



ANGLICAN RENEWAL MINISTRIES WALES

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The Sceptre of Righteousness

Once again it almost time for Flames of Fire and we look forward to meeting new friends and renewing our acquaintance with so many we have met in past years. It is so good to see that the Body of Christ is "alive and active". I use that phrase because last year the Lord inspired us take up the "sword" of Hebrews 4:12. The vision we were given of the sword coming out of a great light led us to produce the banner for the main stage. I prayed into it as I stitched that sword together, and wept as I felt the Lord penetrating into my life, between soul and spirit; for this all coincided with Brian's illness and the diagnosis of a tumour. But the Lord said that we were to trust Him, and our friends in Wales lifted up such a banner of prayer and praise. Now although man could do little to cure Brian he is well and we know that we live by God's grace.

This year He holds out a sceptre, the symbol of the King's authority; are we ready to approach the throne of grace and touch it? The theme of Flames of Fire is "Jesus King of Kings". We shall no doubt focus on this Kingship and examine our hearts to see if the throne is ready, but my meditations lead me to look at the sceptre and its significance.

The sceptre of the King is usually seen as a beautiful ornate golden rod. So would have been the sceptre that Xerxes held out to Queen Esther. But the sceptre of Psalm 2:9 is made of iron. This prophetic declaration of the rule of the Son should leave the nations in fear and trembling, but we are told to take refuge in Him that He might bless us. This is our Holy God and King, who holds out the sceptre of righteousness, seen clearly in Psalm 45:6, "Your throne, O God, will last for ever and ever; a sceptre of justice will be the sceptre of your Kingdom." The psalm is a wedding song, written by one whose heart was stirred by the splendour and majesty of the King. This King is anointed with the oil of joy.....so how do we expect that to affect His subjects? And what of the royal bride? She is to forget the ways of the world, the house in which she grew up, for this King is enthralled by her beauty. He sees her as already made perfect. I move to the New Testament to focus this image on the Church. Hebrews Chapter 1 confirms that both Psalms, 2 and 45, are speaking of the Son, the King of Kings, so I can justifiably look to Ephesians 5 for that lovely picture of the bride. "He gave himself up for her to make her holy, he washed her and presented her radiant without spot, stain or wrinkle - holy and blameless in his sight"

As I read Hebrews 1 again I find another gem, the quote from Psalm 104, "He makes his angels winds, his servants Flames of Fire". It was this Psalm that led us to calling our conferences Flames of Fire, so I believe God is assuring us of the message that must be proclaimed to the Church and the World.

But before leaving this beautiful wedding scene I want to move to Revelation for there are three more references to the sceptre (Rev.2:27; 12:5; 19:15). Each time an iron sceptre, each time an indication of the impending wrath of God, for God will not be mocked. He will reign with a rod of iron and we need to recognise that He is a jealous God and will have His way. He

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longs to pour out his mercy and His love, but we have to come before Him in repentance and humility, even with fear and trembling at His holiness - so that we can rightly touch the sceptre that He is holding out, and stand up before Him.

As we have prayed together during this year we have been taken into Revelation on more than one occasion. We have looked at the coming King and the Bride, so let us make sure that we do all we can to be ready and make ourselves available for him to act. All will come about in His timing and through His grace.

This quarter we again have a full magazine and I trust that you will find encouragement and love in its pages. Phil Rees directs us to Mission and Brian Newsom reports on our extra General Meeting in May. This meeting was perhaps not as well attended as we had hoped but nevertheless those who were there found it extremely valuable, it caused us to look at our own attitudes to the world today. We didn't get to answer where ARM (Wales) was going or what we should do next so there is scope for more thoughts from the rest of you.

It is good to have input from Richard Copsey of the children's team, and I hope this will make some of you consider joining them. As we grow a Welsh team we acknowledge that future members are out there somewhere. Please look in the obvious place - i.e. in your churches.

You will be pleased to see that Bob Pitcher is back writing prose, he has a lot of good things to say as well as sing. His is the soul of a sensitive man who is not afraid to look at the way women are influenced by painful events.

And speaking of sensitivity we pray for our SOMA team off to Kenya in August. We welcome the message that Elizabeth Kamau has sent to SOMA and we allow ourselves to be led by the Holy Spirit as we lift this mission to our Lord. May we do what God wants and not be tempted to do our own thing. Africa must hear the voice of God rather than the voice of the Western Church. If you could consider more financial support for this team please get in touch with us.

