

Compass

THE QUARTERLY JOURNAL OF NON-RELIGIOUS CHRISTIANITY

£1.95

VOL.2 NO.3



ALLISON DAVIES

Mission possible

JOHN NOBLE

Peace-keeping at all costs?

PHILIP MOHABIR

The art of mixing colour

JOHNNY SERTIN

*The charismatic movement
is over*

MURIEL SHELBOURNE

*Reconciliation with my
pastor*

SUE MITCHELL

Trial reunion

MARTIN SCOTT

Good news for a broken world

PEACEMAKERS



THE



Saturday 24th - Tuesday 27th May 1997
Norfolk Showground, Norwich

Contact: The Event, PO Box 39, Sunbury
or call: The Event hot line 01932 779772
e-mail: 'the.event@dial.pipex.com'.
£49.95 for adults, £29.95 for children, £34.95



Editorial



More than five billion of us live on planet earth. If present trends continue, that could rise to more than eight billion by 2025 AD. I'll be 81! And what will our world look like then?

Three children are born every second. That's three-quarters of a million every day.

Forty-two countries who use the most energy per person contain one-quarter the world's population; 128 countries that use the least energy per person contain three-quarters the world's population. Such inequality – for whatever reason – is the stuff of resentment, anger, strife, guerrilla warfare and terrorism.

Now the scientists have found 'life' on Mars. But even with 50 billion stars in our universe, none is likely to contain our pain of domestic and racial conflict – or the loss and grief created by warfare.

Stepping into a military occupied and terribly oppressed people two millennia ago, Jesus Christ taught, *'You are blessed when you can show people how to co-operate instead of compete or fight'* (Matthew 5, *The Message*).

But when it comes to making peace, we've all been to the bright mountain of hope and ended up in the frustrated valley of depression. Yet peacemaking is what we are called to.

Scripture teaches that our love for Christ is measured primarily by our love for each other. And love contains respect, trust, and the ability to forgive, serve – and extend generosity.

In a society that's lost its innocence and that of its own children, we must live out the story of the Gospel. In a suspicious and cynical age, we have an unprecedented opportunity to make peace – and in so doing, touch every unique life with the Gospel. We have the help of God's word and his Spirit and an often neglected company – the angels.

Pioneer Team Leader and Director of Pioneer Trust

PIONEER

Angels witnessing the incarnation, and carrying heaven's glory, gave ordinary, despised shepherds a message of peace. Into a dark and cursed world came that epic call to 'peacemaking'.

So why tell a group of bedraggled shepherds? This seems to be heaven's strategy – *'for God chose the foolish things of the world to shame the wise'*. That suggests ordinary people, living under God's favour, can become instruments of peace.

Peacemaking is never a passive thing. It requires effort, boldness, and primarily, obedience.

Through Jesus' life, death and resurrection, God's desires for his creation become earthed in ordinary people. God is looking for his people to be in every sphere of society – actively bringing the life and peace of the Kingdom.

As we're told in 2 Corinthians 5:18, *'...who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them.'*

'And he has committed to us the message of reconciliation.'

Stuart Bell

Ground Level Team Leader

Ground LEVEL
MINISTRY TEAM



COVER ILLUSTRATION
BY PETER J SUTCLIFFE

PUBLISHING DETAILS:

Compass is published by Pioneer Direct Ltd on behalf of the Pioneer team and network of churches and in association with Ground Level. Pioneer and Ground Level are dedicated to promoting dynamic and effective Christianity, and are members of the Evangelical Alliance.

Editorial working group:

GERALD COATES (Chairman),
PAUL DAKIN (Managing Editor),
JOHN NOBLE, CLIVE PRICE
(Editorial Consultant), KEITH
TONDEUR (Ground Level) with
LINDA HARDING, JULIE BROWN.

Design & Artwork:

POOT & VEV GRAPHICS
Tel/fax: 0181 292 5284

Printing:

TEAM SPIRIT SERVICES
PO Box 16, Romford RM5 3TN

Advertising:

ROZ NEWMAN

Compass is published quarterly
(March, June, September,
December), and is available on
annual subscription. £8.00 UK,
£10.00 overseas (inc. p&cp)
Bulk and trade prices on request.

Compass is protected by copyright
and nothing within it may be
reproduced without prior permission.

**All correspondence should be
addressed to Compass,**

Pioneer Direct Ltd, PO Box 39
Sunbury-on-Thames
Middx TW16 6PP
Tel: 01932 789681
Fax: 01932 789691
Email: pioneer_trust@dial.pipex.com

Company No 2372826
VAT reg No 564 265 039

Contents



-
- | | | |
|----|---|--|
| 4 | <i>Mission Possible</i>
Alison Davies | ALLISON DAVIES
<i>Mission possible</i> |
| 6 | <i>Peace-keeping at all costs?</i>
John Noble | JOHN NOBLE
<i>Peace-keeping at all costs?</i> |
| 8 | <i>A place of refuge</i>
Joanna Thompson | JOHN NOBLE
<i>Peace-keeping at all costs?</i> |
| 9 | <i>Letters</i> | |
| 10 | <i>The art of mixing colour</i>
Philip Mohabir | PHILIP MOHABIR
<i>The art of mixing colour</i> |
| 13 | <i>The charismatic movement is over</i>
Johnny Sertin | JOHNNY SERTIN
<i>The charismatic movement is over</i> |
| 14 | <i>Reconciliation with my pastor</i>
Muriel Shelbourne | PHILIP MOHABIR
<i>The art of mixing colour</i> |
| 16 | <i>Trial reunion</i>
Sue Mitchell | JOHNNY SERTIN
<i>The charismatic movement is over</i> |
| 18 | <i>Touched by the voice</i>
Clive Price | MURIEL SHELBOURNE
<i>Reconciliation with my pastor</i> |
| 20 | <i>Friends on the front line</i>
Andy Harrington | SUE MITCHELL
<i>Trial reunion</i> |
| 21 | <i>The stranger in our midst</i>
Rosemary James | MARTIN SCOTT
<i>Good news for a broken world</i> |
| 22 | <i>Good news for a broken world</i>
Martin Scott | |
| 25 | <i>Let the river flow</i>
Melinda Fish | |
| 26 | <i>State of the union</i>
Chris Seaton | |
| 28 | <i>Reviews</i> | |
| 30 | <i>Poetry</i>
Mark Spriggs | |
| 31 | <i>The last word</i>
Dr Ruth Fleischer | |
-

Our operatives have made great progress in Northern Ireland, South Africa, the Soviet Union and Bosnia... Your mission - should you choose to accept it - is to consolidate and maintain world peace... this journal will self-destruct in 5 seconds...

MISSION IMPOSSIBLE

JESUS WARNS THAT we *'will hear of wars and rumours of wars...'* and that *'nation will rise against nation...'* (Matthew 24:6-7).

Don't worry. This isn't one of those 'the end is nigh...' articles. As far as wars are concerned, it seems the end times have been around for almost 2000 years.

Yet where wars occur, there are also those people who seek to bring about peace. Over the last decade, the efforts of the world's peace-makers have become not only more prominent – but also seemingly more successful than we've seen in recent times.

When the walls came down

We've witnessed the dissolution of oppressive regimes in the Soviet

Union and South Africa. The Berlin Wall has come crashing down, and positive peace moves have been made in Bosnia, Chechnya and Northern Ireland.

'Wonderful,' we cry, turning back to the latest tome on prophetic car washing. But as Christians, we have a part to play in peacemaking – even when the violence seems to be over.

The issues involved in making and maintaining peace are far broader than a mere absence of conflict. In Northern Ireland, the ceasefire was fragile at best – because the underlying tensions of the situation remained largely unaddressed.

The peace process must involve the restoration of broken relationships and the rooting out of prejudice and fear, if it's to have any chance of success.

Perhaps the reason why so many attempts at peace have failed to last in Northern Ireland, is that they've been clearly based on man-made foundations. The psalmist tells us that, *'Unless the Lord builds the house, its builders labour in vain'* (Psalm 127:1).

So many initiatives are doomed, because they're not based on kingdom values. Unless politicians and activists are prepared to lay aside their own agendas, we'll not see true peace in Northern Ireland.

That doesn't negate the work of the many Irish Christians dedicated to seeing God heal the deep wounds of their land. Indeed, we need to pray constantly for them and the situation as a whole.

POSSIBLE

I still believe that peace will come – but only when it's firmly rooted in the power and love of a sovereign God.

We know we'll never see a time when there's no conflict on earth – that is, until Jesus returns. But that doesn't absolve us of responsibility to get involved in peacemaking.

When our hands get dirty

We must allow our comfort zones to be shaken. For we have a loving, heavenly Father, who's deeply concerned with all that he has created.

When there is war, oppression and suffering, as God's people we should respond by getting our hands dirty. We can pray, lobby MPs, write letters, and get involved with aid organisations. God calls

us to shine the light of his kingdom into the dark places of the world.

If you're not sure, take a long look at Matthew 5: 3-16. *'Blessed are the peacemakers, for they will be called sons of God,'* says Jesus.

That indicates to me that God expects his people to work towards establishing peace. We can all pray, and as the old saying goes, 'prayer changes things!'

The work of Christians in Eritrea demonstrates what can be achieved. After years of civil war, there is at last a sense of hope, as Christians and government work together to rebuild the land.

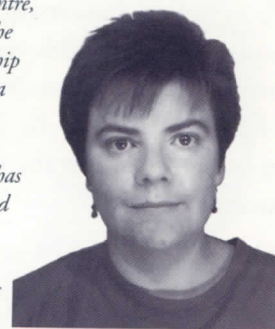
For the first time in years, people are able to live without fear. It excites me to see what happens when God's sovereignty is upheld.

Let's not become discouraged when our TV screens are filled with news of wars, violence and conflict. We know what to expect – so let's rise to the challenge.

Of ourselves, we can achieve little. But we have a God who's well able to equip us with all we need to be his peacemakers in a hurting world.



Allison Davies is married. She's a member of New Life Christian Centre, Morpeth, where she serves in the worship band, and is also a member of the Northumbria Community. She has degrees in Law and Nursing Science and currently works part-time as a district nurse.



If we're to see a spiritual breakthrough in our communities, we must re-discover pastoral ministry. John Noble looks at...

Peace-keeping at all costs!

IN A WORLD BESIEGED with violence, the Church is waking up to the cries for justice.

The prophets of old confronted evil without partiality or concern for their own well-being. Then came Jesus, bringing reconciliation through his sacrificial death.

Today, the Holy Spirit ensures that collectively, God's people are 'the prophet'. Sent with word, wonders and works in the Spirit's power, they herald his 'new age' of justice.

If the evangelical awakenings of the 18th and 19th centuries emphasised 'word', the Pentecostal/charismatic renewals of the 20th century brought a fresh understanding of 'wonders', then the 21st century must re-introduce the Church to 'works'.

