



ARM WALES MAGAZINE APRIL 2000

# **Anglican Renewal Ministries (Wales)** **Adnewyddiad Eglwyswyr Cymru**

**The Spirit of the LORD is upon me because he has anointed me to  
bring Good News to the poor, to proclaim release to the captives  
and recovery of sight to the blind.....  
to proclaim the year of the LORD'S favour. (Luke 4:18-19)**

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## A Letter from our Chairman

Dear Friends,

I was recently teaching on a verse in Acts 2, which shows the essential basis of Christian life as the Church of Jesus is born. It is verse 42. As well as the apostolic teaching, prayer and agape, which included the early Eucharist, it also includes as essential "fellowship".

This word, like so many others in the New Testament, has been de-valued, and can mean almost anything today. In this letter I want to make a plea that we restore it to its true meaning.

In the early days of the "Charismatic" movement there was a restoration of fellowship at all levels. The movement arose because relationships were not the generally accepted necessity, provided by the Church, for average churchgoers. Some have always seen fellowship as a threat to their privacy, and many in our churches still do because they have not yet tasted much reality. Of course, some confuse fellowship with the activity of unwelcome intrusion of busy bodies.

But the earliest fact is a shared life - there in the "Acts" and ever since where Christian life and the Lord's rule is real, and not pretence. How can we share one loaf in the Holy Communion (fellowship) and drink from a common cup, and not have much in common? By this act we realise we have our Lord's Body and Life in common. We may have been wrongly taught that we received at the Communion rail for our own individualistic need, usually regarded as future, but the truth is we receive in order to share a divine common life which is for now, and has to do with Jesus' Kingdom coming now in us and through us.

John Wesley wrote in 1739 in the Preface to "Hymns and Sacred Poems", 'The gospel of Christ knows of no religion but social; no holiness but social holiness'. Roger Forster reminds us in an article, that John Wesley was not referring to caring for the poor and other social issues. Instead he was attacking the mystical emphasis on the solitary life, and advocating instead the necessity of Christians being together for worship, fellowship and service. He (Wesley) added "Holy Solitaries is a phrase no more consistent with the gospel than holy adulterers. Faith working by love is the length and breadth and depth and height of Christian perfection"

We really need to hear this in this age of individualism, post-modernism, and New Age philosophies, with all their input from Eastern and mystical religions.

The life of Jesus is not given to an individual, it is shared with all those who are true believers and lovers of Jesus, and is experienced as belonging and existing in all, for all. Christ in me is for you. Christ's life, growth and development in you is for my sake. My relationship with my fellow believers is all important. Jesus won't accept our worship if we do not seek to put our relationship right with our brother or sister. (Matthew 5:23-24)

As I end, may I ask you to read again 1 Peter 3 verses 8-12. That's how the kingdom of Jesus is coming now and growing amongst us.

*Phil*



## Editorial

As I transfer the printed magazine to web-pages I find it necessary to rewrite the editorial for the new environment. This is an exciting venture, an opportunity to remember the words of Jesus, "Go into all the world....." (Matthew 28:19)

Although we are not primarily a missionary group we all have the responsibility to share the Good News; and charismatic groups need to tell why they get excited. Ever since I joined A.R.M.(Wales) in 1994 I have been moved by the song "Father of Creation, unfold your sovereign plan..." but from the first I was struck with the way we sang the chorus. "Let your Glory fall in this room, let it go forth from here to the nations, let your fragrance rest in this place, as we gather to seek your face" Did we mean it? How was this "glory" to go forth except we were prepared to go with it? Why should we have the blessings without bearing a cost?

We still seek to serve the Anglican Church-in-Wales and pray for Revival, but we know that Revival always starts in our own hearts, so we have to be ready. Ready for God to make a lot of changes in our lives and in our churches. After the 1904 Revival Welsh men and women, did go to many parts of the world to take the Gospel. Now it can happen again through the World Wide Web.

We would like to share some of the excellent magazine articles we already have with any passing surfer. We would like to tell the world that God loves each and every person, no matter what their nationality or colour or creed. Every one is equally important to our loving Heavenly Father. He is a God who has experienced pain and suffering, and He suffers still because of the pain in the world. He wants love to replace all the hatred, fear and doubt, and that love has to be shown through the church. So as we love God, we must love our neighbour, it is the natural outcome, and I hope that we will share much about "real love" for all people, through the pages of this "Hyperspace" version of our magazine.

In this issue we have gone deeper into the question of holiness and being ready for the next phase. Both Enid Morgan and Gerry Angel challenge us to a serious consideration of our identity and Steve Morgan spells out the requirements of the Believer's Church. Pam Worsey exhorts us to consider our readiness and Phil Rees assures us that "Fellowship" is an essential in our faith, for we are all one in Christ Jesus. I simply say look again at the role of the Suffering Servant (Isaiah 52-53) and ask if we can follow in His footsteps?

Mary Newsom



## Building up the local church by Eric Fawcett

From time to time we all need encouraging and building up, both in our private lives, and also in the life we share together in our local church.

The Bible recognises this in quite a number of places. For instance, Paul wrote to the Thessalonian Church 'Encourage one another and build each other up'. To the Roman Church he wrote 'Let us pursue what makes for peace and for mutual building up', and 'Let each of us please his neighbour for his good to build him up.'

The original word used in the New Testament for 'Building up', 'strengthening' or 'edifying' has been used in its various forms in the N.T... over forty times.

When Paul was inspired to write these things, it is evident that he regarded it of utmost importance that Christian believers should contribute to each others' building up and to that of the local church as a whole.

God not only loves us as individuals but, as Paul said to the Ephesian Church "Christ loved the Church, and gave himself up for her. We are loved! both ways - as individuals and as the body of God's people - the local church.