We are pleased that our Web page is now up and running. It is there mainly to advertise the conference and publish the magazine more widely, but new ideas are in the pipeline. We want only to glorify God and serve His Church.

We welcome those who are reading this from the web, please feel that you can contact us with your comments.

Copy for the next edition September 22nd can also be sent by email.
editor@anglicanrenewalministries-wales.org.uk

Meanwhile enjoy the magazine.

Mary Newsom



A Letter from our Chairman Phil Rees

Dear Friends,

The Church exists for Mission, and its fundamental expression is evangelism. Even at our large Summer events which are attended by many Christians we long to see many seekers present, and to see them saved at the event. This month I wanted to say a few things about evangelism, because it's our main purpose and yet we often feel we can't do it. I know many of you will remind me, that our first joy as God's people is to love and worship Him; but surely that is so that we can be equipped to do His Will and see all men and women, and their children brought into Kingdom Life - into the Kingdom of Jesus.

Perhaps there are so many expressions of evangelism that we become confused and then don't really know what we should do. There are big crusades, seeker services in the local church, Alpha, picnics in the Summer, and lots of social gatherings. Then we hope and pray that if some friends come to our Sunday morning worship time with us, they will find the experience friendly, instructive, easy to understand, and even inspiring!

Actually we won't care about evangelism unless we can clearly answer the question "why?" The response to Jesus' love, which you and I have, will be first because of what has happened to us. Everything has changed, everything looks totally different since we said "yes" to Him. We're part of a whole new world, with its peace, joy and activity. Of all people, we are relaxed, and good to be with, because of the Love in us from the Lord. The most fundamental gift is the gift we have of love. Evangelism springs out of that love. We long for others to know Jesus for themselves. So the first answer is the giving away of love, which will often be very demanding in our lives.

There are several biblically based arguments for constant evangelism, to suit every situation and resistance. There is the state of the lost, both their present 'death' in slavery (Ephesians 2) and their eternal destiny. If these do not trigger a powerful response in us, we are nevertheless implicated in their situation. Please read Ezekiel Chapter 3 and verse 18. Then again it's good for a group of Christians to be outward-looking rather than inward-looking. It's enlightening that the great command - "the Lord appointed and sent them on ahead of Him..... and said to them, 'the harvest is plentiful....'", was given to the disciples in the context of their in-fighting and bickering about who was the greatest, in Luke 9 and 10.

Jesus is the Lord who leaves heaven for me and in my little life has revealed what He has done for me. He says, "as the Father has sent me, so I send you". When Jesus came for me and you, He was carried by the Holy Spirit (Matthew 4:1), led by the Spirit (Luke 4:1) and driven by the Spirit (Mark 1:12). It is the work and the ministry of the Holy Spirit to catalyse that compassion in us that will carry us towards others. He must and will gently and firmly lead us where we naturally don't want to go.

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If we find the constant demand or responsibility of evangelism irksome, we must and can draw more deeply on the resources of the lovely Spirit of Jesus, to change us to be like Him. Joy was set before Him while He kept going for it, and it is for us too.

Let's go for it, more and more.

Love Phil

SPIRITUAL BLINDNESS a report by Brian Newsom

Do you remember the old song: "I'm looking at the world through rose-coloured glasses, and everything is rosy now." ? Recently, Anglican Renewal Ministries (Wales) held an extra, general meeting to consider how to present the Unchanging Gospel to a Changing Society. It was led by the Revd Jo Penberthy, Priest in Charge of Cynwyl Gaeo, Llansawel and Talley in Carmarthenshire, and Diocesan Officer for Parish Development and Renewal in St Davids. Jo pointed out that we all tend to look at life through spiritual spectacles, which are the result of our upbringing and personal experiences throughout our lives. We always come from where we are - our spiritual experiences, and we should rejoice in our particularity. Also we must each try to see where we have come from; what experiences have made us what we are?

In order to make this point clear, Jo gave us 20 minutes for a personal exercise to go over our lives to see what things have influenced us during this time.

In doing this exercise, I was struck by the enormous number of things which had influenced my life. Things that I did or which happened to me. Other boys and teachers at school; National Service; university, places of work; friends and family; marriage; children and so on. I became conscious that I never really planned my life, and if any one of a large number of specific influences had been different, or absent altogether, I could now be in a completely different situation. But would I be a different person? Or could my life have been any different? As the Psalmist says: "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made;All the days ordained for me were written in your book before one of them came to be." (Psalm 139:13-16) Did I really have any choice, and can I change myself now?