That third strand of justice and freedom completes the chord of

witness promised in Acts 1:8, enabling the Gospel to be fully preached to every people group – as promised in Matthew 24:14. But how can we do for the world

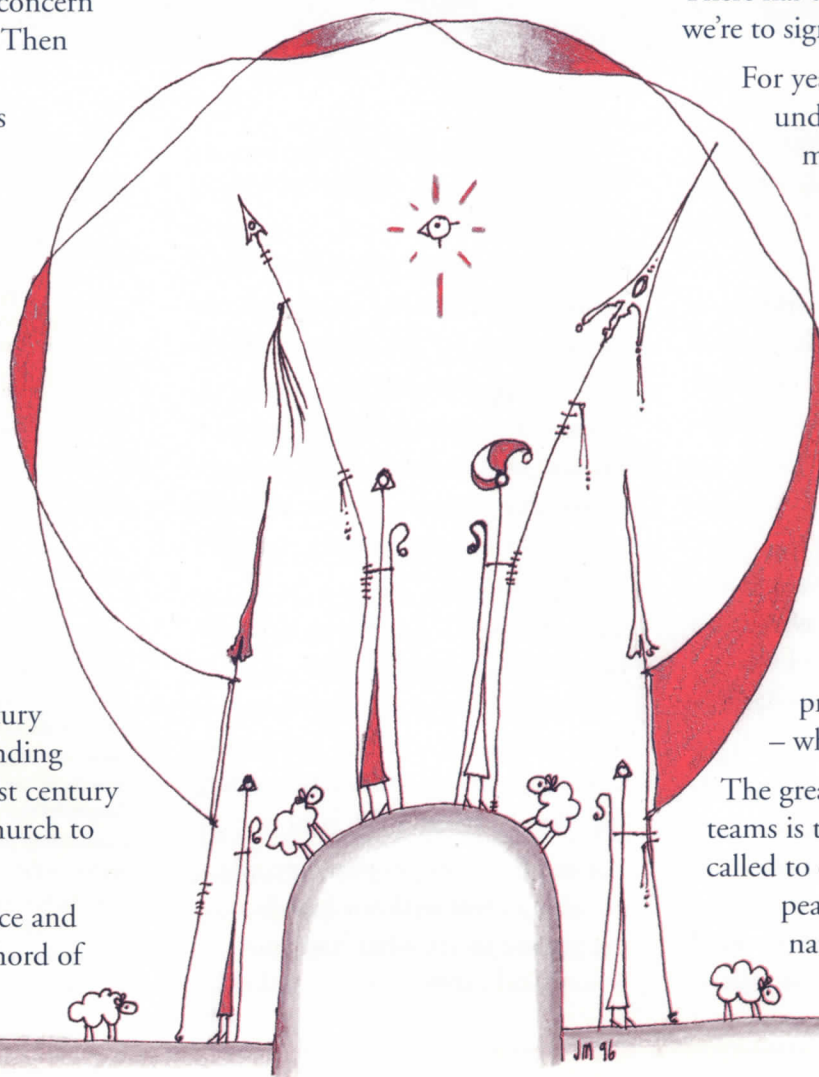
and ultimately angels – for that too is our destiny – what we haven't done for ourselves?

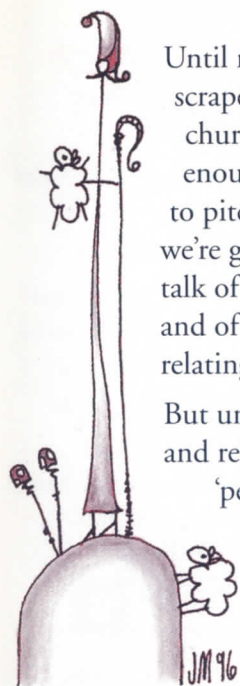
All the pain and division in the Church has caused great concern. There has to be an answer to that if we're to significantly affect society.

For years I've tried to understand the true ministry of the Ephesians 4 'pastor'. For pastors must be a key to unity and peace.

I never could believe that every leader of every little group or fellowship was such a 'gift' to the church. If so, our Lord's choices are mainly ineffective and have often contributed more to the problem than the answer – which cannot be.

The great lack in our leadership teams is the pastoral ministry – called to continue Jesus' work of peacemaking in local and national arenas.





Until recently we scraped by. Our churches were small enough for everyone to pitch in. Now we're growing. There's talk of mega-church, and of streams relating.

But unless we identify and release the 'peacemakers', there's no hope of Jesus' prayer in John 17 – and our mission –

being accomplished in this generation.

My wife Christine and I are dismayed at how few leaders – let alone anyone else – actually practise the simple principles of discipline Jesus taught in Matthew 18.

We tell almost everyone else about someone's faults except the person concerned; 'I didn't want to hurt them,' usually means, 'I didn't want to risk being hurt'; and tragically, 'I didn't think the leadership would want to take the matter up,' usually means, 'the leadership don't want to take the matter up'.

When Moses appointed leaders at the advice of father-in-law Jethro, he commissioned them to judge the people, resolve disputes and

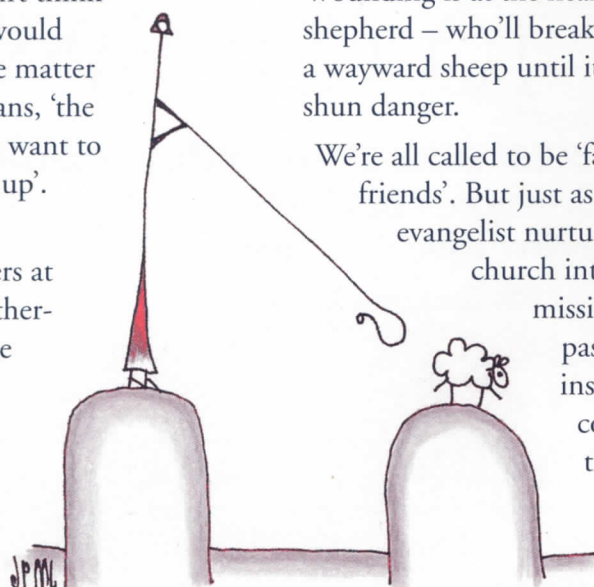
maintain right relationships within families and tribes.

When Jesus called his disciples, he emphasised harmonious living as a key factor in our understanding of church (Matthew 18).

So much of our pastoral energy is devoted to 'peace-keeping', holding differing factions together at all costs – rather than 'peacemaking' – which demands a sacrificial administration of grace and truth. The latter is risky and often costly, but *'faithful are the wounds of a friend'* (Proverbs 27:6).

Wounding is at the heart of a true shepherd – who'll break the leg of a wayward sheep until it learns to shun danger.

We're all called to be 'faithful friends'. But just as a true evangelist nurtures the church into effective mission, so the pastor will instil a concern for the health of the body.



Man of peace: Elihu (Job...32-37)

God longed to bless Job. But fear and self-justification got in the way. When calamity struck, Job's three friends turned up. For seven days and nights, no-one spoke a word! The Lord looked for a mediator.

Then Elihu spoke – bursting to reveal God's heart of love and discipline for Job. Elihu means 'God himself'. This remarkable young man displayed ten Christ-like qualities:

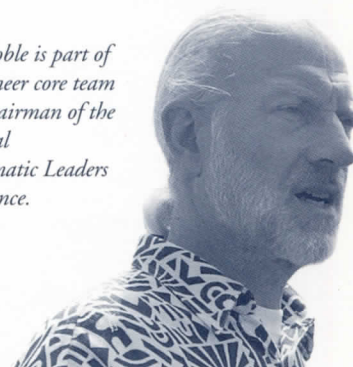
- Patient – waiting for the right moment to share
- Respectful – mindful of his position
- Bold – refusing to be gagged by traditions
- Passionate – burning with a desire for justice
- Spirit-filled – abandoning personal opinions and aspirations
- Impartial – sympathising but knowing God's perspective must prevail
- Honest – telling it like it was
- Anointed – possessing the ability to connect
- Humble – knowing when to allow God to work
- Sacrificial – risking misunderstanding and seeking no reward.

Jesus is our primary model of the pastor/peacemaker. We must draw from his example in life and death, as he brought together the seemingly opposing ingredients of the ministry – mercy and judgement, grace and truth.

May Jesus give us peacemakers – true pastors. May he grant us the grace to recognise them, and the ability to submit to their counsel.



John Noble is part of the Pioneer core team and Chairman of the National Charismatic Leaders Conference.



A place of refuge

Churches should become a safe haven for those whose lives have been wrecked by abortion. Joanna Thompson of CARE for Life explains...

MORE THAN THREE million women have had abortions in Britain today. Many now bitterly regret their decision.

They believe there's no hope for healing their pain. So they suffer in silence.

Yet women are finding a safe place to share their stories and start the healing process. They're the ones who've visited the 100 Christian pregnancy crisis centres set up by local churches and networked by CARE.


The nature of abortion is such that women learn to cope by denying their pain. However, feelings of guilt, remorse and depression do surface – sometimes years later.

Seemingly unresolvable anger at husband, partner, GP – or anyone else involved with their decision – affects current relationships. Women are left feeling isolated.

Many Christian women suffer acutely, feeling alienated from God and unacceptable to the church – should their secret be known. They need permission to grieve, to start the healing process.

That involves finding reconciliation with God, themselves, family and friends. It's often a painful journey and takes much courage. One pastor reflected, 'Would that we all repent of our foolish choices as wholeheartedly as many of these women do'.

It's not only women who are affected by abortion. Often partners also suffer. The Church must declare the truth concerning each person's individual uniqueness from conception.

Church should be a safe place, where men and women can grieve, find peace and hope for the future – through Jesus – who's paid the price for all our sins. 

Joanna Thompson is married to Philip. They have two grown-up children. For the last ten years she's been involved in counselling at a pregnancy crisis centre. Three years ago she became National Co-ordinator for CARE for Life, a department of CARE, networking 100 Christian Pregnancy Crisis Centres.



Compass

THE QUARTERLY JOURNAL OF NON-RELIGIOUS CHRISTIANITY

SUBSCRIBE TO COMPASS

GET COMPASS DELIVERED DIRECT TO YOUR DOOR

Annual subscription costs £8.00

(£10.00 for international orders)

FUTURE ISSUES INCLUDE

Reaching The Lost  **Arts & Media**  **Church & Community**

**Use the subscription form enclosed in this issue of Compass
or telephone Pioneer Direct on 01932 779772**

ONLY £8.00 PER YEAR

l e t t e r s

GIVING BIRTH TO REVIVAL

As worship leader, one evening I decided to start with 'We want to see Jesus lifted high — a banner that flies across this land.' Suddenly I saw that this was a prophetic statement of revival that is coming to our land.

Before we sang, one of the men waved a banner with 'Jesus — the Lion of Judah' in front of the congregation. I felt moved to say that significant numbers of Christian leaders are beginning to speak of the coming revival. Pioneer are devoting next year's conference to this theme. Ken Gott in Sunderland has changed the focus of prayer from renewal to revival.

Revival is like a woman having a baby — the birth is triggered by the onset of birth pangs. This involves a lot of pain, pushing, tears and extreme exertion to see the baby born. John 16:21 tells us that the mother forgets the pain because of the joy of seeing the new-born child.

The Church today is in the birth pangs of revival. Many Christians are going through very difficult times as God gets them ready. The Church itself becomes the 'birth canal' through which revival is born — but when it comes, we will forget the pain of the past because of the joy.

When we sing this song, let's proclaim it as a prophetic statement over our land, and play our part in bringing to birth the revival we long for.

