses the Ten Commandments into a summary of two: love for God and love for man in Mark 12:28-31. True love for one another is always the test and may still be the test for true cultural integration. Modern societies in the world have realised the importance of a diverse and unified workforce. They understand the need for inclusion and harmony to make their economy and companies strong. Maybe the Church could learn a few lessons from the world.

God may have separated us and caused us to have different languages, but he desires his Church to rise above all the trappings of cultural differences and traditions and be an example of harmony and understanding between one culture and the next, and this can happen for the sake of the gospel commission.

In the UK our challenge is big, but we can be a beacon of hope if we submit to his will. As our unique cultural biases subside, our heavenly identity begins to shine more and more.

Then, maybe, our churches will begin to look more like the communities we find ourselves in, and ultimately we will be a truly integrated Church and a kingdom-bound people.



• Naomi Best

Adventist Volunteer Chaplain at Stanborough School



Coming to work in a foreign land (England) and also working in a very multicultural environment has made the term cultural integration a big part of my everyday life. Cultural integration isn't something in my daily experience that I can turn on and off like a light switch. Some may have that option and enjoy it, but I, on the other hand, must say that it's something I enjoy being immersed in immensely. This brings me to the point of this article.

I went around and asked many of the kids that I work with various questions about cultural integration and their responses weren't all that I thought that they would be.

What are the benefits of being in a multicultural environment?

- Experience different cultures and learn more about them.
- Takes away ignorance
- Removes barriers and stereotypes about other cultures
- Wider awareness of your environment
- You learn to accept people's differences
- Helps you to survive
- Learn new languages
- Don't have to travel to get to know different countries
- Make friends from foreign countries
- Different types of music

What are the disadvantages of being in a multicultural environment?

- You have to tolerate people
- Differences can create boundaries
- Clash in etiquette
- Racism
- Norms of one culture can be offensive to another
- Forgetting your own culture
- Religious differences can cause arguments
- Language barrier
- Misunderstandings overall
- Favouritism – more attention given to one group of individuals, causing division
- Staying within their own groups

What would it be like if they were in an environment that was full of only people like them?

- Food would be better because it was more familiar to them
- Would feel more at home because the people in the environment are familiar
- Free to be themselves
- No language barriers

- Fashion would be important
- There would be singing and dancing
- Friendly
- There would be stuck-up people and posh people
- Lots of classical music
- Lots of laughter
- Fun
- Competition

After looking back at everything and the responses of those I spoke with, I still smile at the good and the bad aspects of what their and my culturally diverse but 'integrated' environment brings. There is a reason why God allowed this great mix up of individuals, cultures and challenges to take place. The only answer I could possibly give is because he wants to give us a taste of what our eternal home will be like. If we can't get it together now and embrace one another, how unhappy we would be living with the Creator of all of this.

Looking at it realistically, no, we won't all agree and, yes, it may be nice if a similar environment with all its trimmings is where each and everyone lived happily (if that is your thing . . .). But look how much you're missing out on when you deny yourself a world that is enriched with people who live differently to you. I must say, as much as I prize my background and culture, I wouldn't trade the life that I'm living now, even though it is foreign to me. That is solely because of the widening of my horizons due to cultural integration. Some may disagree but from those I spoke to, one thing is for sure: the tangible experiences that they have had in their current environment have made them a better person for it on either side of the spectrum.



Cultural integration of Muslim communities and the Adventist movement

The United Nations estimates that, in 2005, 191 million migrants lived outside their country of birth (roughly 3% of the global population). In 2005, among all world regions, Europe hosted the largest number of international migrants (70.5 million), who represented almost one tenth of Europe's total population.

The rapid settlement of Muslim migrants in European societies has raised important challenges for how policy-makers manage cultural diversity, maintain social cohesion and accommodate minorities. Though there is migration of Muslim communities from across the world into Europe, the integration of Muslim communities within the European lifestyle is on a lesser scale than non-Muslim immigrants.

