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he who watches over Israel
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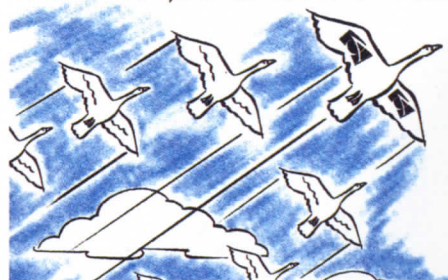


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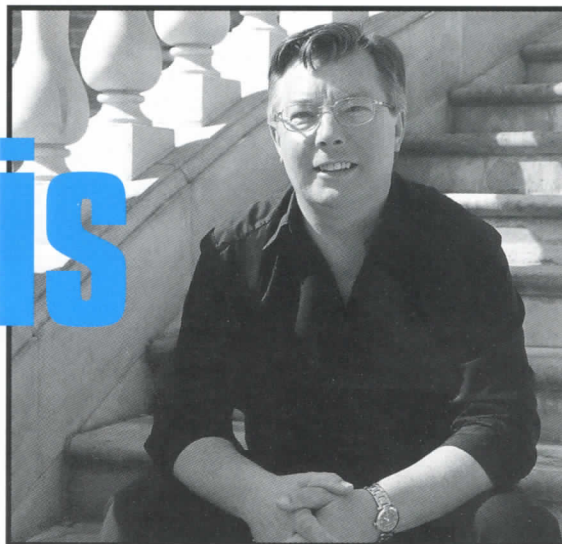
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Britain's campus crisis



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The comments and views expressed in Compass articles do not necessarily represent the views of the Compass editorial team.

You're far more likely to find God in prisons than in universities! Yet *Compass* magazine is sent freely to both places. Why?

Well over 10,000 prisoners in the UK have come to believe in Jesus and have received the Holy Spirit. Because of the high illiteracy rate in prisons, those who can read gather interested inmates and read *Compass* stories and news items to them.

If your church works into a prison, and you would like *Compass* to be sent freely, all you need to do is let us know how many you can use, the address to which they should be sent and you will receive them on a quarterly basis. We are keen to serve the revival going on in the prisons, and Pioneer Trust - the charity that oversees the ministry of *Compass* - is glad to invest into this evangelism and discipleship effort.

The reason we send *Compass* freely to campuses is different. It's because there is no revival there. In many places there's barely any Christian witness in the student culture. Many Christian young men and women leave home and church for college or university - only to lose their way completely when they get there.

With no church leadership or parental authority, safety net or guidance, competing voices demand the attention of every individual. It may be the copious quantity of drugs on campus, the freedom to experiment sexually, skip lectures and drop into first gear - or the complete opposite - dedicated commitment to the exclusion of everything and everybody else to gain top marks. Half-baked intellectual atheism - with every other -ism you can think of - are regularly served up on the menu of academia. And the varieties increase each year.

In some cases it's almost impossible for charismatic evangelical Christians to relate to the anti-charismatic, anti-Catholic Christian Unions that exist. Life away from home and church can be tough. But whether you are in a Fusion cell, Christian Union or simply with a group of friends at Uni, we'd like to send you *Compass* completely free. Again, just send us your name and address and tell us how many copies you'd like to use.

We're in need of something fresh and new on the cutting edge of university campuses. We hope the news and features in *Compass* will stimulate such a movement. We must get to a position where every single student in their time at university will have several opportunities to see, hear and experience the gospel before they leave to live out the rest of their lives.

It's likely to be a master stroke of the devil, to discourage university Christians, keep them in huddles, silence their voices and cause them to waste their years while at university. As our future leaders, politicians, business people, educators, health workers and media people, these Christians are not only in a war - they are also the targets.

So, do you want your youth to grow up in a better church, a better world? Let *Compass* help point the way.

Gerald Coates,
Editor

**These
Christians
are not only
in a war -
they are also
the targets**

PIONEER.

HOMEnews



Anne Graham Lotz

WAKE UP CALL

IT'S TIME to wake up and take things seriously - that's the message of September 11th - says Anne Graham Lotz.

'Your nation and mine has drifted from God and is on the verge of spiritual and moral bankruptcy,' she told her audience at this year's Spring Harvest.

Lotz - daughter of world famous evangelist Billy Graham - confessed her own desire not to be 'entertained or to escape or to see miracles, to have seminars or drama', but simply to have more of Jesus. 'Just give me Jesus,' she said.

'Our church today lives in defeat. Does God look at the churches of America and Britain with tears running down his cheeks? The basic problem is not health care, or welfare, terrorist bombs or drugs on the streets - the basic problem is sin.'

She also expressed her gratitude for the support that has been given since September 11th. 'I want to say how much I appreciate Tony Blair and the United Kingdom for standing beside us,' she added. **(Spring Harvest)**

ON YOUR BIKE

CHRISTIAN broadcasters UCB Europe and Aid International are looking for cyclists ready and willing to take part in a sponsored bike ride from John O' Groats to Land's End this summer.

Starting on August 28th, the riders will finish on September 10th, cycling an average of 70 miles a day. Cyclists can do anything from half a day stage (about 35 miles) to the whole gruelling 1,000 miles.

Money raised will go to three charities - Romanian Connection, who want to build and equip facilities for orphaned and underprivileged children in Romania; Lifelink International who aim to provide educational programmes and English teaching for a purpose-built training centre in South West China, and for a hospice in India; and UCB who wish to print and distribute *The Word For Today*, their popular devotional aid.

Anyone interested in being involved - or in joining in the sponsored runs that will be held during August and September - should contact UCB on 01782 642100, e-mail admin@ucb.co.uk.

REGIONAL ASSEMBLIES 'PACKED WITH POSSIBILITIES'

NEW PROPOSALS for regional assemblies are 'packed with possibilities' for Christians in two very important respects, say Faithworks.

Measures were recently announced in the House of Commons by Deputy Prime Minister

John Prescott to allow regions in England to vote for regional assemblies similar to the one already established for London.

'Devolution of power is a Christian principle too often neglected,' said Faithworks founder Steve Chalke. 'The belief that power should be brought as close as possible to the people it effects is fundamental to the outworking of Christian faith, and part of our Christian mission.'

The proposed constitutional arrangements will also open up new opportunities for partnership with faith communities. However, the welcome from Faithworks for the new constitutional proposals also comes with a warning.

'It should be said however, that the proposals could go significantly further when it comes to devolution of power. There are valid concerns that the regional assemblies may actually end up taking power away from local authorities. This is something that Christians will need to keep a close eye upon once proposed legislation is brought before Parliament.' **(Faithworks)**

AITKEN SUPPORTS SUFFERING CHURCH

FORMER cabinet minister Jonathan Aitken has joined the board of persecuted church charity Christian Solidarity Worldwide.

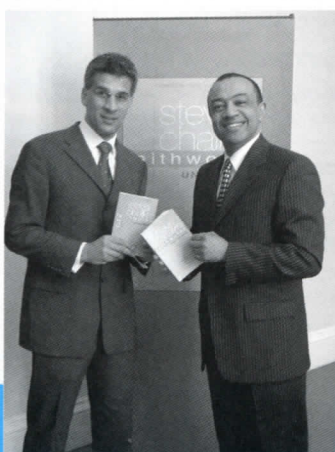
Aitken, 59, took part in a fact-finding visit to China and South East Asia earlier this year and plans to complete further visits abroad - as well as speaking on behalf of the persecuted church.

While in China, he met with church leaders and heard of the persecution and inspiring faith of Christians in the country.

As part of the visit, he met with refugees from North Korea and heard testimonies of the appalling abuse suffered by Christians and others. He also took part in open and closed church meetings over the course of the visit.

While in Laos, he was able to attend a meeting at one of the

Faithworks founder Steve Chalke with cabinet minister Paul Boateng at the launch of a new Faithworks resource



few remaining churches which has not been closed in the campaign against Christians there.

Aitken - whose bankruptcy was annulled after an agreed settlement of his debts by his creditors last year - was released from prison in January 2000 after serving seven months of a sentence for perjury. He is now studying for a theology degree at Wycliffe Hall, Oxford.

'I have joined the board of CSW in order to serve the cause

the same. A total of 46 per cent of white people say they know someone who is racially prejudiced, compared to 28 per cent of ethnic minority people, the newspaper said.

The survey also found that 61 per cent think there are too many immigrants coming to Britain - a view supported by 46 per cent of ethnic minority people polled. (www.ananova.com)

More than 1.3 million people in the UK have already completed the course. Statistics show that a large number of young people under 34 are attending Alpha.

'We have heard so many wonderful stories of people - many of them young - whose lives have been changed by God through the Alpha course in churches of all denominations throughout the country,' said Nicky Gumbel, who presents the Alpha material. **(Alpha)**

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of Christians suffering persecution for their faith across the world,' he said. 'I have long been interested in CSW and my commitment to this excellent charity was cemented by the visit I made on their behalf to China and South East Asia.' **(CSW)**

RACE RELATIONS 'WORSE THAN EVER'

MANY Britons believe race relations have deteriorated over the past ten years - and are set to get worse.

Nearly half of those questioned in the Mori poll think racial prejudice has increased over the past decade. The survey was published to celebrate the 25th anniversary of the Commission for Racial Equality.

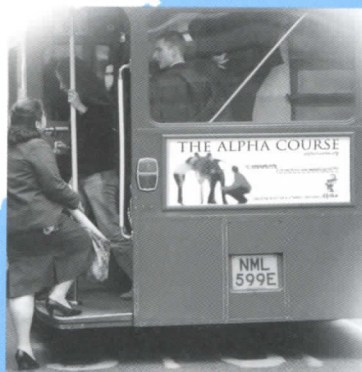
The *Guardian* newspaper reports that just 29 per cent think the situation has improved. An ethnic breakdown shows 48 per cent of white people think prejudice has increased - compared with 34 per cent of ethnic minority people who think

POSTERS PROMOTE ALPHA

A STRIKING poster design was recently unveiled for a nationwide advertising initiative supported by more than 7,000 churches of all denominations to promote the Alpha course this autumn.

The fifth annual poster initiative in the UK, the colourful design will be seen on 1,500 billboard sites, on the backs of thousands of buses, a large number of London tube stations, countless leaflets, brochures and guides to the course - and on thousands of posters outside churches and homes across the country.

Alpha is one of the most widely-known Christian initiatives in the country, with 7.4 million people - nearly one in six British adults - identifying it as a Christian course. This latest scheme aims to increase that profile still further.



JESUS FOR THE MASSES

AN EXTRA 250,000 homes in Britain could hear the true story of Jesus as a result of the Jesus Video Project's recent tour.

A series of presentations visited more than 30 venues across the country this spring. With leaders from over 250 churches expecting to run a video project in their localities in the coming year, an extra quarter of a million homes may be able to hear the Christian message for themselves.

More than 1,000 people from 443 churches of all denominations attended the presentations - launched in response to Britain's reported ignorance about Jesus. A recent survey revealed that 22 per cent of people believe the historical figure of Jesus to be fictional.

'Enquirers' courses such as The Y Course or Alpha are an effective tool for people to investigate the Christian faith,' said Jesus Video Project Director John Arkell. 'But people will usually only come to such courses if their spiritual interest has already been stirred.'

'There are millions of people throughout the UK who have never thought seriously about Jesus. The Jesus Video Project is one way to introduce people to the true story of Jesus in their own home in a non-threatening way.'

More than 2,000 churches are already using the video - an accurate retelling of the story of Jesus - as a vital cog in their evangelism strategy. They have contacted an estimated two million homes to offer a free video - on average, one in five homes accepts a copy. **(Agape)**

WORLD NEWS

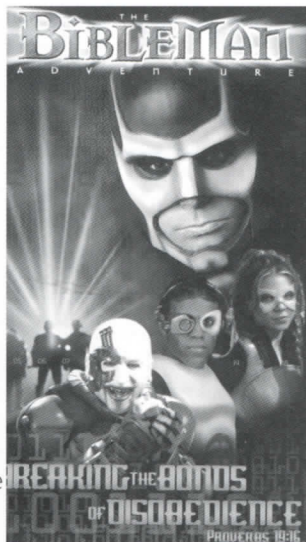
SUPERHERO HANGS UP CAPE

SUPERHEROES may be hot with the *Spiderman* movie breaking all box-office records. But it looks like it's quietly curtains for one masked good guy who fights evil not with superpowers but the Word of God. Bibleman is hanging up his cape.

Former drama star Willie Aames has promised that he will add to the ten *Bibleman* video adventures already released, but the successful live-action tours that have packed US churches have come to an end.

The shows had to be postponed in the summer after he was injured. Then a *Bibleman* promotional tour and the remaining shows were scrapped because of death threats. More recently Bibleman's official website has announced that the shows have now been dealt a financial blow.

With pyrotechnics and stunts, the live *Bibleman* shows cost more than \$1 million a year to send on the road and never broke even in more than five years of touring. One reason, Aames said, was because churches were charged little more than \$5,000 for each show. (Charisma News Service)



One of the Bibleman videos - coming to a small screen near you

Members offer fellowship, host Bible studies, sponsor surfing contests, show Christian surf videos and reach out to the surf culture.

The presence of Christians in the culture reaches beyond the amateur ranks as well. Professionals such as 22-year-old C J Hobgood, the reigning men's world champion, have given unabashed testimony to their faith. 'I love Jesus and I love surfing,' Hobgood declared.

Most surfers pray before they go out, even if they do not know Jesus, said Rochelle Ballard, 31, ranked fourth in the world among women's professional surfers.

'Think about it,' she said. 'You walk into the ocean and sink yourself into this liquid. You are surrounded by this creation that God made, and it washes all of the other stuff away. It brings you to a place before God and makes you analyse your life.' (Charisma News Service)

PAPAL SUPPORT FOR BIBLE SOCIETIES

THE POPE has commended Bible Societies for undertaking an urgent task that draws together members of different churches.

'Whatever differences remain between the churches,' said Pope John Paul II, 'the promotion of the Bible is one point where Christians can work closely together for the glory of God and the good of the human family.'

He was speaking in the Vatican to a worldwide group of Bible Society representatives - including Ashley Scott from the British and Foreign Bible Society. (Bible Society)

SURF'S UP

SURFERS are catching a new wave - of God's Spirit - across America and further afield, according to a US group.

'There are a lot more Christian surfers now,' said Chandler Brownlee, 29, national director of Christian Surfers United States. Twenty local chapters with a total membership of 1,500 span both coasts of the USA.



Surfers are catching spiritual waves

NAM BREAD

A VIETNAMESE refugee who took part in a daring escape during the communist takeover of South Vietnam is helping send God's Word back to his fellow countrymen.

Tam Pham - who spent years translating the New Testament into contemporary Vietnamese - has just seen his work published.