*Peter Wilson
Rossendale, Lancs.*

(See 'Time of the Signs' — Martin Scott's article in Compass Vol 1 No 1).

The last issue on revival brought out some good points, such as what revival produces — i.e. social action.

But I do not believe we can put our opinions, unless they're backed up by the word of God. We also have to be careful we do not take Old Testament prophecy and try and fit it to the New Testament Church, when in most cases it is referring to Israel.

I feel safer to use the teachings of Jesus on revival. I don't believe that Jesus came just so we can laugh and cry, and fall down. I've experienced all those and found release in my life, but they have not met my deepest need.

Jesus came that we might know him. He came that we might believe in him, and receive the Holy Spirit who would flow out of our innermost being.

I believe revival begins and continues when we as God's people live in the light of these things. I pray that we preach the loveliness of Jesus in such a way that the lost will not be able to resist him.

*Paul Campion
Uttoxeter, Staffordshire*

POLITICAL CONUNDRUMS

Compass has proved itself ready and willing to tackle issues which most Christians would rather not think too long and hard about. Not only that, it does so with a refreshing honesty and realism — there are few if any pat answers offered.

There are many highlights in the politics edition. Gerald Coates kicks things off with an amazingly candid editorial, and asks whether we as Christians are aware of, and prepared to try to change, the inequalities of our world.

Perhaps the outstanding contribution was Marcia Lord's analysis of the racial divides that afflict the so-called 'United' Kingdom. She challenges the Church's record on racial equality, and with the added poignancy of personal experience, points out, 'when you marginalise me, you victimise me'.

Overall then, another compelling issue from a magazine not afraid of controversy. A few queries, however, remain. Why is the problem of the conflict between Christianity (which states that morality comes directly from God) and Democracy (in which the majority dictate morality) alluded to but never resolved? And when the articles are so applaudably radical, why does the review section deal only with examples of non-Christian music that are conservative?

However, this is an issue which no Christian who considers changing their society a priority should be without.

*Joe Macare
Burton-on-Trent*

AND HERE IS THE NEWS?

I want to express my frustration with the reporting of news. For instance, I heard from a friend in the Central African Republic who mentioned the 'troubles' there. By E-mail she said '...the military rebelled against the government and there was a lot of shooting...the French military intervened and peace was restored. We are not sure if this is temporary or long-lasting peace...'

By the lack of reporting in our national press, I assume this was not considered important enough to make the news. But God has called us to be a people who speak out against injustice, who identify with the oppressed. I don't have any easy answers — I don't think there are any. Encouraging the media to report international issues will not solve the problems. But maybe it's time to make our voices heard in whatever way we are able.

*Sharon Unwin
Wandsworth, South London*

N I C E O N E !

Thank you for all the cracking work you are doing to produce a journal that is refreshing, radical and readable — the results are an encouragement to many.

*Mark Spriggs
Alcester, Warwickshire*

UNITY IN SLOVAKIA

In August, Christians from all church backgrounds throughout Slovakia met for a four-day conference in the capital. This historic gathering broke many divisions and prejudices which Satan had put among God's people, and in society.

After the federation of Czechoslovakia disintegrated many divisions worsened. Slovakia has the highest number of divorces among young people in Europe. In Petržalka — the biggest housing estate in central Europe — every second marriage is broken. Our society is extremely politically polarised which causes hatred between students, friends, and even within families.

We need to see reconciliation. We need to forgive each other. We need to start loving and supporting one another. The conference proclaimed loudly to church leaders that this process is possible.

The Velvet Revolution which caused the crash of communism was started by students. How wonderful to see the conference hall filled with young people! During the conference we experienced a tremendous release of unity, joy and creativity. We could feel the one who is the source of all these things!

*Marek Krajci
Bratislava, Slovakia*

The Editor would be pleased to receive contributions to future issues of Compass. Future themes include Church and Reaching the Lost. Articles, poetry or illustrations should be discussed in advance. Please send a brief synopsis in the first instance.

Paul Dakin, Compass, Pioneer Direct Ltd, PO Box 39, Sunbury-on-Thames, Middx TW16 6PP

How does your church use Compass? We would be interested to hear from you



Immigrant receives warm welcome – 1958

*Our world is getting smaller
- but our divisions are getting bigger.
Will the Church ring the bells of unity
in the global village?*

The art of n

OUR WORLD HAS SHRUNK. Advanced technology, modern means of communication and high-speed travel have created a global village.

No longer can we afford to live in splendid isolation. For our own country is multi-racial, multi-cultural, multi-lingual and multi-religious.

Pluralism is a fact. It's estimated that ten per cent of the UK population is now non-white. No-one ever expected the old empire's sea, air and land routes would be used to bring its once-proud citizens to the heart of its capital.

We've become rich in variety and diversity. A plethora of ideas, world views, religions, customs, fashions, food, languages, lifestyles, cultures, colour and creeds have invaded our well-ordered world. But we're not sure how to handle it.

Should we restrict immigration or repatriate people? The presence of non-white ethnic minorities raises awkward and complex questions – with no easy answers.

The rich diversity that should enhance our corporate existence becomes a source of aggravation. Even the Church doesn't seem able to make up its mind – has the devil sent us a social problem – or has the Lord has given us a golden opportunity to reach the nations of the world on our doorstep?

Loneliness became their lot.

They felt sure they'd receive friendship in the Church. They were wrong. They were shunned. Some were asked not to return – others felt they were intruding.


Rejection discouraged many, and they slowly drifted away from

leadership structures and decision-making processes are different from white-led churches. To the casual on-looker their lifestyle appears to be legalistic and out of touch with reality. But there's more genuine content to their spirituality than meets the eye.

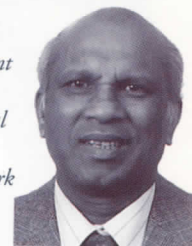
In the 60s and 70s the black-led churches were considered to be the fastest growing group of evangelicals in the nation. But black and white Christians still hardly knew each other. The silence between them was chilling.

The great divide grew wider. An active apartheid system veneered with polite religious respectability penetrated the subconscious on both sides. Polarisation set in.

Yet the Church is the only God-appointed agency that carries the ministry of reconciliation. And we must become effective servants of that ministry.

Our global village quakes with war and division, as it waits for God's people to shake off the dust of the past – and dare to bring cross-cultural healing. That healing must start at home. Let's break the dividing walls. 

Philip was born in Guyana and at age 15 became the only Christian in his Hindu village. After eight years in England as a missionary he returned home and spent 19 years church planting throughout Guyana and the Caribbean, establishing over 100 churches. Since moving to the UK in 1983, he has been building bridges between black and white Christians, is the founder and President of the African and Caribbean Evangelical Alliance and a Vice President of the Evangelical Alliance. He oversees the International Christian Leadership Connections (ICLC) Network and leads the UK-based Connections ministry.



ixing colour

BY PHILIP MOHABIR

We find it easier to send missionaries, finance and work teams to the far corners of the globe. But we lack the vision to care for the people groups in our own backyard. It's more comfortable to love from a distance. Consequently, little effort was made to reach out to the many thousands who arrived in the UK. So not only did they suffer culture shock – but also they felt unwelcome.

They were totally unprepared to cope with the cold climate – and the absence of good neighbours.

church. Some never returned. Bitterly disillusioned, they began to doubt the validity of their faith.

They thought Christianity – unlike other religions – was a religion of universal love. They concluded it must be a euro-centric phenomenon.

Towards the late 50s and early 60s, some evangelical/Pentecostal Christians began to find one another. They organised small prayer groups in their rented rooms.

Initially the idea was to provide pastoral care and encouragement. Later as leaders emerged, they were

organised into teams for children's work, visitation and evangelism.

Eventually they became congregations.

Now there are no fewer than 3,000 such churches in the UK.

Some are vigorous and vibrant – with numbers reaching into the hundreds.

Their worship styles, preaching methods,

How to break the colour code *Seven steps towards an apartheid-free church*

- 1 recognise there is a problem
- 2 repent of negative attitudes and superiority complexes
- 3 be ready to forgive – just as Christ forgave us
- 4 cultivate meaningful relationships across the cultures
- 5 create a non-threatening atmosphere where friendships can be forged
- 6 black and white churches should inter-relate
- 7 engage each other in healthy discussion and prayer



Healthy, wealthy and wise?

Two out of three's not a bad start

Dina may never be wealthy, but thanks to Tear Fund's work in child development, she'll get a decent education and one square meal a day.

For £15 a month, you can help a child like her.

For more information about Tear Fund's Partners in Childcare scheme call Carole Allen on 0181 943 7774.



100 Church Road, Teddington, Middlesex TW11 8QE
Registered Charity No 265464

The charismatic movement is over

God is raising up fresh relay teams to forge into the future. Could their success depend on how we hand over the baton?

Johnny Sertin shares his view of the field...

IF YOU WATCHED THE Olympic relays, you'll know what it takes to reach the finishing line. What can stop you in your tracks is if someone fails to hand over the baton at the crucial moment.

What was a brief competition in Atlanta can be a long, complicated process in church life. But the principles are similar.

Reconciliation is vital in connecting the inheritance of one generational destiny to the birthing point of another – and so hand over the Church's prophetic lead to fresh legs. That's best seen embodied in the life of Jesus.

Even before his birth, a prophetic call was placed upon him. Throughout the span of his life, that was affirmed at key moments. And the highlight was in his baptism – launchpad for an intense period of time where his destiny peaked, was fulfilled and handed over.

That in turn can be reflected in every rising generation. God puts a prophetic call on them and teaches them to live.

At a key point in time there comes a corporate baptism, affirming them as his own and rocketing them onto the front-line. The most recent example can be seen in the generation who birthed what is now known as the 'charismatic movement'.

Generational Reconciliation is a 'hip' title – but do we

really understand it?

By definition the word means 'complete change'. A better catch phrase might be Generational Changeover. The tension comes in knowing when – and how – to make that shift.

Elijah understood that with Elisha, David with Solomon and even John the Baptist with Jesus. We have to know when one day is over and a new one is rising. Now is the hour of changeover where a rising generation must be baptised into their day and run their course.

They'll run with a different style. But the goal is the same – to win.

The charismatic movement is over. A new move of God is emerging with a new name. That will bring a

complete change to the expression of our faith – both as individuals and as a body.

Please God let's not drag something on that should be honoured, but which will end up being mocked if

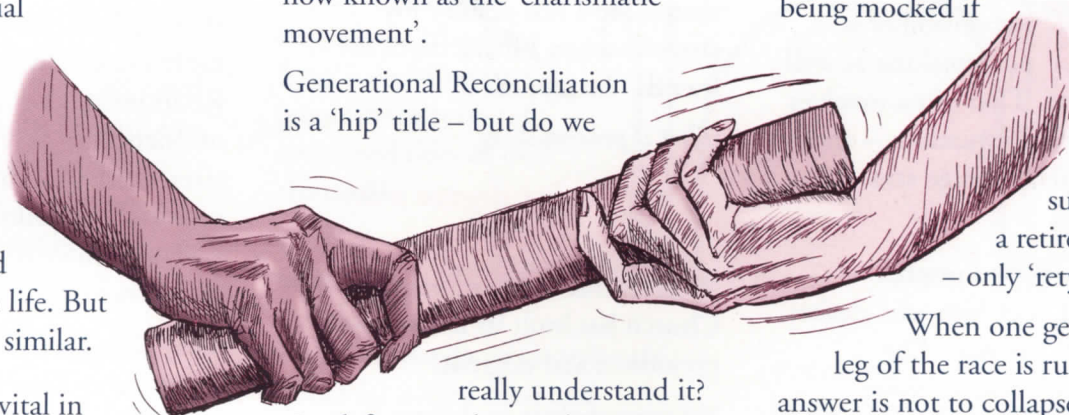
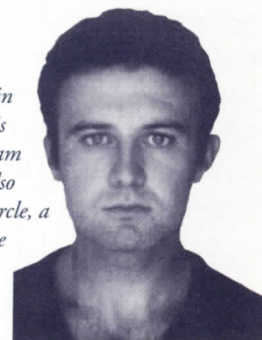
we don't let it go. However, there's no such thing as a retired Christian – only 'retired'!