For a Muslim immigrant to integrate into a European lifestyle and culture in some ways seems opposed to the Islamic lifestyle and belief system. For example, eating in a European context is quite a problem for a Muslim person. Pork is a major problem for a Muslim immigrant's choice of food. Eating unclean (*Haram*) foods such as pork is almost like denying their own beliefs. Also, Europeans consume wine or beer which according to the Muslim belief system is prohibited (and is *Haram*).

When Muslim migrants view Europe, they see it as Christian. So whatever they see within the culture of Europe is thus perceived to be Christian. Although most Europeans don't see themselves as Christians, most Muslims see Europe and especially the United Kingdom as a Christian country. For most Christians eating pork and drinking wine is not in opposition to their Christian belief system. Therefore an average Muslim not only has a problem with the European culture *per se* but also with the Christian religion. Thus integration with the European culture is difficult as even the very



basics such as food and drink cause division and problems for them. This explains why Muslims would like to open up food shops which have clearly marked on the doors and menus the word *Halal* (meaning *clean*).

To help in the cultural integration of Muslims, Adventists can play an important role. Recently the British Union, in collaboration with the SEC, organised a youth training conference for Adventist Muslim Relations. At this training, the common ground between Muslims and Adventists was highlighted. The young people immediately noted the possibility of developing a good relationship with their Muslim friends. Cultural integration of Muslims is possible by associating with the Adventist community. Seventh-day Adventists view the Bible in a different light from the majority of Christians; on the issue of eating and drinking, the *Haram* and *Halal* (unclean and clean) teaching of the Old Testament still applies to Adventists today. We advocate that pork (swine)

according to the Bible is *Haram* (unclean) and drinking wine is also *Haram*. An average Muslim does not have to worry a bit when eating or drinking in the home of an Adventist in the same way that he might worry when eating with other Christians.

Therefore, Adventists in Europe can help Muslim immigrants to be culturally integrated within the European community by offering them a basic lifestyle which is not unfamiliar to their Muslim belief system. Our Adventist young people have the key to supporting their Muslim friends by helping them integrate within their communities and within Europe and the UK itself. The best way to facilitate this is by opening your hearts and homes to your Muslim neighbours and friends.



• **Petras Bahadur**
SEC Adventist Muslim Relations director

'We belong together'

On 9 November 2009, the German capital Berlin will celebrate the 20th anniversary of the fall of the Berlin Wall. In Berlin the wall separated East Germany from West Germany for more than a quarter of a century. The era of a divided Germany, a divided city and a divided German society came to an end. The fall of the Berlin Wall paved the way for German reunification, which was formally concluded on 3 October 1990. Now young people from East Germany, for the first time in their lives, could travel to West Germany, Europe or all over the world. And, of course, young people from West Germany could meet young Adventists in East Germany without crossing a border.

After the reunification it was only natural that everyone experienced euphoria and elation about the political changes which took place in such a relatively short period of time. But soon challenges for both parts of Germany arose which would influence the Adventist Church as well as German society. Because of jobs, apprenticeship places, and opportunities provided by the West German infrastructure, young people in particular made the move from East to West Germany. Often the active members of East German youth groups discovered a new perspective in West Germany and left behind a Church which now had to deal with the challenges of change alone.

In the '90s, integration, reunification, and growth towards unity also became important topics for the Adventist Church. But interestingly, the issue of ecclesiastical structures in the German Adventist Church became much more important than that of migrating church members from East or West. More importantly, in contrast to the adults, young people

seemed to connect with each other with almost no difficulties or reservations. Soon youth groups from East and West started to visit each other. The Youth director of the German Youth departments began immediately to organise camps, retreats, Bible weeks, and meetings for all the young people together. And there was much more than a common language that connected Adventist young people from East and West. It was the conviction that Adventist young people from East and West belonged together.