Pham and his family fled South Vietnam as the North Vietnamese Army took over in 1975. They managed to fly out of the country on a borrowed plane, evading military planes instructed to shoot them down.

Meeting with other Vietnamese refugees, Pham led many of them to Christ, but he believed there needed to be an alternative to the commonly used Vietnamese Bible. 'The old version uses terms that no one can understand,' he said. 'There are many Chinese phrases in the text that common people neither use nor understand.'

Pham said he has high hopes for the new version of the New Testament, which is aimed at a non-Christian audience. 'Most Vietnamese are Buddhists and don't understand Bible terms,' he said. (Charisma News Service)

TIME FOR GOD

GOD is at work in the world's biggest media company AOL Time Warner, according to a report in the spring edition of *The Mediator*.

The newsletter of Christian ministry Mastermedia International Inc said that AOL Chairman Steve Case 'brings his Christian faith to the leadership of the merged companies'.

CEO Gerald Levin also surprised the media world by announcing his resignation. Declaring that he was on a search for meaning, Levin quoted from the Bible and C S Lewis.

For his successor, Levin chose Richard Parsons - 'a really "nice guy" African-American with apparently excellent values' - said *The Mediator*.
(Mastermedia International Inc)

TURKMENISTAN PERSECUTION

PROTESTANT believers in a small Turkmenistan village have allegedly been forced to publicly renounce their faith after one of them received a Christian magazine in the mail. Three who refused to comply had gas and electricity supplies to their homes cut off and have since been expelled from the area.

The crackdown in Deinau, in eastern Turkmenistan, came after a parcel for one of the local Christians was opened at the village post office. The recipient and other known believers in the area were summoned to a meeting where they were ordered to swear an oath renouncing the Bible and their faith in Christ.

Last December, two Christians from the village were jailed for 15 days each for taking part in a meeting organized by an Ashkhabad church. Several foreign Christians have been deported in the last couple of years. (Charisma News Service)

CHURCH STUNT PULLS RECORD CROWD

A KENTUCKY church drew a record Sunday crowd who were treated to stuntman Todd Bennick soaring on a motorcycle across the top of four side-by-side buses a dozen times - including once over the head of pastor Dan Barnes.

From inside a red-and-white-striped tent, Barnes then preached an hour-long sermon. The message seemed to reach some, with nearly 100 people out of an 800-strong audience filling out cards inviting the church to get in touch with them.

Barnes says his church tries to reach out several times a year to people in the community who would never attend a regular service. (Charisma News Service)

LOVED UP AND MAD FOR IT

A GROWING number of US clubgoers are raving about a Christ-centred alternative to dance-until-dawn parties known for their loud techno music, but also associated with drug activity.

'Beyond the distractions of drugs and promiscuity, here young people communicate their souls closer to God - all while getting their groove on,' said Jeff Stoltzfus, who opened Club Worship, a Christian rave nightclub in the Philadelphia area, two years ago.

Stoltzfus, 32, said the rave idea came from meeting people whom he knew from church. 'There was a hole in the experiences of a lot of Christian young people,' he said. 'So many of them love this kind of music, love dancing, but were put off by [traditional raves]. Here, it's still music and fun, but God is relevant.'

Planet Jesus, a collection of DJs from Pennsylvania communities, make no active effort to convert ravers, however. 'We don't want to Bible-thump everybody, but we're open about it with whoever asks,' said Jamey Wright. (Charisma News Service)

Strange signs in France - an upside-down rainbow



FRENCH CONNECTIONS

UNUSUAL signs have been reported by Martin Scott during one of his recent *Sowing Seeds For Revival* prayer expeditions.

When Scott and his team were praying about 'keys' by one of the old city gates in Lille, a padlock suddenly crashed to the ground. 'It came with such force that it fell into three pieces - the casing, centre and key all ending up separated on the ground,' said Scott.

'There was no evidence where this could have come from. But with the release of the key, the timing of the event was amazing.'

When the team went on to pray at Roubaix town hall, they were 'stunned' to see an upside-down rainbow in the sky over the building. 'I've been told it's not possible for a rainbow to appear in an upside-down position,' said Scott.

'All I know is that it appeared at the right time. For us it signified a second sign in the heavens above. The following night we witnessed significant ethnic reconciliation in the meeting - and a remarkable release of finances toward a couple from Africa called to that area to plant a church.'

(Sowing Seeds For Revival)

GOD'S

TOP

TEN

Huge crowds flock to hear him when he rides into town. J John is filling historic churches and county showgrounds with his new spin on ancient law. Clive Price asked him about this fresh approach to Old Testament truths

It must have seemed like another grand occasion. Nearly 2,000 people packed out historic York Minster - more than had attended the Queen Mother's memorial service earlier the same day. But it wasn't a time to mourn, though it was certainly a moment for reflection. This huge crowd had

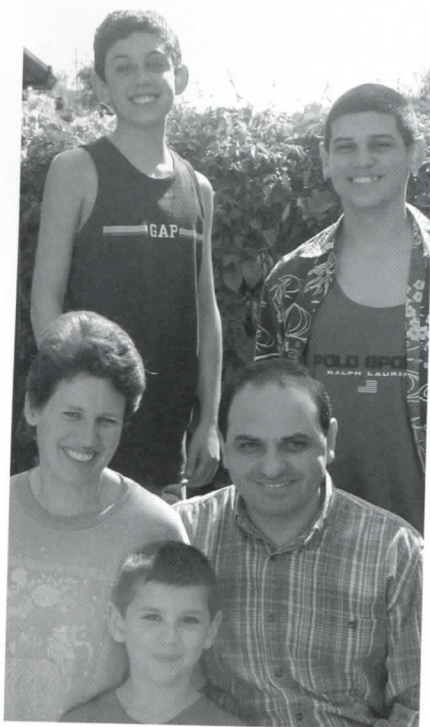
gathered to focus on the Ten Commandments.

Let's be honest. That kind of subject matter doesn't normally fill the pews. However, this time round it was being delivered by a preacher who's been described by one newspaper as 'a cross between Mr Bean and EasyJet founder Stelios'. J John was in town.

As expected, these epic truths weren't delivered in the usual way. 'It's an MOT, a chance to sort out your life and relationships,' is how the evangelist put it. 'Tonight we're starting with commandment number ten, on the subject of coveting, how to find true contentment.'



J John chills out with his family



Eh? That's not how most people remember it from Sunday school. But the *Just 10* initiative is the latest project to fly from the desk of this 'diminutive 21st century Billy Graham' - another label the press have pinned on him. And his approach is remarkably effective.

'J John is certainly attuned to the soundbite culture,' said a report of a similar mission that drew 4,000 to the Norfolk Showground. 'This is no rambling church sermon and it isn't easy to doze off and assume the message applies to somebody else.'

EXPERT TIMING

Journalist David Macaulay noted that J John's style was anecdote-led with 'a fair smattering of comedy delivered with the expert timing of Jasper Carrott'. High praise indeed. Observers agree that this 43-year-old man makes the Ten Commandments 'fun'.

'It's an MOT, a chance to sort out your life and relationships'

A 'self-confessed agnostic', Macaulay said, '...this short figure with the mannerisms of a game-show host is communicating with the masses in a way the aloof priests in their robes seldom manage to'.

J John has given his own spin to the list of 'do's and don'ts' that most people imagine when quizzed about the

commandments. Not only has he given them a new setting, but also he teaches them in reverse order - an idea he got after watching *Top Of The Pops*.

The talks spread over a ten-week period, with one message a week in each venue. The programme starts with commandment ten - 'How to find true contentment' - working down to number one - 'How to live by priorities' - on the last week.

'Thou shalt not steal' has become 'How to prosper with a clear conscience' and 'Thou shalt not commit adultery' is unpacked as 'How to affair-proof your relationships'. Starting in St Helens, Twickenham, Oxford and Chester, the series has been taken to Bath, Beaconsfield, St Albans, Colchester, Cheam, Loughborough, Coventry, Liverpool and Luton.

About 150,000 people flocked to the first 13 missions. The initiative has helped many of them to re-focus their priorities - and in some cases, restart their lives. 'The Ten Commandments is a phenomenon,' said J John. 'I've never seen anything like it.'

GLOWING REPORTS

He has conducted evangelistic missions all over Britain for the past 22 years. But in his reckoning, nothing compares with the results he's seen from these latest meetings.

'I don't want to milk the phrase "for such a time as this" - but it really is,' he said. 'We can't find auditoriums big enough to accommodate people...It's radical. I call it the Zacchaeus factor. Zacchaeus met Jesus and his life was utterly transformed. That's what is happening here.'

The Coventry events in particular caused quite a stir. There were glowing reports from both regional and national

newspapers as more than 2,300 people packed out the city's cathedral.

'Who would have thought that quite such a multitude would abandon

EastEnders for the pleasures of being lectured on the Ten Commandments?' wrote *Times* correspondent Chris Arnot. 'The Ten Commandments are getting their biggest audiences since Cecil B de Mille put Moses on the big screen.'

According to Arnot's account of one of the meetings, there wasn't a spare seat in the entire building. When J John spoke

about stealing, he ended with an appeal to the congregation to return stolen property.

The cathedral provided empty bins that became filled to the brim with hotel towels, ornaments, library books, gardening tools and £600 in cash. Of that, £100 came, reportedly, with a note explaining it was overclaimed travel expenses from Coventry City Council.

'The council were so impressed,' said J John, 'that they advertised the meetings on the buses!' In other parts of the country, pornography, knives, guns and ammunition have been left in the so-called

'The Ten Commandments is a phenomenon - I've never seen anything like it'

'amnesty bins' after J John's lifestyle challenges. 'It's not like the old-style missions where you're imposing a heavy week of meetings,' he explained. 'You're dealing with issues. You're getting people's marriages sorted out. You're sorting out child abuse. You're sorting out lots of things and seeing lots of people come to Christ.'

He reckoned that ten per cent of people had been counselled for commitment, recommitment or dealing directly with the issues raised through the talks. 'I don't ever think what we've got is the thing,' he said. 'None of us has got it together - but together we've got it. But it could be a significant link in the chain.'

CRACK TEAM

The series has also been transferred to video. A crack team was hired to produce a broadcast-quality presentation of J John's talks. Nearly £230,000 was spent on making the five-tape set. 'We believe it's worth it,' said the preacher.

So how did the whole thing start?

About five years ago, J John was attending a meeting in the USA to hear South African preacher Rodney Howard-Browne - whose meetings had become well known for the 'holy laughter' phenomena and people displaying signs of drunkenness after receiving prayer.

'Rodney walked to the podium and he said, "God's told me not to preach - he wants J John to preach". I wasn't even listening! I got up on the stage and he said, "Preach on whatever you want".'

As J John put it, he 'got something out the deep freeze and put it in the



microwave' - and managed to deliver a message on the spot. 'I gave him the mike back, and as I was walking off, I was spiritually intoxicated and fell into the music stands.

'I had to be carried to the hotel that evening, and woke up "drunk" the next morning. I just heard the Lord tell me, "Don't take on any more engagements

'J John is certainly attuned to the soundbite culture'

until I tell you". J John felt that he should throw his diary away. It was a significant moment.

'I had two years of engagements in my diary,' he pointed out. 'The diary was bursting so much, I couldn't even have a coffee with friends.' He explained how we are all addicted to the word 'yes' - because

none of us likes to let people down.

But after this fresh encounter with God, J John was turning down about 100 invitations a month. 'I finished the two years' work I had,' he said. 'I got to the last week and had no more work - yet I had ten staff!

'Then God said, "I want you to preach the Ten Commandments". That's how it started.' So in January 1998, he launched a new series of area-wide, inter-church missions in towns and cities across the UK, based on the ancient laws.

Greek-Cypriot by birth, J John (the English equivalent of his Greek name is John John) lives in Chorleywood, Hertfordshire. He's been married to Killy for 19 years, and they have three sons - Michael, 16, Simeon, 13, and eight-year-old Benjamin.

He became a Christian in 1975, and

went on to study theology at St John's College, Nottingham. Later, he joined the staff of St Nicholas', an Anglican church in the centre of the city - and fast became one of Britain's leading communicators of the faith.

That ability led him to focus on communicating it even more effectively. In 1980 the Philo Trust was established to support him in that work. Based in Rickmansworth, it acts as an administrative centre for his expanding work. It currently employs four full-time staff and a number of freelance researchers and advisors.

DRAMATIC SHIFT

To date, he has completed thousands of speaking engagements at conferences, towns, cities and universities in 26 countries on six continents. What compels him is his belief that many people's understanding of Christianity is a misunderstanding. So in his own inimitable style J John enables his listeners to understand that Christianity is not only reasonable - but also relevant and vitally important.

Evangelism has kept him busy - very busy. But there has been a dramatic shift in his priorities.

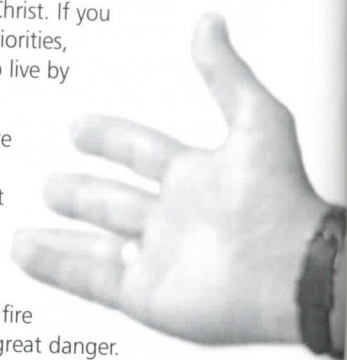
'I think I've made a lot of mistakes in the past,' he explained. 'Sadly, I didn't have very good mentors in this area early on in my ministry. I've learned a lot, really...sometimes the work of the Lord can become more important than the Lord of the work.

'From the Lord's perspective my own number one priority is my wife and children - it's not actually to reach the world for Christ. If you don't live by priorities, you're going to live by pressures.

'When you're engaged in ministry you get so many irons in the fire, that you actually put the fire out. That's the great danger. And when you're home you are absent, because you're emotionally bankrupt, physically bankrupt and spiritually bankrupt.

'I got it wrong in the past. But now I'm the most chilled-out minister-evangelist in Britain. I really am! It's learning to know how to do it and to work sharper - not harder.'

The lure of the conference circuit used to be very strong for him. At one stage J John was speaking to a potentially 75,000-



Ten steps towards personal development

John's interpretation of the Ten Commandments for 21st century living

- How to find true contentment
- How to hold to the truth
- How to prosper with a clear conscience
- How to affair-proof your relationships
- How to tame your temper
- How to keep the peace with your parents
- How to stop driving yourself crazy
- How to take God seriously
- How to know the real God
- How to live by priorities

strong audience each summer - when he was on the bill at such events as Lakeside, New Wine and Soul Survivor. 'I'd do them all,' he recalled.

Then one day he had an 'absolute

'I was intoxicated and fell into the music stands'

revelation' - after a visit to the toilet! 'I said to my wife, "I'm having a breakdown". She said, "What do you mean?" I said, "I've flushed the loo before I started".'

Concerned about his packed schedule, J John started making radical decisions. 'It's always a privilege to be a main speaker at major conferences. But I just felt "no - my kids are growing up, I need to spend August with my children and my wife".'