When one generation's leg of the race is run, the answer is not to collapse to the floor, but head for the finish line to cheer on the last runner, so taking their lap of honour together.

The rising dawn of one generation needs the friendship and understanding of yesterday's to push them to take the lead and give them the space they need to have their day, for a better tomorrow.



Johnny Sertin lives in Bournemouth and is on the leadership team of Bliss. Johnny is also part of the Remix circle, a partnership of people gathered together to facilitate the rising generation.



Reconciliation with

Courage, stamina and guts are essential tools for ploughing a path of peace particularly in the Church – as Muriel Shelbourne explains...

GOD BLESSES THE peacemaker. And so the Christian's responsibility is peacemaking as well as peaceloving. That often involves changing certain situations – and it demands much courage and stamina.

Fourth-century philosopher Vegetius said, 'Let him who desires peace prepare for war'. The challenge is to conquer those things that have caused a breakdown of relationships in the Church.

Francis of Assisi's prayer was, 'Lord, make me an instrument of your peace. Where there is hatred, let me sow – love; where there is doubt – hope; where there is darkness – light; where there is sadness – joy'.

In addressing local conflicts, peacemakers always strive for reconciliation. Forgiveness should be high on the agenda. Martin Luther King's maxim was, 'Forgiveness is not an occasional act. It is a permanent attitude'.

No effort must be spared to gain a friend. Abraham Lincoln was

criticised for being too courteous to his enemies. His friends told him it was his duty to destroy them. 'Do I not destroy my enemies when I make them my friends,' he replied.

That is peacemaking.

Replacing dogma with discovery

With its many denominations, the Church has built its fair share of prejudices and dogmas.

Yet peacemakers are bigger than their denomination. While they're not gullible, they don't make personal preferences their priority. They don't major on minors. They realise they have only some of the answers. Other churches have answers as well.

Former Archbishop of Canterbury Dr Ramsey, said, 'The older I get, the fewer things I am sure of, but the more sure I am of those few things'.

Peacemakers replace dogma with discovery. They discover that most church leaders have dreams for God's Kingdom. Those people just need someone who'll listen while they share their dreams – and who won't walk away when they share their doubts.

An old Sioux proverb says, 'Before I judge my neighbour, let me walk a mile in his moccasins'.

Peacemakers consider people to be more important than institutions. Relationships with leaders are built on friendship first and ministries after. They push beyond the ecclesiastical boundaries of church walls and share in the simple pleasures of life.

They learn to relax and be themselves. They follow normal pursuits together like playing golf. Somewhere on the ninth hole, they start calling each other by their first names – and like it.

They may suffer from seasickness but go on their trout-fishing expeditions. Somewhere between 'casting the line' and 'hooking the fish' they forget about defending their strengths. They start laughing at each other's weaknesses instead. They have become friends.

That is peacemaking.

Replacing independence with interdependence

Many church leaders of every denomination work in isolation. They're desperate for a spiritual mentor who can inject them with

my pastor

inspiration and motivation.

Lincoln church leader Stuart Bell felt a call to help such people in churches between the Humber to the Wash.

Today, 46 ministers are linked with Stuart on a relational basis of trust and fellowship. The Ground Level network reaches from Penzance to the Shetlands and has spread to America, Portugal and France. Whole churches have been transformed.

That is peacemaking.

Unity is coming in national churches as independence is being replaced with interdependence. No longer does the old adage apply: 'In this world of darkness so we must shine; you in your small corner and I in mine'.

Gone are the days of parochial exclusiveness when many denominations claimed sole ownership of God's revelation for humankind. Beyond the claustrophobic corners of our insularity, God-given ideas and initiatives are emerging. Christians everywhere are identifying with them.

Arthur Wallis said, 'If you would do the best with your life, find out what God is doing in your generation – and fling yourself into it'.

In 1987, 15,000 people joined in a march taking prayer and praise into the streets of London. Now, millions of people take part annually in 'March for Jesus' – declaring the gospel in the streets of towns and cities all over the world.

In 1976

some

people

met in an Anglican clergyman's house for a light meal and discussion on religious issues. Today about 45,000 people all around the globe, of almost every denomination, meet each week on Alpha courses.

That is peacemaking.

The challenge has not evaded me. My husband John and I had been missionaries and in pastoral ministry for 32 years. John had been my spiritual mentor. When he died, I had difficulty giving my allegiance to the pastor.

In May 1995 I was profoundly affected by God. Tremendous healing and cleansing took place. It was like a rebirth.

I found reconciliation with Stuart, my pastor. Reconciliation is

contagious. Commitment born out of my experience has affected not only my own church – but also many others – as reconciliation and forgiveness have come to scores of lives.

That is peacemaking.

As it says in James 3:18, the peacemaker 'plants seeds of peace and reaps a harvest of goodness'.

Muriel Shelbourne is a mother, grandmother, retired teacher, missionary, minister of religion, Bible College lecturer, author (*Just Another Stepping Stone*) and part of the leadership team of New Life Christian Fellowship, Lincoln.

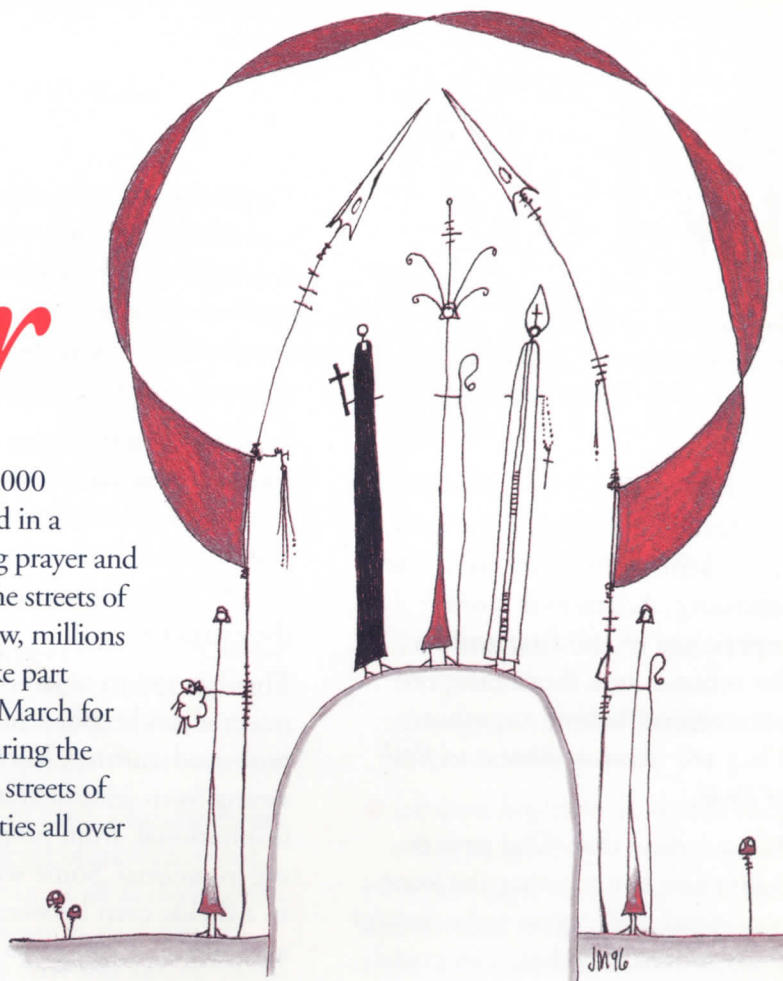


ILLUSTRATION – JONO RETALLICK

MARRIAGE didn't start with Terry and June, or George and Mildred – but with Adam and Eve. *'It's not good for the man to be alone.... Let us make man in our image,'* said God. So the woman was taken out of man.

The fulness of God's personality was revealed as the God who acts and teaches, and is internal and brooding. Adam had more experience of the first and Eve of the second, but those facets of personhood belong together. They are *'bone of bone and flesh of flesh'*.

To underline that, God gave to Adam and Eve together the joint command. They were to be fruitful and subdue. Together, they could learn from each other's experience and gift.

With marriage as the ultimate symbol, they were to give to and receive from each other, and so walk in the full image of the Godhead. The implications of the rift between Adam and Eve are far more devastating than just a broken relationship.

Reacting to being locked into the internal, the more feminine disposition gestated manipulative schemes. The masculine has taken the authority given, but has grown callous, uncaring or merely unconscious in its self-interested application.

The impact has spiralled beyond the hell of broken marriages, shattered self-images of children and loss of sexual identity.

Gender wars started when Eden fell. Now Adam and Eve's wild

There's a worldwide problem of exploitation of women and disempowerment of men. We've built structural strongholds of oppression and given place to demonic powers in our relationships.

Further, the gifts and graces Adam and Eve incarnated are at war. Communication breaks down between the 'thinkers' and the 'feelers'. Western culture patterns the extremes.

The reaction to objective materialism becomes intuitive post-modernism. Churches have swung from administrative to inspirational, from prophetic to organisational. Some would point to a divide even between Word and Spirit. (*Compass vol.1 no.1*)

Smith Wigglesworth's prophetic word was that those would flow together at the end of the century. Now is the time to look for the fullest possible reconciliation of all things – as men and women get their act together.

Reconciliation involves death. Christ reconciles us through his intercessory death and gives us the same ministry. Repentant of our own sin, we can stand covered by Christ's blood as priests for others still captive to the strongholds.

The biblical word for reconciliation has at its root the idea of exchange – Christ in our place and us in his. Repenting for the polluted corporate attitudes of our sex or role puts us at the cross with him.

Trial



ILLUSTRATION – STUART SMITH

power of grace can trigger reconciliation beyond
sins. Sue Mitchell suggests a

reunion



We become the representative in whom the sin of the controlling mother, the pornography-defiled father, the abusively sexist teacher can be identified. So grace is released.

The victim can express forgiveness and go free. Intercession like Christ's – not for his own but for the sin of the world – is revealed and the strongholds are weakened.

Grace answers from heaven. Conviction increases among those personally sinning and unrighteous agreements unravel. It's a redemptive spiral!


The effects of such a fundamental rift in the heart of humanity has left damage in us all at deep levels. But reconciliation also involves '*not holding their sins against them*'.

Daily our pain is provoked by those suffering the same damage. Peacemakers must positively welcome every manifestation of the fall as the opportunity to redeem it.