How do we bring these two things together - our need and God's love encouraging our building up? One practical way of doing this is in the small home group for both Bible Study and Prayer - the Bible Study for finding out what God wants for the Church and for us; the Prayer as we endeavour to fit it to ourselves as a group, and as individuals in that group.

These groups are in action in many places in Britain, and also overseas, and in a number of different denominations, though many churches for one reason or another have not yet ventured to start one.

It is recognised that there is a danger of such groups becoming divisive. Acknowledging this very real danger, the remedy is not to be negative, and have no groups - but rather to see to it that the groups are properly motivated. If, from the very beginning, they regard themselves as not separate from, but in the role of Servants to the local church, then they can be a blessing to that local church.

The activities of the group should be motivated by a desire to edify and strengthen both each other, and the larger congregation to be, as it were the church within the church - the 'Backroom people' who pray to God for the general good of the whole congregation, their clergy, and for specific situations and individual within it, as need arises.

They do not, seek public acclaim, but rather do they seek through prayer, and the surrendering of their own lives to God to be able to ask Him for those things that are needful.

If this group were only a human activity, dependent solely on the natural resources of the people concerned, it would surely fail in its object.

But if God Himself is involved in it, as should be; if the member concerned asks the Holy Spirit's wisdom rather than their own (See I Corinthians 2 1-5) then surely God will honour and use the group in the building up of the local church it supports.



(This contribution by Eric Fawcett, was previously printed in "Welsh Church Life)

## Dewi Sant and the Archbishop of Wales by Enid Morgan

On February 26th I listened to Archbishop Bishop Rowan preach about power, in the presence of the First Secretary of the National Assembly, Rhodri Morgan, his predecessor Alun Michael, and the Secretary of State for Wales Paul Murphy. The Archbishop's theme was the desire for power and the fear of power. It was a situation of many ironies! For the struggle to get an Archbishop for Wales was about power and it went on for a thousand years. It was argued for by Bernard, first Norman Bishop of St David's, who was certainly grinding his own axe. Gerald the Welshman argued the case and so did Owain Glyndwr. But by the time Wales got her Archbishop, the age of European Christendom was fading. But there we were, at the church of Woollo listening to words of great wisdom, a Christian contribution to public discourse being spoken with great clarity by a new Archbishop of Wales.

Woollo - what a horrid distortion of Gwynllyw! Gwynllyw Filwr, a blessed leader who was a soldier, the soldier, pirate king, who wrecked ships and got himself a wife by abducting her. He fought in the tribal politics of this damp little part of the Roman Empire which the imperial armies had just quit. But Gwynllyw was converted to Christ, brought up his family in the Christian faith ( Saint Cadog was his son) and built a church on what is now Stow Hill in Newport. He is said never to have stolen thereafter - clearly a turn-around, and unusual in a king! He helped provide a new way of living, an alternative life style for the Cymry. The Cymry, those who live together in this place, later named by their conquerors, Wealh - the foreigners. Law and order were collapsing, the power hunters plotting.

It was a time of collapsing systems, the old imperial certainties of Rome had long vanished; tribalism was resurgent; the tribal leaders and the politicians, the power hunters were out there, law and order collapsing. The old Celtic gods had shrivelled, the Romans had believed in signing on any old god that matched their own, however loosely. And in this confused violent period a new odd set of religious leaders were emerging. They did not come with armies as later missionaries did. They did not travel on the coat tails of empire like the eighteenth and nineteenth missionary societies did in India, America and Africa. They did not come on the railways of the capitalists to destroy cultures. Certainly, they challenged the culture of their time, they witnessed to a different set of values, they rejected the domination system of violence, they lived by humility and simplicity and were ferocious in their holiness.

Dewi was the most loved of these saints. It is ironic that for nearly 1000 years, Dewi's name was used in a struggle about power for the church in Wales. Dewi, his spiritual authority, his holiness, was the best argument we had for an autonomous church with its own archbishop. Our Dewi's as good a saint as any one you've got!

Didn't he and Illtyd and Teilo go together to Jerusalem? Didn't the patriarch there bless the three of them and give them symbols of authority? And look at the miracles they performed. These elements in the Life of Dewi, the Buchedd written many hundreds of years after his death by Rhigyfarch of Llanbadarn, were the basis of the arguments of Gerald the Welshman, of Owen Glyndwr. But when we got our first archbishop eighty years or so ago, it wasn't ironically enough as a sign of the triumph of Dewi. Rather it was that Christians who had found a different, more ethnic way of being church acquired enough political clout to say they would



no longer accept an English church and an English archbishop. Holiness had nothing whatever to do with it!

But does any of this matter now? After all a patron saint in most circles seems to be rather like having a mascot. Something that will serve when the rugby team is doing badly; when it won't quite do to wave a red dragon or to parade the regimental billy goat. And why should people not use Dewi as a little dose of national prozac to boost the feel good factor? That seems to be what lots of people use religion for these days! Around us are the people of crystals, and auras and psychic massage. On a visit to Bardsey, a few years ago, Bardsey resting place so they say of 20,000 Welsh saints, I came across a chap humping a huge back-pack so heavy that I assumed it was full of geological samples. 'Oh, no' he answered when I made some passing remark as we humped our bags on to the boat, 'it's full of crystals and a Tibetan prayer bowl!' The bones of the saints as a focus of holiness are not enough!

But perhaps Dewi could help in our age of pick and mix religion. What was distinctive about him that could help us? The material that we have about him was written centuries later, to a fairly stock pattern of what saints were expected to be like. The Lives of the Saints are not much good to those who want only facts. But the loved memory of Dewi ensured that two hundred years after his death his name was in the lists of saints treasured by the church. In another 200 years his name enters the realms of literature in the poem called Armes Prydein. This prophetic poem was written to encourage the Welsh to join in an alliance with the Celts of what is now Scotland against Athelstan king of the English. They are urged to raise 'lluman glân Dewi' against the enemy. So is Dewi used down the centuries, - a focus for identity, a flag it has to be said frequently of convenience. But he is also part of the national foundational myth, in this age in which our identity, our defensiveness, our vulnerability, our capacity to resist was formed.