Certainly we do all change, and if we are to appreciate the truth we have to be aware of other points of view. The whole truth we build up is an accumulation of all our truths; and the most profound passages in the New Testament say we are fallible human beings and need to be changed. Paul is always saying forgive one another because we are going to get it wrong. But failure is not a sin. We need each other's perspective.

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In the Church we have denominational spectacles; people are told: " You have to believe this, and to do this, otherwise you can't be one of us". But to acknowledge that we do see through spiritual spectacles, that we only see partially, is not to say that there is no absolute truth. And it is a mistake to think that the Bible or the Church or the sacraments is truth, or to believe as Muslims do that we have truth in a book. As Christians we are not called to possess the truth but to live it. Jesus is truth and we must be united with him. The Good News of Jesus is relevant to every age.

In recent years we have all seen tremendous changes in the society in which we live. Previous generations had roots; now it is more difficult to find and relate to those roots. We tend to assume that because Britain is a Christian country, the general public understands the meaning of words like saved, and holy and righteousness, and sin; but they don't. People become marginalised or cut off from society by the breakdown of relationships, so that now only a little over half the population lives in nuclear families, what we used to call the normal family of children, parents and grandparents, living closely together. The concept of family marginalises people like single mums. To the poor amongst us, much of the Church is seen as middle-class, and outreach is being patronising; whilst the better-off are more self-sufficient and self-centred and think they have no need of God. There is a tendency towards relativism, which is the denial of absolute truths, and the adoption of syncretism, which is the doctrine that all religions lead to the same God.

This is the changing world to which we as Christians are called to present the unchanging Gospel. And it was ever thus. As H.F. Lyte wrote in about 1840: "Change and decay in all around I see; O Thou Who changest not, abide with me." The point is that God never changes; and Jesus Christ is the same yesterday, today and tomorrow. Our problem is to put ourselves in the position of those outside the Church, and to see things through their spectacles. What does the world look like to them?

Whilst the world around us is in a sorry state from a Christian point of view, it would be a mistake to suppose that it is unspiritual. Men and women are spiritual beings, and this shows up in different ways. For example at the time of the death of Princess Diana, people all over the country brought flowers into church as a symbol of mourning. Many identified with her as someone who loved life and loved ministering to the sick and yet was betrayed by her husband and met a tragic death in the company of another man.

Many reject Christianity and turn to religions like Islam, which seem to offer more certainty, or to New Age or Paganism which allow more individual action.

Jo gave her testimony. She said her friends told her she must believe in the right things - believe in the Lord Jesus. But she found that in the Bible Jesus was saying, "feed the hungry, clothe the naked, help the sick...." (Matt 25:31-end.) But we tend to take part of the truth, just a sliver, and make it the whole. The Bible doesn't only say believe on the Lord Jesus. This parable and Amos ask: "how can we be sure that when the Day comes we will be rejoicing?" One day all will see the glory of the Lord. We have the privilege of knowing Him now but we



will be judged by what we have done - "You see that a person is justified by what he does and not by faith alone." (James 2:24)

In 1 Cor 3:9 Paul says: "For we are God's fellow workers; you are God's field, God's building." He is talking about those who work within the Church. We want to be the people who have built with gold because we love the Lord, and he wants to do the best in us. Romans 8:1-4 holds evangelical insight - we are saved by God's grace but he expects us to live accordingly. God is alive and well and living in us today - it is still happening. God doesn't care how we worship so long as we meet with the Spirit. We must not just worship, but open our worship.

So what is God saying to the Church today? He is always doing a new thing. He is God of Creation not just of Christianity. We must be empowered and transformed to change the world. Here it helps to put ourselves in the place of the Pharisees. They really wanted to please God by fulfilling his law, but they also wanted the respect and admiration of men.

We were asked to consider what a church would look like if it were living out the Gospel properly. Phil Rees said it would be unrecognisable! These are some of our impressions: This church would build up the image of those outside and not just those inside it. It will be a place where everyone has a contribution to make. It will know what to keep and what to discard. It will know how to disagree. There will be no barriers between them and us. It will take a critical look at tradition; some is wealth and riches - some is dead weight. This church will be on the margins of society, not in a comfortable suburb, and it will understand the society it lives in.