Loving prayer loosed at every glimmer of offence reconciles all things in the heavens. At the fall, we all suffered loss. Authority lost compassion, and sensitivity lost rulership. As a result we hold tighter to the partial grace we were left with.

Then our potential strength becomes more of a right. We insist on 'being what we are', not, like Paul, by the grace of God – but out of fear of further loss. True discipleship requires our being willing to offer up our strengths as well as our failings.

Paul's reference to reconciliation in Colossians uses a prefix to mean fully restore. In Christ repentance, forgiveness and submission give us a clean sheet. From here we can begin to lay hold of all that was intended in creation...

- ❖ here the more intuitive can learn to risk their insights by learning from those with analytical gifts;
- ❖ here the clear-sighted strategists can hear the heart cry of the one pastoral need that blows their plans;
- ❖ here creative dreams and visions can produce change – and strategy can deliver heartfelt justice for the poor;
- ❖ here we function alongside each other to achieve a common goal. Here we receive from one another and become individually whole. Here whole personhood is made visible to the broken. Here he has made peace. 

Sue Mitchell was a founder member of Ichthus Christian Fellowship, and until recently a member of the senior leadership team. She and her husband Roger have now been released to establish 'Passion', a new church planting resource team, to be based in Camden Town.

Sue has an itinerant prophetic and teaching ministry. She is a Director of Tear Fund and on the council of All Nations Christian College. Sue and Roger have two sons, Joel and Christopher.



Touched by the

A new sound is being heard across the world. The voice of reconciliation is healing age-old divisions between black and white - and between Christian, Muslim and Jew. Clive Price explains...

LIKE DAWN'S FIRST light, the voice of reconciliation rises gently. Then it increases in magnitude, until the whole landscape is transformed by its glory.

It was a voice that convinced an ANC activist that he had an even greater calling than the armed struggle against apartheid. Holed up in an old disused prison amid South Africa's

snow-capped Drakensberg mountains, Joseph Kobo thought the security services were playing a trick on him when he heard someone call his name.

It came from somewhere in his Spartan cell. He went through all the possibilities. He'd been tortured before. But now it wasn't his guards toying with his mind. This time it was deep calling to deep.

'When I was alone - with nothing happening for all those years - I felt the Spirit of God speaking with me,' Kobo recalled. 'This became more and more pronounced until it became so audible that I could hear the voice of the Lord calling me, saying, "Joseph, I called you for a special job - why are you here?"'

Kobo, now 61, was retelling his story at the Pioneer Leaders' Conference, in the more comfortable

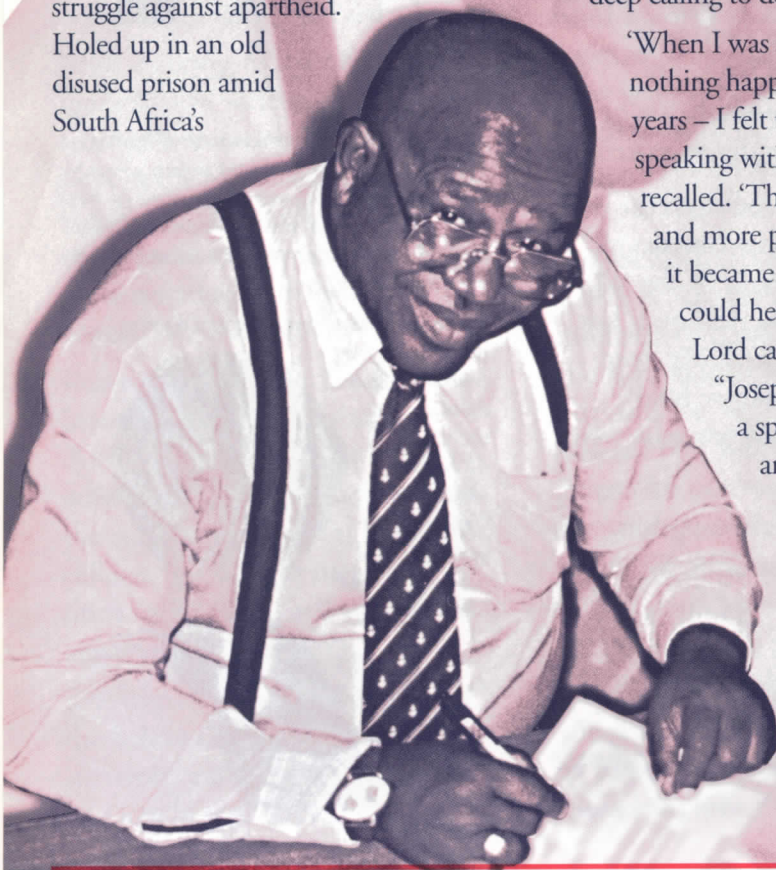
setting of a holiday camp restaurant. He remembered that on hearing the mysterious voice, he'd felt like putting up an argument. So he let God have 'Lord, you know why I'm here,' he told the divine intruder. My people oppressed. I'm fighting for the freedom of my people. What else can I do?' He soon realised the voice wasn't interested in engaging in an argument with any ANC freedom fighter.

'All he wanted was for me to make a choice,' Kobo recalled, 'either to obey him or reject him. I felt I was now at a crossroads. I had to make a choice - a serious choice.'

He'd become a Christian years before. He'd even trained as a pastor. But when he'd seen churches compromised with the apartheid regime, feelings of disillusionment and betrayal had set in. Terrorism seemed to be the language whites would understand.

But something new was happening to him in his solitary confinement. Imprisoned for high treason, he finally broke down and cried. 'I wept bitterly,' he said, 'and then I made the decision: "Lord, I'm surrendering my life back to you".'

Terrorist reborn - Joseph Kobo



voice

Then the miracle happened.

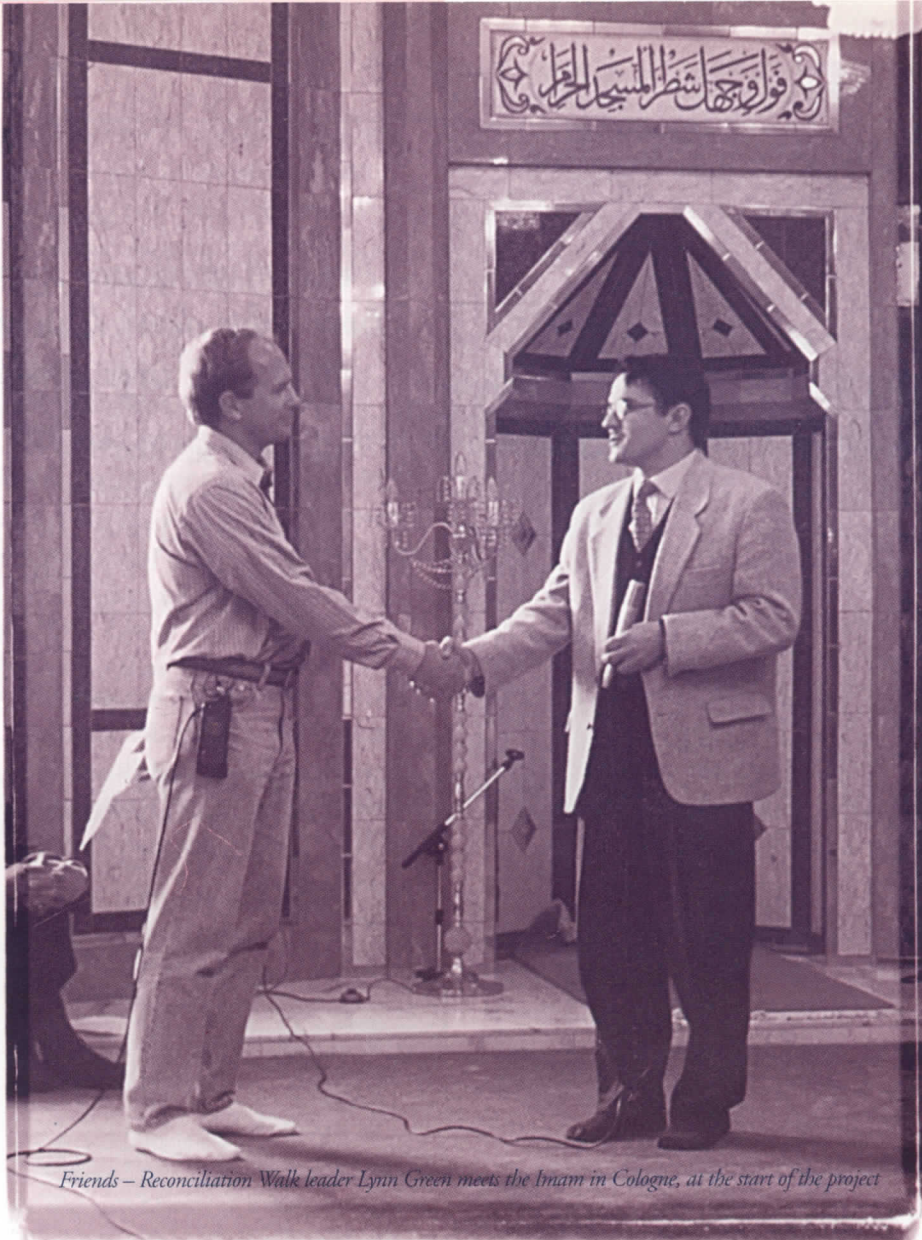
'The first thing I felt was the Spirit coming on me,' he explained, 'enveloping me with his love and his peace. All the bitterness and anger and hatred that was within me, melted away. He baptised me with his love.'

Another miracle came. At last Kobo could see why the South African government had taken its course of action against the country's black majority. 'It was a question of survival,' he said. 'They didn't hate us per se as blacks – but they were afraid if we had our rights and freedom, we might take revenge and push them against the wall.'

Kobo understood. He realised that the resistance movement made the government feel they were justified in their oppression. 'I was able to see their point of view.'

So performing a delicate operation no therapy could emulate, the voice of reconciliation transformed his war-torn heart. There followed a remarkable series of events that brought him into leadership of a significant network of churches.

There are countless others who are similarly imprisoned by bitterness and betrayal. Centuries of conflict have blocked relationships between Christians, Muslims and Jews. But



Friends – Reconciliation Walk leader Lynn Green meets the Imam in Cologne, at the start of the project

the voice of reconciliation goes out to them, too – through human 'agents'.

A major bridge-building initiative is taking place among the three great monotheistic faiths. Participants in The Reconciliation Walk are retracing the steps of the brutal Crusades – to share a statement of apology and regret in towns and cities en route.

They carry a message of love and brotherhood on the same paths that saw the plundering, rape and slaughter carried out by the Crusaders on their grisly quest to 'free' Jerusalem from Arab rule.

'We wanted to defuse the centuries

of bitterness between Muslims, Christians and Jews,' said International Co-ordinator Lynn Green, 'that were either caused or furthered significantly through the Crusades.'

'There was a great deal of inhumanity and atrocities on all sides. It's not like there was a guilty party or one innocent party. But the fact is, we initiated it from western Europe in the name of Jesus Christ. That's why we're taking an initiative on it.'

The idea was being talked about by a number of people: teams of Christians could take a scripted


message to Muslims, Jews – and even Orthodox believers, who'd also suffered in the Crusades – from Europe to the Middle East.