So now he takes school holidays off. 'Three years ago I stopped speaking at conferences in August. It's

the same time Monday to Friday - because I always have breakfast with my family. I might crawl into bed at two in the morning, but I'll still get up at seven. If I don't have breakfast with Killy and the children, I might not see them that day.'

The result? J John reckons he's the most 'chilled-out' evangelist in Britain. That's because he's taken radical steps to ensure that loving his family comes before reaching the world.

'In terms of priorities, my relationship with God is the most important thing. But out of that relationship, God wants me to honour my wife and to love my children. That's the natural progression. They're the people God has entrusted to me, and I have to be a good steward of my wife and children - and be a good example.


'I need to practise and validate what I'm teaching with my own lifestyle and actions.'

● **Clive Price is Consultant Editor of Compass. For details about J John's missions and video set on the Ten Commandments, visit his website at: www.philotrust.com**

radically transformed our family summers.' To this day he still receives 'numerous invitations', but the priorities have changed. He's been mentoring and equipping other evangelists to spread the workload. 'I've chosen to live differently,' he said.

'Whatever time I go to bed, I get up at

love, honour



If women are to be liberated for the sake of the gospel, then spiritual freedom starts in the home. Martin Scott offers an overview of the marriage relationship

Paul is radical in how he applies Christ's freedom to the relationships of his day. He uses great apologetic wisdom by employing the accepted household codes of his society. But he refuses to adopt cultural norms.

He particularly transforms the relationship between husbands and wives, and masters and slaves. His radical demands mean that he has sown the seeds that will eventually dismantle the institution of slavery and, it would seem, the ultimate demise of patriarchy in church structure and relationships. Anything less will be less than Christian.

However, it can be debated whether Paul would have envisaged any other model than the husband as head of the wife (and therefore some form of patriarchy) - and it is certainly possible that he did not envisage total freedom for women. This could be either because he was focused on the apologetic issues - or

because he himself did not grasp the full implication of the gospel.

As far as men and women in relationship together is concerned, it is only in the marriage relationship that we find women are asked to submit to their husbands. This occurs in the context of the household codes that we understand to be, at least in part, apologetically motivated. That raises the question whether we have in them a fixed order for all time.

DIVINE ORDER

In Ephesians 5:22-33 Paul does not argue for a fixed order on the basis of creation but does compare the husband/wife relationship to that of Christ and the church. This might indicate some sort of divine order in marriage. If so, however, the model is not one of domineering but of self-sacrificial giving, and the goal of the relationship is harmonious unity.

What is important in marriage is for both partners to agree on their concept of headship as they enter marriage. A gentle form of male headship is suggested by Dennis McCallum and Gary DeLashmutt, which makes for a reasonable starting point for

We need to acknowledge that God is sovereign and therefore is at work in the world

discussion within marriage.

They suggest: 'A woman who submits to the servant leadership of a mature Christian man should be letting herself in for a life where her husband devotes himself to providing for her needs, protecting her and (yes) directing her at times.

'A servant leader will not insist on his way where it is not

- and obey?

possible to know objectively what God wants. He will call for his wife to follow Christ along with himself, but will graciously allow her to refuse his suggestions often. Like Jesus, he will not compel obedience, but will seek to win it through persuasion and love.'

Alongside mutual submission

Hence in applying scriptures that seem to restrict women, or ones that give a fixed order of men and women relating together (as seen in the household codes), we should not feel that they are binding in exactly the way laid out. For them to be binding they would need to clearly reflect creation order,

It is only in the marriage relationship that we find women are asked to submit to their husbands

in marriage, the ideal is that no marriage should be closed to the comments of, and help from, other members of the body of Christ that a couple are in relationship with. When a husband and wife end up unable to resolve an issue themselves, it is best to invite others in to help resolve the best way forward.

If agreement still can't be reached, McCallum and DeLashmutter suggest it is the husband's prerogative to hold through for his view, or to choose to sacrificially yield to his wife's view (assuming that neither choice can be labelled 'sin'). The decision by the husband in leading or in yielding must be done with a wholehearted commitment to the marriage by both husband and wife.

TOTAL EXPRESSION

Having looked at the ordering of the marriage relationship, I suggest there is evidence that women were sometimes restrained from giving total expression to the freedom that was theirs in Christ. This was not from a theological basis grounded in the creation narratives - thus indicating an inequality between the genders - but only for apologetic reasons.

the freedom of the gospel and be completely free of any apologetic or corrective element.

A F Johnson has caught this aspect when he suggests that just as God's word would have been dishonoured in New Testament times by wives not submitting to their husbands, it is dishonoured today when outsiders come into a male-dominated church that seems to suppress women.

In other words, as for Paul, we must be apologetically motivated as we seek to implement the freedom that Christ has purchased, and should be aware that the outworking of that freedom will differ from culture to culture.

Finally, I would like to deal with one concern that is often raised. It is sometimes suggested that those who advocate freedom for women are simply following the lead given by the world. I suggest this needs to be responded to in two ways.

1 We need to acknowledge that God is sovereign and therefore is at work in the world. If it was secular society that first raised its voice regarding freedom for women, this does not necessarily indicate that God was not involved in this concern.

2 The issue remains that once a

concern has been raised (whether inside or outside the church) that Jesus is the one who is followed. In other words, society can raise an issue (another example might be that of ecology) but the redeemed community must then determine whether God is speaking and what it means to follow Christ.

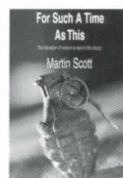
So in the example of ecology, I suggest that Christians should not be responding because we are in danger of running out of resources, but because this is God's earth and we are to take care of it. Society might have 'flagged' the issue, but we then need to follow Christ.

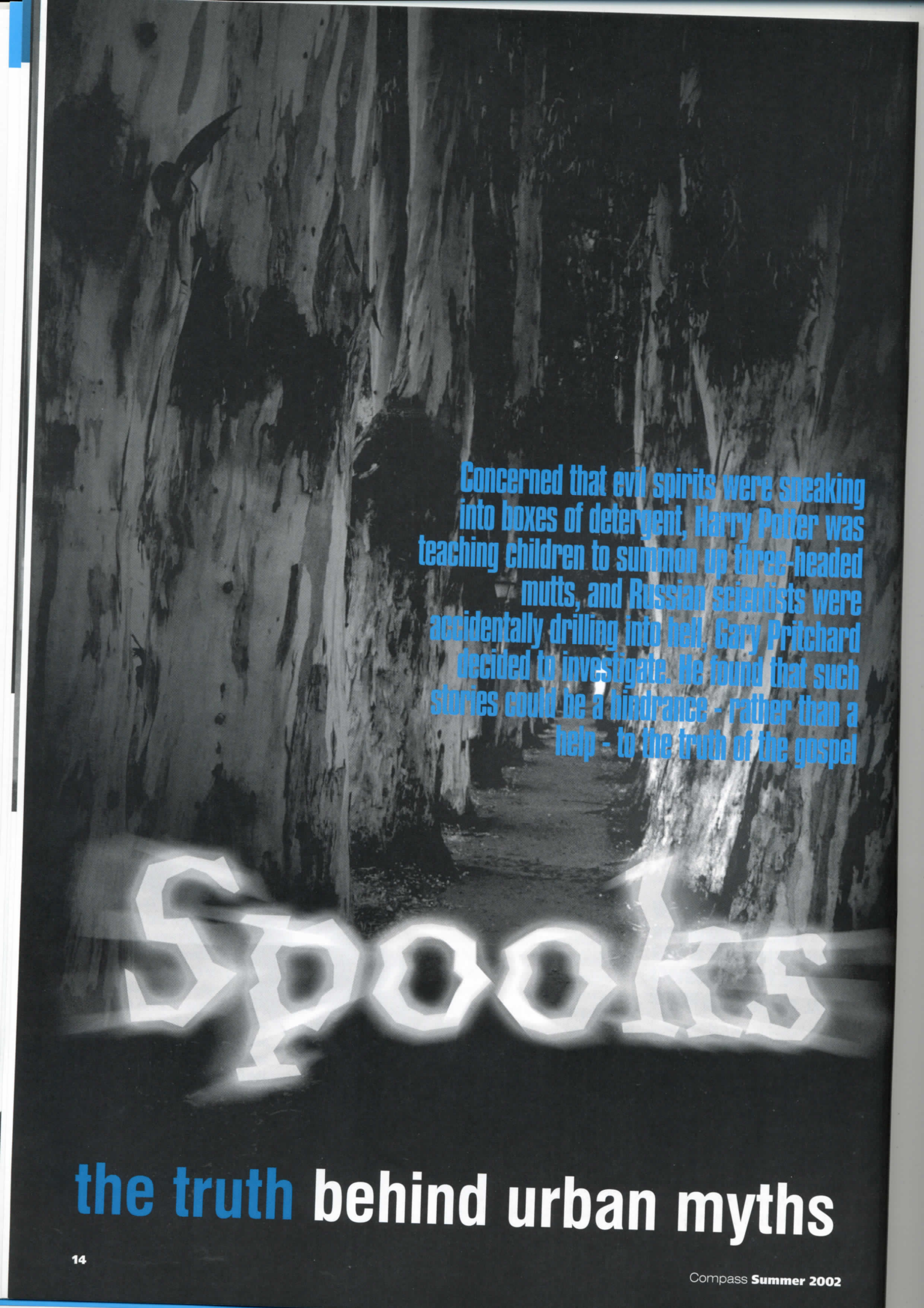
The same might have been true with respect to women. As Christians we must model what

We must be apologetically motivated as we seek to implement the freedom Christ has purchased

Christ taught on equality, rather than simply adopt society's agenda.

● **Married with two children, Martin Scott has participated in the vision of Pioneer People, a church in Surrey, since 1977. A graduate of London Bible College, he holds two degrees in theology and travels extensively with teams in the UK and internationally with a focus on enabling the Church to see breakthroughs in prayer. His article is taken, with permission, from his book For Such A Time As This, published by PS Promotions Ltd and available through Pioneer Direct. The Dennis McCallum and Gary DeLashmutter quote is from Men, Women And Gender Roles In Marriage, a paper adapted from their work The Myth Of Romance (Minneapolis: Bethany, 1996), and released on the website www.xenos.org/books/mythmw.htm.**





Concerned that evil spirits were sneaking into boxes of detergent, Harry Potter was teaching children to summon up three-headed mutts, and Russian scientists were accidentally drilling into hell, Gary Pritchard decided to investigate. He found that such stories could be a hindrance - rather than a help - to the truth of the gospel

Spooks

the truth behind urban myths

Jeff Lucas has back-slidden, the Pope is in fact the Antichrist and Cliff Richard is to release a Christmas single with Marilyn Manson. You don't believe me? My guess is that some of you have already e-mailed your whole address list with this news, and by next week evangelicals from Berwick to Bournemouth will be tutting into their bedtime cup of Schloer.

Thankfully, most discerning saints dismiss such tosh with the contempt it deserves, yet it's incredible how gullible many of us are. A spoof story about the *Harry Potter* books (see below), invented by satirical website *The Onion*, is still being circulated on the net as a genuine news report, two years after it was first posted. I received my umpteenth copy just a week ago.

However, this flourishing urban myth registers as no more than a mere flicker on the longevity scale of Christian mythological porkies. The Procter and Gamble myth - where the soap powder company were wrongly accused of carrying a 'satanic' logo - is still alive and kicking a full 20 years after it was first circulated!

LONG HISTORY

It wouldn't be so bad if these were isolated cases. But unfortunately there is a long history of the Christian urban myth. The hall of blame and blag includes:

- the 'Soviet scientists have drilled into Hell' story (I kid you not);
- 'The Beast' - a supercomputer in Belgium (being used to track every human being on earth);
- the English fisherman who was swallowed by a whale (hence proving the story of Jonah);
- and the myth of Darwin repudiating evolution and accepting Jesus before he died.

Another 80s classic that had me and my youth group scuttling to play our old vinyl records in the wrong direction, was the backward-masking rock myth. Remember that one? If you reversed your turntable with Queen's *Another One Bites The Dust* under the stylus, you heard, 'It's fun to smoke marijuana'.



Most discerning saints dismiss such tosh with the contempt it deserves

You didn't, as it happens - you got 'tsudehtsetibenorehtona'. But hey, if you squinted your eyes and listened while underwater you could just about make it out.

Now I'm not suggesting that the odd immature metalhead hasn't strategically positioned anti-Christian slogans within the body of a song or two. However, this needs to be treated with a disdainful shrug rather than an evangelical 'witch hunt'.

So what is it that makes us so quickly want to reach for the outrage button, or pass on a flaky story without checking the facts? Perhaps it is that in feeling overwhelmed by the real battle - the internal one against our own sin and apathy - that we instead turn to easier more tangible targets.

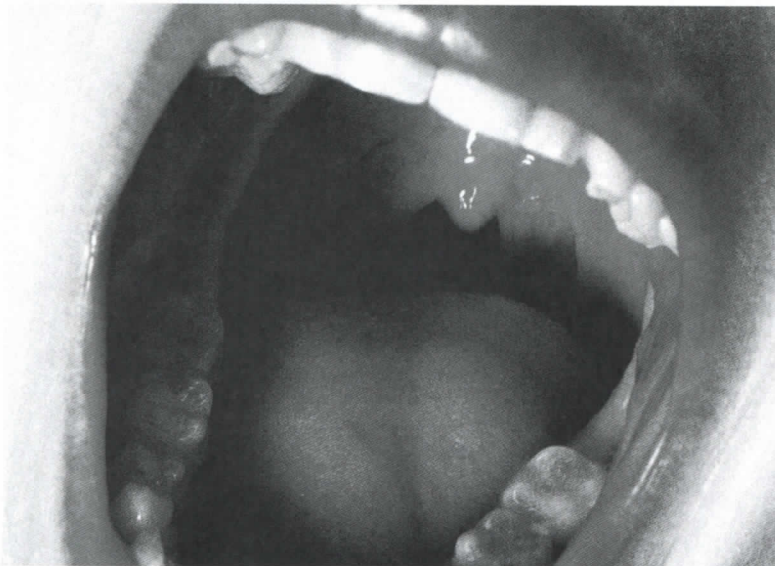
Urban myths provide an easy quick fix of fist-shaking evangelical indignation. They also offer a salacious juicy piece of gossip to chat over at the church coffee time.

There is also another serious consequence of this steady stream of unholy mythmaking - the effect on our theology, and for some, its ability to hasten our potential for cynicism.

GOLD TOOTH

Take the recent 'gold tooth' phenomena for example (these stories actually originate from the 1940s). However much I want to believe in a God who can do random local dentistry at any time he fancies (and theologically I do), I can't help but find myself struggling.

Sure, I know that the omnipotent God of the Resurrection and other glorious acts, could in a moment rack up a whole set of 24 carat dentures if he wanted - but it seems to defy divine wisdom as





well as common sense. As someone recently commented, why not just replace the filling with a healthy tooth? It's not that I don't believe. I struggle to believe.