On a visit to the Olympic peninsula in Washington state, West of Seattle in the US, I visited the temperate rain forests where the moss and the epiphytes hang in the air and the ancient forest breathes around you. And suddenly you see a perfectly straight row of trees. Sometime in the past a huge giant had fallen in a storm and over the years the moss had grown over it, and into the moss the seeds had fallen and sprouted. The little seedlings had competed and produced a new row of giants. The original fallen tree is sometimes called a 'nurse log' and from which the new generation of giants grow. Dewi and his contemporaries were a giant nurse log of our culture.

Why has sainthood anything whatever to do with all this? The mediaeval mind understood it in a very materialistic sort of way. For them a saint was holy; holiness was an attribute of God. A saint therefore was a person with access to the divine and to eternity. And holiness was not just a matter of morality. Saints were not just terribly good people who set an example for us all. Rather they were people who because they were clearly God's people, had access to an alternative source of power. Dewi had a holiness which defended him from the poison of man who hated him. His holiness kept the swarm of bees in Pembrokeshire rather than see them carted off to Ireland. Dewi's holiness meant that he had power to heal the blind, raise the dead, and indeed raise the very ground beneath his feet. In that very materialistic way was the clarity and truth of Dewi at the Synod at Llanddewi Brefi remembered.

So in the mediaeval ages that idea of the material power of holiness clung to the body of the saint. Their bones and nails and hair became a way for later generations too to have access to the divine. It is said that Edward I was thrilled to get the head of Llywelyn the last prince of Wales put on a spike outside the tower of London. He was even more pleased to get a relic, a piece of wood, believed to be from the true cross owned by Llywelyn. St George's Chapel in

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Windsor was built to house that relic called Y Groes Naid. That little bit of wood linked Edward with the death of Christ himself. And to be linked with the death of Christ in that material way assured him spiritual power. Relics were part of the currency of power.

How quaint you may think, how primitive, how irrelevant to our enlightened generation.

For the memory of Dewi our patron, our saint, is a link not just with a historical period, but with an intensely believed understanding of the relationship between God and the peoples of the earth. In all generations the real saints offer a relationship with a God of love, a God who identifies totally with his creation, who became human, who declared what God was like in a baby, in a political prisoner tortured to death. We do not know enough about our own saints to write what we would call half decent biographies. All that we have are folk memories and traditions and attitudes which witness to what they were like. And it wasn't that being a Christian was safe and easy and comfortable, rather it was a prophetic, dangerous, and suspect thing to be. It involved ditching the primacy of tribal loyalties, it involved turning backs on political patterns of domination. It was a time when, as in our time, people were looking for faith to sustain, to heal, and to take away the shame of being human. So Dewi can still be for us what he was for his own generation, a point of access to holiness, to dignity and meaning that doesn't depend on the sword, on the power of money, on the sleight of hand and tongue of politicians. Saints are people who give us access to eternal value, to eternal meaning, to eternal love. A religious icon gives you a window into the eternal, into the realm of God. Just as an icon in the computer sense - is used to get access into a whole new programme! So today we may look at Dewi, to see through the passing fads, obsessions and silliness of our own particular time, to discern what is of real meaning, and significance and lasting joy. His last words "Byddwch, lawen a chedwch ych ffydd a'ch cred, a gwnewch y pethau bychain a glywsoch ac a welsoch gennyf fi....." (\*) have a gentleness and reality and roots which draw us back, not to a romantic never-never land, but to the holiness to which we might aspire to today.

If we remember him thus, if by celebrating Dewi, we celebrate not only our own identity, but the source of our identity, then we will surely know that joy which Dewi knew and wished to bequeath to his friends. And to love one of our own, in the communion of saints is not a bad introduction to heaven!

(The Revd Enid R. Morgan is Director of the Board of Mission of the Church in Wales)

(\* Be joyful and keep your faith and your belief and do the little things you heard and saw through me.....)



## The sharp end of holiness by Gerry Angel

Spiritual themes have a fashion. 'Tongues' was once an avant-garde craze. Then came 'Being slain in the Spirit'. Over came the Kansas City prophets, and 'prophecy', defined as a spontaneous word spoken to a specific public or private situation, was for a time 'the latest'. There is an Athenian side to British spirituality which spends its time *'in nothing else, but either to tell or to hear some new thing'* (Acts 17:21b). Holiness has been on the front burner in most recent years, primarily because the Lord has made it a theme among many prominent preachers, teachers and prophets. It has arrived into a Christian culture which has become friends with 'easy access' and 'user friendly' features of post-modernism; a Christian culture which has been embarrassed by obvious luxury, loose living and economy with the truth among ministers who delight in high financial yields and sensational revelations. I dare not mention names for we are all judged by our own measure, but both at local and international levels we know that this description is true. The re-entry of holiness into Christian culture has, in our situation, made it appear more mystical than disciplinary. Holiness as access to the transcendence of God, primarily through appropriate music or even by mantra-using spiritual techniques, has become acceptable. It incorporates elements or interests of religions other than the Christian faith, and so joins the list of the avant-garde in our multicultural society. This short article simply puts alongside this kind of 'holiness' the traditional core of holiness within Western Christian spirituality for 1500 years. I leave the reader to decide which sort accords most closely with the style of Jesus. Its centre is the question put to Jesus by the rich man, 'Good master, what must I do to inherit eternal life?' The short answer he received was *Detach and Pursue*. The long answer reads like this, *'You know the commandments: Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honour your father and mother'*.