'The idea was floated by different people at different times,' said Lynn Green. 'I picked it up and felt like God was saying, "Do it!"' Five years of research and preparation led to the walk – which is expected to finish with a key event in Jerusalem in 1999.

Teams have already been taking the message across the Continent. The Muslim response, according to Green, has been 'fantastic'. It's beyond what he ever expected. 'I still haven't had a negative response from a Muslim – and neither do I know of any.'

One team had just completed a Crusader route from Cologne to Istanbul. 'Wherever they read the message,' said Green, 'the Holy Spirit just descends. They had Jews in tears in several places.'

One walker was welcomed into a synagogue and was made a temporary rabbi so he could officially present the reconciliation message – and speak freely from the platform. Muslims are reported to have said that they 'had waited 900 years' for someone simply to acknowledge the wrongs done to them.

So the voice of reconciliation continues to be heard. Yet it's not without cost or commitment. Once again, to be a peace-maker carries a price. 

Clive Price is Editorial Consultant to 'Compass', and contributes to a number of leading Christian magazines. He is also UK Correspondent for the US-based 'Charisma' magazine.

Friends on the front-line

Peacemakers are wanted urgently in Bosnia. Those who don't like risky living need not apply, says Andy Harrington

She doesn't see herself as Serb, Croat or Muslim. 'I'm a human being,' said 17-year-old Sabrina. 'Why can't we just treat each other like that?'

That's what she told me, as we sat one night in an upstairs bar at Novi Travnik, Central Bosnia, a country ripped apart by hatred and the obscene spectre of 'ethnic cleansing'.

Having been roughed up by a soldier during the day just for being English, I could understand a little of what she meant. Like so many hundreds of thousands, Sabrina has been caught up in a war so brutal it defies belief.


Yet now, as a young Christian, she wants to find a better way to overcome the hatred of generations. She wants to be a peacemaker.

Trying to untangle the arguments and provide answers in the 'peacemaker as arbitrator' role here isn't the answer. To make a difference, you have to live it out and be a role model.

In the last four years, Christians in Croatia and Bosnia have realised they have the key to the door of peace, simply by 'being Jesus' in their local situations.

Whether by distributing aid, going into the most dangerous areas to be with those suffering, or encouraging churches and planting new ones, they've realised that to be a peacemaker you have to live peace. You can't claim to love your brother and then spit in his eye.

A true peacemaker is one who'll take risks, who's prepared to pay the price of standing for what's right – no matter what. Sabrina and the others who attend the new church in Novi Travnik know they'll be jeered at and ostracised by their fellow Muslim and Croat citizens.

The children know they'll be taunted in school. But that doesn't stop them. In the middle of one of the most brutal conflicts this century, they want to make peace on the front-line. 

Andy Harrington, wife Helen and their two children, lived for nearly two years in Croatia, working with young people throughout former Yugoslavia. They're now back in the UK. Andy leads Synergy, the Ground Level youth and student network.



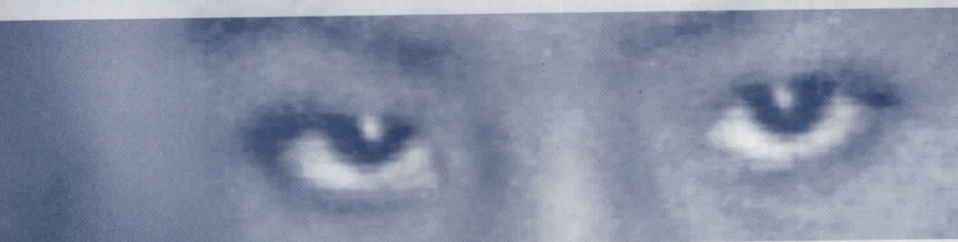
AHMED could not face another day. It was time to end his young life, but how to do it? Among his people, suicide was unheard of, in fact there was no word in his language for taking one's own life. No-one would understand, the family would be dishonoured, humiliated, shamed before the entire clan, yet the urge to escape this world was irrepressible, a force within him - impossible to express. No words, no sympathy... darkness all around... what to do? He could not endure another day. Taunts, bullying, insults, expressions that required no translation - the force of rejection, universally understood without language... Was there anyone to turn to for relief from the thorns and barbs of daily life? He remembered one man, a tutor, his only consolation in the awful strangeness and humiliation of the classroom in this alien land... supposedly a refuge from the pain of death... yet every day a torment of a different kind. Perhaps the barrel of the gun may have been kinder than the torments of strangers whose delight was to mock and taunt until the last small piece of his broken self lay on the floor for all to kick around? Ahmed pondered on his pain...

suicide as the final solution to the pain. There are those who become religious fundamentalists in a desperate effort to find a place to belong. Yet a sympathetic friend here was all they needed to survive, to grow, to mature.

It is not so difficult to be such a friend. It takes only a listening spirit and a warm acceptance of the one who is strange and different. God does not call us to involve ourselves in complicated religious discussions or to speak in a foreign tongue. He expects us to operate out of a spirit of discernment with a vision of reconciliation, unconditional love in place of prejudice, understanding in place of cold ignorance, warmth instead of fear.

The stranger in our midst

BY ROSEMARY JAMES



That story describes the real life, recent, experience of a young Somali boy in a secondary school in East London (Muslim population approx 30%, Christian 1-5%).

Within his first school year, at the age of eleven, he had already experienced 120 instances of bullying, mostly from fellow Muslim, non-Somali, boys of his own age. Where could he go for help? One sympathetic Englishman, his teacher, was all he had in the entire world, such was the extent of his isolation. Yet he is not alone, there are hundreds of 'Ahmeds' all over the inner cities of this nation. They need our help and prayers.

The treatment meted out to strangers in our midst is a biblical barometer of

the spiritual health of a nation. In the Scriptures, God specifically instructs his people to care for the widow, the orphan and the stranger. The extent to which a church attends to the needs of the most vulnerable is a measure of spirituality, a reliable indicator of the godliness of a congregation.

How do we measure up to the plumbline? As one who has moved into the inner city myself, I think we have a long way to go. For one thing, most of the strangers in our midst are far away from where Christians have chosen to live out their daily lives. Where are the believers who will move in to provide a light in the darkness? Where are the believing doctors, nurses, teachers, social workers? There are refugees who do indeed commit

These are not difficult for those who know they themselves were accepted unconditionally by one who was himself once a stranger in our midst.

Perhaps it is time some of us became strangers too... strangers in the inner city. We would not remain aliens for long... he who is within us would reach out to the desperately lonely and broken ones, the children, the widows and the refugees who just need a friend in order to face another day. Pray about it, with you here, perhaps another Ahmed could face another day.



Rosemary James studied zoology at Oxford University. She worked with Floyd and Sally McClung in Afghanistan where she became involved in cross-cultural witness to unreached people. Rosemary now manages a project reaching refugees in London and teaches in inter-cultural relationships.





Good news for a broken world

*Are you a proclaimer or a peacemaker?
Martin Scott explains why your calling must embrace both*

HAILED AS THE 'saviour who put an end to war and established peace', Caesar Augustus ushered in the era of the pax Romana. That was 30 years before the birth of Christ.

However, history shows otherwise. It was actually Caesar's pacification of all human opposition – through the bloodshed of those who resisted.

In total contrast, 30 years after Christ's birth, another peace was being proclaimed across the same empire. And it was also the result of a battle.

Blood had been shed, but this was the blood of the victor. This peace was established through the laying down of life – not the taking of it.

And that peace brought wholeness and release to people. It also proclaimed the end to all unjust

systems through the subduing of every hostile spiritual power.

Holding ordinary people in bondage, pax Romana maintained the status quo. Yet the peace of Christ challenged the status quo, produced a new egalitarian society and released people to fulfil their God-given destinies.

The peace through the Gospel is the fulfilment of the Old Testament hope for an era of shalom. That rich Hebrew word implies much more than the absence of war. It's the presence of total harmony and well-being.

Shalom was a relational word, with God in his right place and all of humanity living in harmonious relationship with one another. Peace means harmonious fellowship with God and one another.

The prophet Isaiah foresaw a day when that peace would mean not

only the end of all human hostility but also the transformation even of the animal kingdom. The wolf would lie with the lamb, and the poisonous snake wouldn't harm the young child (Isaiah 11:6-9).

Shoes that shout

Peace is central to the Christian message. Our feet are fitted with shoes so we can proclaim the Gospel of peace (Ephesians 6:15). The imagery used is of the herald running to proclaim the end of hostilities.

If we're to bring a message of peace to our broken generation, it's essential that we are those who, like the herald, are firsthand witnesses of the event that brought peace.

We don't have a message that simply comes from the distant past. The effects of that event must be present today. The shalom of the cross is brought to us through the Holy Spirit – and must be demonstrated within the community of God's people.

We can know the end of hostility and alienation as through the Spirit we enter the rest God has for us. One of the hallmarks of the current move of the Spirit and the so-called 'new rhythm' is that of renewed passion for Jesus and the Gospel – together with a new sense of rest.

The message of peace is taken by those who've experienced something of God's 'shalom peace' to the broken and alienated. It's the proclamation of the year of Jubilee – when all that's been lost is restored (Luke 4:17-21).

Promoters of peace

We're called to be more than proclaimers. And as the light of the world, the community of Jesus-followers are to be so living in the shalom of God that all nations can walk by their light (Matthew 5:14; Isaiah 2:1-5; 49:6; Micah 4:1-5). The redeemed community must demonstrate their shalom call.

Proclamation must be backed up by the incarnation of shalom in a community living by Jesus' values. At the core of that is active involvement in peacemaking.

Only those who make peace can claim to be blessed. They become the ones who bear the very hallmarks of their Father (Matthew 5:9).

As shalom is the end to all hostilities and alienation, so it is in these areas that peacemakers will be involved. Scripture shows Jesus' peacemaking activity affected different spheres -

- ❖ he brought peace between God and humanity (Romans 8:1);

- ❖ he healed the divides within humanity (Ephesians 2:14-21; Galatians 3:28);
- ❖ he broke the power of all hostile spiritual powers (Colossians 1:20).

Fools for freedom

True peacemakers will also be involved in all those areas. The Church as the peace community will be active in bringing people into harmony with God. To do so means a proclamation that breaks down the distance that so many feel in relation to God.

God has been brought near in Christ. The Church too must bring him near to people:

- ❖ peacemakers must empower those who've been distanced through systems that have abused power and maintained status;
- ❖ peacemakers must actively oppose all forms of status and abuse of authority, even when that's been done in Jesus' name;
- ❖ peacemakers must address prophetically the alienation in our society – divisions of class, race, age, gender. All false walls must be broken down.

Perhaps one of the great challenges in our age is to break down false divides between church and world. Peacemakers will actively press for the development of leaders who will



lead the community of faith into the world.

Peacemakers will actively promote and follow those who can lead the Church into the areas of business, sport, leisure, politics, art and the like – so the message of peace is brought to a hurting world.

As the Church engages the world, a peacemaking people will offer prophetic ways of establishing peace in an alienated society. Such a people, if necessary, will be the first to accept being personally disadvantaged – so the divides can be healed.


power structures of our society. Peacemakers willing to take a risk must engage those hostile powers – spiritual and institutional – so the government and peace of Jesus will increase (Isaiah 9:7).

power, so righteousness and justice might abound as a demonstration of true shalom.