Andrew Walker - classic analyst of the charismatic movement - is even more scathing when considering such so-called phenomena. 'Doing divine dentistry, like doing a turn at a party, seems to be a form of showing off, the self-indulgence of a mischievous sprite, rather than a revelation of the majestic freedom of the Spirit as Lord and giver of life,' he said.

'In those fellowships where light entertainment and confessional formats have become de rigeur, there is always the risk that God will not be worshipped as "Holy God, Holy and mighty, Holy and immortal", but will be celebrated, and thus domesticated, as the god who is the best show in town.'



INVENTED STORIES

For most believers, the genuine desire to understand such strange phenomena and resist the slow strangle of cynicism is commendable. It could well be that an authentic gold tooth miracle has been tested and documented. However, it's a blow to our spiritual integrity when we distribute glib and unsubstantiated claims as fact - even when they come from a pulpit.

Sadly, we Christians seem to be especially gullible when it comes to such urban mythology. We believe an e-mail because it's sent to us by a friend or because we want to believe it since it confirms our worldview or because we are just too lazy to check it out.

Unfortunately when we pass around falsehoods, we violate the command against bearing false witness and we make it harder for people to believe that our most important message (the gospel) is true.

I'll leave the last word (authentic quote!) to the apostle Peter: 'We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ' (2 Peter 1:16).

● Gary Pritchard is Editorial Manager of Compass.

Urban myths provide an easy quick fix of fist-shaking evangelical indignation

The Compass guide to urban myths

MYTH: Harry Potter author is a Satanist

The original story originating from 'The Onion' website parodied fears among religious groups that the Harry Potter books promote dark occult practices among children. The scaremongering e-mail now circulating the net quotes The Onion's mock report in support of the claim that American schoolchildren are turning to Satanism in large numbers because of Harry Potter.

It begins: 'Please forward this to every pastor, teacher and parent you know. This author has now published FOUR BOOKS in less than two years of this "encyclopedia of Satanism" and is surely going to write more'.

Whether the original author of the e-mail failed to get the joke or circulated it as a malicious prank is a mystery. But many Christians who formerly dismissed the occult claims against Harry Potter are still taking it seriously.

Several sections of The Onion story are quoted verbatim, including this one from a nine-year-old school student: "'I used to believe in what they taught us at Sunday School,' said Ashley, conjuring up an ancient spell to summon Cerebus, the three-headed hound of hell. 'But the Harry Potter books showed me that magic is real, something I can learn and use right now, and that the Bible is nothing but boring lies'."

In addition, The Onion parody invented an interview between Rowling and *The Times*, which the e-mail quotes as the detail it finds most disturbing of all. The 'interview' section, which includes some un-*Times*-like language, reads:

"'I think it's absolute rubbish to protest children's books on the grounds that they are luring children to Satan,' Rowling told a London Times reporter in a July 17 interview. 'People should be praising them for that! These books guide children to an understanding that the weak, idiotic Son Of God is a living hoax who will be humiliated when the rain of fire comes...'"

TRUTH: The interview never happened and Rowling did not say these words. But a growing number of Christians still believe she did.

MYTH: The Procter and Gamble logo is satanic

According to one version, the president of Procter & Gamble appeared on the Phil Donahue show and stated that a large portion of the

company's profit goes to support the Church of Satan.

The story goes on to suggest that the Procter & Gamble 'Moon and Stars' trademark (as seen on their washing powder boxes, etc) is the sign of the Church of Satan and was put on the company's products by the company's president at the request of the Church of Satan. Some versions of the story include a simple drawing of the logo, saying that the arrangement of the stars forms the number 666.

TRUTH: Procter & Gamble has answered more than 150,000 calls and letters about the false stories (there was no TV appearance or 'confession'). Calls and letters peaked in 1982, 1985 and again in 1990. Procter & Gamble, which has worldwide sales of \$19 billion, is still getting as many as 80 calls a month about the rumors. The high was as many as 15,000 a month, when Procter & Gamble had to take on extra staff to handle the deluge of calls on a nationwide toll-free consumers' line. P&G were forced to change the symbol in the 1980s due to the persistence of this urban myth.

MYTH: The Beast, a supercomputer in Belgium, is being used to track every human being on earth.

TRUTH: There is no 'The Beast' computer. The story of the Beast Computer of Belgium is the work of fiction writer Joe Musser. He says he created it for a novel he wrote entitled *Behold The Pale Horse* and for a screenplay for a film for evangelist David Wilkerson. He never intended for it to be viewed or circulated as fact.

MYTH: Soviet scientists drilled into hell.

Scientists conducting deep hole drilling experiments in Siberia break through the earth's crust at more than 14 kilometres. They find it unusually hot at that depth (2,000 degrees F). As a part of trying to listen to movement in the earth's crust, they drop a microphone into the drilled hole and are horrified when they realise they are hearing the voices of millions of people crying out in torment. Terrified, they decide to abandon the project.

TRUTH: The original story of the deep hole drilling in Siberia came from tabloid newspapers in the early 1990s.

MYTH: Darwin repudiated evolution and accepted Jesus before he died.

TRUTH: This story appears in an evangelistic tract. It would be nice if it were true, but there is no verified evidence that Darwin rejected his ideas before his death. His friends and family denied it.

MYTH: An English fisherman was swallowed by a whale, hence proving the story of Jonah.

TRUTH: This story has been researched thoroughly by many people. There is no evidence to support that it ever happened. Most telling is a letter written by the wife of the captain of the *Star Of The East*, Mrs John Killam.

The contents of her letter were published in 1907 in by a reader who had corresponded with Mrs

It's a blow to our spiritual integrity when we distribute glib claims as fact

Killam about the whale story. 'There is not one word of truth to the whale story,' she said. 'I was with my husband all the years he was in the *Star Of The East*. There was never a man lost overboard while my husband was in her. The sailor has told a great sea yarn.'



We violate the command against bearing false witness

Satisfaction

How is a child of the 60s helping the children of 2002 to transform a nation? Clive Price asked Julie Anderson for the story behind TheCall

The roots of a major prayer initiative can be traced back to the Rolling Stones' house. For it was while staying with the bad boys of rock that Julie Anderson had a powerful spiritual encounter - which eventually led to her spearheading TheCall.

Expected to be one of the biggest prayer gatherings of Christians ever seen in Britain, TheCall will be held on July 13th at the Madejski Stadium, home of Reading FC. The organisers hope it will be a sell-out with thousands attending from across the UK.

'TheCall is a response to the

groundswell of desperation in today's youth,' Julie Anderson explained. 'Morality is declining and families are breaking down at an alarming rate. Our youth are facing their darkest hour, resulting in a desperate cry for the Jesus of the Bible.'

POP STAR

It was a desperate cry that led Julie herself to encounter God when she was involved in the pop industry during its golden era in the 1960s. This young woman from Norfolk moved to London and ended up working for the Beatles' manager Brian Epstein.

Later she became PA to Simon Dee, working on *Dee Time* - Britain's number one chart show at the time. An early marriage to pop star John Walker of The Walker Brothers swept her into the inner sanctum of the Rolling Stones.

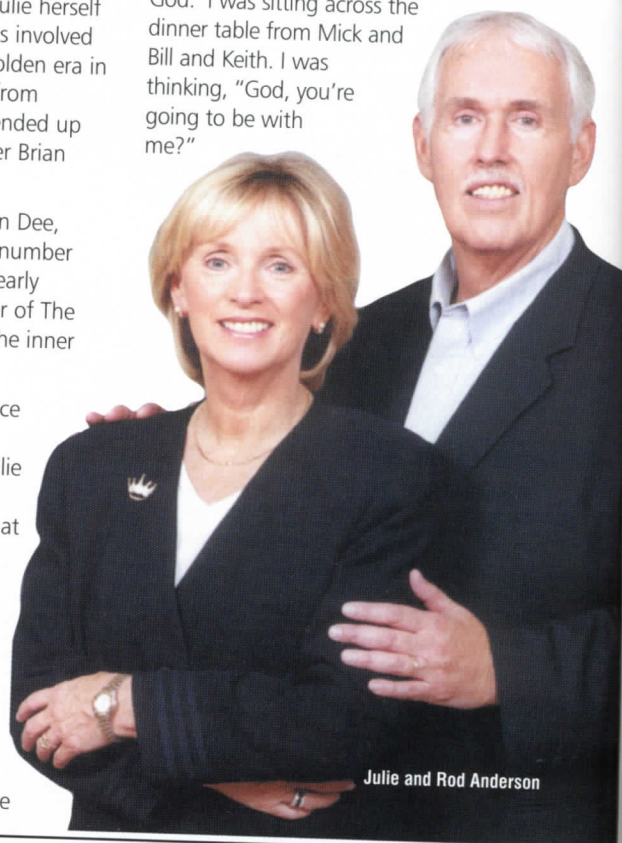
'We lived in the South of France with Bill Wyman, who was producing an album for John,' Julie recalled. 'I found myself totally in the middle of the music business at the height of it in the 60s - from going on the road with the Walker Brothers to living with the Stones.'

So at just 22, Julie was accompanying one of the world's greatest rock and roll bands to their legendary hideaway on the Cote d'Azur. In her own words, she

'saw a lot in a short space of time'.

Yet she knew that someone greater than herself was with her. 'God had sent angels to me when I was three. They had said, "No matter what happens to you, God is with you all the days of your life".'

Still, with the excesses of rock now going on around her, Julie started crying out to God. 'I was sitting across the dinner table from Mick and Bill and Keith. I was thinking, "God, you're going to be with me?"'



Julie and Rod Anderson

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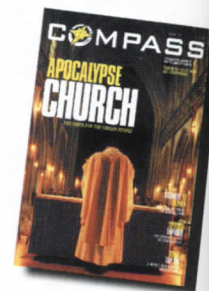
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prayed the "sinner's prayer" about four times!'. During the 1970s she discovered the power of praying and fasting, and became known as something of a 'prayer warrior'.

In 1983 Julie met and married American Bible teacher Rod Anderson, marrying him a year later after working alongside him in London. Born in Southern California, Rod had moved to England as



'His audible voice arrested me one night and said, "You're walking where angels fear to tread". I walked onto the terrace past Keith Richards and sat on the private beach and shook for three hours. I thought, "I'm really in trouble. If I'm walking where angels fear to tread, I am in trouble".'

SPIRITUAL JOURNEY

Julie found herself on a collision course with another world - the free love and party spirit of the 60s. 'I didn't want this - I didn't want these values. But God protected me from being really messed up. I had a real turnaround in the South of France.'

She became pregnant, and her marriage collapsed. But being on her own

pushed her further onto God. 'The night before Jamie was born, I just got some confidence from somewhere,' she said.

'I found myself praying to God, saying, "The world doesn't need another rock and roll singer - the world needs a Christian who's going to bring a sound from heaven. It was just a connection. Jamie was born the next day. I dedicated him to the Lord and began to bring him up.'

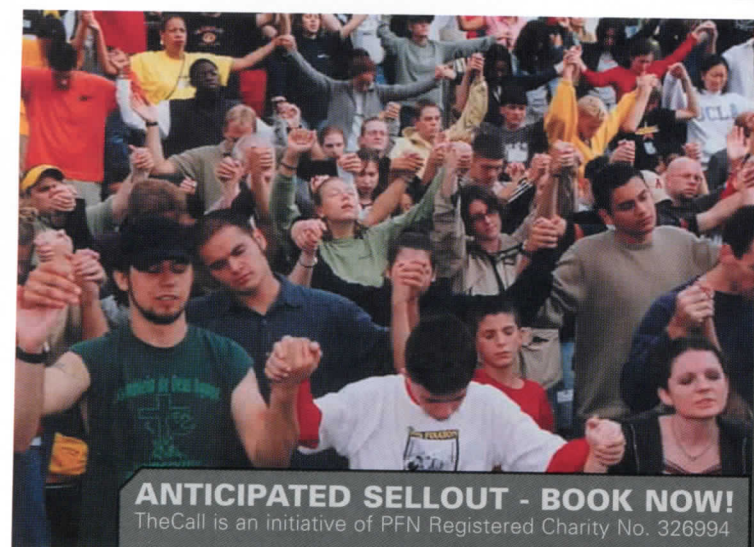
Starting anew, she joined a church and continued on her spiritual journey - 'I had



Director of a Bible school in London, then pioneered a church which he pastored for three years.

Rod and Julie founded Prayer for the Nations in 1992 with a mission to train and equip intercessors in churches in Britain and Europe and beyond through

'TheCall is a response to the groundswell of desperation in today's youth'



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thetime:
12 noon - 9pm

theplace:
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teaching, and training seminars.

They were praying in the basement of the Emmanuel Church, Marsham Street, while Gerald Coates and Pioneer People were running their *Seeds For Revival* meetings upstairs. Julie found herself praying for 'stadium anointings' - and became consumed by the vision of stadiums filled with young people interceding for the nation.

As a young adult at the dizzy heights of the music business, Julie had been on the frontline of a movement that saw massive cultural change in the 60s. She longed to see another transformation - this time ushered in by prayer. And if part of the process was to hold an event in a stadium, she told God he would have to pay for it - and unite church leaders.

At a later 'prayer summit' in Westminster, speakers Ken Gott and Jim Goll began to prophesy about stadiums

'I found myself totally in the middle of the music business'

being filled with young people. Towards the end of the meeting a Christian approached Julie and said God had told them to give her the money to hire Reading's Madejski Stadium for such an event.

PRAYER STRATEGY

Quite separately, Julie and Rod had been approached by a group of church leaders in Reading asking for their help in co-ordinating their prayer strategy. One of the pastors involved was the chaplain to Reading FC.

Across the Atlantic, another group of people were being consumed with a similar idea. Julie and Jamie attended TheCall in Washington DC. 'I stood backstage absolutely gob-smacked as 400,000 young people fasted and prayed,' said Julie. 'I knew what I had to do - and now had the faith for it.'

'We are calling three generations to gather to fast and pray'

The Andersons met with TheCall leaders Che Ahn and Lou Engle - who encouraged them to 'absolutely go for it'. And so TheCall England was born. But the idea didn't come from the States originally.

'TheCall is about a cultural

transformation - and an opportunity to covenant with God. It's for such a time as this. People say TheCall is coming from America. It's not at all. The reason TheCall started is because Lou Engle read Derek Prince's book about fasting and prayer.'

Lou Engle himself has confirmed that. 'TheCall really came from Great Britain,' he said. 'A man called Derek Prince wrote a book called *Shaping History Through Prayer And Fasting*.