*'Teacher, all these I have kept since I was a boy,' Jesus looked at him and loved him. 'One thing you lack. Go, sell everything that you have and give to the poor and you will have treasure in heaven. Then come, follow me.'* (Mark 10:17-21)

This passage became a core call to ascetic holiness. St Augustine of Hippo found it challenging in his personal search for peace with God. On the knife-edge of discovering Christ for himself Augustine was moved by St Anthony of Egypt's model of finding the call of Christ in the Scriptures.

Augustine heard voices saying *'Pick it up and read'*, to quote, *'For I had heard of Anthony, that coming in during the reading of the Gospel, he received the admonition as what was being read, was spoken to him; "Go sell all that thou hast and give to the poor, and thou shalt receive treasure in heaven and come follow me," and by such an oracle he was immediately converted unto thee.* (Confessions viii 12:29). St Francis of Assisi came to the same conclusion, though via a different biblical route.

Francis, while praying in church, heard Christ telling him to rebuild the wasted church. He started ministering to society's outcasts and sold his horse and his wealthy father's textiles to raise funds. His father complained to the bishop who required Francis to repay what he owed his father. So Francis stripped himself, gave all he had to his father and from then on called God alone 'Father'. Later he heard Matthew 10:7-19 being read, the commissioning of the disciples, received it personally and exchanged his hermit's clothes for those of a barefoot preacher. Later he issued the first rule of Franciscans 'to live in obedience, in chastity and without property, following the teaching and footsteps of our Lord Jesus Christ.' (Rule of 1221). This understanding of Christian life-style is not exclusively 'Catholic'. Protestant saints like Henry Martyn the evangelist to Persia; Allen Gardiner the evangelist to the indigenous tribes of South

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America; Hudson Taylor the evangelist to China's millions; and the Cambridge Seven are all in the same tradition of holiness.

In our own time David Shephard, outstanding English cricket captain and leader, became the pastor of a mission in the East End of London - at the time there was no guarantee of his becoming Lord Shephard as he is today.

This ideal, especially the vow of poverty which along with chastity and obedience became of the standard of authentic Christian discipleship in the West, presented the Church with the problem of a two-tier Christianity, the spiritual/religious versus the lay. The problem is still with us, institutionalised in the ordained/lay differential. So what do we who live a 'lay' life-style say to the passage of God's Word which revolutionised the life of Anthony of Egypt? Do we pass it by, as we do a long genealogy or list of tribes? Are we, as far as this understanding of holiness is concerned 'beyond the Pale'? How can we apply this to a person who has to live in the material world? The disciples who first heard this saying of Jesus were asking our type of question, *'Who then can be saved?'* Jesus replied, *'With man this is impossible, but all things are possible with God'* (Mark 10:23-27).

In the tradition of John Wycliffe I maintain that there is no passage of God's Word that has no relevance to any of God's People. And this is what it says to me. DETACH. *'Sell and give all'* is a call to abandon any proprietary rights to what we call 'mine'. 'All things come of Thee' we say as the sidespeople bring up the collection, and *'of Thine own do we give Thee'*. When we say this in good faith, we are abandoning our rights to ownership. *'Know you not that ...you are not your own? For you are bought with a price'* (1 Cor 6:19-20), St Paul asked the Corinthians. We are better placed than they, since we have the point institutionalised in our liturgy, *'And of Thine own do we give Thee'*. Point taken! We regard all that we have as owned by God, entrusted for our proper disposition and use, until that solemn moment when our friends and relatives hear the lament of Job over our coffin, *'The Lord gave, the Lord hath taken away, blessed be the name of the Lord'*. Conversion to such an approach to a layperson's 'property' is in this materialistic culture nothing short of repentance. Its meaning is 'change of orientation or mind-set' and how our hearts rejoice with our mind when we see at last that all that we have is really His not ours. This joy is funnelled into discipline. Anthony and Francis's renunciation of property was a scandal to their commercial friends; they could afford the 'luxury' of opting out of society; we still have to keep up our mortgage and utilities payments. But they did at least apply the teaching in a practical way. And so must I, if Gospel living has an ounce of integrity.

An essential token expression of the truth *'Of Thine own do we give Thee'* is the proportion of his trust to us that we let go each week or month into the needs of the kingdom of God and the poor. Helping the poor is not an option (Galatians 2:9-10). My own view is that the Jewish Christians and their Gentile converts who were taught the Old Testament as their Scriptures were not likely to determine in their hearts to give each week less than the expectation of a tenth which they had been taught to give when they were still in Judaism, not yet Christians. The hyper enthusiasm of the poor in Macedonia (2 Cor 8:1-5) suggests this interpretation. If it all belongs to the Lord anyway, then giving him the firstfruits - his special portion- is the only way of acknowledging that we really believe that it is all his. I commend this ancient practice, not as a way of making your local church more wealthy, but as a way of developing 'equality' between the rich and the not quite so rich *'in the miseries of this sinful world'* (1662 BCP Funeral Service).

First, then, give the Lord his due and you will feel free! Second, our layperson's 'vow of poverty' is to have a light hold on things. Evangelicals of a former generation were hot on this. Do you have a light hold on things? Here are three tests, there must be more. One, do not worry about losing goods, as Hyacinth Bucket (pronounced 'bouquet') does about her bone china with

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the periwinkle motif, and drives her friend Elizabeth into paranoia over it. Two, share with the needy. Three, don't complain when things are lost. Of course claim what the insurance company owes you, but don't go spare if it cannot be recovered or replaced, DETACH! A second guideline for holiness in Jesus' reply to the rich man is PURSUE, *'Then come, follow me,'* (Mark 10:21). This is not an achievement but a way of doing things, a style of life, not a targeted product.