Only then can there be a fullness of real joy. Perhaps the laughter of the Spirit that marked the beginnings of this present outpouring is to be understood – as well as in other ways – as a prophetic cry for that era of shalom.

As Jesus breathes again on us, let us receive the Holy Spirit and peace.

Let the peacemakers rise up!



*peacemakers
must address the
alienation in our
society – divisions of
class, race, age, gender.
All false walls must be
broken down*

The whole issue of a non-violent response in the face of war – often wrongly called pacifism – needs to be reconsidered by those who follow the Lamb that was slain.

Handling hostile powers

Peacemakers cannot leave untouched the spiritual dimension. Hostile powers still need to be subdued, or more accurately the reality of the work of Christ still needs an ongoing enforcement in this area.

The nature of the hostile powers is that they hold people in bondage, subduing through the institutional

Paul said the kingdom consisted of righteousness, peace and joy in the Holy Spirit. We need to pray that the Spirit comes in even greater

Martin Scott is married to Sue. With their two children they live in Cobham, Surrey, where they are part of the church known as Pioneer People. Martin is currently exploring what it means to be a follower of Jesus.



Let the river flow

BY MELINDA FISH

Several years ago I saw a picture in my mind of streams throughout the world. They meandered through different kinds of terrain and cut varied courses through the landscape. But as I watched, the streams began to feed one by one into larger rivers. Then those rivers began to join, until they all flowed together. What I saw, I believe, was the eventual unification of the Body of Christ. As we all flow towards the same purpose, we will find ourselves becoming united to cover the earth with the Gospel.

But sometimes a day of visitation causes separation as well as unity. As the river rushes on, it may cut a new path or form new tributaries seeking a different route to the sea. The 'new thing' God does in each visitation sometimes causes division. Leaders differ over methods. Paul and Barnabas served the same Lord but, at least for a season, heard the call of God differently. Initially this led to conflict; later they enjoyed lasting friendship. Sometimes for His purposes, the Lord allows separation, while using both vessels.



When our heavenly Father looks at every region of the world, I

believe He sees not individual churches or even denominations, but one Church. The day the Lord revealed Himself to me, I realised in His presence that the issue is not churches or ministries, but Jesus - nothing but Him. A dimension of power is reserved for the moment when the Body of Christ begins to meet together. Our desire must be to find ways to break down walls and learn to trust each other. But how?

We must become serious about the offences we have caused each other. We must take time from our busy schedules to develop relationships. It is no use having meetings and making a pretence of unity when we cannot take off our masks and reveal our inner fears and insecurities and find brothers and sisters who will pray for us and cover us with love. And we must reach outside the circle where we normally fellowship.

This renewal is helping us to learn to swim in the river with new friends who are desperate for God.

After the renewal had been going on in our church for several months, Covenant Church of Pittsburgh heard that God was moving with us. They, too, had been touched by the Holy Spirit's power. Their pastor, Joseph

Garlington, has been a vessel for unity throughout the Body of Christ in the United States and overseas. His church did not just talk about love; they took up an offering for us. One day we went to the mailbox and opened a letter from them containing enough money to replace the wornout carpeting in our sanctuary. It would have taken us months to raise that kind of money.

As the Holy Spirit is being poured out in church after church in Pittsburgh, pastors are beginning to develop a network for prayer. We are beginning to see the breaking down of walls. In the city of three rivers, a Fourth One is starting to flow!

This is the final stage of Ezekiel's river - water enough to swim in. As we swim together, let's pray that the Holy Spirit will come on all our churches and bring renewal everywhere.

Excerpts from 'The River is Here' by Melinda Fish.

Melinda Fish is the author of five books, speaks internationally and is a member of the pastoral team of Church of the Risen Saviour, Trafford, Pa.

We gratefully acknowledge permission to reproduce these excerpts by the publishers, Chosen Books, a division of Baker Book House Company, Grand Rapids, Michigan. Copyright 1996.

Joseph Garlington will be the main speaker at the Event for Revival in May '97.

State of the *union*



If Christ is the peacemaker, what should we do about the wounds in our land?

Chris Seaton suggests a prescription

WHAT DOES IT mean to be British? Is it about the 'Tebbitt test' of cheering for our national sports teams? Is it simply about our common language – or something more subtle?

Historically, the title United Kingdom derives from the first serious colonial actions of the English – to dominate the 'Celtic fringes' of these islands.

In the 18th and 19th centuries, Acts of Union and Acts of Settlement brought the formerly independent nations of Wales, Ireland and Scotland under London's rule.

The Union Jack, combining the formerly separate colours of each national group, was devised to demonstrate unity. In reality, it masked the English dominance won in military victories at Kinsale, Culloden, Aughrim – and many others.

We carried that domination (mixed with blessings too) to every continent as the Empire spread. But if the United Kingdom is not so

united, what exactly does that mean for the Church in Britain and Ireland?

Paul told us to continue Christ's ministry of reconciliation.

Traditionally, evangelicals restricted that to personal evangelism. In other words, Paul wants us to work hard to have individuals reconciled to God through conversion to Christ.

The argument runs that if enough individuals are right with God, soon the whole of society will become right with God. But Christian attitudes have changed.

We've become increasingly aware that reconciliation, like so many other blessings of salvation, doesn't come automatically with conversion

Sign of the saints?

'Union Jack – national ensign of UK with combined crosses of three patron saints' (Popular Oxford Dictionary)

Our scope must be wider than individualism – it must become corporate – and we must work at it together. As Peter said, 'make every effort to add to your faith goodness...perseverance...love'. Peace, or more accurately shalom, is a fruit of the Kingdom of God – and the Kingdom must be sought after.

Whether in our homes, neighbourhoods or nation, peace and reconciliation are things we must make.

There
the
recovery of
the ministry
of intercession. As
the Holy Spirit has been
moving across our
nation, many have
found a new thirst for
prayer

At the Remix conference, 60-70 people – nearly all under 25 – were willing to miss a main session to join the intercessory group. As the Spirit moves, so the things that grieve her are becoming more and more clear – which include the 'strategic wounds' in our land. Any Old Testament scholar will tell you the ethics of spiritual Israel were built around the triangle of God, the people and the land.

Every nation appears to have its unique godly assets – John Dawson calls them 'redemptive gifts of nations' – but every nation also has its wounds.

If Christ really is the peacemaker – and we're blessed if we follow his lead – then what will we do about those wounds in the land?

Any parent, teacher or youth worker has had to learn the skills of creating reconciliation and putting those into practice with their charges. The key elements are both simple and difficult – someone has to say 'sorry' and someone has to forgive.

As an English person, I can't just say 'sorry' to every Irish, Welsh or Scots person I bump into for the sins of our history. I'm not advocating tokenism or melodramatic scenes for their own sake. Those can become religious and unhelpful.

But perhaps a little more sensitivity and humility towards our neighbours would go a long way. Perhaps a willingness to pray with them into these issues on occasion might do no harm – and yes – a willingness to say 'sorry' too.

When we feel embarrassed as Christians about the religious nature of the conflict in Northern Ireland, perhaps we ought to consider that we're a part of their problem – historically and currently.

Mel Gibson's recent movie painted an interesting backdrop to this

Useful references

2 Corinthians 5:18-21

2 Peter 2:5-8

Romans 14:17

Matthew 5:9

subject. But the Holy Spirit braveheart cry of 'Freedom!' isn't merely a yearning for liberation from the control of one nation by another. It's a desire for freedom from the ancient antagonisms which have held us all back.

I'm sure God does want a United Kingdom. A house divided against itself cannot stand. I hope we can build a bridge of deeper unity in these islands – because God will bless that.

Chris Seaton lives in Bognor Regis with his wife Charlotte and their two children. He is on the oversight team of Revelation Church, and is a regular speaker at such events as Spring Harvest.





r e v i

MUSIC - COMPILED BY SUE RINALDI

SISTERS WITH VOICES!

A recent issue of TIME magazine focused on the abundance of female 'divas' currently being heard around the world. You can call this situation a "sign of the times" or "a passing phase" but it cannot be ignored! Not only are ears being tickled by vocal virtuoso but many are finding their minds and hearts stretched and scarred by the lyrical depth and musical individuality of countless women. Many names drip off the tongue... Alanis Morissette, Celine Dion, Annie Lennox, Joan Osborne, Amy Grant, Mariah Carey all take their place alongside the rise of all-girl bands and girl-led bands. So let's take a closer look at some new releases from the female of the species.

NENEH CHERRY has just released **MAN**. An interesting mix of attitude and rhythm bordering on the eclectic; this girl has grown up. Her single *Woman* is classic and a belated reply to an old James Brown song *It's a man's world*. Great moments appear on the slightly spanish, guitar flavoured *Golden Ring* and on her well known duet with Youssou N'Dour *7 Seconds*. Apart from an inlay that provokes you to book up for an eye test and one dodgy track - *Man* will appeal to those who like listening to music with 'quirk' appeal.



(Hut recordings - Virgin)

One of the best finds this year is **NEA** whose songwriting has an underlying theme of reconciling her Jewish roots while living in a western culture. On her recent release **CALLING** her voice is versatile and absorbing; her songs loaded with meaning. This 'warrior of song' deals with uncomfortable issues of injustice and manages to soak them in creativity. *Camilla* highlights the oppression of women experienced in middle eastern cultures: "don't raise your head. don't raise your eyes, don't ever uncover your mouth...don't raise your standards too high, don't go reading...just keep breeding". *Mark Of Cain* painfully uncovers a woman's feelings about carrying a child of rape. *Savior* is beautifully poignant. Relatively unknown in Britain but massive elsewhere in Europe - it's about time that changed.



(Geffen Records - 1996 Metheny Group)

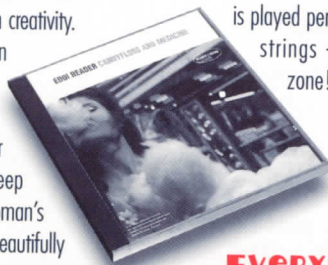
A new name in the world of Christian music is **Dawn Cozma**. Released by Get Real Limited, their main feature is to 'record in buildings with fine natural acoustics and they aim to find the shortest path from artist to recording'. Recording buffs can read on the inlay the specifications of the microphones used as well as all other equipment. Anyway...down to the music.

The tempo and pace of the songs are far too similar to engage the listener for any length of time and Dawn's long deliberate vocal lines, albeit deep, begin to grate even the most tolerant of ears. Percussion or bass would have been a welcome addition. Possibly an artist best listened to in a live folk-club environment.



(Get Real Limited, P.O Box 2587, London W5 1ZZ)

Under-rated but deliciously excellent is **CANDYFLOSS AND MEDICINE** the latest release from singer/songwriter **EDDI READER** of *Fairground Attraction* fame. Her characteristic velvety-voice contains an infectious in-built sense of fun. A highly original album, each song is played perfectly with great percussion and strings - truly a programming-free zone!



(Blanco Y Negro)

EVERYTHING BUT THE GIRL must also get a mention and not only for the originality of their name. **WALKING WOUNDED** is atmospheric with high level groove. The mixes simply follow the formula of heavily featuring

drums and synths but with the winning ingredient of plenty of space. The tonality and range of Tracy Thorn's voice is ideal for the overall sound. They have a knack for writing memorable one-liners - at times deserving a response of "I'm sure I've heard this one before!"