'It could be the most incredible move of God in this nation'

'The premise of the book was that when there's no hope for a nation, when there's no remedy and all is blighted, God says (Joel 2) "*blow the trumpet in Zion, call a fast, gather the elders, gather the youth and let them fast and pray and repent...and the promise is afterwards I will pour out my Spirit on your sons and daughters*".'

A key theme for TheCall England centres on a song written by Ken Riley and Noel Richards called *Dreamers Of Your Dreams*, which talks about the 'fathers and the children' being reconciled and fire falling from heaven.

Interestingly, Noel Richards himself has been consumed with a similar vision - to fill stadiums with prayer and praise. He even saw his initial dream become reality when tens of thousands converged on Wembley in 1997 for *Champion Of The World*.

FRESH DIRECTION

So why Reading in particular for TheCall?

'Our vision is to see a change in the atmosphere over the growing town of Reading and to pray for fresh direction for the young people there, and beyond,' Julie explained. 'We believe that Reading could be a symbolic role model for the nation of an English town transformed by God.'

'We are calling three generations to

location as a gateway to the nation and as the home of the notorious Reading Rock Festival for more than 30 years.

'Young people have come into Reading for revelry and rock music, but we want to bring something new. We believe that there will be a new sound coming out of Reading.'

She is full of passion for the big dream of uniting the generations in a wave of

prayer for revival. And rather than promoting any personalities or resources, TheCall's website and literature focus instead on the need to fast and pray for transformation.

'Why couldn't we usher in - in prayer and fasting - a wonderful heartbeat of God into the heart of the next generation, and let them continue to run with this?' said Julie. 'It could be the most incredible move of God in this nation.'

The 60s were marked by an atmosphere of hope and faith in the future, but she realises now that some 'real mistakes' were made in expressing that optimism. She finds herself in a new millennium, with a new opportunity to make a fresh impact with thousands of others.

The day before our interview, Julie had celebrated her 57th birthday. But the passing years aren't holding her back - and she's 'climbing the mountain together' with her son Jamie, now 27.

'I feel like the eternal teenager,' she said. Spoken like a true child of the 60s.



● **Clive Price is Consultant Editor to Compass, and a freelance writer, editor and storyteller based in southern England. Entry to TheCall in Reading will be £10 with under 7s free of charge. Tickets are available on line at TheCall website www.thecallengland.com or by calling the ticket hotline on 01903 264558.**

YOUR FEEDBACK

The myth of redemptive violence

Dear Editor

I appreciate receiving *Compass*. I have been reading the Spring 2002 edition and am responding to the invitation to reply to the article by Peter Riddell (*Engaging With Islam*).

The article seems to support the use of the 'just war' theory as the basis for assessing whether military action in Afghanistan is justifiable. However, no explanation is given of the criteria to be applied - and no evidence is presented that these criteria have been met. Perhaps this is not surprising. It is difficult to make the case that any of the rigorous 'just war' criteria apply to this operation.

I find deeply offensive the suggestion that this military operation in any way conforms to the teaching or actions of Jesus.

The basis for this claim negates Jesus' teaching in the sermon on the mount about responding to evil - and confuses Jesus' prophetic and non-lethal expulsion from the temple of those who were oppressing the poor with the West's utterly predictable and lethal assault on a poverty-stricken third world nation.

The article, in fact, relies in the end on pragmatism rather than biblical principles: 'If we don't destroy the terrorists first, they will attack us again'. It is depressing how often violence is presented as 'pragmatic' - with the assumption that non-violent alternatives are idealistic. But the history of the 20th century offers plenty of evidence that violence breeds more violence - whereas non-violent movements have effected



radical and lasting changes in many nations. In any case, since when did Jesus call us to be pragmatic rather than faithful?

I fail to understand - in light of this response to the tragic events of last year - the basis for the claim in the article that 'Islamic radicals are more dangerous than Christian fundamentalists'. What does it matter that 'the bloodier Old Testament narratives have been superseded by the teachings of the New' if we ignore Jesus' teaching and justify slaughter from the New Testament? Nothing I have heard from Islamic radicals scares me as much as the statements of some Christian fundamentalists!

Surely mutual fear and antagonism between Christians and Muslims will continue unless the followers of Jesus find more creative and peaceful alternatives to the myth of redemptive violence.

Stuart Murray Williams, Oxford

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Civilisation is at a crossroads - with an increasing immigrant population, and mounting collisions between eastern and western cultures. How we engage in Christian-Muslim dialogue will make a world of difference, says Dr Chawkat Moucarry



Strangers together

Christians and Muslims have been living together for hundreds of years. But they have always had a ghetto mentality - especially with regard to their faiths. Mutual ignorance, some would argue, was the price of trouble-free coexistence, and for Christians, perhaps, the price of survival.



Dr Chawkat Moucarry

This compromise proved quite unacceptable to me as a teenager living in Syria. The first real opportunity to challenge it came when I moved to high school. When I asked the Islamic education teacher if I could attend his class he was puzzled at my request - Christians and Muslims had separate classes for religious education.

Having checked that I really meant what I said, he agreed. Through open, sometimes heated, but friendly discussions, I realised that Muslims are equally keen to know more about Christianity.

These discussions were not confined to the classroom. Gradually, a number of my Muslim peers became close friends. Some had never been to a Christian home before and they too were pleased to invite a Christian to their home for the first time.

Leaving my home country, and coming to Europe (first to France

and then to Britain) did not diminish my commitment to Christian-Muslim relations. This commitment, I must add, stems from my understanding of the Christian faith.

GENUINE DIALOGUE

The Qur'an teaches Muslims the importance of fairness when dealing with non-Muslims. They should call people to God 'with

'Do not argue with the People of the Book but in the best possible way, except in the case of those among them who have been unjust. Say: "We believe in what has been sent down to us and sent down to you. Our God and your God is One, and we are surrendered to Him [lit. 'we are Muslims to Him']".' (29:46; cf. 3:64)

Thus the Qur'an urges Muslims to have a right attitude

I realised that Muslims are equally keen to know more about Christianity

wisdom and good exhortation' (16:125). This approach especially applies to Muslims when they debate with 'the People of the Book', that is, Jews and Christians. Muslims stand on the same ground as Jews and Christians, says the Qur'an, for we all believe in the same God:

in debating with Jews and Christians; otherwise they should refrain. This attitude is referred to with the words *bi-lati hiya ahsan*, 'in the best possible way', a very general expression.

It includes having good relationships with people, and dealing courteously and gently



ther

with them. It also means adopting a right approach - recognising that, prior to God's revelation to Muslims via the Prophet Muhammad, God had revealed himself to Jews and Christians in the Bible. As a result of these revelations, Jews, Christians and Muslims believe in God who is one and the same God.

Thus we have in the above Qur'anic text a pressing call to Muslims to engage in a genuine and truthful debate with Jews and Christians.

The teaching of Jesus contains no specific recommendations on debating with people of other faiths. However, what Jesus says about how to relate to people in general has special relevance: *'So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets'* (Matthew 7:12).

This command implies that Christians should have a fair attitude to Islam and Muslims. In practical terms, it means not comparing the ideals of Christianity with the reality of Islam, radical Muslims with

moderate Christians, or mainstream Christianity with Islamic sects.

I am wholeheartedly committed to Christian-Muslim dialogue. Dialogue and mission are not to be seen as opposing concepts, but quite the reverse. Mission carried out without a dialogical approach is irrelevant, patronising, and perhaps harmful; dialogue without a missionary perspective is an academic exercise, likely to be superficial and complacent.

Missionary dialogue is a meaningful process that is highly educational. People learn to reconcile things that are too often dissociated: faith with humility, truth with love, religion with freedom, belief in life after death with commitment to life before death. I would like to see many people involved in Christian-Muslim dialogue at all levels, and not just at the institutional level.

Christian-Muslim dialogue goes back to the time of Muhammad. The Prophet was involved in theological debates with Christians. In 630, for example, a Christian delegation

A number of my Muslim peers became close friends

from Najran (south of Arabia) came to Medina and had important discussions with him about the co-existence of the Christian community alongside the Muslim community.

Since Islam and Christianity are two monotheistic faiths based on written divine revelation, debates between Christians and Muslims naturally relate to the role of the scriptures, the attributes of God, and the condition of human beings, as well as to Jesus and Muhammad.

Theology, however, is not the only decisive factor in shaping Christian-Muslim relationships. History also has had its part to play. Conflicts between 'Christian' and 'Muslim' nations have had, and continue to have, a negative impact. The Crusades and colonialism have contributed to undermining relationships between Christians and Muslims.

As a result, a genuine dialogue has become more difficult. As an Arab Christian I am aware of how much Christian-Muslim relationships are conditioned by the wider historical context. The question interfaith dialogue

implicitly poses is this: is it possible to reconcile firmness of conviction with openness to alternative views? I would like to think that for most Christians and Muslims the answer is yes.

Political correctness, ignorance or theological relativism may lead to a superficial agreement between us. A confrontational debate, on the other hand, may run the risk of causing antagonism, which would hinder the search for truth. Only love, demonstrated through genuinely peaceful relationships, can create the necessary conditions for the truth to emerge and for mutual understanding to develop.

Engaging in dialogue means being prepared to put Christianity and Islam on trial. Will Christians and Muslims rise to this challenge? Will we be able to speak the truth in love (Ephesians 4:15)? Will we honour God by fulfilling our mission 'in the best possible way'?

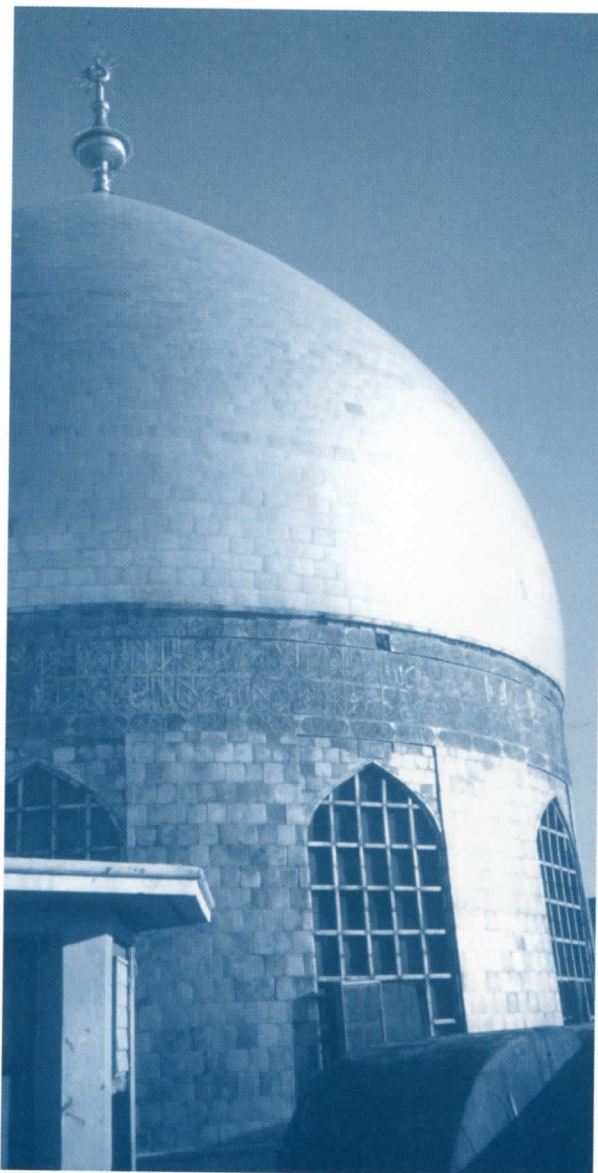
GENUINE COMPASSION

Over the past few decades, and for various reasons, the number of immigrants in Europe has increased dramatically. Most of these immigrants will not return to their home countries - indeed, for some, their second and third generations have been born in Europe and many hold European passports. They represent a significant part of society.

A similar situation emerged in Old Testament times. Once established in the Promised Land, the people of Israel numbered among them quite a proportion of other people described as 'strangers'. These people were non-Israelites, who nevertheless lived in the same community as the Israelites.

Because the people of Israel were God's chosen people, they were in danger of despising the non-Israelites living in the land. Hence the law of Moses included very specific teaching on how the Israelites should behave towards them.

It highlighted the fact that Israel's election did not in any way mean that God neglects the other nations, who are represented, as it were, by the strangers in Israel. On the



The Qur'an teaches Muslims the importance of fairness when dealing with non-Muslims

contrary, it says that God cares for them and sees to their needs, beginning with the most basic:

'For the Lord...shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien [stranger], giving him food and clothing. And you are to love those who are aliens [strangers], for you yourselves were aliens [strangers] in Egypt' (Deuteronomy 10:17-18; cf. Psalm 146:9).

Loving strangers meant respecting their basic rights. In general, they were to have the same rights as the Israelites.

Now what about today? Has this teaching of the Torah become invalid in the 21st century? Or is it not, on the contrary, astonishingly relevant for every country where communities of different origins live side by side?

This is especially true for Israel. Christians who care for Israel have a responsibility to remind the Jews of the remarkable teaching of their own scriptures. Is it possible for a people, who in the past suffered greatly in a so-called Christian civilisation, not to acknowledge the same right for the Palestinian people to have a homeland? Is it right for Jews to discriminate against non-Jews living in Israel?

Look at Jesus' attitude towards the Samaritans, who were the largest non-Jewish community in Israel (Luke 9:51-56; 10:25-37; 17:11-18). He used every opportunity to challenge his people on their prejudice.

And he went even further by laying claim to total solidarity with the stranger: *'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in'* (Matthew 25:35; Matthew 25:31-46). In a sense, Jesus was a stranger among his people, who did not

acknowledge him as the promised Messiah (Luke 4:14-30).

In fact, according to the perspective opened up by the coming of Jesus Christ, Christians themselves are strangers on the earth (1 Peter 1:1; 2:11). Like Abraham, they are marching towards the real Promised Land, the heavenly city where all of them will be guests of God (Hebrews 11:13-16).

The teaching of the Bible, in both the Old and New Testaments, is therefore crystal clear. If any discrimination should exist between nationals and

immigrants, it should favour the latter, for immigrants are among 'the underprivileged', together with others such as the unemployed and many single-parent families.

Muslims in Western Europe form a large proportion of the immigrant population, and many have become European citizens. The brand image of Islam in the public mind tends to be rather tarnished. There are various reasons for this.

The legacy of history still weighs heavily on relationships between Europe and the Muslim world. These relationships, past and present, have often been antagonistic (eg the Crusades, colonialism, Western support for Israel, and the Gulf War).

Political correctness may lead to a superficial agreement between us

Islamic fundamentalism is mistakenly associated with mainstream Islam. Islamic ideologies in some Muslim countries (eg Afghanistan, Iran, Saudi Arabia and Sudan) lead many to believe that Islam is a backward, intolerant and oppressive religion. Finally, unlike other religions, Islam explicitly denies the core of the gospel (the lordship of Jesus Christ, his divinity, his death and resurrection).