Here are a few guidelines. First, see our life in Christ as a mixture of glory and suffering. If all our preachers preach is glory, we cannot cope with their messages when we go through a bad patch. If all our preachers preach is suffering, we lose any sense of the Gospel as good news.' Second, keep an active relationship with Father. My youngest son left a text message on my mobile, 'Good morning, father'. Its simplicity and freshness made me think of the way I relate to my Father. How He longs to spend time with us, His children, and we need, as *'the holy ones, the saints, the ones set apart for his possession and purposes'* to give Him time to relate to us. A third element in the holiness displayed in Jesus is rectitude. When he threw over the tables of the moneychangers in the Temple you could see the holiness of God, that wrath against all that is shady, come into life in his Son's passion. Our culture contains models that 'spin' justifications for activities which an earlier generation would have called culpably corrupt. We get so used to this culture that we are not fired up about what is wrong. We do not resist the 'spin'. If the holiness of God was let loose on our society in the way it was in the Temple at the beginning and end of Jesus' ministry (John 2; Mark 11), we would be criticised as bigots but at least be identified with the teaching of Jesus. Finally, the mystery of holiness is that the rectitude is combined, not stultified, with compassion. If only I could feel with His feelings. The one who threw the rogues out of the Temple was the one who rehabilitated the woman accused of adultery. The 'compassion' attributed to Jesus is a gutsy word - its root meaning is guts', displaying all the physical heat of the truly empathetic person. Tertullian, the second-century defender of Christians, reported a social comment on the Christians of his day, 'See how they love one another Their passion showed. Who knows, that could be a newspaper headline one day reporting you and me.



## The Church of Tomorrow? **A challenge from Nigel James.**

An Englishman, Scotsman and an Irishman see a sign in a travel agents window advertising Round the World Holidays for £10. They go in one at a time to order the holiday and each are knocked out by the man behind the counter. They wake up floating on a life-raft miles from anywhere in the Atlantic ocean. The Englishman panics and cries out; "We're going to die!". The Scotsman says, "Don't worry, they'll send a rescue helicopter." The Irishman says, "Well they never did last year!" It's not just the Irishman who makes the same mistake every year, I reckon the churches in Wales are often doing the same; especially when it comes to two concerns close to my heart - youth ministry and evangelism.

Tired old methods, new wine in old wine-skins, trillions of teenagers leaving the church every week, what is the solution? (answers on a postcard please!) Part of the issue must be in the area of passion and priority. Until we are passionate about reaching and equipping young people, and prepared to make culturally relevant evangelism and discipleship our priority, we will never see our churches full of young people.

Moving forward with God always requires a new perspective, and historically it's always been the emerging generation that seizes this. In Numbers 14 we see that only Joshua and Caleb from the previous generation, make the transition from Wilderness to Promised Land.

I love coming to "*Flames of Fire*" each year and serving God, but to be honest I do get a bit worried when seminars entitled "How to receive a super boost of God's love for you, to be prophetically healed, signed, sealed and delivered" have sell out crowds of thousands, (okay, I'm exaggerating) and seminars about youth ministry and evangelism attract one man and a dog. Last year our panel of youth experts outnumbered the audience! I'm not knocking the incredible impact God has into people's lives at "*Flames of Fire*", but real revival is fleshed out into a heart for evangelism and a compassion for young people. Young people today are responding to a sense of community - often they belong before they believe, to an intimacy with God, and to a real purpose and calling in their life. The good news is that like never before there is an openness to spirituality; the bad news is it can be to any spirituality unless we get our act together. Whatever role we have in the church, especially with young people, we must be missionaries and bridge-builders into today's culture and generation. Working in Big Ideas shows me that this generation hasn't rejected Jesus yet, - it just needs to meet him in a way it understands.

I've recently been in South Africa where I met a group of students who cycled round the perimeter of their country for 6 weeks, interceding on behalf of their nation. I'm writing this in America on the road with the Christian rock band Newsboys, who are performing to 3,500 young people a night on a 60 city tour. God is breaking into this generation across the world, and it happened in Wales once too! In the Welsh revival of 1904 Seth Joshua recorded that "the young are receiving the greatest measure of blessing. They break out into prayer, praise, testimony and exhortation in a wonderful way." I believe that before we see this again in all it's fullness, we need to have a heart change and make young people our passion and evangelising this generation our priority, otherwise we'll all be floating on that life-raft again next year.



and from Penny Williams



As another "*Flames of Fire*" conference rapidly approaches, the Children's Team is gearing itself up for this year. We have been truly blessed to have Wavemakers with us for the last two years. This year will be the last when they will be with us in their entirety and the Welsh team are preparing for the hand-over. At the moment, we are few in number, but taking heart from the fact that Gideon also learnt that the Lord can achieve His purposes with what appears to the human eye to be an impossibly small number of people!

It is wonderful to watch what He is doing through the children each year and to see how those, who return for a consecutive year, have grown and developed and to see how their ministries are already being shaped.

I think that last year's conference was summed up for me on the final morning when we all joined together in the main pavilion for a combined act of worship. During a break in the proceedings, the offertory buckets were passed around. With limited experience of the procedures of the adult pavilion, a nine-year old sitting with me, expressed curiosity about the collection. Summoning up all my adult magnanimity, I asked him if he would like to go and put something in it, thinking of course to give him some money.

The first thing he did was to pick up a twenty pound note from the bucket and stare at it with incredulity. Probably such things did not pass his way very often. Eventually, he was persuaded to return it and he put the change that I had given him into the receptacle. I turned to go, mission, as I thought, accomplished, whilst he lingered slightly. When we had returned to our places, he leaned over conspiratorially and whispered in my ear, 'I put my name (label) in the bucket'. I seem to recollect that Jesus told a similar story, something to do with a widow and a mite?

