



Transforming Sydney & National Prayer Strategy for the Ten Domains



TRANSFORMING
SYDNEY

This year, the Newsletter has a National focus and mission,
for Family, Church, and the Ten Domains of the Marketplace

Contact us: *Bjorn & Lilian Schmid - info@transformingsydney.org*

Note: articles in this Newsletter reflect the opinion and witness of the respective authors, which may or may not align with your own; consider this with Ephesians 4:1-7 in mind.

Prayer Calendar 2015

Check our 2015 Prayer Calendar for daily prayer points - www.transformingsydney.org/TSPayerCalendar.html

Note also on the end page is a **Daily Prayer Calendar for May to pray for Law & Justice.**

(In the March newsletter is a Daily Prayer Calendar for April to pray for Business - Trade & Finance.)

In the April edition - focus on Business (Trade & Finance)

♥ Transforming Sydney and Newtown Mission; <i>Prayer for Sydney – Pentecost 2015</i>	2
♥ Mike Baer; <i>AMAZING IMPACT IN THE BUSINESS WORLD ...EVEN WHEN YOU AREN'T THE BOSS</i>	3
♥ Alex Cook; <i>Keeping up with the Joneses</i>	4-5
♥ Dr. John Yates; <i>My Father's Business</i>	6-7
♥ Michael De Nieuwe; <i>The great southland of the Holy Spirit?</i>	8
♥ Michael Murphy; <i>Sample prayers to start your day@work</i>	9
♥ Lausanne Committee for World Evangelization; <i>Extract: Tentmaking as a means of using professional gifts in obedience to the Great Commission</i>	10-13
♥ Jane Johnson; <i>Restoring a Relevant Church in the 21 Century</i>	14-15
♥ Andre Van Eymeren; <i>Reclaim...</i>	16-17
♥ Australian Prayer Network; <i>WATCHMEN SCHOOL OF INTERCESSION</i>	17
♥ Geoff Waugh; <i>Learning Together in Ministry</i>	18-19
♥ Lilian Schmid; <i>Theological Concept of Transformation</i>	20-22
♥ Rev. Roy Zhang; <i>The Homecoming Journey & Ps. Gideon's Visit to Australia</i>	22-23
♥ Fr Ronald Rolheiser; <i>The Transcript of our Trial</i>	24
♥ Rick Rupp; <i>Houses of Prayer Link Arms</i>	25
♥ Robert Evans; <i>Lady Huntingdon's Conversion</i>	26
♥ <i>Max7 news - use the new App!</i>	27
♥ Bjorn Schmid; <i>Daily Prayer Calendar for May - Law & Justice</i>	28-29
♥ Voice of the Martyrs; <i>Praying for the Persecuted Church</i>	30

Pentecost Eve in Sydney

Transforming Sydney and Sydney Leaders

Join us 6pm on **Saturday 23 May 2015** at **Newtown Mission**

Pray for us and with us - more details over...

Prayer for Sydney – Pentecost 2015

Transforming Sydney and Newtown Mission

From Andy Collins, Newtown Mission:

At our Sunday evening gatherings in January, we showed the “Son of God” DVD.

*After encouraging others to see if any one particular scene stood out, I found myself very convicted by the scene of Jesus overturning the tables in the Temple; **“My house shall be called a house of prayer!!!”***

As a result of this and other promptings, I made a decision to set aside an hour each day for regular, intentional times of prayer within my work week. It wasn't easy initially, the spirit was willing but the flesh was weak. However, it became so much easier. I found I was really looking forward to these times, and they seemed to fly by way too fast!

Soon after, others started joining me. It seemed as if others at Newtown Mission had also felt this hunger and prompting to spend time with God. And prayer wasn't just one-way traffic: making sure there wasn't one second of silence in our hour of prayer. We found that it was enough to simply be still in the Lord's presence.

The wonderful peace of God seemed to flow. Newtown may be the postcode in Australia in which more people identify themselves as “No religion” in every National Census, but not in this chapel... His house is indeed a house of prayer!

When I read Lilian's email about praying for an outpouring of the Holy Spirit on Pentecost Eve, I realised that we were not alone in our desire for God to pour out His Holy Spirit afresh on His people in Sydney.

We may all relate to Elijah: we remain zealous for God, even though the rest of the country seems to have rejected His covenant. It's hard work, sometimes discouraging, and we can feel like the only ones left. Then we spend time with God, and He declares, “There's 7000 more people just like you” (see 1 Kings 19).

It is amazingly encouraging to hear that so many of my brothers and sisters are also longing and praying for our Lord to do a new thing in our churches, denominations and ultimately this great city and beyond.

It is a great pleasure and honour to join with Transforming Sydney in inviting you to Newtown Mission chapel for a very special night of prayer and fellowship on May 23 as we are brought together in unity to call out to our God.

A verse that has been particularly important in the past few weeks comes from John 17:3:

“Now this is eternal life: that they know You, the only true God, and Jesus Christ, whom You have sent.”

One of the privileges of eternal life is that our relationship with God has already started. We don't have to wait. We don't have to earn it. It is a free gift that we receive when we put our faith in the Lord Jesus Christ. We are now offered the same relationship with the Father that Jesus had with Him. And Jesus is right in the midst of us as we gather together and pray too.

But what's even more delightful is prayer from God's perspective: “The smoke of the incense, together with the prayers of God's people, went up before God from the angel's hand.” (Revelation 8:4) As we pray together, we have this promise that they reach God's very Throne Room, where the Son of God in all of His glory stands at the right hand of the Father!

Lord Jesus, be glorified afresh in our churches, just as You are right now in heaven. AMEN!

We invite you to join us with many Christians coming together from across the greater Sydney region for fervent prayer to our Lord for a fresh outpouring of the Holy Spirit on the people of our beloved city.

This prayer event will be held at:

Newtown Mission, 280A King Street, Newtown NSW on 23rd May 2015 from 6pm to 8:30pm.

Contact:

Newtown Mission: (02) 9519-9000

www.newtownmission.org.au

Transforming Sydney: 0411 562-751

bjorn@transformingsydney.org

Let us know you are be coming and bring your people; we look forward to seeing you there, sincerely

Rev. Graeme Tutt (Senior Minister, Newtown Mission) and Bjorn Schmid (Facilitator, Transforming Sydney)

AMAZING IMPACT IN THE BUSINESS WORLD ...EVEN WHEN YOU AREN'T THE BOSS

By Mike Baer, author of *"Business as Mission: The Power of Business in the Kingdom of God"*

Leave it to my Aussie friends to challenge me on my very first visit to Straya.

I had been invited over to speak on Business as Mission --the idea that believers are called to business as much as they are to ministry or missions or any other vocation and that in this calling is where God would use them for His glory. I had written my first book of the same title and, since I am fundamentally an entrepreneur, it was biased toward those who started and ran companies. My thesis was that your business should be seen as:

- A high and holy calling from God
- Intentionally connected to what God is doing in the world
- Managed in order to steward and bless relationships
- Run with excellence

So my new mates told me, "We really like what you are saying and writing and we believe it but you're making

"Most of us have bosses and aren't the owners of our own companies. How does this work for us?"

"2IC" or "Second in Command" and wanted to know how the 85% of Christian business people are not in charge; they are employees.

This set me on a path of discovery that has now spanned a number of years. First, I began to search the Scriptures to see what God had to say about this. Second, I chose to leave the company I owned and go to work for a client to experience firsthand what it was like to do "business as mission for the rest of us."

As it turned out two of my all time favorite role models in Scripture were shining examples of what God can do through a 2IC. Joseph and Daniel. A new book coming soon, *Kingdom Worker: Business as Mission for the Rest of Us*, covers my research and I want to share some of that with you here.

Consider Joseph--a boy sold into slavery who grew up to save two nations. If there was ever an inauspicious beginning it was Joseph's. His jealous brothers sold the poor boy into slavery and he ended up, providentially,

in Egypt where his fortunes waxed and waned. We are familiar with the temptations of Potiphars' wife, the time in prison, the interpretation of Pharaoh's dreams and the drama with his brothers begging for food. We probably place less emphasis on the brilliant set of business schemes he used to save the people of Egypt, save his own family (Israel), and enrich his boss (Pharaoh). That's right! He wasn't the boss. He was a 2IC.

Consider Daniel--a teenager who grew up to be a strategic advisor to two empires. We get lost in the prophecies of Daniel and forget the amazing character that he was. Daniel was not the boss. He was a government official. His work, his character were excellent and won him acclaim and promotion. His faith was clear and his consistent pointing of men to God impressed his bosses and alarmed his detractors. Nevertheless, God used him as a 2IC to guide the dominant empires of his day and to protect the people of God.