We heard of a diocesan missionary who sent his would-be evangelists into a betting shop, to put some money on a horse. They came away angry and confused. They didn't know what to say or do; they didn't understand the language. The missionary told them: "That's what it's like for some people when they come into church". We must put ourselves into the position of those people. We must discard our ghetto mentality and break down the barriers between them and us. Go for equality and be real; and if you understand what that means you are half-way there.

Report on the Extra General Meeting May 2000 by Brian Newsom.

The Complete Body of Jesus - or those I choose? by Richard Copley - Living Water Trust

To the Body of Christ in Wales - Greetings from Wavemakers, Living Water and East Anglia (or should that be as far as the East is from the West)

We're looking forward to making the across country run to be with you in August for Wavemakers' third visit to the Flames of Fire conference

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In the April edition Phil Rees wrote in his chairman's letter of the need to fellowship one with another, to put our relationships right with our brothers and sisters, that we might share in the one bread and drink from the one cup and experience the body of Christ working together as our Lord intended

There is a sense in which we read articles and say - Yes, Yes, I agree with that, then sit back and wait for the next article, or leave it for someone else to do, but for us personally the thought of having to take some action, seems so often to escape us "God speaks but man does not perceive it" (Job 33. 14). I sometimes feel it would be easier to enter the 'World's Strongest Man' Competition and pull the aeroplane along the course than to encourage our parishioners to follow Jesus' example, take a towel and wash the feet of the disciples.

Somewhere we have lost the concept of fellowship and servanthood, in an overwhelming rush to be at the front of the queue to receive our own blessing, to be ministered to, and dare I say it be first in line to maintain our own uninterrupted time of corporate worship. We have become a very self-orientated people 'Me first, - every one and everything else comes second'.

There is a place to be 'selfish' about our relationship with the Lord and that is in the secret place. Jesus said that when you pray, you should go into the secret place, shut the door and pray thus "Our Father who is in heaven..." the rest I trust you know. Jesus also reminds us that the first and greatest commandment is to "Love the Lord our God with all our heart, soul, mind and strength". Having such a passion, it's no surprise that the world would recognise Jesus in us. Like Moses of old just having been with the Father, his face shone. Yet how many of us would guard this secret time with 'Our Father' as jealously as we attempt to do, over our worship times when we are gathered together. Surely the principle place for individuality is in secret.

Jesus said the second commandment is this; "Thou shalt love thy neighbour as thyself". As Jesus said, if the second is like the first, then that same passion in our relationship to God should apply to those around us, and especially with our brothers and sisters when we gather together for our corporate act of worship. Where one has a psalm, a hymn, a spiritual song etc.

This is how our worship should be, all the parts of the body working together and fully involved. Each one needing and preferring the other, so bringing forth a sacrifice of praise and worship that is acceptable to God.

However experience shows that even in the same room, the relationship between the feet and the shoulder blades, appear miles apart. We have become so used to the 'I see it or do it my way' syndrome that we haven't noticed that parts of our body are being ignored. (Ignore them for too long and it's definitely not a fragrant offering) Worst still, by which time it's probably too late, we haven't noticed, nor seem to be bothered, by the fact that parts of the body have been amputated or are certainly in a moribund state.

Are we even aware that 1000 children a week aged 15 and under are leaving the church.

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In 1989 - 10% of the adult population & 14% children (15 and under) attended Church.

In 1998 - 8% of adults but only 7% of children attended some form of Church.

Had we noticed and are we concerned? We should be.

Whilst this article is not principally a plea for the children, I do as both a worship leader and a children's ministry co-ordinator (Wavemakers), recognise the frustration expressed by both children's workers and youth leaders about the lack of understanding for these two parts of Christ's Body. (re-read the article by Nigel James in the last issue). Even in making that statement we have expressed what so often happens in the Church. We make the mistake of seeing these ministries as separate limbs functioning somewhere out there on the extremities, rather than parts of our body which need to be protected and surrounded by an environment which encourages growth.

The priests complained at Jesus for letting the children disturb the temple worship (as adults we often do the same) and when the disciples stopped the children from breaking through the crowds, Jesus was indignant and took those who had been pushed aside, brought them to himself and blessed them.