The first to suffer from this tarnished image are the Muslims themselves - especially those immigrants who are exposed to Western criticism and prejudice against Islam. Christians and Muslims from European backgrounds should serve as bridge-builders between European nationals and Muslim immigrants. Because of their faith they are in a better position to explain Islam to non-Muslims and to help Muslims relate to European culture.

Many Europeans are convinced that peaceful co-existence with Muslims is at best problematic and at worst impossible. They are opposed to anything that may result in Islam becoming more influential.

In Britain, for example, many are against any new mosque-

building project or Government funding of Muslim schools, although there are many Catholic, Protestant and Jewish schools funded by the Government.

This attitude, clearly discriminatory, produces only a superficial sense of security in people who feel threatened by their Muslim neighbours. If co-existence proves difficult, we should investigate why that is so. It is quite possible that both sides share the blame. If we are not prepared to admit our responsibility, we shall inevitably search for a scapegoat.

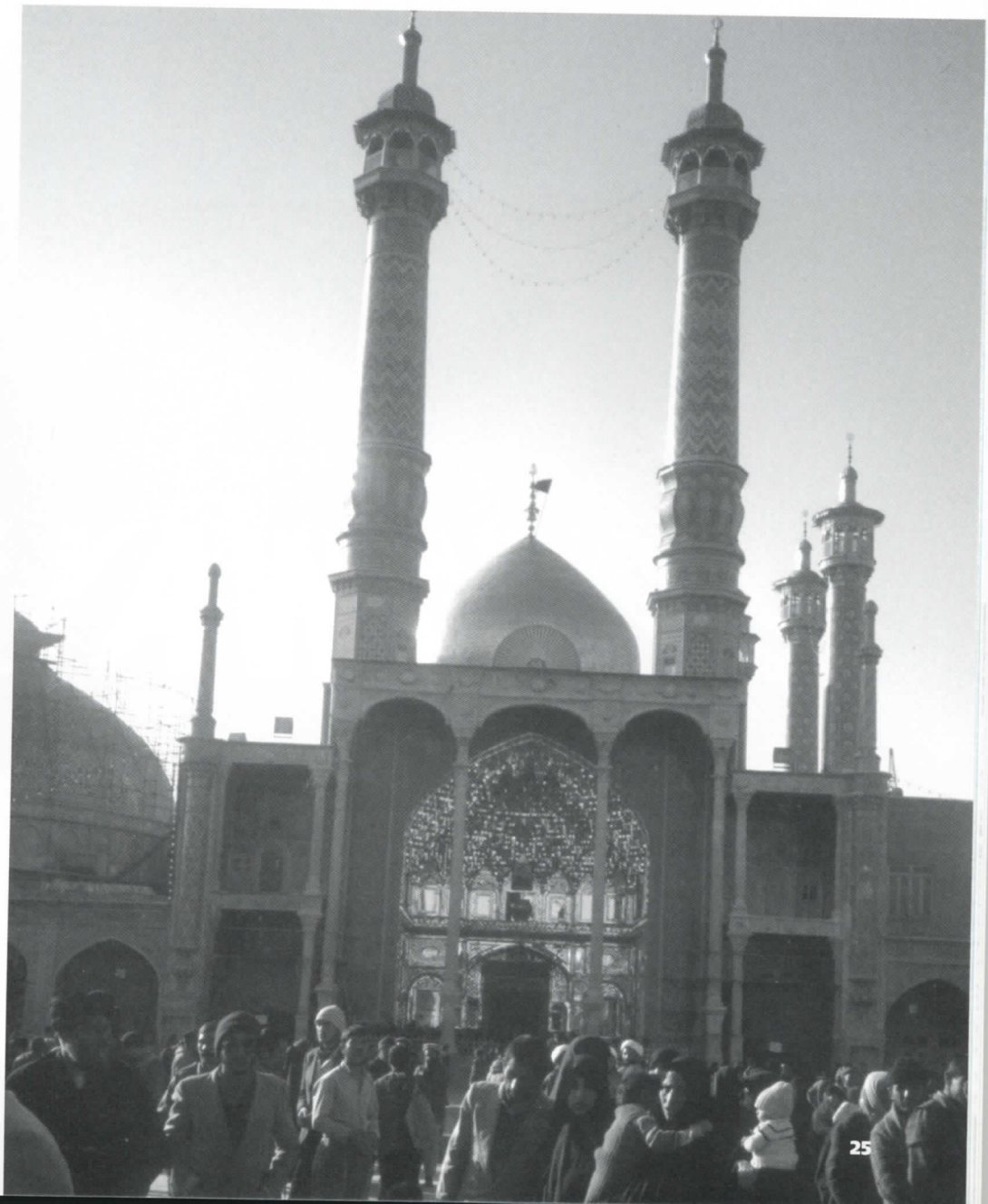
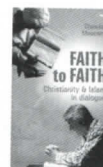
Very often these problems of co-existence unveil our prejudice as well as real cultural differences. Social problems are not to be underestimated. In many situations, problems arise from the poor conditions, material and moral, that surround all marginalised members of society - whether they

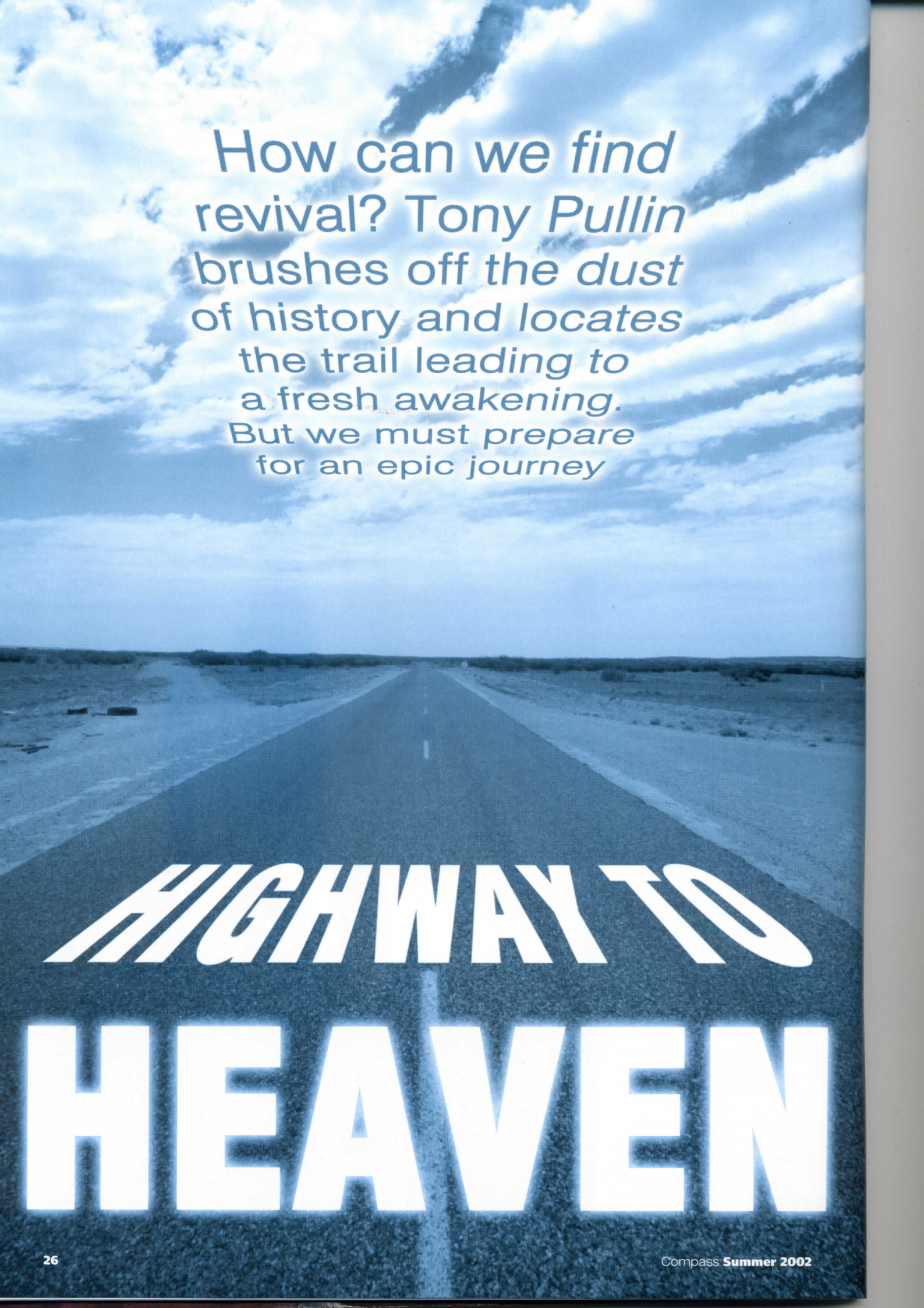
Christians themselves are strangers on the earth

be immigrants or nationals. Education and job opportunities are key to helping such people integrate into the community.

The immigrant population in Europe represents an opportunity for Europeans to re-examine their civilisation. Likewise, Muslims living in Europe should consider their situation as an opportunity to look afresh at traditional Islamic teaching.

● **Dr Chawkat Moucarry was born into a Christian family in Syria and attended a predominantly Muslim high school. He lived in France for many years, and has a doctorate in Islamic Studies from the University of Sorbonne (Paris). He now lives in England and is a tutor and lecturer in Islamic Studies at All Nations Christian College. He and his wife have four children. This article is adapted, with permission, from his book Faith To Faith, published by IVP.**





How can we *find*
revival? Tony Pullin
brushes off the *dust*
of history and *locates*
the trail leading to
a fresh awakening.
But we must *prepare*
for an epic journey

HIGHWAY TO HEAVEN

History describes special moments when God has moved in an unusual way and indicates certain characteristics of those times. So what should we look for today?

Perspectives differ. Some pray passionately for revival. They are thrilled by stories of God's power manifest in previous ages - or in other nations today. They seek to inspire faith and expectancy.

Others are concerned that all the talk of revival - and a plethora of books on the subject - may lead to disillusion or even cynicism if expectations are not fulfilled in the short term; a loss of focus on getting on with the job; or failure to perceive or value what God is already doing.

Theological understanding differs. Is revival essentially a sovereign initiative on God's part - or is it sure to come if we fulfil certain conditions?

'When the wind of heaven blows, suddenly the community becomes God-conscious' (Duncan Campbell)

WHAT ARE THE CHARACTERISTICS OF REVIVAL?

1 An extraordinary awareness of the presence of God.

Stories abound. On the east coast of America in 1858, as ships approached certain ports on the eastern seaboard, they 'came within a zone of heavenly influence'. Ship after ship arrived with 'the same tale of sudden conviction and conversion' (Wallis) as they neared port.

The captain of one approaching vessel had to signal the harbour master to 'send a minister', so great was the distress of his passengers. A small commercial ship docked with the captain - and every member of the crew was converted in the last 150 miles.

Duncan Campbell, leader of the 1947 Hebridean awakening, marks this extraordinary awareness of God as the primary distinguishing feature of revival. 'The difference between successful evangelism and revival is this: in evangelism you have the two, the three, the ten, the 20 and possibly the 100 making confession of Jesus Christ...the community remains untouched,' he explained.

'But in revival when God the Holy Ghost comes, when the wind of heaven blows, suddenly the community becomes God-conscious. A God realisation takes hold of young, middle-aged and old.' On one night during that revival on those remote Scottish isles, 75 per cent of those who turned to Christ, did so before reaching a meeting.

2 Holiness and confession.

As with Isaiah, such an awareness of God's presence always intensifies human sensitivity to sin. Open confession has always been a hallmark of revival times.

Sometimes, also, the judgement of God has been in awesome evidence (as it was soon after Pentecost with Ananias and Sapphira). Finney reports at least five occasions on which opponents died within a few days - and sometimes hours.

3 Prayer.

John Wesley's well-known account of New Year's Day, 1738, Fetter Lane, London, says so much:

'About three in the morning as we were continuing in prayer, the power of God came mightily upon us insomuch that many cried out for exceeding joy and many fell to the ground.

'As soon as we were recovered a little from that awe and amazement at the presence of his majesty, we broke out with one voice, "We praise thee O God, we acknowledge thee to be our Lord."

During the 1904 Welsh revival, Evan Roberts said, 'My mission is first to the churches. When the churches are aroused to their duty, men of the world will be swept into the kingdom - a whole church on its knees is irresistible'.

Pentecost was preceded and followed by a people joined together in prayer.

WHAT ARE THE FRUITS OF REVIVAL?

The immediate evidence has always been large numbers of people being converted to Christ, leading to social transformation. Ephesus was an early example (Acts 19:27).

Eighteenth century Britain witnessed revival and massive social change, perhaps averting the uprising that convulsed France in 1789. Other movements included:

- Prison reform (John Howard).
- Job creation schemes (for instance in London one Methodist meeting room was turned into a workshop for spinning cotton).
- The first lending bank for the poor, established 1746.
- The Sunday School Movement (set up in 1769 by a Methodist, Hannah Ball) - the beginning of free education for all.

'Many cried out for exceeding joy and many fell to the ground' (John Wesley)

- First Legal Aid schemes.
- Housing provision and clothing distribution for the homeless.
- The abolition of slavery - 'that odious traffic in human flesh' - in the British Empire, 1833 (William Wilberforce spent much of his life fighting for this and it finally became law 22 days after his funeral).
- The Colliery Bill, 1842, which abolished the slavery of women and children in British mines (Lord Shaftesbury).

WHAT PRINCIPLES INFLUENCE REVIVAL?

History shows that the Church has never grown consistently, but rather in revival bursts. Some take the view that God planned it this way - that his intention was for the Church to make major advances by means of seasons of revival.

'Church history can only truly be understood in the context of revivals,' is how Terry Virgo put it. 'There has never been a steady development...Certainly, we can have our short and long term goals, but church history is wrapped up in the sovereignty of God and in Christ who governs his Church.'

Jonathan Edwards held a similar view, which represents the Reformed/Calvinistic tradition. The problem in this case is not only the sense of helplessness for those who find themselves 'between' revivals, but also trying to understand this as an outworking of God's sovereignty. Why would God want it this way?

Others take the view that what we think of as 'revival' phenomena, New Testament writers regarded as normal Christian experience. Revivals are not excursions into the extra-ordinary - rather a return to the normality of the Spirit's presence and power.

'We must be careful,' cautioned John Stott, 'not to...relegate to the category of the exceptional what God may intend to be the church's normal experience.' Other proponents of that view would be John Wesley (a contemporary of Jonathan

'Church history can only truly be understood in the context of revivals' (Terry Virgo)

Edwards) and, famously, Charles Finney. That represents the Arminian/non-conformist tradition.