So what does any of this have to do with us?

First, once again God demonstrates that all callings

are holy callings and usable by Him for His glory. Second, these were men like us--broken, sinful and struggling--that God blessed in His grace. Third, and most importantly for the purposes of this article, Joseph and Daniel are loud announcements of God's intention to use us, the "not the boss," the "2IC," to further His kingdom in our times.

If you are in business--boss or no--do not fall prey to the idea that the "real" work of God is done in the church. It is. And it's also done in the marketplace. Many of us spend most of our waking lives in the office, the store, the factory. How encouraging to realize that it is there that God will most use us and when God uses us His Kingdom is advanced.

Finally, let me say to my friends at Transforming Sydney, that the need to intercede for your brothers and sisters in business is vital. For God to use us as He intends we must pray fervently for empowering, for the fullness of the Holy Spirit, for boldness and for godly character. Will you hold us up?

Joseph and Daniel are loud announcements of God's intention to use us, the "not the boss," the "2IC," to further His kingdom in our times.

Keeping up with the Joneses

(by Alex Cook, originally posted on www.wealthwithpurpose.com)

“then I observed that most people are motivated to success because they envy their neighbors.”

How many times have you heard it? “He is just trying to keep up with the Joneses?” An honest assessment of ourselves, we probably all have at some stage of our life wanted to keep up with others.

Is it wrong to want to be successful? Of course not, but what kind of success are you truly looking for? For me, my definition of success will be when I arrive in heaven and God says to me “Well done, good and faithful servant”. That to me is true success.

There will always be someone who has more than you. Even if you are a billionaire, there will still be another billionaire who has that little bit more, who shows up higher in the list in the Rich 200. For most of us mere mortals though, we only have to look around in our street, or at the kid’s school or in the workplace, and we will find plenty of Joneses to chase after. Someone will have that better car, bigger house, new renovations, trendy outfit, smarter technology, something that you must have! Really? Do you really need it? Probably not.

Keeping up with the Joneses is a widespread disease in the Western world. Have you ever been to a dinner party, when people spent most of their time talking about their house renovations, new car or next holiday? I have. It can get really boring. Our lives are filled with ‘stuff’, but worse still it is what occupies so much of people’s conversations.

Aside from the monumental time wasting that comes from thinking about other people’s assets the real danger is envy. Envy is poisonous. It poisons relationships and it can poison your soul. Envy can drive you to do things that you never thought you would do. It can drive you to gossip, to acts of jealousy, getting into debt and unnecessary stress!

Test yourself

To bring about real change in our lives, we need to take time to reflect, pray and then take action. Just talking about a problem won’t bring any meaningful solution. Given how seductive money is, I recommend that you regularly reflect on your attitudes and thoughts. You may not be as close to God’s standard as you think.

So, how do we stop keeping up with the Joneses? Start by asking yourselves these questions:

Who are the Joneses in my life? – think about where you spend the majority of your time – at home, work, school, the club. I am pretty sure you will find someone who has something that you’d love to have.

What motivates you? When you get up in the morning, what is driving you? Is it serving God, or trying to appear successful in the eyes of others by surrounding yourself with the same things they have.

Do I want some things that others have? Ask yourself do you really need it. Would it change your life for the better, or is it really a nice to have? Most of what is lasting value is from loving relationships not from having new possessions. After all, most of them are out of date or worn out fairly promptly.

Are these things that God would want for me? Have you stopped and asked God if that is something that he wants in your life? Most of us rarely do, we just add it to our to do list.

What is the cure?

Prayer – ask God to reveal to you if you are being envious of others. Be specific, who are the people and what are the assets.

Renounce them – hand it over to God. Ask God to forgive you for your envy and ask him to help you to focus on things of eternal value. I guarantee you will feel better!

Pray that God blesses others – If someone has more than you, ask God to continue to bless them, rather than hoping you will catch up to them, or worse still that they will somehow lose it. You never know you might be

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Keeping up with the Joneses (...continued)

blessed by the resources of others.

Check your conversation – What do you talk to others about? Do you need to start talking with others about what is truly important rather than the next toy on your list?

Thank God for what you have. After all, what you have is good.

God Bless.

Alex Cook is the founder of Wealth with Purpose, an organisation that equips Christians to honour God with their finances, by teaching them sound financial planning skills based on the wisdom of the Bible. Alex is passionate about helping Christians ensure that their financial house is in order so that they can fulfil the purposes for which God has called them.

Prior to establishing Wealth with Purpose, Alex was a Financial Planner with his own Practice, Arcadian Private Wealth, which he established in 2005 and was located in North Sydney, Australia. Alex sold Arcadian Private Wealth in February 2013 to step into what he believes to be an integral part of his calling. Alex has been providing financial advice to individuals and their families for 15 years.

Alex spent four years as a Stockbroker, providing advice on Direct Shares, Warrants and Options contracts, working for Australia's oldest stockbroking firm, Joseph Palmer & Sons, as well as for the American firm, Merrill Lynch. Alex has also served on the 20-20 Committee of the Financial Planning Association of Australia with its primary aim of increasing the professionalism of Financial Planners within the industry. He has a Commerce Degree from the University of New South Wales, a Graduate Diploma in Finance and Investment from FINSIA, a Graduate Diploma in Self Managed Superannuation Funds from Adelaide University and is a Certified Financial Planner (CFP).

Alex is regularly quoted in the media, including the Australian Financial Review and has also appeared as a guest expert on TV programs such as Sky Business – Your Money, Your Call.

Alex is an Australian, but resides with his wife Sandra and their three children in Buenos Aires, Argentina.



Wealth with Purpose
EQUIPPING GOD'S PEOPLE

School of the Spirit 2015

Light of Life Ministries, established by the late Pastor Gordon Gibbs, are re-starting their School of the Spirit this coming Anzac Day. The school which exists to teach, pray & activate believers in the gifts and workings of the Holy Spirit will run during School terms from Wycliffe Christian School from 3-5pm each Saturday.

LIGHT OF LIFE MINISTRIES PRESENTS

SOS

School of the Spirit

A TIME OF PRAYER, TEACHING & ACTIVATION IN THE HOLY SPIRIT
STARTING SATURDAY THE 25TH APRIL 3PM

VENUE & TIMES
Times: Saturdays from 3-5pm (during school terms)
Venue: Wycliffe Christian School, 133 Rickard Rd Warrimoo
For more information contact James Kenny on 0421 372384
or emailing rego.lolaus@yahoo.com.au

*For registration to the school
or for more information
contact James Kenny on 0421 372 384
or email rego.lolaus@yahoo.com.au*

My Father's Business

(by Dr. John Yates, issued November 2014 - for more see <http://cross-connect.net.au/author/johnyates/>)

Personal Matters

Last Saturday about 15 people with a mutual interest in Christ's kingdom in the workplace gathered for mutual support and prayer. One of the brothers shared quite passionately of seeing lovely young people join a firm's IT department and being turned into "machines" by the work ethic there. A pastor spoke of the difficulty in getting young professionals to "find time for God" in their busy working lives. In the midst of this dialogue I started to see some things that the Spirit wants to share with the Church, especially the Church in the marketplace. Christians mourn the increasing ungodliness of our culture; the way forward to reverse this is to sense that all the spheres of work were designed by the Father to reveal his glory in the Son.

Gifts for the Son

"He is the image of the invisible God...by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him." (Col 1:15-16).

"Did you not know that I must be about my Father's business" (Luke 2:49)

Nothing in this workaday world exists by chance; *all the spheres of life and culture exist as part of the Father's plan to reveal the fullness of his glory in Christ as the image of God.* The various domains of government, art, science, law, education, business, health, media, sport and so on are the Father's gift to the Son in order for their mutual pleasure within creation. The making of humanity in the divine image at the pinnacle of creation is the high point in this divine plan (Gen 1:26-31; Prov 8:30-31). The various human activities we see today, from painting to engineering, are all spheres in which the wisdom and knowledge of Christ might be clearly seen. The image and glory of God was first reflected in the dominion over creation given us in Eden (Gen 1:26; 2:15). Being employed by the LORD was an integral dimension of our unfallen existence.

Hiding in the Busi/y – ness

When Adam and Eve fell under the rule of the serpent the godly vocation of labour was turned into painful toil and a never ending quest to survive in a cursed world (Gen 3:16-19).