I believe that Jesus would have been indignant over any group of people who were side-lined or marginalised by others demanding their right to be first in the queue

As the hymn 'Dear Lord and Father of Mankind' says, we need God to forgive our foolish ways, and reclothe us in our rightful mind, then, in purer lives His service find, then in deeper reverence we'll praise. Are we prepared to recognise we have been self-orientated, thinking only of ourselves? And are we now prepared to humble ourselves and pray for His forgiveness? For only then will He hear our cry and come and heal our land. We need the fellowship of the whole body to help us understand, trust and help each other as we seek to express the true nature of our God, so shall our communion truly become the feast of celebration, victory and fellowship.

That's how God planned it to be.

“Dear God help me to let you love me to-day.” By Bob Pitcher

For two years Janet and I were members of a Christian Community devoted to the creative arts. Each morning we would gather for prayer. I remember so clearly that one of the leaders would pray almost daily.

"Please Lord help me to let you love me today "

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It seems that for many of us this is at the centre of our problem. We know God loves us. We know that knowledge of His love will transform us into His image; but so often there seems to be a barrier between that love and the depth of our hearts. A bit like the weather, we know that the sun is shining but so often, as the song says, 'clouds got in my way'. Somehow there can be a protective shell around our soft hearts which make intimacy with God difficult.

It has long been my belief that the interface between God and us is woundedness. The point of entry into relationship with Him is the cross. The point at which God in Jesus was most vulnerable, helpless and wounded. It is at this point we come with our brokenness, our sin, our pain, our failure etc. When we embrace the cross it turns from being an instrument of death and becomes for us the tree of life and healing. From here we are of course led onto the resurrected life but even in His resurrection Jesus carried wounds, not scars. Therefore our moments of deepest intimacy with Jesus inevitably come at our moments of deepest openness..... when we choose to open up all that is within our hearts to the one who has literally opened up His heart to us. Interestingly this is something we verbally assent to every time we are guests at the Lord's table. How do we respond to the president's invitation to 'lift up our hearts?' Well we 'lift them up unto the Lord'. All I can bring to the Lord is my heart as it actually is..... not as I would like it to be but as it really is, with all its imperfections. Too often in renewal these days I sense a temptation for us to bring our strength to His strength. No, this amounts to climbing over the wall of the sheepfold. Our place of entry and continued fellowship is the place of our brokenness to his brokenness. This is the authentic route to resurrection and enthronement. This process of opening up all that we are to all of who he is, however, for most of us, takes time. Life has taught us that we can get hurt if we give too much of ourselves. Many of us have tried that and been walked all over. It's much safer to hide behind a mask than to present all that we are to anyone. For signposts on this road I have been recently drawn to Mary of Bethany.

We first meet Mary at home in Bethany. Superficially, she has taken the soft option. Whilst Martha is peeling the potatoes, Mary is having a cosy chat with Jesus. But is that what is really happening? Actually Mary is taking a big risk as she is opening herself up to what Jesus has to say to her. Playing at church can be so much less challenging than opening ourselves up to what God has to say to us. As well as the wonderful words which he whispers to us at those moments of intimacy, He also speaks words of challenge and even reproof, Martha is safe from this. She has the self-satisfaction of doing things for Jesus. After all that's what it's all about isn't it? Getting on with the job. Mary, however, is exposing herself to the love and challenge of the Living Word. Those of us who claim to be renewed think of ourselves as 'Marys'. After all we've got the gift of prophecy and we get 'words'. Sometimes I wonder how open we really are. Often I busy myself with endless meetings and parish work, worship leading etc. etc but actually I am hiding away from the Word the Holy Spirit may want to bring me.

So Mary shows us this first step.

A desire to be close to Jesus and to receive whatever he has to say.

Second step. Have you ever felt let down by God?



"God where were you when my child was dying, when my business was going down the tubes, when my husband was having an affair?"

"God I prayed and prayed (as one of your Spirit filled people) but you didn't come."

This was how Mary must have felt when Jesus didn't come to heal Lazarus. She was the one who had opened her heart to Jesus. She had made herself available to His word and yet He couldn't be bothered to stir His stumps and do a simple healing for the one He loved.

When Jesus finally turns up and Lazarus is safely in the Tomb, Martha is at the gate to welcome Him but not Mary. She's inside. Her World has collapsed. The one she totally trusted has let her down. She doesn't know how to react to Him so she hides in the safe place. Have you ever done that? The life of faith and risk, living at the forefront of what we see God is doing can feel pretty precarious at times and when hurts come it's easy to retreat back into the place of safety. Let's go back to the well- known. Clergy know this too well when experiments in renewal have gone apparently wrong. It's so easy to retreat back into the old and safe ways. It may be boring but at least it's safe. But God hasn't called us to be safe in that respect. He's called us to live on the edge because that's where faith has to be and where miracles will happen.