## Are We Ready for The FIRE? by Pam Worsey

All over Wales, as the spiritual temperature is rising, there is a sense of increasing excitement. Prophecies about imminent revival abound and we hear particularly, reference to the one concerning the Welsh Revival that is coming, as being like untameable 'wildfire'.

God knows, we need a mighty move of His Blessed Holy Spirit among us to breathe fresh life into His Church and this land, but..... are we ready, or will God coming among us in great Power and Glory catch us totally unprepared, though we will probably be thinking that we are more than ready to meet with God in a new way.

To state the very obvious, fire burns, sears and cleanses all in its path, so as we pray the words at the end of Psalm 139, "*Search me O God and know my heart.....see if there is an offensive way in me*" are we really prepared for God to do this? Or are these just oft quoted words, which trip easily off the tongue and make us sound very spiritual. God is calling His Church, all over the world, to walk in **Purity and Holiness**. His Holy Fire is coming to purge, in preparation for the works that He would do through us, in the days to come, to reveal Jesus in a fresh way

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through His Body to this desperately needy world. Lord, we pray that You will find us co-operative, ready and willing.

He sometimes has to come to us in gentle, or even stern rebuke, but our Lord follows up with His own words of reassuring and encouraging love, *"Do not be afraid little flock, for Your Father has chosen gladly to give you the Kingdom."* (Luke 12:32). What tenderness, what compassionate understanding from the Lord of all Glory, before Whom we just bow in total allegiance, and say in the words of the old hymn, *'Have Thine own way Lord, have Thine own way, Thou art the Potter, I am the clay; make me and mould me after Thy will, while I am waiting, yielded and still'.....* but....are we yielded, are we still? Still, long enough from the hurly-burly of religious activities and meetings to hear that still, small Voice speaking,... just to....me. Yielded to the uttermost, so that whatever life brings, knowing it can only come as God allows, we can truly offer up a sacrifice of praise, trusting as little children as we rest in the Everlasting Arms.

So how can we co-operate with this Divine Fire which even now is licking at our heels? For some who have really been through refining recently, it seems more like a furnace experience. When we are fully on the altar, Jesus can truly be revealed through us. But how did He function as He walked this earth? In John 5:19, He tells us, He did nothing of Himself, but only what He saw the Father doing.

The Lord of Glory *'took a towel and girded Himself'*. How often do we put on *'the apron of humility'* delighting in our servant role? *'Inasmuch as you do it.....you do it unto Me.'*

When God uses us, do we steal His Glory, or are we truly able to say and think, 'I can do nothing of myself'. When others praise us for a job well done, how do we react? Proverbs 27:21b tells us that, *'a man is tested by the praise he receives'*. Jesus said in John 8:54 *'If I glorify Myself, My glory means nothing'* and that is the Lord of all Glory speaking! 'God did not save you to be a sensation, He saved you to be a servant' said John Hunter. What did Paul tell us in Romans 12:3, *'Do not think of yourselves more highly than you ought, but rather think of yourself with sober judgement...'*

How do we react when we see another fail or worse still, fall, especially if it is one for whom we do not easily experience the fullness of love? 1 Corinthians 10:12 gives us the answer to that! *'So, if you think you are standing firm, be careful that you don't fall!'* How do we cope when tempted to think that we are doing very nicely, thank you! [remembering that temptation is not sin], *'By the Grace of God I am what I am'* (1 Corinthians 15:10). Also the words of Jesus when we have done all that we were told to do and He then says we should say, *'We are unworthy servants, we have only done our duty.'* Again when we are tempted, this time to be critical of one for whom Christ died and who, like us, is *'accepted in the Beloved'* do we allow ourselves to fall into sin, or do we hear the gentle rebuke of Jesus, *'What is that to you, you must follow Me!'* (John 21:22b)

Constantly I find the Lord graciously pulling me up short on these matters as He gently, lovingly prepares me for the 'Wildfire'.

When we read or hear those challenging words of Jesus from Matthew 5:48, *'Be perfect therefore, as your Heavenly Father is perfect'*, do we really take them on board, or do we just shrug them off with a mental comment that He knows we can never be like that. Is this because we cannot rise to the challenge of fully co-operating with His Holy Spirit, as the cost is too great? To quote Dr. A.J. Gordan, 'I would rather aim at perfection and fall short of it, than aim at imperfection and come up to it'. Psalm 138:8 tells us that, *'The Lord will fulfil His purpose*

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*for me'* or as in the AV *'will perfect that which concerns me'* and as the Lord calls us onwards and upwards, there is always the promise to hang on to, *'I can do everything through Him Who gives me strength.'* (Philippians 4:13)

Let us come with our sins and shortcomings at this Lenten season, in our brokenness and vulnerability, and worship at the feet of our Saviour afresh. Let us break our alabaster jars of ointment on His Precious Head, laying our so-called glory at His Glorious feet, while remembering that He Who said, *'This is My Body, broken for you'* requires our very brokenness to use us in His purposes today. Let us be really prepared for Him to strip us, causing us to be hidden and unknown [not like people who write articles like this!] truly dying to self, so that as our grains of wheat fall into the ground and die, they can produce a rich harvest. May the masks be dropped, the pretence be shed, the man-pleasing end, and the Body of Christ in Wales fall at the feet of its Beloved Lord in adoration, worship and humility, for Him to work His work in and through us. Let us be God-pleasers alone! Then we will be more ready for the Wildfire. Seeking the Reviver instead of the revival!

## The Trojan Horse Comes to Town with Steve Morgan

Something happened to Christianity during the last century, and is continuing in this century, which has never happened before in the history of the Church. What was it? It is going to change the face of Christianity throughout the entire world. What is it? It was allowed to come in through the front door of the Church under the guise of liberalism, and now it is too late to stop it changing the Church forever - praise the Lord! What is it? Be patient while I trace the story so far.