People commonly think of work as a necessary evil; until one wins Lotto! The dehumanisation in the marketplace, turning lovely people into machines, is a sign of the loss of God's glory. The struggle to survive is not primarily between labour and capital, rich and poor, multinationals and little people. *The real enemy is the evil "principalities and powers... in the heavenly places" who have usurped dominion over the spheres of work and culture (Eph 6:12).* They, not the boss, are our true abusers. These powerful beings were created for the Christ's glory in the world but now desire to rule us by imposing over our humanity their own fragmented and depersonalised lives (Matt 8:29; Col 1:16). Most Christians are in ignorance complicit in Satan's evil schemes in the workplace (Eph 6:11).

With hectic lives too busy to "find time for God" *busyness at work has become a means of hiding from the Lord.* The energy and affirmation gained through strenuous success in employment is just another "fig leaf" to cover up a deep inner sense of relational shame with God (Gen 3:7). It is impossible to be driven in the workplace and to experience the purpose for which work was originally designed; sharing in the pleasure of Father and Son in the wonder and wisdom of creation. The pleasures of God are the solution to the discipleship crisis of the Church in the world.

What about lazy workers? Sloth is a form of secret rebellion driven by the desire to be one's own and only boss. This too denies the glory of God. Thankfully the Spirit is speaking of a way forward in Christ.

The energy and affirmation gained through strenuous success in employment is just another "fig leaf" to cover up a deep inner sense of relational shame with God

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My Father's Business (...continued)

Restoring the Tent

“the church...is his (Christ's) body, the fullness of him who fills all things in every way” (Eph 1:22-23). God's answer to the dominion of evil powers in the world of work is *his presence in all the spheres of life and culture through the Church*; “through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.” (Eph 3:10).

There is a rich wisdom of Christ for the Christian geologist, tradie, school teacher and so on that can reveal his kingdom in every place. Think of Joseph, Daniel and that famous tent maker Paul. In this very hour the Spirit of God is stitching together a tent in the heavenly places of our city. The Lord is “rebuilding the tent of David” (Acts 15:16). When David brought the ark of God into Jerusalem he placed it in a tent. Even though the humble dwelling for the ark had embarrassed king David, these were the glory days of Israel which would be remembered for many generations to come (2 Sam 6:17; 7:2).

The ark stood for the presence of the glory of God amongst his people and was the Lord's footstool (1 Sam 4:21; 1 Chron 28:2). To “worship at his footstool” today is not to travel to a special physical location, like Solomon's temple or a church building, but to worship at the feet of Jesus (Psa 110:1; Acts 2:34-36). These feet are found in every place where the Church in the world bows to the wisdom of God in Christ. This is the wisdom of Christ as the tent of God which was destroyed and rebuilt i.e. crucified and risen (John 1:14; 2:18-22). *Over such wisdom dwelling in the Church the evil powers ruling the workday world have no power!* More can be seen about this tent for glory which the Lord is erecting today.

The tent is the relationships of love between believers stretched across the city; its central pole is the gathered Church and the outer poles are the various spheres of government, art, science, law, education, business, health, media, sport and so on by which this tent is raised up. (The ribs of the tent are the 5-fold ministry gifts in Church and marketplace.) When these *usually separate spheres come together in Christ* e.g. sculptors uniting with mining workers, then Jesus' glory will be manifest in our cities in amazingly ways. The Spirit is passionate to take the wisdom of Jesus outside of the gathered Church.

To “worship at his footstool” today is not to travel to a special physical location, like Solomon's temple or a church building, but to worship at the feet of Jesus. These feet are found in every place where the Church in the world bows to the wisdom of God in Christ.

Conclusion

I sense the Lord wanting to mentor the workplace in our day. This will involve the integration of networks of believers from the various spheres of work walking together with intercessors, pastors etc. in times of prayer, conferences, workshops and outreaches. All of this designed to “equip the saints for the work of ministry” bearing the image of God throughout the wider world (Eph 4:10, 12). When this united action takes place the prophetic word, “For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.” (Hab 2:14), will become tangible in our midst. Is it time to act on the exhortation, ““Enlarge the place of your tent and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.” (Isa 54:2 cf. Gal 4:27). What do you think?



centre for public christianity **beyond religion**

The **Centre for Public Christianity** (CPX) is a not-for-profit media company that offers a Christian perspective on contemporary life. We seek to promote the public understanding of the Christian faith by engaging mainstream media and the general public with high quality and well-researched print, video and audio material about the relevance of Christianity in the 21st century.

Check latest events at <http://publicchristianity.org/about>

The great southland of the Holy Spirit?

(by Michael De Nieuwe)

From time to time we have all been encouraged to pray for people in government and that certainly is very good and much needed!

Recently God put something before me that I hadn't previously considered.

Why should we specifically pray for people in government?

What would be the consequences be if we dared to pray for all leaders in Australia?

Leader: A person who has authority over people and guides them.

In Australia this would mean millions of people from the highest leader to the lowest leader.

If we did this amass and consistently day by day for how ever long it would take, would we see "The great southland of the Holy Spirit?" being returned to it's great and intended glory?

We read in 1 Timothy 2:2 Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by Godliness and dignity. 1 Timothy 2:1-6 (NLT)

1 I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them.

2 Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by Godliness and dignity.

3 This is good and pleases God our Saviour, 4 who wants everyone to be saved and to understand the truth.

5 For there is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus.

6 He gave his life to purchase freedom for everyone. This is the message God gave to the world at just the right time.

Heavenly Father we bring all leaders in Australia before you and we thank you for changing something in their heart everyday so that each day their heart would function more and more like your heart, so that your will be done in and through each one of the leaders here on earth as it is in heaven in all that they think, say and do, and will bring honour and glory to your name and will advance your Kingdom.

In Jesus name, Amen!

I greet you with the love and peace of Yeshua! I would just like to let you know that Carmel Friends Inc. will be hosting the Conference "Sar Shalom" on **9 May at the C3 Conference Venue at 120 Silverwater Road, Silverwater**. On this occasion, the speaking platform will be shared between Ps Peter Tsukahira from Mount Carmel in Israel and Ps Yousef Dakwar, Pastor in charge of an Arabic Christian Assembly in Israel. Their presence together is a great testimony of the reconciliatory work of Yeshua and how peace can rules among fractured societies.

Please visit and register at our website

www.carmelfriends.com.au

To keep yourself up-to-date please like our facebook page:

<https://www.facebook.com/carmelfriends>

I look forward to your presence at the Conference. Please feel free to share the news of the Conference with your family, friends and church so that they too may be blessed with this timely message.

In the most precious and blessed name of Yeshua,
Adam Tedja 0419 263 888

Sample prayers to start your day@work

(Prayers adapted from the Roman Missal by Michael Murphy, St Francis Xavier Church, Lavender Bay)

May the sweetness of the Lord our God be over us, and make the work of our hands succeed. (Psalm 89:17)

**God our Creator,
it is your will that we accept the duty of work.**

**In your kindness may the work we begin bring us growth in this life and help us extend the kingdom of Christ.
Grant this/We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.**

Where two or three meet in my name, says the Lord, I am there among them. (Matthew 18:20)

**God our Father,
your Son, Jesus, promised to be with us at such a meeting/workshop as this.
Make us aware of his presence among us and help us to know how to work for your kingdom in the marketplace.**

Grant this/We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

**Lord God,
you renew us with your many (gifts and) graces.
Guide the work of our hands, that it may be fruitful and, that through our ministry in the marketplace, we will give honour to your holy name.
Grant this ...**

**God our Father,
we acknowledge you as the only source of growth and abundance.
Help us to exercise (in the marketplace) the spiritual gifts we have received in the interest of all your children (throughout the world).
Grant this ...**

A final blessing:

**Because God has chosen us for this work/ministry, we are to clothe ourselves with compassion, kindness, humility, meekness and patience.
Above all we are to clothe ourselves with love; it is love that will bind us together in perfect harmony.
Let the peace of Christ rule in our hearts. (cf. Colossians 3:12,14,15)**

Scripture to Consider

Psalm 2	God's heart for nations
Matt 5:13-14	Salt and light
Matt 6:10	God's will on earth
Matt 22:37	Great command
John 17:18	Sent into the world
John 15:16-17	Sent to bear fruit
2 Cor 3:3	Living letters
2 Cor 5:18-20	Ambassadors
Col 1:15-18	Jesus pre-eminent
Col 1:19-20	God reconciling all things
Ezek 47:1-12	Revival (Rev 22:1-2)

Tentmaking as a means of using professional gifts in obedience to the Great Commission

Extract from *Lausanne Occasional Paper No. 39 "THE LOCAL CHURCH IN MISSION: BECOMING A MISSIONAL CONGREGATION IN THE TWENTY-FIRST CENTURY GLOBAL CONTEXT AND THE OPPORTUNITIES OFFERED THROUGH TENTMAKING MINISTRY"*, Thailand 2004, *Lausanne Committee for World Evangelization*, www.lausanne.org

Tentmaking is...