(Sony)

BECAUSE OF YOU

Paul Oakley

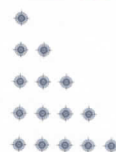
(Survivor Records - Kingsway)

The highlight of this album has to be the song *River of God* which stands out above the rest. Great rhythm and sound, with words that sum up the heart cry of so many. As the firstfruit of Kingsway's new youth label, the overall sound feels dated - a strange choice to pioneer such a project. The approach feels quite laid back and the mix lacks edge. The lyrics are amazingly 'religious' for such a young writer, however the focus is definitely on Jesus.



Nikki Rose + Sue Rinaldi

COMPASS RATINGS



disappointing
average
good
delivers
distinction

THE CROSS BECAME A SWORD

Fred Wright

ISBN: 1-900475-00-6

RW Publishing, PO Box 61, Harpenden, Herts AL5 4HH

'The Cross became a sword' is a factual account of the First Crusade, stripped of legend and romanticism. It provides insight into contemporary church teachings which resulted in acts of merciless cruelty performed in Christ's name. It clarifies the need for repentance for atrocities committed against Jews and Muslims by followers of Jesus, the Prince of Peace.

The book is not an easy read but repays perseverance. The historical and spiritual background is illuminating, producing reactions of shame, mixed with sadness that most of the participants' understanding of the true nature of God appeared so limited. The contents could prove useful to serious intercessors who wish to pray with more insight concerning things that have grieved the Holy Spirit in the past.

Penel Duerden

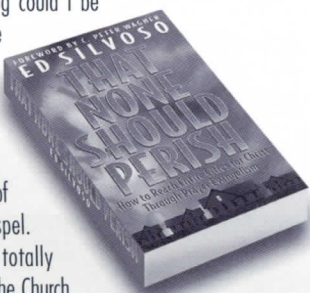
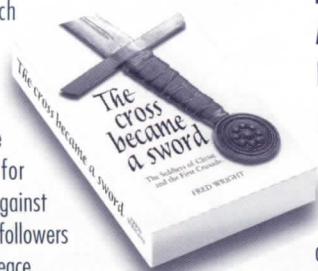
THAT NONE SHOULD PERISH

Ed Silvano

Intercession — not my strong point — was my initial reaction when asked to review this book on prayer evangelism. How wrong could I be — this book brought me

a personal challenge and stimulation to action. The author reminds us of the reality and simplicity of the power of the Gospel. Biblically based and totally practical, Ed provokes the Church, especially in the west, to come together to see the lost won for Christ.

Clear principles and strategy for spiritual warfare make this a resource for years to come, not just theory but practical ways to encourage us to reach our towns, cities



and areas for Jesus. Ed shows us God's way of bringing his peace to individuals and uniting the church for the harvest.

Chris Lewis

CHRISTIAN CITIZENSHIP EDUCATION PACKAGE

Revelation Church Christian Citizenship Working Group

Emphasis on the spiritual dynamic and social impact of the gospel was never more relevant as now in our damaged and hurting society. We cannot ignore the call to come out of the 'ghetto' church to rediscover a living caring community as Christian citizens.

So this resource pack is a timely and helpful tool to assist us on the journey. It is designed as a practical workbook and video to be used alongside the more theoretical Pioneer Perspective on the same subject (see previous review in Compass). The workbook gives an introductory talk and a programme for four house group sessions.

The sessions have practical questions to challenge our mind sets and open debate on prejudices, generalisations and cultural preferences. The pack also provides some guidelines on the process of setting up programmes and gives an invitation to book in for weekend training workshops organised by Revelation church, to help implement effective care in our local community.

The video shows a few simple practical ideas undertaken by Revelation church, it is well prepared but it would help if the dialogue resembled the sub-titles. My only concern was that the long wordy sentences within the workbook made it difficult to comprehend and could limit its accessibility to a large group of people. I found myself having to reread sections to understand some of the ideas and began to strongly identify with the marginalised! However the overall aim is brilliant and will most certainly help some churches move from talking, to ownership, to responsible caring and informed action as Christian citizens.

Jacky Oliver

Most of the items reviewed in Compass are available from Pioneer Direct



In the arts of peace Man is a bungler.

GEORGE BERNARD SHAW

When will the world know that peace and propagation are the most delightful things in it?

HORACE WALPOLE

We love peace, as we abhor pusillanimity; but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of his material body. Chains are worse than bayonets.

DOUGLAS JERROLD

Everlasting peace is a dream, and not even a pleasant one; and war is a necessary part of God's arrangement of the world... Without war the world would deteriorate into materialism.

HELMUTH VON MOLTKE

It is thus that mutual cowardice keeps us in peace. Were one half of mankind brave and one half cowards, the brave would always be beating the cowards. Were all brave, they would lead a very uneasy life; all would be continually fighting: but being all cowards, we go on very well.

SAMUEL JOHNSON

THE BEATING

by Mark Spriggs

THE FIRST STRIKE RANG SO LOUD
across the village square
that startled cats took cover
and red-nosed Sunday drinkers
paused awhile
their elbows in the air.

The batsman nicked an edge.
The fielders all stopped dead.
Louder still, the second strike
rang out, and poor old Gavin,
at fine leg,
felt leather hit his head.

Children ceased their antics
and choked on smoke half-lugged.
China shuddered on white trays,
the sleeping majority
now wide eyed,
their Sunday silence mugged.

Along a cobbled street
beyond a quiet school,
the source of all the ringing
with a hammer in his hand
dealt a blow.
The wisdom of the fool.

An antiquated sword
upon an altar lay
buckling more with every blow.
The old man at his workbench
stooped in prayer
he bashed the blade all day.

As he thumped he whispered;
"For peace, for peace, for peace,
No more war, in God's name stop.
Lay down your weapons and stop
this killing.
Now is the time for peace".

Widowed by the willow
(Only for the afternoon)
Maud was left to ponder
What on earth the noise could be
and whether
it would stop some time soon.

Between the songs of praise
the news flashed on and gave
its familiar report
of shots ringing out and men
suffering, from
the cradle to the grave.

'Nothing changes' thought Maud,
'Not safe in your own back yard'.
"Somebody do something,
Life's just one big lottery"!
And with that
she filled out next weeks card.

Along a cobbled street
beyond a quiet school
the old man at his altar
with a hammer in his hand
heard a voice;
"The wisdom of the fool".

Light poured through the window
broken only by a frame.
And there upon the workbench
the shadow of a cross,
met the sword.
It didn't look the same.

The drinkers left the pub
And cricketers the crease
- Gavin with an open wound -
musing at the 'awful noise',
'the beating'
that disturbed their Sunday peace.

*'He will judge between the nations and
will settle disputes for many peoples.
They will beat their swords into
ploughshares and their spears into
pruning hooks.*

*Nation will not take up sword against
nation, nor will they train for war any
more.'*

Isaiah 2:4

Saintly Dilemmas

By Stuart Smith



Colin had heard about
'the new genetic code' but
was unsure if this meant that
flares were now compulsory on
a Sunday morning.

WOULD YOU LIKE TO SPONSOR COMPASS?

We are looking for businesses to invest in Compass, particularly to enable Compass to be sent to Christians in the 2/3 world. Compass is currently distributed to 25 different nations. All businesses donating £100 or more will be listed.

The last word

Just what do we mean by reconciliation anyway? According to my trusty American Webster's New World Dictionary, it's all to do with 'restoration to friendship or harmony'.

What a great idea! You take an old house. By American standards, that means anything earlier than 1920. Then you convert it.

In Philadelphia – the 'city of brotherly shove' – the wealthy of Centre City purchase decaying federalist (read 'Georgian', either English or American, since there was a George on both sides of the Atlantic at the time) town houses (read 'terrace houses').

Those are completely renovated, leaving the facade intact, yet creating a whole new environment inside. Lovely. That's restoration.

And harmony. There's another brilliant word. It means 'a pleasing or congruent arrangement of parts'. We think of harmony especially in music, where disharmony is so unpleasant to the human ear.

Those sensitive to such things, are also concerned about harmony in the environment. They'd love the chance to restore an old house in such a way as to have 'a pleasing arrangement of its parts'.

Looking around man's environment, restoration would be a good idea. Wouldn't it be great if we could just take the entire world and renovate it? We could make it harmonious – no wars, no pollution, no stress, no greed, no murder, no robbery, no hatred. Wouldn't it be wonderful if we could do all that?

Come to think of it, aren't we the ones who made the world the way it is? We like to blame the Victorians, the industrialists, the militarists. But they were human beings and we are their children.

In fact, God created the world free of war,

pollution, stress, greed, murder, robbery and hatred. Man opened the Pandora's box of sin. Let's face it, even if we had the power, we couldn't restore the world. Fortunately for us, God has promised a new heaven and new earth – restoration.

While we're waiting for God to restore all things, isn't there something we can do about the state of the world now? God may have to do the grand scheme. But can't we bring a little harmony to our environment in the meantime?

Rabbi Shaul (aka 'the Apostle Paul') said, *'Therefore, if anyone is united with the Messiah, he is a new creation – the old has passed; look, what has come is fresh and new! And it's all from God, who through the Messiah has reconciled us to himself and has given us the work of that reconciliation'* (2 Corinthians 5:17-18 JNT).

Restoration doesn't seem to be man's idea at all! God thought of it before we were created.

The old house may look the same on the outside, but the inside is totally changed, made harmonious. That means God through Messiah is bringing us into harmony with his standard.

But he hasn't left it at that. He says that we have been given the work of reconciliation.

Reconciliation doesn't sound much like evangelism. But the whole idea of Messiah's death and resurrection was to make it possible for human beings to be restored to right relationship with God.

So our job is to spread the word. We're in the restoration business!

It's great to know that God has called us to be his partners in bringing harmony to an incredibly inharmonious world. In Hebrew we call that 'SHALOM'.



This old house...

Dr Ruth Fleischer leads the London Messianic Congregation, is Director of Yeshua Ministries and Yeshua conferences, and an editor of the International Messianic Jewish Alliance Quarterly. She is a second-generation Messianic Jew, has been a leader in the Messianic Movement in the USA since the early 70s, and in the UK since 1988. She is an international author and speaker.



THE EVENT FOR REVIVAL



Join with thousands from across the UK and around the world to get prepared for revival through four days of dynamic teaching, worship and prayer.

Speakers and musicians include:

Gerald Coates

Peter Lyne

Noel Richards and band

Delirious?

The Worldwide Message Tribe

Sue Rinaldi

Dennis Balcombe

Joseph Garlington

Simon Matthews

Dave Day

Ishmael

John & Christine Noble

Jeff Lucas



Saturday 24th - Tuesday 27th May 1997 (Spring Bank Holiday Weekend)
Norfolk Showground, Norwich

Contact: The Event, PO Box 39, Sunbury on Thames, Middx, TW16 6PP for literature and booking forms
or call: The Event hot line 01932 779772
e-mail: 'the.event@dial.pipex.com'.

£49.95 for adults, £29.95 for children, £34.95 for students (if booked before 31st January 1997).

PIONEER