In most aspects of life, the natural inclination is to side with the winners of society and to distance ourselves from the losers. How many of us fellas had cowboy suits when we were boys, and how many had Indian suits? When we became adults we couldn't see that Jesus would have been on the Indian's side. In spite of the fact that Jesus turned the world's thinking upside down, most Christians do not run to be on the side of the losers, but find within themselves a natural inclination towards the consensus.

A cursory glance at Church history reveals that most of the literature is written from the perspective of the 'winners'. The dissident groups that hardly get a mention are dismissed as 'schismatics' or 'heretics'. Those whose views and policies prevailed in each generation, made sure that their version of events became the official version. Many of the writings of the Montanists, Donatists, Waldensians, Lollards, and Anabaptists etc. were destroyed. The lives of their leaders and followers were smeared with false accusations, and their faults were exaggerated so as to put them in the worst possible light and make it easier to dismiss their teaching and experiences of the work of the Holy Spirit.

Only in the last half of the last century have the traditional evaluations of such reforming and revival groups been looked at again, and new insights been gleaned from the documentary evidence.

Let's have a look at some of the 'losers' over the centuries.

The sixteenth-century Protestant Reformation was not the first attempt at a radical reform of the Church. There had been many attempts by individuals and groups to call the Church back

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from moral corruption, doctrinal error, and the secular influences that were embraced by the Church as it developed its 'unholy alliance with the state'. Many of these groups were desperate to stay within the Church, but they were usually marginalised, persecuted and excommunicated. The life of a 'reformer' was often the life of a martyr. Potential reformers were imprisoned, tortured, deported. Many were taken before councils and courts and charged with treason.

Again, within the Church there were those who tried to call the Church back to deeper prayer and experiential features. Contemplative and charismatic groups were often dismissed as fanatics or wild enthusiasts.

Some groups became so disgusted with the established Church that they decided that the decay within the Church was so great that there was no way back for the Church and so they would have to break away and make a new start in the hope of re-discovering 'New Testament' lifestyle and ministry. The sacral societies that spawned these groups poured wrath and vitriol upon these 'satanic attempts to discredit the Church'.

Church history is usually written from a male perspective. This is sadly true even in the dissident groups mentioned above. As the more successful groups became established, they often encouraged women to play a full part in the life and development of the movement. However, male dominance soon reasserted itself. It seems that old habits die hard.

It was very early in Church history that the members of the Church were divided into the categories of clergy and laity. Most subsequent history of the Church, up to the Protestant Reformation, was written from the perspective of the clergy. Most of the dissident groups protested about this division as it was perceived as a division between first and second class Christians. The spiritual life of the laity was often of a higher order than that of the clergy. The spiritual credibility gap was good breeding ground for discontent.

However, a significant change took place during and after the Protestant Reformation. The stranglehold of the established Church was broken, and new dissident groups were able to emerge more easily. Sadly, some of the new Protestant churches which were formed, soon became persecutors of their own dissident minorities. Old habits die hard. However, the arrival of the printing press made it impossible for the writings of dissident groups to be gathered and expunged from historical record.

Since the Protestant Reformation, many new denominations began to emerge - with varying degrees of pain. But the pre-Reformation monolithic Church had been fractured beyond repair, as fifteen hundred years of reforming frustration finally succeeded in securing liberation.

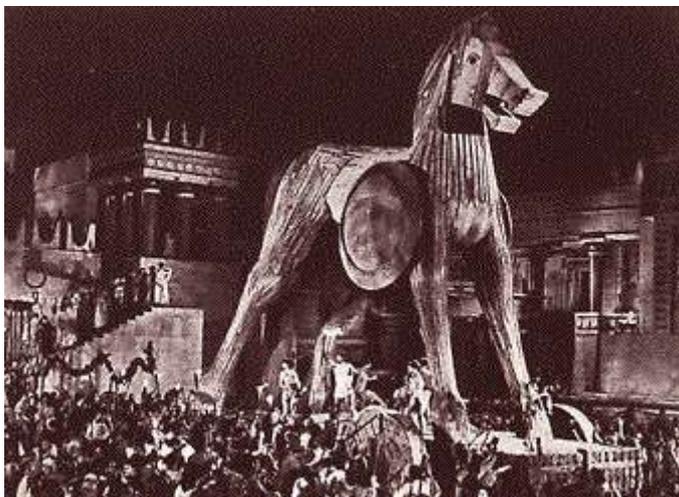
Further fragmentation of the Body of Christ, the Church, continued as more and more new churches emerged. Then, in the last century, the reviving work of the Holy Spirit took a new and totally unexpected direction. A master stroke of divine initiative began to unfold from a source that most evangelical and charismatic Christians had written off as 'godless'. What was it?

All the mainline denominations opened their doors to the 'Trojan horse' of ..... They welcomed it. They embraced it. They devoured it. As they did, most evangelical and charismatic churches poured scorn on it and resolved to have nothing to do with it. But the established churches swallowed far more than they realised at the time. As the outer layers began to dissolve, a divine plan began to emerge, and the established churches will never be



the same again. They are being redeemed and restored, and most of their members have not spiritually awoken to what has happened. What is it?

Well the answer is ..... In the next issue of the magazine, I will tell you the name of the 'Trojan horse' and explain how it is in the process of changing Christianity for all time, and a vital part of God's eschatological plan for mankind.



*(Editor's note - The above was actually in Issue 18. Continue now to Part 2)*

## The Trojan Horse Comes to Town – Part 2 by Steve Morgan

For the first time since the Early Church, we can see throughout the entire world the Christian Faith being revitalised by the Holy Spirit.