Of course, between East and West German society and religious practices there were differences which are also visible today. And even if this is currently changing, this could be true for North and South Germany, too. Each part of Germany is different, with its own culture, dialect, economy, and also religion. While there is a mostly Catholic region in Bavaria, a pietistic region in the southwest, or a protestant region in the north, there now exists a widely non-religious region in the new reunified Germany. It's like a confrontation with another world-view which from one day to another challenges our society and Church.

One of the most important challenges German Adventists had to face was understanding the history of the other part of Germany. This was especially true for people coming from West Germany. The willingness to listen and to understand the situation of the former German Democratic Republic youth was a prerequisite for integration. By the way, today, twenty years after the fall of the Berlin Wall, a totally new generation has grown up for whom these major cultural changes have already been resigned to the history books.

In conclusion, in Germany the integration among young people coming from East and West Germany did not really become a problem. But another consequence of the fall of the Berlin Wall was a much more important challenge than the reunification of German young people: that of the integration of German Adventists coming from Russia back to Germany.



• **Jochen Streit**
South German Union Youth director





Cultural integration in marriage - Keren Milanovich

Growing up in the UK, more specifically, Grantham, I can't say that I experienced many different cultures! OK, so my brother and sister both married Americans when I was little, and I got to visit the States every so often, but to be honest there is not much difference between here and the States! We celebrate the same(ish) holidays with Christmas and Easter, it's fair enough that they have swapped Guy Fawkes Night for Independence Day but I really never noticed that much of a difference. They have the same shops, maybe a little more Mexican food in the States than over here, but that can only be a good thing. Anyway, my point is, I can't say that I ever noticed any major cultural differences.

On turning 20 I ended up moving to Newbold College, and this was a big shock I don't think I was really ready for! I found Newbold College from being a little world all on its own, different from anything I had ever experienced. It was full of cultures I didn't know or understand, different languages and traditions, even different senses of humour! Eek! What had I let myself in for? Anyway, I'm drifting off the point here. At the end of my first semester I met David (now my husband).

David is from Serbia (if you're not sure where Serbia is, Google it. I had to a couple days after we started dating, lol). I knew nothing about Serbia, nothing about its food, its people, its history, its traditions – nothing. All I knew was that I was having a great time with my new boyfriend, and those things just didn't seem important.

A year and a half later, when David and I got engaged, he took me to Serbia to meet his family and see where he grew up. Doing this gave me an understanding of why David is David and where he has picked up all his weird and quirky ways. I found that although David and I have the same Christian values and attitude towards life, we approach them from two quite different ways, all because of where and how we were brought up.

Take music, for example. Both David and I love music, but in completely opposite ways! David is fantastic at playing by ear but does not have the greatest technical skill. . . I, on the other hand, can rattle off some Schumann on the piano but I need to have the music in front of me. While we both love music, we have two different ways of tackling it! It is much the same with our relationship with God. David, having been brought up in Serbia, is more traditional, while I am not as much. We do both realise that it is the same God whom we believe in and we do both believe the same things, but we often put an emphasis on different parts, and who is to say which of us is right?

In our marriage David and I have found the same thing happening. Although we were brought up with the same Christian values, we have brought two different approaches to these values into our relationship. We needed to find a way to merge these values, or our marriage just wasn't going to work! We each had to realise how important certain aspects were for each of us and blend them together. This involves a lot of communication and, two years on, we're still communicating, albeit in a more successful way now! :)

David and I have both found things out about each other's cultures that we love and have brought into our family.

Our cultural integration has been all about talking with one another and understanding one another, about not being afraid to try new and different things. In similar circumstances, by trying something new or tackling something from a different angle, you might actually find that it brings it alive in a completely new way!

Keren is a primary school teacher who loves her MacBook, listening to the rain whilst inside a tent and Serbian food.



A better Jew than I am!

Clifford Goldstein



'Why – you're a better Jew than I am!'