Martha runs in breathless, flushed cheeks , full of expectancy, "Mary the Master is calling for you."

Listen out for that call if you've retreated into the safe place. At the right time it will come and it demands a response to draw near to the one who wants to take us on, despite our hurts and disillusionment and negativity. Mary responds but not without some anger. God never minds angry prayers. What He doesn't like is dishonest prayers. Opening up our anger to Him is by definition part of the opening up process and also part of the healing process.

"Where have you laid Him. " asks Jesus.

In other words, 'take me to your place of pain'. Don't hide it under the carpet, don't try and battle through, take me to the worst place show me your place of agony and despair. We are tempted to say, "But what's the use?"!

I don't think the fellowship of Christ's suffering is just persecution. I believe that any pain we experience in life can be joined to his pain in a way that will bring us a new revelation of who He is. In this example Mary felt profoundly let down by Jesus. We may have at times felt badly let down in a way that smarted; where we felt unloved undervalued perhaps even de-humanised.

What can we do? We pray, " Jesus, I feel hurt and let down, I trusted people and they deserted me. When did you feel like that , Lord? Was it like that when your disciples slept in Gethsemane, and your Father didn't answer your prayer to remove the cup of suffering? Jesus, will you spiritually link my small pain of being let down to your huge pain of being deserted by both your friends and your Father?"

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What happens now? The Holy Spirit reveals to me in "the fellowship of His sufferings" the Christ, who was let down and deserted. And what's more everything that God reveals to me about Christ He wants to reveal in me. We too may see Jesus weep firstly for us and then through us for others. So not only is that a healing experience for me it is also an event which will make me more like Jesus. This is why it is so important that we take Him to the point of our pain. He has been through the same pain and will reveal Himself to us and through us as a result. Jesus himself was made perfect through the things he suffered. Why should it be any different for us. So many of us 'waste our sufferings'

Jesus is brought to the tomb and, instead of ordering the stone-rolling angel who would be quite busy in about a weeks time in Jerusalem, he told them to roll away the stone.

"But Lord you won't like it!. It's a rotting mess in there. There are some things that even you shouldn't look at Lord. No Lord, we've hidden all that away quite successfully behind a four ton rock!"

But Jesus is saying that He wants them to roll away the blockage. He tells us that too. There can be corpses in our tombs or to put it in our terms, skeletons in our cupboards. Things which will never change, rotting away causing us inner spiritual disease and darkness. We're back to the opening up process. Jesus says open all the rot up to me. Let my light shine in and my word do its stuff. If we're to live the resurrected life we must allow the Resurrection and the Life come into every bit of our life including the bits that we think are hopelessly corrupt and rotten.

So Mary has been through this whole process. She has allowed herself to be vulnerable to the Word, she has responded to His call when she was hurting, brought him to the point of her pain and even opened up that place of corruption rottenness and death. The end of the story for her was that she got Lazarus back. We may not. Our business may not recover, our marriage may not be saved, but our lives will be drenched in the presence of the Lord of Life, He will be manifested in our mortal bodies as He was in Mary's.

How did she demonstrate this? She got the most precious thing she owned; an alabaster jar of ointment and broke it, yes broke it over the Lord's feet in an act of intimate and costly worship. The jar was a symbol of what had already happened with her heart, a heart which she allowed to open totally to the Lord as she had submitted to the process which was her life, and the perfume was that glorious fragrance the Church in our land so desperately needs which exudes from such broken and given lives.

[Bob is best known to us as our worship leader at Flames of Fire and for his part in Praise Events in the Swansea area. But he is also vicar of St Teilo's Church in Portmead Swansea.]



A WORD FOR AFRICA From Elizabeth Kamau

- 11th May 2000

While in Mityana [on the SOMA Team] I spoke on Reconciliation and taught on spiritual warfare among the many things that I did. One day as we welcomed the Holy Spirit, I had a vision - I saw Satan dressed like a prince standing with legs apart holding a mace. His pose suggested that he owns the land and no other has authority. I called the Ugandans (Bagandas) to repent of the sins which have given him a legal right - Idolatry, bloodshed, immorality and slavery - then we did spiritual warfare and enthroned Jesus. At the end of this prayer I saw the ground open and there was a big dark pit - like he went back to the pit.