I am committed to this understanding - despite its problems with the potential for striving, for 'brinkmanship' and for short-term disillusion. Finney believed that it's always God's desire to send revival - but that he awaits passionate prayer and purity on the part of his people.

Revival will also reflect the ebb and flow of spiritual warfare. The Church runs alongside revival through every generation. The kingdom of God has been ours for the taking since the resurrection. We are praying that by faith and obedience we might activate the potential of the present moment.

Graciously, God anoints fallen people and fills imperfect vessels. 'That there is a holiness that precedes and comes through in revival cannot be denied,' said Martin Scott, 'but I also suspect that the Holy Spirit anoints what is there, and as a result people are anointed, not simply their "godly" aspects. Hence with Peter he has a revelation of the Father and can, all but simultaneously, rebuke Jesus.'



How to prepare for revival

What kind of leadership should we give if we are to reconcile the heart cry for an overwhelming visitation of God with the basics of lifestyle integrity, relevant church, and persevering obedience to the Great Commission?

How can we provide the context for activists, visionaries, intercessors and the contemplative to flow together?

How can we avoid dangers like trend following, complacency, burnout or disillusion?

My appeal would be for us to encourage a healthy attitude to life (as Jesus had), alongside the constant pursuit of the presence of God; to foster prayer as a lifestyle, side by side with a long-haul commitment to practical mission; to increase our appreciation of each other's particular burdens and giftings.

The 'R' word of the 70s and 80s - 'Relationships' - will be crucial to seeing through the 'R' word of the 90s - 'Revival', all the way to the 'T' word for this decade and beyond - 'Transformation'.

According to John Wright, 'A manifestation of power is not a sign of God's special approval of one's person or of one's theology, nor does it validate one's assessment of a national situation. God is grieved by our party spiritedness and does not bestow power to prove one group right and another wrong'.

On the other hand, perhaps we should be relieved that prayers for immediate revival have not yet been answered. The willingness of God to bless is not in question, but are we as a Church ready to be channels of that blessing in ways that would make it enduring and conclusive?

Historical revival stories are enlightening and inspiring, but one lesson is sobering. Every revival - however widespread, however fruitful - has in time lost its momentum and come to an end.

Thus far, revival has never been the means of achieving the ultimate goal - ushering in the global



Key questions for budding revivalists

It is time for a reality check on our readiness if the power of the gospel were to sweep the country quickly:

- What impact on society do we actually hope to have?
- How should we cope with a sudden increase in public influence?
- How are we to train sufficient new leaders and disciple numerous converts?
- How will we tackle the major ethical issues of our day if Christians become the dominant spiritual power in the land?
- What will we do when God blesses those we regard as doctrinally unsound?
- Do we really want 'more of the same' in terms of church, or is our heart-cry for change as well as numerical growth?

kingdom of God. The conclusion is inescapable: we need more than a repeat of history to fulfil God's purposes.

WHAT ARE THE CURRENT SIGNS OF REVIVAL?

1 The experience of church in the UK has radically changed for many in the last 30 years:

There is a new understanding and experience of Christian life which is non-religious and relevant; of the importance of relationships, transparency, accountability, team; of the recognition of foundational apostolic and prophetic ministries; of church 'beyond the congregation', in the world like Jesus - not withdrawn from it, 'gathered' but also dispersed through every corner of society.

Could developments like these across traditional and new churches alike, pursued with integrity, be significant and preparatory to retaining and channelling divine visitation?

'If renewal stops with spiritual delicacies it will not fulfil its purpose'
(Clark Pinnock)

2 A fresh move of the Spirit graced the Church in the mid-1990s. There was much confession and repentance as thousands of Christians fell in love with Jesus again, while recognising that a new experience of intimacy with God was not the only purpose.

As Clark Pinnock said, 'If renewal stops with spiritual delicacies it will not fulfil its purpose...We need renewal not because we are bored, but because a powerless church cannot become a mighty army'.

3 A growing prayer movement around the country, expressed in many different ways.

4 A new humility and vulnerability in reaching out to other churches and streams in the unity of the Spirit, for the sake of territory.

5 A growing level of conversions to Christ among the prison population, gypsies, black churches and through Alpha.

The Holy Spirit is at work in society - the spiritual climate is changing. And a post-11th September world is even more insecure, unsure of itself, feeling helpless in the face of society's problems, more open than ever to the spiritual and - above all - to

answers that work.

Even Clifford Longley of the *Daily Telegraph* concluded, 'The re-conversion of England, so oversold by Evangelicals so often, is suddenly almost believable'.

'A whole church on its knees is irresistible'
(Evan Roberts)

● **Tony Pullin is married to Muriel and they have a daughter and two sons, all married, and six grandchildren. After a career in business until 1990 Tony now leads the Vision In Action team, working into a number of churches within Pioneer and several towns and rural areas in the Midlands. Tony and Muriel live in Bidford-on-Avon, where they are part of Heartlands church. Additional source material for his feature - particularly historical references - were supplied by Pete Greig.**



What the Bible says about revival

● Jesus was anointed with the Spirit, but the purpose was to 'preach good news' (Luke 4:18). He prayed much, but he also 'went around doing good' (Acts 10:38).

● 'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land' (II Chronicles 7:14).

● 'Will you not revive us again, that your people may rejoice in you? Show us your unfailing love, O Lord, and grant us your salvation' (Psalm 85:6-7).

● 'Proclaim the message; be persistent whether the time is favourable or unfavourable' (NRSV '...in season, out of season', RSV - II Timothy 4:2).

● 'Honour one another above yourselves. Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer' (Romans 12:10-12).

Apocalypse

Hopes for revival are dashed. The big breakthrough hasn't happened. Cultural oblivion awaits us. How should we respond? James Thwaites calls us to radically shift our perception of church to overcome the pain of our past

It's like every church in London has a sign on the door saying 'gone fishing'. So said the leader of a church movement with regard to the present state of play. By the way, the word 'fishing' here is not a reference to evangelism.

Another well-known leader said recently that he was no longer sure he believed in the local church - a remarkable statement from a person who has spent decades planting them. It was as if the Queen had said she no longer believed in the aristocracy.

Others speak of the generational handover from founders to followers, with the next in line uncertain of what they are supposed to do with those being entrusted to their care. They are unsure of how the old fits into the new because they don't know what the new looks like.

All this is not to say that nothing good is happening. New programmes of

outreach are having their impact, people are being cared for and nurtured, and worship and prayers are being offered to God. However, it appears that the environment in which these and other good things occur is becoming more and more blurred.

GROWING FUZZINESS

There is a growing fuzziness afoot, both in the midst and at the edges of the local church domain. A part of the current church wobble, relates to the build-up and let-down that has happened in the past five to ten years.

The expectation was that recent moves of the Holy Spirit in refreshing and renewal would result in the lost being found in increasing numbers in the local church on Sunday. The immense energy and hope invested in this outcome, now apparently stalled on the rocks of reality, has dispersed

into emotions of disappointment and intensified the general feeling of malaise.

The revival expectation hit a peak around 1998. After that time and into 1999 it became evident that the expected breakthrough had not occurred. Instead, saints found themselves turning up for the next Sunday service on the calendar.

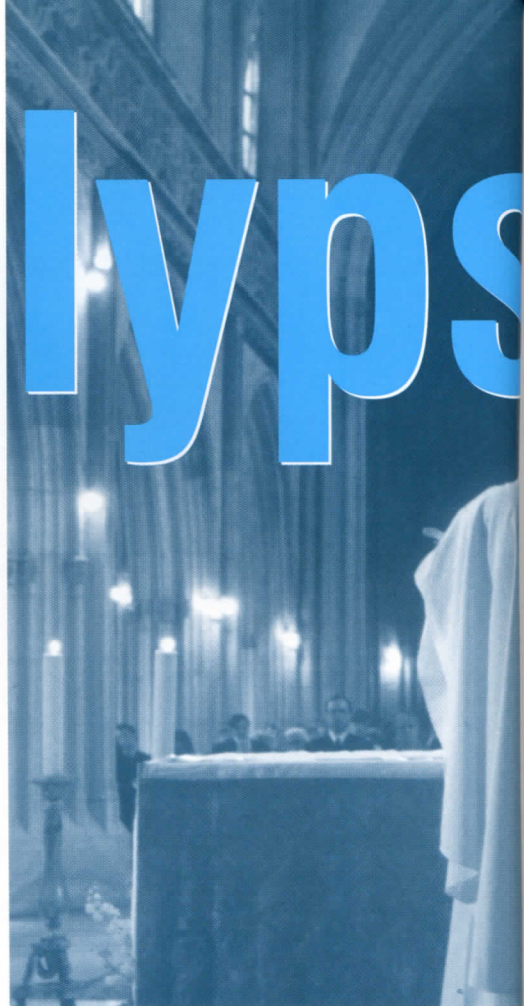
In their leader's eyes many caught a glimpse of sadness, even remorse, arising from another season of hope deferred. This, as is the lot with the leader, was well masked by courage and the vision thing.

But those close enough to their pastor, or those in leadership, knew that this time the build-up/let-down had taken much, if not most, of the wind from the sails of the church vessel. This time around they knew that they could not return to the same old meetings.

It was at this time that more saints decided to join many of their post-evangelical friends on a fishing trip. On the banks of the river, some involved in the 'saints gone fishing' fellowship began to see a stirring in the waters.

HEART DESIRE

They had been in meeting after meeting for years and years and had now taken time out to think. The stirring in the waters was a stirring in their hearts. It was a move of heart desire that dared to think that perhaps it was their life, their work, their wanting from within that now should find expression.





e church

With uncertain faith, sketchy theology and cautious hope, some began a journey. Sometimes the leaders of their congregations understood the shift in these people's lives, but as pastors they were reluctant to overly bless what they did not

mixed, but perhaps many sensed that disappointment might lead to a scattering of the troops and hence moved to rally them around the flag again.

Again, in my observation, the trend

There is the choice to radically release the sons and daughters into creation

understand and as yet could not fully trust.

It also needs to be said that an increasing band of pastors began to imagine their own escape plan at this time. In their dreams they could see themselves asking the members under their charge, 'If you leave me, can I come too?'

CORPORATE STRUCTURES

Two other things happened at this time, after which this simplified account of a complex situation will close. On the church strategy side of things there was a progression from city orientation towards a focus on 'the land'. This was assisted by moves to reconcile and fathom history by addressing the sins of the fathers and the redemptive/creation purpose of nations.

The second significant move that took place, soon after revival expectation was dashed, was a shift in certain sections of

towards either creation or corporation (with apologies for those who cannot tolerate generalisations) seems to be evident. The Hebrew vision of creation - one that sees the Church as God's people living and impacting in every sphere of creation, placing the gathering in a servant rather than master role - is offering a theological alternative to the present congregation-focused ecclesiology (doctrine of church).

Underlying all of this, the Church's quickening journey to cultural oblivion is helping us to concentrate our thinking concerning the future like never before. In effect, we can no longer afford the luxury of the present set-up.

The local church is a threatened species. Will it continue to head into larger well-organised game parks to preserve its culture - or will it head into the creation to find its inheritance? Could it be that God gave us what we wanted in these past years, more to show us our hearts than to win the lost?

What kind of church culture would we have brought these many thousands of newly saved sons and daughters into if revival had come? It is one thing to fill a building with people - it is another thing altogether to release sons and daughters into creation to find their inheritance.

I do not believe we are capable, under our present culture of church, to accomplish the latter. Could it be, as one leader said in relation to the recent moves of refreshing and renewal, that 'God is offending our minds to reveal our hearts'?

Mixed in with this was a frustration with their leaders - along with love and respect for all that they had contributed to their lives over the years. In certain cases this frustration had turned to anger, even to out-and-out rebellion, or it had spiralled down into confusion, tinged by depression.

Some leaders rushed to corral these emotions back into the church stable, unable or unwilling to see them as being the first steps in a journey to locate the heart that had for years beaten strong in hope of life - a life that their local church experience had prepared them for, but had not been able to give.

These saints believed they had waited long enough for the local church to deliver

We have a choice to enter into divine dying or a destructive death

on its promises. Their life was passing by and they could wait no longer. Individual saints began to think that perhaps Christian life belonged to them, to their friends and family, to their work and their city, and was no longer going to be a subset or asset of the local church.

the church towards stronger authority and corporate structures. This happened in subtle and overt ways.

Leaders, sensing that the church boat was rocking too far to the left (taking in water and losing too many over that side), began in a more subtle way to beat the loyalty drum. Their motives were no doubt



AUTHORITY AGENDA

I believe that the rise in the authority agenda that we are now seeing gives us an opportunity for choice - the likes of which we, the Church, have not had for many centuries.

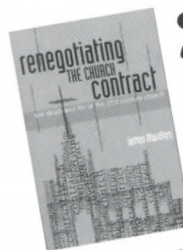
On one side there is the choice to decidedly and radically release the sons and daughters into creation. On the other side, there is a choice, as church leaders, to keep the saints under our social and spiritual control, regulating and managing them via gatherings of different shapes and sizes under our leadership.

The only way to transition from old to new is to allow the local church to go into the divine dying. Whether we like it or not, this is what is now happening. The church, as we have known it, is dying. We have a choice to enter into divine dying leading to life or a destructive death with no future.

I am perhaps over-polarising; God is kind as he is severe. It is in his hands what he will do in relation to this person and that leader. That being said, it is important to stress here in closing that we cannot hope to simply and easily go from old to new in this journey.

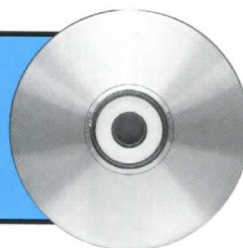
Like any good and divine thing, the journey into new life must go into and through the dying of Jesus. Unless a grain of wheat fall and die it will not spring into life and bear the fruit God intends.

Whoever gets the name 'church' wins. This is a very political statement I know, but one that needs to be made. The name church is the one that the gates of hell will not prevail against. It's the most powerful name ever given to humanity.



● **James Thwaites has over 20 years' experience in pastoral ministry. He also serves as a consultant specifically into health environments and other professional forums in Australia. He is a regular conference speaker and lectures in many countries. His article is taken, with permission, from his new book *Renegotiating The Church Contract* published by Paternoster Press and available through Pioneer Direct.**

Soundbites



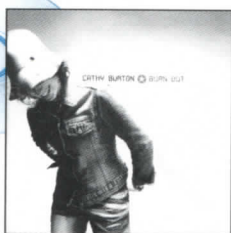
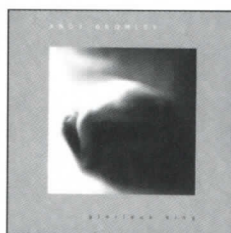
GLORIOUS KING

ANDY BROMLEY

Opening track *Awesome God* with its strong chorus draws the listener in with a positive up-beat attitude and then leads us into a heartfelt version of *Did You Feel The Mountains Tremble*.