Perhaps, as a Sabbath-keeping, non-pork-eating Seventh-day Adventist, you have heard that statement from some of your Jewish friends. And that's because, in many cases, if you know some Jewish people – either from school or from work or just as neighbours – they are often secular Jews who don't really practise their religion. Many might not even believe in God. Thus, when they meet a Gentile who keeps the Sabbath and who doesn't eat unclean food, they are astonished, and you'll hear – in one form or another – the quote above.

There's no question that, in many ways, Seventh-day Adventists have beliefs similar to the Jews (at least to practising Jews) – the two most obvious being adherence to the seventh-day Sabbath (from sundown Friday to sundown Saturday), and not eating unclean foods. Plus, too, there's the great respect Adventists have for the Old Testament, what the Jews call the *Tanach*.

However, you mustn't be fooled into thinking that because of these things you'll have an instant bond with your Jewish friends, who will respond readily and easily to your invitation to come to church, or who will be eager-eared to hear you witness to them about Jesus. Quite the contrary.

While the similarities are real, the differences are as well: whatever commonalities Adventists have with Jews, Adventism is still a conservative Protestant denomination that holds a lot of views that Jewish people will not, to say the least, be readily open to. Hence, any Adventist who wants to witness to Jewish friends and acquaintances needs to be very cautious and sensitive, and not assume that because of these few similarities their Jewish friends will be automatically ready to, if not embrace our message, at least listen to your witness about it.

Though these commonalities can be points of contact and open the door for

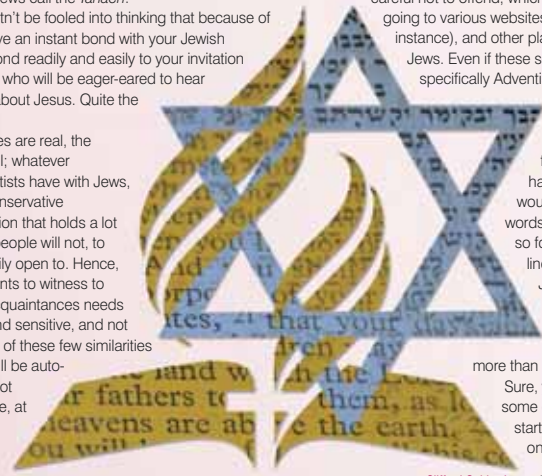
discussion when the time arises, it's so important that, before anything else, you establish a bond with your Jewish friends. Just be friends with them as you would be with anyone else. Show them that you care about them, respect them, and accept them for who they are as Jews. For many centuries the Church has tried to 'win' Jews to Jesus by threatening them with death or with exile or with torture if they did not get baptised. This long and sad history is not forgotten by the Jews; thus, you need to show your Jewish acquaintances Christian love long before you try and give them Christian doctrine. Had the Church done this through the ages, there would probably be far more Jews believing in Jesus today than there are now. You can't forget this legacy – the Jews certainly haven't.

If you have Jewish friends and would like to witness to them, it's very important to get some information beforehand. The key is to be careful not to offend, which is so easy to do. I would suggest going to various websites (jewsforjesus.org is one, for instance), and other places that give tips on witnessing to Jews. Even if these sources aren't Adventist (for specifically Adventist material, you can look up

<http://jewishheritage.net> or www.Jewishadventist.org; there's also *Shabbat Shalom* magazine from Andrews University), they will have some basic information that you would need to know: such as, what words to avoid, what topics to avoid, and so forth. For instance, the all-time killer line is, 'I knew someone who was once Jewish but now has converted to Christianity.' However well-intentioned, statements like that are going to make witnessing more than impossible.

Sure, you might be a 'better' Jew than some of your Jewish friends. And that's a start, a good one, in fact. But, still, it's only that, a start – nothing more.

Clifford Goldstein was born in Albany, New York in the United States. He was raised a secular Jew, but converted to the Seventh-day Adventist Church in 1980. He is married to Kimberly, and they have two children, Zachary and Hannah.