Tentmaking is a growing expression of mission in the contemporary world. It is a way in which members of the body of Christ can use their professional gifts as a means of taking the gospel to those who otherwise would not hear the Good News. The Lausanne II, 1989 Congress held in Manila defined tentmaking as follows:

Tentmakers are... 'believers in all people groups who have a secular identity and who in response to God's call, proclaim Christ crossculturally. Tentmakers witness with their whole lives and their jobs are integral to their work for the Kingdom of God.'

In essence, tentmaking in cross cultural mission is undertaken by Christians whose presence in another culture is secured by their workplace identity and whose intention is to act to share the gospel in that setting.

The movement continues to grow (150,000 tentmakers estimated in World Christian Trends¹) and change and even the 1989 definition now looks out of date. In essence, tentmaking in cross cultural mission is undertaken by Christians whose presence in another culture is secured by their workplace identity and whose intention is to act to share the gospel in that setting.

Many, but not all, are self supporting through their occupations or business activities. Most, but not all, operate within restricted access countries, especially those in the least evangelized world.

Tentmakers may be engaged in business activities, salaried employment, aid and development work, tertiary studies and consultancies. Their work and study are important in their own right and of themselves are an expression of Christian values. Witness to the good news of Jesus in all its fullness takes place both within and around these activities. Tentmakers recognise the gifts God has given them by His Spirit and exercise these gifts in all the settings in which they find themselves. All are by their very nature and also by intention, witnesses of the gospel of Jesus Christ. All by their presence and their active service, aim to proclaim the Kingdom of God and see it established where they live.

Many are both trained and motivated to see churches planted where churches do not yet exist. Others, though, may work alongside existing churches to encourage, assist and support.

The work of tentmakers is complementary to that of existing mission agencies and activities. Some are able to access areas where traditional missions may no longer work. Others work in partnership with existing missions and the aim is to provide a stronger presence and witness by working together. It needs to be stated that the distinctions between missionary and tentmaker are not always clear-cut and tentmakers form part of a continuum between Christians employed overseas and missionaries, not a single point along that line. It also needs to be recognised that the term 'tentmaker' is sometimes used of those operating within their home country but working across ethnic or cultural borders.

The name 'tentmaker' has over the years caused considerable controversy. It comes from the ministry of Paul at Corinth as outlined in Acts 18:1-4. Paul's work as a maker of tents enabled him to engage with people naturally through his workplace, but also to support him financially. This is a model that can be adopted by people in all cultures, and most walks of life. Many alternative terms have been suggested, none of which have gained wide acceptance. Therefore we continue to use the term with all its limitations, as a convenient shorthand for a form of mission that is increasingly significant in today's world.

Tentmaking with its greater flexibility and possibility of financial independence provides great opportunities for mission in the 21st century.

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¹ David Barrett, and T.M. Johnson, eds. *World Christian Trends*. (Pasadena: William Carey Library 2001), 61

Tentmaking (...continued)

Tentmakers interact with the world

The current world situation means that tentmaking has become an essential strategy if the church is to accomplish its task in mission. Globalisation, the challenges of the post-Christian West, religious pluralism as well as religious intolerance, urbanisation, refugees and immigration and the continuing presence of unreached people groups significantly impact the church's ability to undertake mission. Tentmaking with its greater flexibility and possibility of financial independence provides great opportunities for mission in the 21st century.

1. Globalisation

Globalisation is one of the most important factors changing the world we live in and directly impacting the task of mission. While there are many disadvantages in terms of unjust business structures worldwide, fragmentation of families and increased mobility and the poor growing poor while the rich get richer, there are also advantages for mission, particularly as it relates to tentmaking.

Today, as never before, we have a global workforce. People from all over the world are travelling to other countries to work. While we often think of this movement as from the West to the rest, involving professionals working as consultants or within multinational companies, there is also a significant movement of unskilled labour as well (e.g. Filipinos working as maids and in low skilled jobs in the middle east). Many of these people are Christians.

Some Christians use their vocation intentionally to act as tentmakers and share the gospel in other countries. However, many simply go where the work is available. One of the challenges for the church is to train these people to become tentmakers and be effective in taking the gospel to the places they travel for work. For example, the Philippines already have over 800,000 born again Christians working overseas as maids, on ships, or in other unskilled work. They are seeking to train this workforce as tentmakers and aim to have 200,000 trained tentmakers by the year 2010. They have already trained about 5,000 tentmakers and sent them out.

2. Post-Christian West

The move of western countries from Christian to post-Christian has implications for tentmaking and mission in two ways – rapidly declining financial and personnel resources for mission, and the transformation of western countries from mission senders to mission fields.

The traditional pattern of supported missionaries requires a huge financial supporter base. This is increasingly becoming unrealistic as the church in western countries declines in number. One of the great advantages of tentmaking is that many tentmakers can be self funded. As they use their professions to get work in other countries, they both have a legitimate reason to be there and a means of support while they are there.

The development of western countries as mission fields has been accompanied by an intolerance of evangelists and missionaries. Tentmakers, particularly those with professional qualifications, are more likely to gain respect and relationship with people in the west. They will have significant opportunities through their work to become involved in local communities and impact them for the gospel.

A related issue is the rise of postmodernism. Tentmaking suits people with a post-modern ethos more than traditional mission does because of its flexibility and lack of institutional structure. There are also dangers with this however, in that tentmakers may lack long term commitment and be resistant to working with existing churches and structures.

3. Religious pluralism and religious intolerance

The world of the 21st century is characterised by two contradictory forces. In western countries there tends to be a strong focus on religious tolerance – usually at the expense of Christianity which is regarded as intolerant. However, at the same time, in other parts of the world, there is growing intolerance of other religions. Countries are being divided on the basis of religion. Laws forbidding conversion and proselytism are growing.

This situation is reducing the opportunities for non-tentmaker missionaries to gain access to countries. Increasingly, Christians are only permitted to enter countries on the basis of an acceptable work placement. This opportunity for tentmakers however, must not be abused and it is essential that tentmaking does not become a “cover” for evangelism, but the vocation itself is seen as “mission”.

(continued next page)

Tentmaking (...continued)

4. Urbanisation

Alongside globalisation, urbanisation is one of the major factors affecting the work of missionaries throughout the world. Some of the facts:

- by 2025 more than ¼ of the world's population will be poor and living in the squatter settlements of the two-thirds world
- 62% of all Christians (over 1 billion people) live in urban settings
- by 2015 seventeen of the twenty-one cities with a population over 10 million will be in the 2/3s world.²

Traditional missionaries have in the past focused more on rural areas, where there is only one people group to work with and costs are significantly reduced. However, the challenge of reaching the cities of the world is one ideally suited to tentmakers. It is in the cities that many of the job opportunities exist – working in business headquarters, universities and schools, manufacturing and commerce. Given that the rural-urban migration looks like continuing, tentmaking mission in cities will continue to be strategic in bringing the gospel to the world.

5. Refugees and immigration

Traditional tentmaking involves going into a cross-cultural situation and working there and sharing the gospel and then returning home. However, today there is a huge movement of people out of their home countries either voluntarily, or as refugees from war or disaster. This offers opportunities for tentmakers in two ways.

Firstly, to actually see migration as an opportunity for the spread of the gospel. For Christians moving into other countries there is the opportunity to bring with them their faith and impact the society in which they now live. This is happening in reverse with the movement of Muslim peoples into Europe and therefore the growth of Islam in what were traditionally Christian countries.

The second opportunity for tentmakers is the whole area of relief and development work. Many countries in the least evangelized world are seeking to rebuild their countries from war or disaster. Christian tentmakers can provide the needed expertise to assist this and potentially affect not just individuals, but the whole society.

6. Unreached people groups

The very helpful focus on unreached people groups has highlighted that there are still many groups of people who have never had the opportunity to hear the gospel.

Many of these groups are in countries which will not allow access to missionaries without a recognised vocational reason to come. Tentmakers are essential for continuing the focus on these unreached people groups.

7. Tentmakers and other areas of mission

In the discussions within the issue group, it was recognised that tentmaking had connections with many other groups – Workplace Ministry, Business as Mission, Development etc. While the discussion on tentmaking took place under the umbrella of the discussion on the Local Church, it should not be limited to that forum.

Tentmaking as a mission strategy has the advantage of flexibility, sustainability, access, variety and biblical example. It can have implications for a wide range of mission strategies.