As I prayed over this vision later, I felt compelled to write to you, share a bit of what the Lord is saying to the African continent, and ask you the SOMA ministries, to be considering the directions for Africa as you send Teams to Africa. I received my invitation to the November consultation and I was very please to find out that Emeka Nwankpa was one of the key guests. Let me share some of the things God said concerning Africa as we met in Johannesburg for the Africa House of prayer conference. The theme was Isaiah 60:1-5.

> Arise Africa and shine - God is calling Africa to arise from our positions namely: sitting, fallen state, slumbering, woundedness.

> Arise Africa and deal with the foundations: God spoke to Emeka [Nwankpa] in 1997 and told him that the foundations of Africa were not founded on Biblical principles.

Our foundation is very idolatrous. This has to go. This idolatry is in two levels. -

- Idolatry of our forefathers -who gave a legal right to Satan

- Freemasonry, which is in every country of Africa.

> In ten years time God will give Africa a new face. The first three years will be difficult but then things will go on well.

> But for God to do this new thing in Africa which will have no name, he needs:

- Couriers to carry his presence throughout the continent

- Carriers to carry his counsel in every nation

- Burden bearers to bear the burden of his heart for Africa

> He will need:

- Men to tie the donkey by the roadside or by the gate

- Disciples to untie the donkey

- Men to ride on the donkey

> God wants to establish the rule of Christ as in Psalm 72.



> Finally God wants frontiers to do this work.

> On the first day of the conference God spoke and said that he had taken us there to deal with foundations of South Africa which he wants to shake. So one full day was given to prophetic actions around Johannesburg and the neighbouring towns.

> These last four years God is calling us to deal with

- Idolatry of our forefathers
- Bloodshed in Africa
- Immorality
- Slavery T

These four sins defile the land.

> The way to do this is by bringing reconciliation to:

- People of God
- Men to men
- Families
- Ethnic groups or tribes (most African people don't have the word tribe in their language - the word is nation (ethnic group))
- Racial reconciliation
- The body of Christ
- Israel (Semitic reconciliation)

> Repentance in two levels:

- Individual repentance
- Identificational repentance

> Spiritual warfare whereby:

- We reject or renounce all covenants that tie Africa with idolatry/slavery/immorality or bloodshed.
- Breaking all satanic altars and raising altars unto the Lord Casting out spirits (dealing with territorial spirits)
- Blessing the land after enthroning the Lord Jesus Christ as the Lord.

> God wants to raise a new priesthood for Africa - teaching priests to raise a new standard for the Lord.

> God doesn't want Africa to go the way of antichrist or IMF or World Bank - God wants to fulfil Isaiah 19:19-25 for Africa.

[Many of you will remember Elizabeth from the 1995 conference at Dolfor. The Welsh S.O.M.A. team had met her on their first trip to Uganda. She also visited Wales in 1998 . Once again she is part of the team that Brian Waters is leading to Kenya, and this time she is in home territory. Brian has sent us their itinerary to help us in prayer.]

S.O.M.A. Team



KENYA HERE WE COME From Rev Brian & June Waters.

In August we are leading a Welsh S.O.M.A. team to North West Kenya. We will be joined by two Christians from S.O.M.A. South Africa and our Kenyan friend: Rev Elizabeth Kamau. Here is an update on our preparations.

1. Teaching programme - based on St .John's Gospel has been completed and it will be used as we preach and teach in the Diocese of Kitale, in each of their Archdeaconries.

2. Timetable

August 2nd Depart from Heathrow Airport for Nairobi. arriving the following morning.
August 3rd and 4th Stay in Nairobi for the completed team to meet, pray and bond together.
August 5th Travel from Nairobi to Kitale.
August 6th Preach in local Churches.
August 7th - 12th Phase one of our mission in Archdeaconries.
August 13th Preach in local Churches.
August 14th - 19th Phase two of our mission in Archdeaconries
August 20th Preach in local Churches.
August 21st Rest day in Kitale.
August 22nd Travel from Kitale to Nairobi Airport. Fly home to Heathrow, London.
August 23rd Arrive home.

From August 26th - September 2nd we will be at the A. R. M (Wales) annual family conference and we will take the opportunity of reporting on our mission at that event.

Team Members

From Wales

Revd Brian Waters (Team Leader)

Revd Geoff Waggett

Mrs June Waters

Mrs Lynda Cowan

From South Africa

Revd Victor Moore (S.O.M.A. S.A.)