Youth across the world

Our large church went through a major drop-off in youth ministry. After our youth pastor's abrupt departure we found both the youth and those who led them either moved on or dropped out. Now what?

Those who remained were young, inexperienced, not very talented and certainly not popular. But they were willing to get involved. Actually, they were pretty much like Christ's disciples.

Our church hosts an annual youth rally that often features our budding drama troupes or praise bands or even preachers. We supplement with guest artists where needed. Based on what we had to offer, it looked as if the imminent youth rally would be presented by guests only.

We booked a prominent youth speaker who also had his own praise band. At least we had something! But how could we include our youth in leadership when their best quality was simply willingness?

Recognising our tremendous need is what makes us open to accept God's activity in our lives – whether it's saying 'Yes' to the gift of salvation or the power to live for him. To continue with the plans for the youth rally, we found ourselves open to tapping into as many outside sources of help as possible. The result was that we became networked with lots of helpful organisations and agencies already in existence.

We took the theme 'Acting like a Christian' and invited several other youth drama groups (since we didn't have one ourselves) to act out the theme. The two obvious strands of the theme were: 1. Phoney Christians; and 2. How to live out one's Christian faith – putting it into action.

We quickly came to the awareness that 'Acting like a Christian' meant being proactive about doing something positive whenever and wherever we saw a need or even a possibility for doing good – sort of like WWJD. To combat our selfish tendencies, our involved and willing youth picked out nine causes to donate money towards



• Steve Case
President of Involve Youth



during our youth rally. They set up booths and obtained or created promotional materials for each one.

We spent the first hour of the youth rally just milling around the various booths with periodic promotions that explained the booths/agencies. We even gave away \$1 bills (100 of them) as seed money for participants to choose where to donate (each booth had a clear plastic jar for donations). We had an extra booth to 'Act like a Christian right now' and people went out in groups to the car park and washed windscreens.

At the end of the one hour of roaming, people were much more aware of existing agencies; \$642.24 had been donated to these agencies; many had already 'acted like a Christian' by washing windscreens, and everyone was ready to sit down and focus on the praise music, sketches and preaching.

After the youth rally we decided to keep hooking into existing agencies. We went to ADRA's website (www.adra.org) and checked out the 'Gift Catalog' where we picked five projects (from \$10-\$250) for which to raise money over the coming weeks and months. Each Sabbath at Sabbath School the youth had the opportunity to give to ADRA and other causes. Our smallest offering totalled a mere \$4 and the largest was \$61. But, more significantly, the involvement increased, both in giving money and in choosing and sending the money to the specified causes. As selected items were funded, new ones were added so we always had five causes posted on the board.

We also teamed up with World Vision (www.worldvision.org) for a 'Thirty-hour famine'. The purpose is to raise awareness of world hunger and to get a 'taste' of what it's like to go without food for thirty hours, something about a quarter of the people in the world experience every day, but nobody in our youth group had. World Vision provided a curriculum for us to use for the thirty hours. It's excellent, and it's free. Our young people raised funds and even

led out in the church service for the entire congregation right in the middle of the fast, including a special offering for starving kids. We did service projects during part of the thirty hours, and raised money by standing on the busy street corner in front of our church, in the rain, with signs that read '\$1 feeds 1 child for 1 day.' The local TV news filmed it and showed it that night. When the thirty hours had ended, we had a communion service and then a feast. Oh, and more than \$3,800 had been raised by about thirty young people.

We couldn't seem to stop at this point. Several of us went downtown and fed some homeless people we found on the street. It wasn't just giving them food. We took time to talk with them and

listen to them. It broadened our world more than it broadened theirs. Before long, we had joined another existing agency that puts food in day packs and hikes along the river to distribute food to homeless people who live along the river.

We are experiencing a lot of new things. We aren't sure where this will take us, but we've moved from nothing to awareness, to participation, to involvement. And we find that we're part of a larger community while we're developing our own sense of community. This must be what it means to be part of the family of God.