Tentmakers arise from:

Tentmakers have their roots deep in the life of the local church. To encourage and serve local churches in a cross cultural setting means we need both experience in and commitment to local churches in the home setting. Within our discussion group there was considerable diversity of experience and opinion regarding the shape of the local church. We all agreed however on some central issues that we need to face on the way to full participation in mission and missions from the whole people of God. This goes well beyond the world of tentmaking, but provides the climate out of which true tentmaking arises. As we met together, we discussed five issues that are steps on the way to a true recognition of the whole people of God.

Tentmakers have their roots deep in the life of the local church.

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² Bryant Myers, The New Context of World Mission (MARC: Monrovia, 1996), 46

Tentmaking (...continued)

One was the issue of call. Who is called of God? A traditional perception of call tends to focus awareness of call on those engaged in pastoral ministry and career missions. We believe that the normal use of the term in Scripture refers to all of God's people, who are called to salvation, to righteousness and service. While we affirm and appreciate the experiences of many who have recognised God's leading to particular forms of service, we strongly affirm the belief that all of God's people are in fact called of Him to the work of the Kingdom.

A second issue was the use of the term 'laity', referring to those who do not hold a formal leadership position in the church and who too easily, are seen as those who support the leadership in mission rather than engage as the laos (people) of God in mission themselves. We believe that it is biblically unjustified to set up a polarity between clergy and laity. Our understanding is that laos refers to the whole people of God and that gifts are given within that whole people indicating function and not status. We affirm the emphasis of Ephesians 4 in which gifts are distributed among God's people so that all may engage in ministry.

A third issue was that of work. Work is God's creation and we work alongside our Lord and Creator in His creation. As in Christ all things are made new, so in Christ our work is made new and becomes a means of service in the Kingdom of God. Those engaged in tentmaking do so mostly through their work setting whether that be in paid or salaried employment or in business. Work is not separate from mission, but interwoven with mission. We do not endorse approaches to tentmaking which treat work as a mere entry point, a subversive detour around visa requirements. A tentmaker's work should honour God in every way and form an integral part of their intentional mission.

Fourthly, we asked the question as to where mission takes place, whether it is primarily an activity within the gathered church and its programmes, or whether it takes place amongst the people outside the church. We believe that the whole people of God take the whole gospel to the whole world and therefore mission is most authentically operating when God's people are amongst those people who need to hear that good news.

Finally we raised the question of the nature of the Kingdom of God. Too often we have confined our thinking to the activity of the church as the Body of Christ and failed to go on to recognise its task is to proclaim the Kingdom of God, as Christ our Lord did Himself. Therefore the task in tentmaking is to see the larger picture of the role of the Church within communities and the structures which operate within those communities.

This is the picture of the Church we have as we look to stimulate the world tentmaking workforce. This emerged from our own discussions as a group even when we disagreed on the ideal forms in which this might be expressed.

Tentmaking is one part of this greater whole. Tentmakers emerge within the life of the local church, learning their faith and their mission mandate in the home setting. It is rare for people to succeed as tentmakers across cultures who have not first engaged with the issues of integrity, mission and love for neighbours in the home setting.

For these reasons also, tentmaking forms an integral part of the total world mission scene, working in partnership with and support of those who are engaged in mission through traditional mission structures. Just as the church at home consists of people of many roles and functions and includes some engaged occupationally within church roles, so too mission across cultures includes the whole range of people who work towards the proclamation of the good news of Jesus Christ and the extension of the Kingdom of God.

Continue reading LOP39 at http://www.lausanne.org/wp-content/uploads/2007/06/LOP39_IG10.pdf

513. Work is both a duty and a right through which human beings collaborate with God the Creator. Indeed, by working with commitment and competence we fulfill the potential inscribed in our nature, honor the Creator's gifts and the talents received from him, provide for ourselves and for our families, and serve the human community.

Furthermore, by the grace of God, work can be a means of sanctification and collaboration with Christ for the salvation of others.

Compendium of The Catechism of the Catholic Church - 2006 Edition [CCC 2426-2428, 2460-2461]

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. [Ephesians 2:10]

Restoring a Relevant Church in the 21 Century

As the CEO of the Church Excellence Framework, this has been an exciting year where we feel the Lord has given many a rough blueprint for what needs to happen to restore the reputation of the church.

Here are a few things we believe in passionately and believe are highly backed up scripturally and in practice.

- ♥ Returning the church to the original definition of Ecclesia; that all people have authority and involvement, not just leaders.
- ♥ The church serving the people not the people serving the church vision.
- ♥ Moving to the Senior Pastor as a facilitator rather than the person who must give permission before people are allowed to act in their area of passion.
- ♥ Clarifying and serving the Calling of People vs Serving the Church vision, even if outside of the churches activities.
- ♥ Priesthood of All Believers and Every Member Ministry (1 Peter 2: 9) to put less pressure on paid pastors.
- ♥ Placing significant emphasis on the skill of the youth and children's workers, as this is the area of the greatest fruit.
- ♥ Bringing back the Five Fold Ministry (Eph 5) ensuring that every church has apostolic oversight, and that there is a role for the Evangelist and those with prophetic gifts. One could also argue for the removal of the Senior Pastor role biblically.
- ♥ Increasing understanding of the heavenly court systems and unseen realities of heaven that have been hidden from traditional church teaching.
- ♥ More effective methods of Empowering, Establishing and Equipping of the Saints, going beyond small groups and sermons to methods of multiplication, fathering and pathways to growth.
- ♥ Moving from measures of "Connecting to a Church" to "Measures of Transformation."
- ♥ Moving away from the Attraction Model to the Discipling Model – Platforms for Community Engagement not Concert Attendance
- ♥ Moving towards measuring "numbers of disciples effectively equipped and able to reach out" versus "Numbers attending Church."

Placing significant emphasis on the skill of the youth and children's workers, as this is the area of the greatest fruit.

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Generate is the premier provider of School Chaplains in NSW, managing over 150 Federal Government Funded School Chaplaincies.

Generate partners with schools in the recruitment, training, supervision and ongoing professional development of School Chaplains. This ensures the placement of high quality Christian Chaplains who are well equipped to support young people and strengthen local communities.



Transforming Sydney is partnering with Generate to bring awareness of the role of Chaplains and the great opportunity for local combined churches to place Generate-employed SRE (Scripture) teachers in NSW state secondary schools.

For more information and how to help please go to

www.generate.org.au

Restoring a Relevant Church in the 21 Century (...continued)

- ♥ Changing the staffing structure from appointing ministry roles to appointment by critical Functions such as HR and Communications, Head of Spiritual Operations or Head of Evangelism. Avoiding pastors seeking to do numerous tasks not in alignment with their gifting and ultimately becoming blockers.
- ♥ Principle that Quality Relationships result in Engagement more than content so reducing heavy listening content and more net weaving.
- ♥ Allowing Debate and Questioning as a key tool for learning that allows doubt to be expressed.
- ♥ Encouraging greater unity with other Christian denominations and Christian organizations by seeing more products advertised and working with other churches and city councils.
- ♥ Encouraging trust and believing the best in others particularly new people moving from a “we need to get to know you” philosophy, which slows down discipling and breeds resentment.
- ♥ Moving from Teaching to Learning with emphasis on outcomes such as growth of believer not input such as how many are in small groups.
- ♥ Multiplication and one-on-one Disciple-making (2 Tim 2:2) not just group discipling.
- ♥ Encouraging more Church transparency and lives that invite feedback and development.
- ♥ Moving from “Shouting on the Mountaintop”, i.e. preaching in a church mainly full of believers to “Immersing in the Culture” and strong missional component that is based in the community not just in the church.
- ♥ Encouraging lots of resources to be given to people even if from different parts of the Body of Christ to restore the view we are one body not a location or denomination.
- ♥ Establishing a culture of Honouring People, evaluating how people are loved and treated fairly, “All men will know you are my disciples if you love one another” (John 13:34).
- ♥ Supporting Christians in the Marketplace (Being Salt and Light) with support in character, outreach techniques and calling or spiritual gifts.
- ♥ Bringing the charismatic, contemplative, community care, evangelistic, mystic style into one church rather than churches specializing, on the basis that all elements are biblical and not to be excluded.

Supporting Christians in the Marketplace (Being Salt and Light) with support in character, outreach techniques and calling or spiritual gifts

We have many other aspects listed in our framework if you would like to get more info at www.churchexcellenceframework.com

CEO. Jane Johnson B.Com Grad Dip LD, Dip Coaching,

Jane has worked in many different leadership capacities from being a professionally qualified Christian Leadership Coach for 13 years to many Christian leaders, to leading a ministry with the Navigators, to being a Senior Learning and Development Manager of a multimillion corporation, advising the management team on strategic approaches to get the best out of their people. She has developed considerable experience with Investors in People taking several companies through to successful accreditation and training as a consultant for them. Hence she understands the amazing impact a tool based on this principle can have.