Ven Steve Morca (S.O.M.A. S.A.)

From Kenya

Revd Elizabeth Kamau (S.O.M.A. Kenya).

More information on SOMA is now available from their web-page. <http://www.somauk.org>

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CAN THESE DRY BONES LIVE?

A Poem for Pentecost inspired by Ezekiel 37:1-14.

I dreamed that I stood in a valley,
Oppressed by fear and gloom,
With graves and corpses round me,
Before a stone-sealed tomb.
Then hands that had no substance seized
And rolled away the stone And I heard a rattling and I watched
As bone joined up with bone.

Oh, the toe-bone connected to the foot-bone
Walked many a dusty road,
And the foot-bone connected to the anklebone
Bore all the body's load.
Then the anklebone's connected to the shinbone,
With scuffs and scars laid bare,
And the shinbone connected to the knee-bone
Knelt through long nights in prayer.
And the knee-bone's connected to the thighbone,
Where once the children hung,
And the thighbone connected to the hipbone
The tempter headlong flung.
And the hipbone's connected to the backbone,
Which felt the scourge's smart,
And the backbone's connected to the breastbone,
Where a spear-thrust pierced the heart.
And the breastbone's connected to the collarbone,
Which bore the bondsman's ring;
Where the collarbone's connected to the shoulder-bone
The cross weighed down our King.
And the shoulder-bone's connected to the neck-bone,
Which bowed beneath our shame,
And the neck-bone's connected to the jawbone
Which spoke the Holy Name.
And the jawbone's connected to the cheekbone,
Bruised with a blow in scorn,
And the cheekbone's connected to the skull-bone,
Which bore the crown of thorn.
And the finger-bones connected to the wrist-bone
Gape where the nails went through,



And the wrist-bones connected to the arm-bones
Encircle me and you.

But the flesh and blood that clothe these bones
Both yours and mine must be,
And the muscles that must make them move
Are powered by you and me.
But the flesh is cold and flaccid still,
The sinews limp and lax;
The armies of the living God
Stretch lifeless on their backs.
Come from the four winds Breath of God,
In flame and tempest fall;
Kindle our corpses till the life
Of Jesus fills us all.

C.F.C. 18.05.1997.

[Rev. Kit Carter is the Rural Dean of Llanfyllin Deanery in St.Asaph Diocese.
He read this poem at the Christ 2000 Pentecost Service on Llansantffraid Football-field
11.06.00]

Am I now Alive?

For in you O Christ all shall be made alive (1 Cor.15:22).

Meditate on this and hear the Lord speak.

"We pray for Revival, we pray for Wales..... but Lord let our prayer become the prayer
that you form within us, the prayer that the Holy Spirit gathers up and expresses in sighs too
deep for words.

We cannot simply pray that the world turns to you except we change first.....we must first
die to sin, and give up all those distractions, all those things that come between us and you.

And we must learn how to love..... we cannot do that except in time spent in your presence,
for we have been given that new life in order to love the world....." "It is my heart
that you want to change O Lord..... just singing 'purify my heart' is not enough

Am I willing for you to do it?

So often you have said, ' Revival begins with you.' We rejoice in that but what then?.....

Do I love you enough? We might just be kidding ourselves as we proclaim our love for
you.....perhaps we do know how much you have sacrificed for us, and know that we
have no choice but to love you.

That is recognising you as SAVIOUR now you ask that we recognise you as KING,
as LORD. That means not only love but obedience.....



Obedience means loving those we perhaps have not yet chosen to love.....
That is LOVING YOU.....Amen."

Psalm 24

The earth is the Lord's, and everything in it,
the world, and all who live in it;
for he founded it upon the seas and established it upon the waters.
Who may ascend the hill of the LORD?
Who may stand in his holy place?
He who has clean hands and a pure heart,
who does not lift up his soul to an idol or swear by what is false.
He will receive blessing from the LORD
and vindication from God his Saviour.
Such is the generation of those who seek him,
who seek your face, O God of Jacob.
Lift up your heads, O you gates;
be lifted up, you ancient doors,
that the King of glory may come in.
Who is this King of glory?
The LORD strong and mighty, the LORD mighty in battle.
Lift up your heads, O you gates;
lift them up, you ancient doors,
that the King of glory may come in.
Who is he, this King of glory?
The LORD Almighty-- he is the King of glory.