Steve Case is president of Involve Youth (www.involveyouth.org), an organisation that seeks to energise young people for service. He lives in Sacramento, California (USA), with his wife, Marit, a Dutch woman who is a full-time pastor.



Camp Hill Pathfinders rise to the challenge of adopting a missionary

• **Shanda Reid**
Camp Hill Pathfinder club
Community Service instructor

Camp Hill's Junior Pathfinders (Friends, Companions and Explorers) are on a project to 'Adopt a Missionary'. Since reading the December 2008 issue of **eCounter** (Vol. 4 Issue 3), and seeing the locations of all our volunteers abroad, our Pathfinders have really taken to this idea in a big way. 'Adopt' is a beautiful word to describe the developing relationship between missionaries and the Junior Pathfinders. In this way, the Pathfinders can live out 1 Thess. 5:11 in 2009!

The Pathfinders read testimonies from serving missionaries and were inspired by their tales. One missionary's email talked about dealing with young people who exhibited aggressive behaviour and were expelled from school: 'The students are at risk . . . so many problems and personalities, but one thing I am sure of is that God is working. I see changes in some of the children and I feel proud. I miss home, though. . .'. The Pathfinders were inspired by missionaries' tales to communicate and connect, reducing the feeling of homesickness, providing support and care.

Under the guidance of a community service instructor, each Pathfinder was asked to think about the things he/she would like to receive if he/she lived 10,000 miles away from home and worked as a missionary. Through geography questions and group discussions, decisions were made on exactly what would be sent, and soon packages were being dispatched to the Marshall Islands, Japan, Spain, West Virginia, USA, Kazakhstan, Thailand, South Korea and Palau in the months of March and April. Some packages contained letters/notes telling the missionary about everyday activities such as football, snowball fights, and singing in the choir. Instead of writing a message, one missionary was sent a voice recording of all the Pathfinders who had sent them something, along with introductions and greetings. Photos and group-worded emails were also sent to some missionaries.

Senior minister at Camp Hill

church, Pastor Rainford A. McIntosh, commented: 'I am pleased that the youth of our church here at Camp Hill are involved in the "Adopt a Missionary" programme. I hope that this will motivate others to do likewise. We have an army of youth who can do much if they are properly directed and encouraged. I am happy to know that our young people are sharing in well organised plans for helping others and preparing them for the glorious return of our Lord and Saviour, Jesus Christ.'

Club director Trevor Davis said, 'Camp Hill Pathfinders are showing our missionaries that they are glad that they are serving others, by serving them. Hopefully some of them will consider becoming missionaries themselves. I am delighted at the manner in which our Junior Pathfinders have responded to the challenge of adopting a missionary, and I hope and believe our senior members and other clubs will respond in a similar way. Camp Hill Pathfinders are saying:

Yes we can in 2009!



Follow the Bible 2009

Youth across the world are 'following the Bible' in a big way this year. As 'People of the Book' they are sharing their Bible values both by reading the Bible and sharing it with others. On Sabbath 12 September a special Bible, commissioned by the General Conference, with each book translated in a different language, will arrive in the UK during its two-year journey to the GC session in Atlanta, Georgia, in 2010. This will be a Bible emphasis Sabbath in all churches, both to celebrate our love of the Bible and to share it with our neighbouring communities.