Connect with her on LinkedIn at

https://www.linkedin.com/profile/view?id=287940854&trk=nav_responsive_tab_profile

“Build Communitas (mission with a purpose) versus community.”

(from 18 ways to a Healthy, Relevant, Christ-Centred Church at www.churchexcellenceframework.com)

Reclaim...

By Andre Van Eymeren

For many years I was part of a movement known as Reclaim Easter or the Awakening Movement. We also organized marches but unlike the 16 that took place around the country on Saturday, organized by Reclaim Australia, the marches we organized were not motivated by fear of a lifestyle that some see is in danger of disappearing.

Our marches called Christians and indeed the country to a new vision, new possibilities hallmarked by peace, colour, joy connectedness, by everyone finding their place to contribute. All made possible because of the resurrection of Jesus, and the beginning of the creation made new that this event heralded.

Whilst they were hard work at the time, and I remember the cold Easter mornings blowing up balloons, setting out the march route, setting up for the festival afterwards, they were great reminders of a possible world, a glimpse of a redeemed society. Not a society redeemed for a religious dogma, but a society become alive to its possibilities, its potential.

It seems many people are willing to take to the streets to make their views known. Since the start of the Abbott government there have been many such protests, again predominantly from a negative standpoint. That is in opposition to something, not a positive statement about a potential future.

Motivators such as fear can never produce a hoped or longed for future. Its like when someone goes to a politician to complain that something is wrong in their community. I always wonder what they expect the politician to do about it. Sure I agree our elected representatives are there to listen and help where they can. In fact political leaders in ancient Israel were exhorted to be at the city gates and be prepared to listen to the needs of the people, entering into dialogue with them. However I think today that when many approach our leaders it's with a 'you need to fix this mentality.' It's like they have divested themselves of any responsibility and expect the politician to come up with a solution.

I think today that when many approach our leaders it's with a 'you need to fix this mentality.' It's like they have divested themselves of any responsibility and expect the politician to come up with a solution.

So back to the marches on Easter Saturday, there seemed to be a sentiment of hate coming through, despite the organisers and speakers saying it wasn't that they hated Muslims but that they didn't want to live under Sharia law and opposed the teachings of Islam. <http://www.abc.net.au/news/2015-04-05/bill-shorten-condemns-reclaim-australia-fears-as-exaggerated/6371506>

For many who took part in the marches I can't help thinking that their involvement was motivated by fear. And fear is generally based on ignorance. Pastor Brad Chilcott of Welcome to Australia called for those who marched and those who were part of counter marches to put the banners down and come to the table to get to know each other and for dialogue.

Like the unhappy constituent meeting with the politician, a better way to approach a political leader is to have in mind a preferred future and present the issue and a potential way forward. At this point the politician can also begin to think creatively and together a workable solution may just be happened upon.

Unfortunately I can imagine that for many who marched with Reclaim Australia coming to the table would be the last thing they would want to do. Their solution to the issue seems to be at least in simplicity that the people they think want to promote sharia law should go home. It's like they have divested themselves of the responsibility of finding a workable solution for our country. A solution that would ultimately see Australia becoming a place that we can all call home.

Easter is a time of hope and new possibilities, as referred to in an Easter message at Collins St Baptist in Melbourne, where Carolyn Francis juxtaposed the light and dark that is evidenced in our world. And I'm sure we can all think of examples where darkness coexists next to light, in our families where one moment there is harmony, the next arguments. In our communities where there is beauty like the birth of babies and the darkness of crime and isolation. In our cities where there are amazing opportunities and hope and the darkness of unmediated commercial greed.

But in all of this Easter reminds us that the door to possibility, hope and a new beginning has been opened. Ross Gittens, economic writer for the Sydney Morning Herald, quoting Tomas Sedlacek a Czech economist reminds us

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Reclaim... (...continued)

that Easter is primarily about forgiveness both for us as individuals and the possibility of redemption for us as a society. <http://www.theage.com.au/business/comment-and-analysis/jesus-the-great-debteliminator-20150406-1mdkxq.html>

We don't have to put our hands in the air and say its all too hard. We don't have to resign to fear of a future not of our own design. Easter is a sign of hope, an ultimate eternal hope, but also a present one. I guess the challenge is will we hear the call to hope, to possibility, to new life and if we do hear the call will we respond and enter into the journey with others towards creating a new world full of possibility and potential for all.

Easter is a sign of hope, an ultimate eternal hope, but also a present one. I guess the challenge is will we hear the call to hope, to possibility, to new life

Andre is an experienced community development consultant, trainer and practitioner. Over the past 20 years he has been part of building community from the inside. This has seen him and his family live and work in marginalised and hurting communities in South Australia and Victoria. Added to this Andre has been involved in projects across Australia, working extensively with local councils, schools, faith groups and the not for profit sector. He holds an undergraduate in Ministry and an MA focused on faith and community development.

WATCHMEN SCHOOL OF INTERCESSION

The **Australian Prayer Network** has established a Watchmen School of Intercession for the purpose of training up Christians in how to pray for our Nation and the Nations of the world as well as for the Church in Australia and beyond.

The School begins with a Foundational Course spread over 6 sessions which is usually held as a 2 day intensive. This course is suitable for both experienced prayers and/or those wanting to simply know more about the discipline of prayer and how it relates beyond our personal relationship with God, as a tool that God uses to change the world around us.

The topics of the Foundational Course are:

- Session 1 - How prayer works**
- Session 2 - Intercession – a lifestyle that changes your world**
- Session 3 - Understanding the spiritual DNA of your community**
- Session 4 - Spiritual Authority the key to spiritual breakthrough**
- Session 5 - Principals of small group leadership and participation**
- Session 6 - How to hear God's voice**

The course is being made available to Churches, other Christian ministries and established prayer groups/networks across Australia. There is no cost for the Course although we ask that a free will offering towards the ministry of the Australian Prayer Network be allowed to be taken at each School held.

After completion of the Foundational Course participants, should they so choose, will be able to undertake further Intermediate and Advanced courses which will be offered over the following two years. Each of those courses will also be of 6 to 8 sessions duration. Whereas the Foundational Courses will be held locally, the Intermediate and Advanced courses will be centralised to State and National level to enable participants to learn with other praying people from across their State and the nation as a whole.

Local Pastors or other ministry leaders who would like to host a Foundation Level Course should make contact with us to discuss your needs and how we may be able to assist in meeting these needs.

Yours in Christ,

Brian Pickering, National Coordinator, Australian Prayer Network - prayer@bigpond.net.au

Learning Together in Ministry

By Geoff Waugh

*This article is adapted from the Introduction to the new book *Learning Together in Ministry* - <https://renewaljournal.wordpress.com/2015/03/01/learning-together-in-ministry/>*

A student we prayed for one morning in class went to her doctor that afternoon for a final check before having a growth removed from her womb. That afternoon her doctor could find no trace of the growth after checking with three ultrasound machines, so he cancelled the scheduled operation.

“My class at college laid hands on me and prayed for me,” she explained to her doctor. “I believe God healed me, and that’s why you can’t find the growth any more.”

“I don’t know if God healed you,” he responded. “But I do know that you don’t need an operation.”

Our class studied Christian ministry in the power of the Spirit. We usually began each class with prayer, and that day our prayer included praying for specific needs such as that woman’s health. One of those praying in class was Cecilia, a medical doctor. She prayed with strong faith, joining us in laying hands on the ‘patient’ student, knowing that God heals through prayer as well as through medicine. What rich resources we have for ministry – right there in the group.



Dr Cecilia Estillore Oliver

See an article (a former subject assignment) by that student Cecilia. <https://renewaljournal.wordpress.com/2012/05/19/spiritual-warfare-bycecilia-estillore/>

I love hearing medical people pray for healing. They have medical skills as well as faith in God.

A nurse in one of our week night meetings prayed for another lady who had severe back pain. “L4, be healed in Jesus’ name,” the nurse commanded as she lay her hand on the woman’s back. It takes medical knowledge plus the revelation of a ‘word of knowledge’ to be able to pray like that. All pain immediately left the lady being prayer for. Apparently the problem was in the Lumbar 4 (L4) section of her spine.

Many people are not healed so quickly. Perhaps most are not healed so quickly in our materialistic Western society. There are many reasons for that, including our Western scepticism, lack of compassion or faith, and our sinfulness such as jealousy, competition or failing to

forgive others freely as God has forgiven us.