Within two centuries of the death and resurrection of Christ, the Christian Church had ossified into an institution in which the gifts and ministries of the Holy Spirit were not only marginalized, but also frequently repressed. The practical implication of the conversion of Constantine in the fourth century, and Augustine's advocacy of the use of political and military power to settle a church dispute, resulted in the suppression of all dissent, the Crusades, Christian participation in warfare, the development of the Inquisition, the use of torture and state terrorism. All this was done to maintain the supremacy of the State-Church relationship called 'Christendom'.

Church and State formed a relationship that enforced uniformity regardless of individual conscience. Many scholars now believe that this unholy alliance has done more than anything else in history to discredit the message of the gospel and to hinder Christian discipleship. In fact, the biggest hindrance to orthodoxy was Christendom itself.

No matter how one evaluates the many centuries in which Christendom dominated Europe, Western Europe is now regarded as post-Christian. Although many countries still have a State church, this arrangement is now thoroughly anachronistic. Christendom survived the challenges of the Renaissance and the Reformation, but was fatally wounded by the eighteenth century Enlightenment. This began to erode the authority of the Church. Reason replaced revelation as the normative source of knowledge. This may, at first glance, seem to be a backward step. After all, how can one say that reason is better than revelation? Surely it is a



principle work of the Holy Spirit to bring revelation and to mediate, through spiritual gifts and ministries, the works and words of Christ? But wait a moment!

The name of the Trojan horse that was embraced by the Church was the philosophy of secularism. This has resulted in a plurality of religious expression rather than deadening uniformity. Secularisation finally demolished the Church and State stranglehold on belief. The Church could no longer rely on the State to enforce belief and punish heretics. However, the diet of secular philosophy proved unsatisfying and as a counter to its anything-goes plurality of belief and unbelief, a new model of Church has emerged. This model is called the Believer's Church and is now the dominant model in a post-Christendom society.

Believer's Churches have sprung up all over the world in the last hundred years. South Korea, China, Argentina, India, South Africa are just some of the many countries that have seen tremendous church growth as a result of the formation of Believer's Churches.

Here are some of the characteristics common to Believer's Churches.

- They are entered by choice and not by birth.
- Continued membership is voluntary - there is no compulsion.
- They practice Believer's baptism.
- Accountability for growth in holiness and personal discipline is vested in the local membership rather than to an external Church government.
- The members take personal responsibility for the organisation and structure of the Church, and have no 'absent rulers'.
- The local congregations choose their own leaders.
- They believe in the inerrancy of Scripture.
- A clear distinction is made between the Church and the world.
- Most of the gifts and ministries of the Holy Spirit are central to the life and witness of the congregations.
- They have a strong missionary perspective and encourage all members to witness openly to friends and family.
- They often practice tithing.
- They often have a clear ministry to the poor and disenfranchised of society.
- There is a great deal of teaching and practice with regards to prayer.

The question is then asked, "If God is raising up Believer's Churches throughout the world, has He finished with the classic denominations?" The answer is a clear and resounding, "No". The evidence of neo-Pentecostalism in every mainline denomination today shows this to be the case. The mainline denominations are now seen to be embracing more and more of the

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principles and practices of the Believer's Churches, and by so doing, are experiencing new growth. This is not so evident in the UK today, but is certainly the case on a world-wide basis. The growth in the Anglican Church in Africa and Singapore represents just two examples, wonderful growth as a result of Believer's Church principles and practices being embraced.

A significant part of preparation for the expected revival in our land will be the embracing of the above principles and practices in the denominational churches. It has already begun. By the grace and mercy of God, it will be brought to completion.

Alleluia!

## C R E D O

I believe in one God and Father of all,

Who is over all and through all and in all.

God, who is rich in mercy, makes us alive through Christ's suffering and death, expressing His unsurpassable love and kindness to us, by raising us up into the heavenly realms and seating us beside Christ Jesus.

Even though we had followed our own thoughts and desires and were dead, through no efforts of our own, but through His purpose in Christ, the One He loves, we are forgiven and delivered from death.

His purpose is to bring all things in heaven and earth together under Christ one Head.

He unites us by the Spirit, whose power strengthens our inner being.

We become one body with one Lord, one faith, one baptism.

Through His power at work within each one of us, He is able to do immeasurably more than all we could ask or imagine.

To Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever.

Amen.

(Penny Williams - Adapted from St.Paul's Letter to the Ephesians)



## The Suffering Servant

See, my servant will succeed he shall be exalted and lifted up.

There were many who were astonished at him -so marred was his appearance, beyond human semblance,

but many nations will marvel at him, even kings will be speechless;

for they shall see and understand what they had not been told. Isaiah 53

Who has believed our message? And to whom has the power of the LORD been revealed?

For he grew up before him like a tender plant, and like a root out of dry ground;

he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

He was despised and rejected; a man humbled by suffering and acquainted with infirmity;

and as one from whom men turn away their eyes. he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

But he was wounded for our transgressions, crushed for our iniquities;



upon him was the punishment that made us whole, and by his scourging we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the guilt of us all. He was oppressed, and he was afflicted, yet he did not open his mouth;

he was led like a lamb to the slaughter, and like a sheep that before its shearers is silent, he did not open his mouth.

Without protection, without justice, he was taken away; who among his generation gave a thought for his fate, how he was cut off out of the land of the living for the sins of my people?

And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it was the will of the LORD to crush him with pain Though the Lord makes his life an offering for sin, he will see his offspring, and shall prolong his days; through him the will of the LORD shall succeed.

After the suffering of his soul he shall see light, and shall be vindicated for my righteous servant shall justify many; he shall bear their iniquities.

Therefore I will allot him a portion with the great, and he shall share the spoil with the strong; because he exposed himself to face death, and was numbered with the transgressors;

yet he bore the sin of many, and made intercession for their transgressions.



(From Isaiah - Chapters 52 and 53)