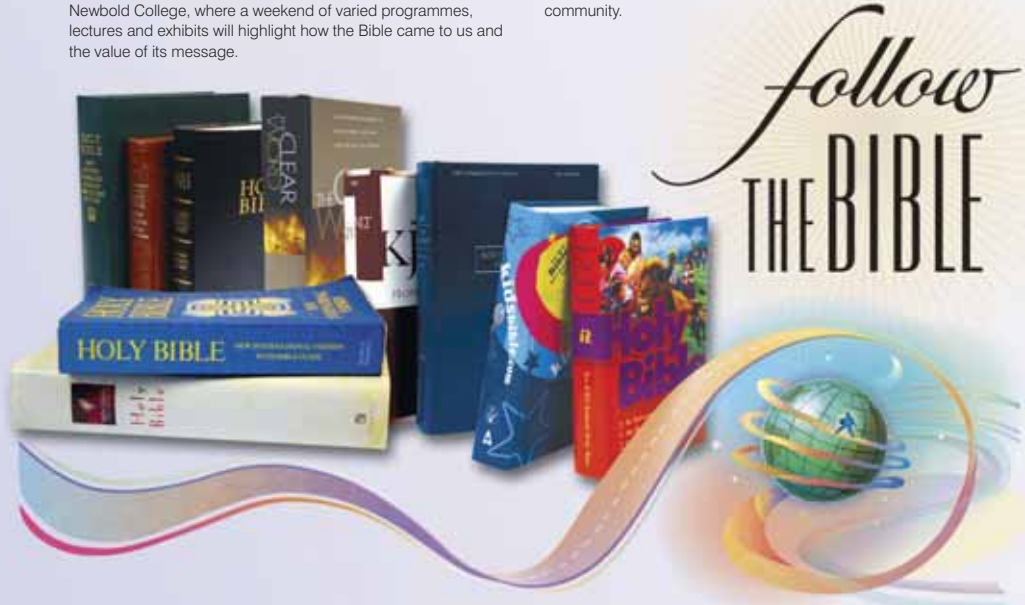
This unique GC Bible will be the object of a special focus at Newbold College, where a weekend of varied programmes, lectures and exhibits will highlight how the Bible came to us and the value of its message.

• **Victor Hulbert**
Follow the Bible Coordinator
BUC Communications department



The North England Conference is planning a massive Bible competition. Young people, you have between now and September to prepare your minds for this! In Dublin, Ireland, Adventists will undertake an extensive Bible distribution programme, exhibitions and a Bible Congress in the prestigious City Centre Mansion House.

For more on 'Follow the Bible' visit www.adventistinfo.org.uk/followthebible. The site is packed with ideas to make the Bible more interesting and more of a reality in your life, your church and your community.



Follow
THE BIBLE

e Letters from a troubled soul



◦ Samantha Wiggins

22 April 2009
Dear Diary,

I am looking forward to the weekend. My little sister, Naomi, is coming to stay. Woo hoo! She wants to spend some time with her big sister, apparently! I think it's an excuse to get out from under Mum and Dad's grasp. I love them dearly, but they can be stifling. . . .

Nay will be 17 next month. Can't believe how time has flown.

Tesco's tomorrow evening. Have to stock the fridge with some junk or she'll never forgive me. . . .

23 April 2009
Dear Diary,

I had so much to do today! Had the fiscal report to complete, calls to make to our international clients, as well our team-building afternoon in Bow. Pointless twaddle if you ask me, but hey, no choice. Got to Tesco's at 7pm – it was packed! As I was leaving, I remembered that I had forgotten the Doritos! What kind of sister am I?

Never mind, home now. . . . Let's hope she's in a forgiving mood.

24 April 2009
Dear Diary,

Thank goodness for the weekend! Half day at work today. Going to meet Naomi at Kings Cross for 15.21! Wey hey! What a time for her train to come in. . . . Really looking forward to it, though. We haven't had a carefree, girly weekend for months. What do I do with a 16 year old? . . . Hmmmm.

Dear Diary,

I know it's odd for me to have two entries in one day . . . but I have just been hit with a proverbial sledgehammer! Naomi is pregnant! Surely it must be illegal to blind-sight me like that! At first I thought she was joking, but when I pulled myself off the floor, the look on her little face was enough to set me straight. She's just a baby herself. . . . Man, oh, man, how can this be happening? . . .

She cried for three hours straight and, I'm ashamed to say, I cried for three hours, too. . . . In fact, I just need to get another tissue. . . . I . . . must . . . stay . . . strong . . . for . . . Naomi.