We all can learn more together about effective ministry. That learning is enhanced and expanded rapidly when we share our experiences and learning together. The leader or ‘teacher’ usually shares from his or her experiences, but others can do also. So the more that our ministry education fosters mutuality, the more we can learn from one another.

We call this *open education*, or *open ministry education*.

It is open to everyone and everyone can be involved. It is not just for leaders. Our leaders can help us, but their main job is to equip the saints for the work of ministry for building up the body of Christ (Ephesians 4:12). We can do these things in classes, small groups, seminars, training courses and home or church groups.

This is also called Body Ministry: The Body of Christ alive in His Spirit (see <https://renewaljournal.wordpress.com/2011/08/29/body-ministry-bygeoff-waugh/>). We are the Body of Christ – not just in theory but in reality. So I want to give you two more examples of ordinary people learning to do more in the anointing and power of God’s Spirit.

Vanuatu

The heathen village of Bunlap on the east coast of Pentecost Island in Vanuatu is famous as the spiritual centre for pagan witchcraft and curses. I went there with my ‘student’ Grant Shaw in 2006 on a five hour trek across to Ranwas village and then via Bunlap on a seven hour trek to Ponra village where we saw the power of God at every meeting and I heard angels singing in the night, like the church was full although no people were there.

Previously, Grant had prayed for the paramount chief’s son whose groin was healed at Pangi village on the west coast, so we offered to go to Bunlap and pray for the sick. A couple of days later we heard that the chief had invited us to come and pray – the first white people to ever be invited to pray for people there.

Then in 2012 Grant’s cousin Andrew Chee and I were swimming off the jetty near Pangi village when one of chief’s sons from Bunlap and his friends wandered onto the jetty. Two of those young men had pain so Andrew prayed for them and the pain left. The chief’s son told us they would be there when we came to Bunlap the following Saturday to pray for sick people again.

People were even more welcoming this time at Bunlap. We prayed for dozens of people, and their pain left. We talked about the kingdom of God and how Jesus saves and heals. Some of the people told us that they believed and when the chief allowed it they would be part of a church there. The paramount chief once burned a Bible given to him by a revival team from Christian villages.

(continued next page)

Learning Together in Ministry (...continued)

Now he is willing for a church to be built on the ground where he burned the Bible.

Hallelujah – what a testimony to God’s grace and glory. For the first time ever that paramount chief asked for prayer. He wanted healing from head pain. Andrew placed his hands on the sides of the chief’s head and we prayed for him in Jesus’ name. The pain left. Then another chief there prepared lunch for us so the pastors in the team and Andrew and I ate in his house – again that was the first time ever for white people on mission there to be hosted by a chief. Like Jesus’ disciples, we returned rejoicing that afflicting spirits were cast out, people were healed in Jesus’ name, some believed in Jesus, and they now plan to have a church there. Our host chief told the local Christians that they can bring their guitars and have meetings in the chief’s house anytime. Andrew encouraged village leaders to pray with him for people’s healings, just as he had learned from leaders in his church. Soon those village leaders and others were praying more strongly in faith.



This photo shows the paramount chief (front left) and some of the team including Andrew (2nd from right in back).

Papua New Guinea

Johan van Bruggen, a missionary at the Lutheran Evangelist Training Centre at Kambaidam near Kainantu in the Eastern Highlands of Papua New Guinea, wrote in November 1990:

This is what happened about two months ago. A new church building was going to be officially opened in a village in the Kainantu area. Two of our last year’s graduates took part in the celebrations by acting the story in Acts 3: Peter and John going to the temple and healing the cripple. Their cripple was a real one □ a



Johan van Bruggen

young man, Mark, who had his leg smashed in a car accident. The doctors had wanted to amputate it, but he did not want to lose his useless leg. He used two crutches to move around the village. He could not stand at all on that one leg. He was lying at the door of the new church when our Peter and John (real names: Steven and Pao) wanted to enter.

The Bible story was exactly followed: “I have got no money, but what I have I give you. In the name of Jesus Christ of Nazareth, rise up and walk!” Well, they acted this out before hundreds of people, among them the president of the Goroka Church District and many pastors and elders. Peter (Steven) grabbed the cripple (Mark) by the hand and pulled him up. And he walked! He threw his crutches away and loudly praised the Lord! Isn’t that something? What a faith!

Their testimony was given at a meeting of elders when Kambaidam was discussed. Mark was a most happy fellow who stood and walked firmly on his two legs. He also had been involved in criminal activities, but in this meeting he unashamedly confessed his faith in the Lord Jesus.

Later I talked with them. Steven (Peter) told me that the Lord had put this on his heart during a week-long period of praying. “I had no doubt that the Lord was going to heal Mark, and I was so excited when we finally got to play-act!” And Mark? He told me that when Steven told him to get up he just felt the power of God descend upon him and at the same time he had a tingling sensation in his crippled leg: “I just felt the blood rushing through my leg, bringing new life!”

Mark is now involved in evangelistic outreach and his testimony has a great impact.

At first glance these testimonies may seem unusual or exceptional, but in fact this is becoming more common and 'normal' all over the world where we learn to serve and minister together in the power of the Spirit. Every class, every home group, even every church service provides an opportunity to pray with and for people in faith and anointing. Many churches now have teams ready to pray for people at the end of the service and they report all kinds of responses and results.

Jesus told us to teach everyone to obey all that he commanded. Let's do that.

See also 1988 – August: Kambaidam, Papua New Guinea (Johan van Bruggen).

Reproduced and adapted from *Body Ministry: The Body of Christ Alive in His Spirit* and *The Body of Christ, Part 2: Ministry Education*

These reports are also reproduced from South Pacific Revivals and Flashpoints of Revivals.

Geoff Waugh www.renewaljournal.com

Theological Concept of Transformation

(by Lilian Schmid, 2010 - <http://www.transformingsydney.org/TSTheology.html>)

Transformation comes like this: *Repent, Heal, Transform.*

1 - Reconciliation: Repentance and Forgiveness

God wants to reconcile everyone and everything to Himself

- ♥ reconciliation of ourselves to God
- ♥ reconciliation to our cities
- ♥ reconciliation to our nation

Let's read Colossians 1:20-23:

...and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Once you were alienated from God and were enemies in your minds because of your evil behavior.

But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation - if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

2 - Healing

After we start the process of reconciliation and repentance the process of Healing starts to surface.

- ♥ Healing our mind - body and soul
- ♥ Healing the land where sin and crime affected our cities.
- ♥ Healing the nations to heal the hurt when nations came against each other in war, suffering, and poverty

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. [Mat 9:35]

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. [Mat 14:14]

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." [Mat 11:5]

...down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. [Rev 22:2]

The leaves of the tree were for the healing of the nations. We are not to conclude that there were diseases to be healed, but that in the city were the means which banished disease and death. The reader cannot fail to trace the correspondence with the home of the sinless race in Eden.

There was there a river that went out of Eden to water the garden (Genesis 2:10). Here there is a river, clear as crystal, proceeding out of the throne of God and of the Lamb (Revelation 22:1).

There was a tree of life in Paradise. In the New Jerusalem, on either side of the river stands the tree of life bearing twelve manner of fruits, or rather fruit twelve times a year, every month.

The river and the tree are symbols of the life bestowed by the grace of God. The river flows from the throne of God and the Lamb; from the fountain whence life and immortality come. The tree yields its fruit at all times, so that the supply never fails. Everything about the tree is healing; even the leaves are for the healing of the nations.

There is a book, a river and a tree of life. Christ is the life, and all refer in some way to Christ. Trees and rivers presented most attractive features in an oriental city, and are beautiful emblems of the full supplies of life, grace and bliss that shall pervade the heavenly city.

3 - Transformation

...who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. [Philippians 3:21]

There is a book, a river and a tree of life. Christ is the life, and all refer in some way to Christ.

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Theological Concept of Transformation (...continued)

Transforming our cities and nations - Spiritual Application For Us Today

I believe God wants to rebuild and transform our cities today for Jesus Christ. God has and will continue to use the Church to transform lives and communities. A foundation of the gospel of Jesus Christ has been laid. The temple has been built. But, today, at least in the western church, there are no walls around our cities!

The Lord wants to establish His presence in every area of life. Our work, our schools, our neighbourhoods, in small businesses, in the corporate world, in government, in education, through medicine - you name it. Our heavenly Father IS in 'all of life' and He desires for us to take part in what He is doing on the planet. What we do and how we live our lives is important to God. And WHERE we live most of our lives is what I'll simply call - The Marketplace. (My loose definition is: wherever you go during the week after you've attended a church service on Sunday morning.) So basically, our local marketplace is OUR city where we live and work.