Andy Bromley may be a new name to Pioneer but is well known among the Assemblies Of God and Grapevine network. He is based at Kings Community Church in Bedworth and oversees the worship team there - but spends a good proportion of his time travelling.

This album showcases his tender and powerful voice and his ability to write corporate songs of worship and ministry songs reveals a good ear for melody. Available direct from www.andybromley.info **SR**

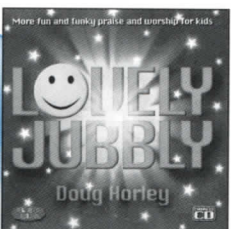
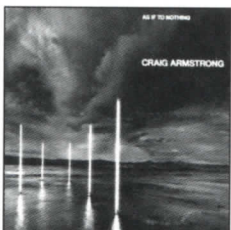


BURN OUT

CATHY BURTON (FIERCE)

A true work of art that is both wonderfully commercial and saturated with content. Great songs with melodies that sing, good production with purpose, Cathy has delivered an album that contains the powerful dynamic of an artist who has discovered the beautiful partnership between heart and musical skill.

From the bright opener *Don't Wannabe* to the tender lilt of *Sending*; from the forceful *Melting* to the chart sound of *To Say You Love* - *Burn Out* is blazing a new trail of artists who deserve to be in the mainstream music world (www.cathyburton.net). **SR**



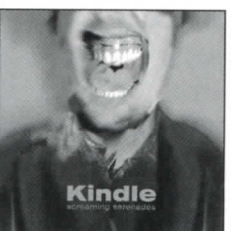
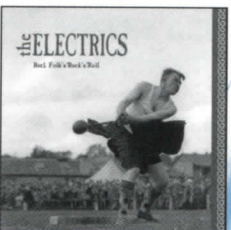
AS IF TO NOTHING

CRAIG ARMSTRONG (VIRGIN RECORDS)

Beautiful, emotive, inspiring - and at times, industrially rhythmic - composer Craig Armstrong certainly knows how to carry the listener through a wonderland of moods and imaginings.

You may have heard his *Weather Storm* on many a Ministry Of Sound compilation or on Massive Attack's *Protection*, but this album features his versatility as a writer and his love for world music.

Miracle is a great example of ethnicity featuring vocalist Mogwai. Armstrong is inspirational, seeking out choral movements that almost break the heart and establishing rhythms that stir the spirit. **SR**



LOVELY JUBBLY

DOUG HORLEY (KINGSWAY)

Another colourful, fun and funky collection of songs and truth for kids from Duggie Dug Dug. From the moment the dance-filled opening track *Run The Race* is unleashed, a great selection of pop, rap, and

action follows which is certain to attract kids of all ages. There are also guest appearances from Larry and Harry that add some wacky puppetry moments.

All the songs will prove to be popular but highlights include *Bounce* which is a great commercial sounding track, *Lovely Jubbly*, a fun creation song, *Any Kind Of Weather*, a more reflective song about how the nations need the amazing love of God, and *May The God Of Hope*, a song of blessing.

The music CD also contains guitar chord sheets and overhead acetate masters that can be activated when inserted into the CD ROM drive of your computer. (www.duggiedugdug.co.uk). **SR**

SCREAMING SERENADES

KINDIE (ALLIANCE MUSIC)

Lots of big guitar and drum sounds on this debut album. Kindie are a high-energy four-piece outfit in the vein of Muse. As the title suggests, this is a collection of very honest songs of love and commitment: 'This is your child kneeling to hear all those sweet love songs you have written for me' (*Here I Stay*).

The album is full of strong melody lines and guitar riffs, and is complemented by a solid rhythm section of Mikey Randon on drums and Ed Hawkins on bass. The songwriting is shared by lead vocalist Simon Parkin and guitarist Dan Boreham who both contributed great tunes to the album.

Some standout pop moments are - *Don't Fly Away* and *Little Bit Of Your Love*. *Step On Up* is a beautiful picture, both lyrically and musically, of wanting to move into God's presence: 'I think it's time to find the floodlights, bring it on'. **SR**

REEL, FOLK 'N' ROCK 'N' ROLL

THE ELECTRICS (PGF MEDIA)

Somewhere between here and heaven lies a land of foot-tapping, body-rocking, haggis-shaking sound - and The Electrics are the mythical heroes of this wondrous place. Fronted by 'Mr Celtic Praise' himself, Sammy Horner, this jolly bunch of blokes mix traditional Irish and Scottish music with rock and a dash of country.

Their latest album is fast and furious, with plenty of wild fiddle playing and some blistering guitar work. As a songwriter, Sammy loves to play with words in comic but thought-provoking ways.

Just the opening track *Finest Fiddle On The Earth* shows The Electrics at their best, with quality violin playing from Tim Cotterell. The story of Lazarus and Diverus is given the Celtic rock treatment with a Thin Lizzy-style version of the traditional tune *Star Of The County Down*. And The Glitter Band meets Irish folk on *No Matter Where You Go There You Are*. Breaks the ice at parties! **CP**

● Music reviewers:
Clive Price and
Sue Rinaldi

A great game of golf - or a good walk spoilt? Doing well - or not too bad? Jeff Lucas is positive that we're too negative

England's blight

I've said it before. We Brits are frightfully good at being negative. Sometimes I fly into Heathrow and feel as if a big wet blanket of pessimism has been dropped on me from a great height. Perhaps it's our dark, satanic weather. A nation with a summer that doesn't usually last more than 45 minutes or so has a right to be glum.

A leading politician recently bewailed what she calls 'the great British disease' of negativity. She's right. Our negativity is not only evidenced in our turn of phrase (we're never doing 'well' - rather, we're 'not too bad' or we 'can't complain') but also in the bizarre reality that we seem to want people to not succeed.

We celebrate the underdog and savage the achiever. We're nervous and suspicious of the successful. Is it just jealousy thinly veiled?

ESCAPED FELON

And then there's the way that we greet - or don't greet each other. We're fairly gifted in the art of totally ignoring strangers, feeling that someone who actually speaks to us without the preface of a formal introduction is, at best, somewhat forward and therefore rather iffy.

At worst, this verbose person may well be a roving pervert. Pity the bored passenger who tries to kick-start a conversation in a railway carriage - he is viewed with the suspicion normally reserved for an escaped felon.

This is not just a secular problem. I've experimented with saying 'hello' to strangers at a number of Christian conferences. I occasionally like to catch people's eyes and then offer a warm 'good morning'. The response, or lack of it, can be astounding.

Time after time people respond with an 'away from me, you grubby deviant' look - or they just ignore me altogether, which of course is their right. But isn't it a little strange? A couple of times, having been totally stared down and coldly ignored, I wander on, and am tempted to say quite loudly, 'Alright then, not good morning...'

Negativity can turn you into a hunter who's always looking for a prize problem. I discover Christians who are constantly on the lookout for something to be upset about in their churches. Life is a long, tiresome safari in dogged pursuit of the next irritation. They attend meetings subconsciously hoping for something that will displease them.

Where does this virus come from? Is it a leftover from a World War II generation that were bombed into believing there might not be a tomorrow? They certainly had every reason to lose hope, as they cowered in tube stations during the Blitz. Have we, a younger, unbloodied generation, embraced some of their stoicism - without ever having experienced the horror they faced daily?



We celebrate the underdog and savage the achiever

One antidote for the negative bug is encouragement and affirmation. A friend of mine has, in my opinion, the greatest gift of encouragement I've ever seen. He's the type of chap who'd be great in a crisis.

If you were unfortunate enough to get your feet run over by a truck, not only would he drive you to the hospital, but he'd also offer to buy your slippers. He can always be relied upon to come up with some jaunty comment to help bring a little sunshine into an otherwise dingy day.

We were playing golf together recently. My golf is totally appalling, and should probably be videoed for a 'look at this useless twit before he took this golf training' programme. I teed off, and promptly drove the ball right into a lake. I wasn't happy, and was tempted to mutter an expletive like 'oh dear...' when my friend offered a smile as big as the bunker that I'd narrowly missed on the way to the water feature.

GREAT SHOT

'Great shot, Jeff,' he exuded, slapping me on the back.

'Now I know that you're a superficial cheesy type person who says absolutely nothing of substance or authenticity,' I cried. How could he congratulate me on such a dreadful performance? I reminded him of the facts.

'Look, I just hit the ball straight into the water!'

'You did indeed...but Jeff, you just hit the ball...'

Sad as I am to admit that just connecting club to ball constitutes a golfing triumph for me, he was right. In that sense, it was a great shot, because it was a shot - no matter its ultimate wet resting place.

So come on, let's build churches that are truly counter-cultural - and not just because we dance to acoustic guitars. Let's raise our glasses in gratitude, make affirmation and gratitude our common currency, and do our best to try to catch someone doing something right. That way, we'll represent Jesus better.

After all, he is the one who promises to cut the ribbon of eternity by greeting his faithful ones, not with a could-have-done-better list, but with a simple two word welcome:

'Well done.'

● Jeff Lucas is a speaker and Bible teacher with an international ministry, serving churches both here and in the States. He is also Vice President of the Evangelical Alliance.

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U CAN GO U CAN GO U CAN GO U CAN GO U CAN GO U



At the remarkable age of 78 years, Mike Woodger left the comfort of his Surrey home for his first ever taste of mission. A team of thirteen from the UK and three from Malawi joined forces with many Kenyans for the fourth Training mission by Barnabas (Outreach) Trust

October 2001.

In all, three weeks were spent in Kenya, with two weeks in the North West rural district of Siaya, near Lake Victoria, and one week in Mombasa, on the East Coast. For those, like me, experiencing mission for the first time, Mike reports, the trip offered new and exciting challenges. Opportunities were plentiful to pray for the sick, lead people to salvation, preach at open-air meetings, teach in local churches or centres, minister to children, give personal testimonies and move in the gifts of the Holy Spirit. Mike continues with enthusiasm about places visited and how everyone got involved. The team participated in open-air evangelistic meetings and various Sunday morning church meetings in Nyadorera and Mombasa. Visits were made to a local hospital to pray for the sick and although this was rather challenging, it was wonderful to see people healed in the mighty name of Jesus and come to know the Lord. We visited a school in Uranga, where a donation was presented for the provision of a solar panel, and a bible school in Mombasa. House to house visits also proved to be very successful. Over 200 people gave their lives to Christ during this mission trip. Details were recorded so that local Pastors could follow them up afterwards.

Raising Harvesters.

Chief Executive of Barnabas (Outreach) Trust, Clive McIntyre, was so pleased that Mike decided to go to Kenya last year. Taking people of all ages and backgrounds on mission is exactly what our organisation is about, he explains. We have developed a ministry for equipping and releasing people for evangelism and mission. Our annual Training Missions to Kenya provide opportunities to experience preaching, teaching and ministry in a different cultural setting. The vision of Barnabas is based on instructions from the bible, Matthew 28:19 Go and make disciples of all nations. Clive continues, Our aim is to support and facilitate the spread of the Gospel by encouraging churches and individuals to do this work. The programme for 2002 includes a church plant in Mombasa, a youth mission to Malawi and the Kenya autumn training mission. Mike Woodger has already signed up for the next mission to Kenya and says, Last year's mission trip was so exciting that I just can't wait to go again. God is full of surprises and works in such wonderful ways that I wouldn't want to miss out on the opportunity of another spiritual adventure. What does Mike have to say to anyone considering mission for the first time? Stop thinking about it and step out for God. You won't regret it.

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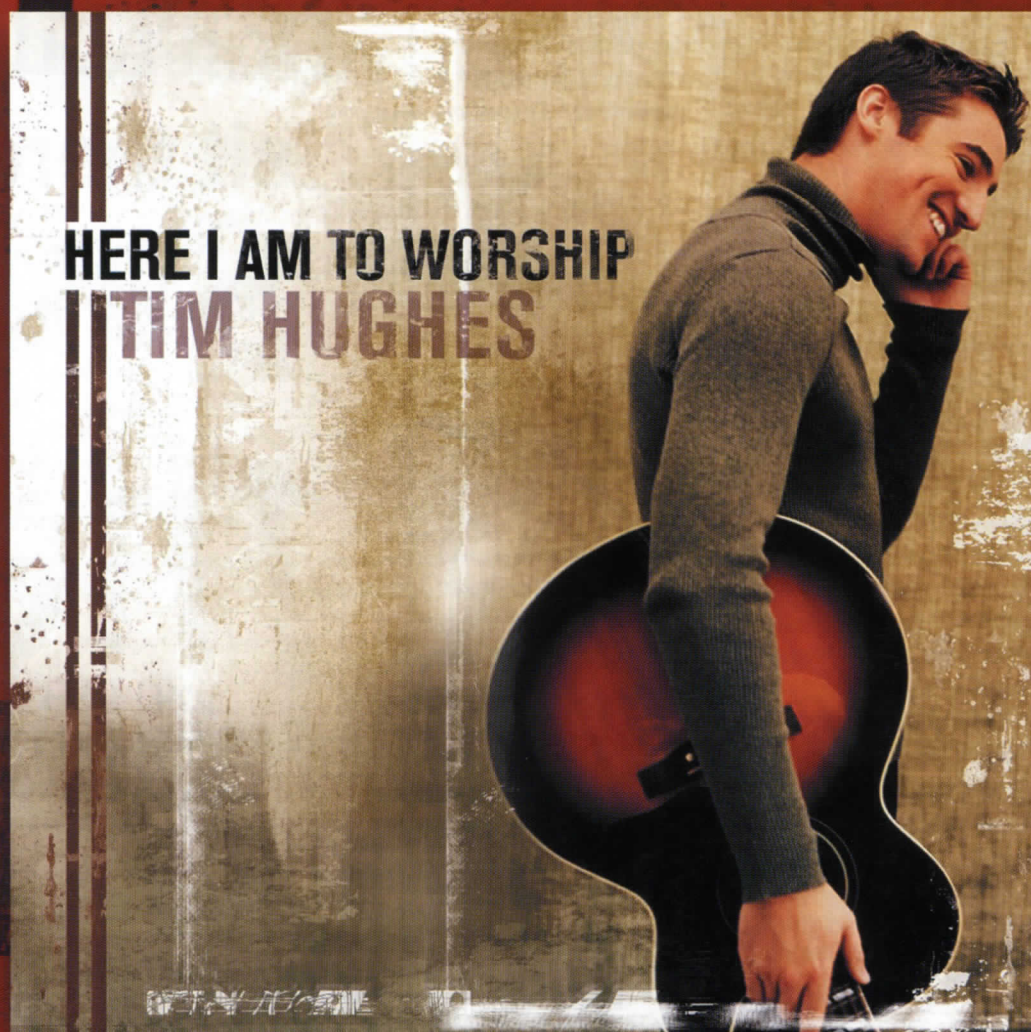
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