That news has exhausted me. Got to lie down. Let's see what tomorrow brings.

25 April 2009
Dear Diary,

Naomi and I had a good day today. She said she didn't want to discuss the pregnancy until tomorrow. She asked if we could just catch up and do normal things. I was secretly relieved. Needed to get a grip on my reality. However, my concern was never far from the surface. At one point, she had to scream at me to leave her be, as I was blowing her peppermint tea to make sure it was cool enough. I held back just short of spoon-feeding her puréed food. Nay informed me in her best 'pregnant woman's voice' that she was not demented – just pregnant. She made a good point and that put things into perspective for me. The rest of the day was better. . . .

She went to bed early. I think she intentionally tired herself out so that she could have a proper night's sleep. She has a lot on her mind.

I took a lot in today. She seems to have matured. It's the oddest thing ever. . . . It's almost as if she is holding things together for *me*, when *she* is the one in the predicament. . . .

Dreading tomorrow. Will she want me to give her answers, make decisions for her? I don't know if I can do that. . . . I need to pray!

Goodnight.

26 April 2009
Dear Diary,

Naomi and I spoke over breakfast this morning. It was a much more mature conversation than I had given her credit for being able to have.

She had her options laid out in front of her and stated that she was going to take her time making the decision. She let me know that she didn't want me to make any decisions for her, but just to be a support to her as she knew that, from here on out, things would be different.

I found that I was admiring my 17-year-old sister for her courage as I remembered my own experience of ten years ago. My pregnancy has scarred me, but the lack of support had been a bigger cross to bear.

As we discussed how we would break the news to Mum and Dad, I silently wondered if I could have somehow changed the course of my sister's life, had I shared the secret of my pregnancy and loss with her. Did my willingness to hide my past truly have a direct effect on people other than me?

The notepad from the breakfast bar was beside me during our talk and, when Naomi got up to shower, I realised that I had been scribbling on the pages. . . . Among my badly drawn flowers, squiggles and boxes, I read my words:

'In order to change the world, we must first embrace the need for change within ourselves.'

I pushed the pad away and knelt right there. . . .

'Dear God,

Thanks for opening my eyes.

With our eyes firmly fixed on you, history need not repeat itself.

I place my hands and Naomi's in yours. Take the lead.

Amen'

Samantha is currently a student, working part-time for the ITV Network. She lives in NW London but her home church is Luton Central.



British Union Conference of Seventh-day Adventists
National Youth Data Collection Form

We'd like to know more about our young people aged 14-25 so that we can make youth ministries more exciting and relevant. This information will also be valuable to pastors and local youth leaders as a resource for church ministry. Please help us by completing and returning this form and encouraging your friends to do likewise!

About you

Male Female

Title Mr Mrs Miss Other

Surname

First name(s)

Nationality

Date of birth Age

Home address

Postcode

Mobile

Email

About your church

Name of church where you presently worship

Name of church where your membership is held

Have you been baptised? Yes No

If yes, the date of your baptism

What skills do you have to offer your local church ministry?

Youth events

Would you like your email address to be added to the mailing list of the BUC and/or your local Conference or Mission so that you can receive all the latest news and information about youth events in your area?

BUC email: Yes

Local email: Yes

Your education details

Are you currently in higher education? Yes No

If yes, which college/university are you studying at?

When do you expect to complete your course?

Your term time address (if different from your home address)

Postcode

Would you like to be added to the mailing list for *Dialogue* magazine – an Adventist publication specifically for college and university students? NB: The subscription is paid for by your local Conference or Mission.

Yes No

Return to your youth leader or email: bucyouth@adventist.org.uk,
 fax: 01727 874447 or post to:
 BUC Youth Dept., Stanborough Park, Watford WD25 9JZ

Your personal details will not be passed to any third party organisations outside of the Seventh-day Adventist Church in the UK.