Do you think the Lord's name is lifted up and exalted in the city where you live? Is Jesus reigning at the local colleges, in the board rooms, the corporate headquarters, the local city government, the hospitals, the research parks, mum & dad retail stores or on the street where you live or at the gym where you work out or wherever YOUR marketplace is?

Oh sure, we do see God moving in little pockets where Christians are praying, but overall, our everyday environment is not characterised by God's presence. The Christians who do find each other in the marketplace are usually quiet about their faith and bunkered down, trying to stay out of the line of the enemy's fire. So as Christians, what are we to do?

Well, I believe it is time to build a SPIRITUAL WALL around our cities.

Just like Nehemiah did in the Old Testament, we must begin by building a wall to protect us from evil. Once a spiritual wall is built, security and safety for believers will be dramatically increased ... a strengthening of the Christian community will form ... non Christians will be blessed by a supernatural presence of God Christian leaders in government, in education, in the private sector, etc. will be empowered to stand strong for their faith and the name of Jesus ... a corporate will from the local body of Christ will emerge ... increased financial resources will flow towards Kingdom work ... a place where the sick, the poor and the wounded can go and have access to a 'city of refuge' to heal and be transformed by God's love ... the churches (united) will work together with their fellow believers in the marketplace for true transformation!

A good example that transformation starts from within a household, within your business and across the City is in Luke 19 when Jesus passes through Jericho on His way to Jerusalem - this is how Transformation must begin:

- A. The story of Zacchaeus' Self Transformation
- B. Engage in Trade and how to use your money
- C. Transforming the City

A. Today Salvation has Come to your Household

This is a great story with truth about seeking the LORD with a pure transformational repentant heart, a great message for us with Jesus entering Jerusalem.

Jesus is passing through Jericho and doesn't plan to stop - but the Chief tax collector - also a wealthy man, was seeking to see who Jesus was. He was short so he couldn't see him because of the crowd - so he climbs up the tree.

Zacchaeus also ran ahead - planned it out and strategised just to see Jesus - he planned and sought Jesus out, will you do that? When Jesus reached him he looked up - and told him to come down QUICKLY for "**...today I must stay at YOUR HOUSE!**" (Luk 19:5)

Zacchaeus came down quickly and RECEIVED HIM WITH JOY. That is exactly what we are to do - receive the Word with JOY!!!

While people started to grumble about Jesus being with this tax collector - Zacchaeus started to transform in front of their eyes - he said...

"Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over." [Luk 19:8]

Now that was a quick turn around!! Jesus speaks the words of salvation for his household and what a huge blessing that was!!! Think about what good you could do for YOUR HOUSEHOLD if you turn around completely to Jesus and live the Gospel!

God has and will continue to use the Church to transform lives and communities. A foundation of the gospel of Jesus Christ has been laid. The temple has been built. But, today, at least in the western church, there are no walls around our cities!

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Theological Concept of Transformation (...continued)

And Jesus claims this man as a son of Abraham and makes it known that He comes to seek and save the lost!! And save the lost He does! This is the perfect example: we should receive Jesus with JOY - and then change our lives for His glory - then we will see salvation come to our households! Transformation comes from within first.

B. Engage in (Kingdom) Trade

Here we see Jesus about to enter into Jerusalem - and he realises that the apostles think that the kingdom of God will come immediately so He tells them this parable.

The parable is all about the servant making something of the gold coins that the Nobleman gives them! The key here is - we have all been given the gift of gold - our faith! Our hearts! What are we doing with the deposit of faith that has been given to us? We are called to make trades with it for others and make that investment in others and receive a return on investment for the LORD! Return on Investment!

Nothing here is ours alone - all is God's and we are His servants - and so the two servants that returned more coins on the investment of one, received rewards of lands - but the one who kept the one gold coin and hid it in a handkerchief because he was afraid of God - his gold coin was taken away and given to the one with ten!!!

But Jesus says

“Everyone who has, more will be given, but from the one who has not, even what he has will be taken away.” [Luk 19:26]

Jesus wants us fully engaged in the work at hand - the work of redemption!! Souls to be saved! Pray - seek - knock - keep following God's plan but remember that we are in the business of saving souls!

What are you doing with your gift of faith??? Is it having an effect on people? How can you grow your faith - practice, study, reflect. We've been given gold - now we have to seek after the GRACE of GOD to grow it with all our hearts!

C. Jesus Weeps for Jerusalem

When Jesus enters Jerusalem, two things happen - we see Jesus lament for Jerusalem and cleanse the temple in Jerusalem.

Lamenting, Jesus sees the city of Jerusalem drawing near to them and He weeps - he knows the destruction that its enemies will have upon it and knows that without knowing how to make peace - there will be utter chaos. The way of peace has been hidden from their eyes!!!!

The next thing Jesus does is cleanse the temple!!! And then the city; He says to them

“My house shall be a house of prayer but you have made it a den of thieves.” [Luk 19:46]

Jesus weeping for Jerusalem has turned into action! This is the cleansing action that Jesus needs to take right now.

Can you do the same for your city and country?

The Homecoming Journey & Ps. Gideon's Visit to Australia

(from <http://www.asiagathering.hk/?lang=en>)

In May 2010, the Lord gave the grace to over 5000 Chinese believers to gather together and posture themselves for four days before the Lord in worship and prayer. Unlike a traditional conference with a line-up of speakers and pre-planned agendas, the only direction given before the gathering was a cry from the heart of the Father calling His Chinese children home. As this remnant obeyed and waited on the Lord together at The Homecoming, the Lord released a sovereign spirit of repentance that broke through traditional barriers between streams and nations and caused the hearts of all those present to be knit together into one true family. Then by faith, this remnant stood and declared together, on behalf of the wider Chinese Body of Christ, “The Chinese are one family! The Chinese have come home! Back home to the Father!”

The next year, the Lord released another call for believers, from Asia and around the world, to gather in Hong Kong, this time during the Feast of Pentecost, June 8-11, 2011 with

a promise given in Jeremiah 32:39: “I will give them one heart and one way”. During the gathering, the Lord challenged a remnant from among the Chinese believers to lay aside their own agendas and plans and surrender their lives unconditionally to Him. His desire was that this act of corporate surrender would become a seed through which He might restore the miracle of one accord (divine unity), into the Body of Christ worldwide, preparing the Bride for her end-time mandate and hastening the Lord's return.

What is Homecoming?

Homecoming is a call for God's children, who are redeemed by the blood of our Lord Jesus Christ and born again in the Holy Spirit, to a family gathering.

Unlike a conference with pre-determined speakers and pre-set teachings, in this gathering believers answer a call from the Lord to come together to worship and wait upon Him, posturing themselves to hear what the Spirit is saying to the church. A team of seasoned mature leaders provides spiritual

(continued next page)

Homecoming & Ps. Gideon's Visit to Australia (...continued)

oversight and protection in the meetings, as they walk together to discern what the Lord is saying and facilitate the working of the Holy Spirit.

In the past gatherings, we worshipped, prayed and waited upon the Lord together. We repented our sins together. We apologized to each other for our pride. We witnessed how God's love can bring reconciliation to people from different backgrounds and make true unity in the Holy Spirit possible. This is our Father's longing to gather His children together from all over the world to lavish us with His love (Zephaniah 3:17); to knit our hearts together in supernatural oneness as one family (John 17); and to reveal His heart to us concerning our unique mandate and destiny in His end-time purposes. (Jeremiah 29:11).

We look forward to be on this family journey with you.

At that time I will gather you; at that time I will bring you home. (Zephaniah 3:20)

2015 Asia Homecoming Gathering

Don't you have a saying, 'It's still four months until harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest. (John 4:35)

The urgency of heaven is waiting for an earthly response. The bride needs to be ready because the bridegroom is coming!

No more wasting time. Time on earth is about to be consumed by an eternal glory. The Body of Christ must be ready for the coming of the bridegroom. When our Lord returns again, He will no longer be weak as a baby but be majestic as a King.

The Holy Spirit has already ignited the fire of revival in many Asian nations! God's chariots of fire are in their place. It is time that apostles, prophets, pastors, evangelists, and leaders from every sphere gather together to seek Father's end-time plan for Asia in an atmosphere of worship and praise.

Now is the time for the church of Asia to rise up and prepare herself for the second coming of our Lord Jesus. If your heart longs to see that revival fire coming upon Asia, if you are hungry to see the body of Asia walk in unity and cry for the end time harvest, we invite you to join us on this family journey and welcome you to the 2015 Asia Homecoming Gathering in Hong Kong, July 7-10, 2015.

This will be the fifth international Homecoming Gathering.

Full details are available at

<http://www.asiagathering.hk/?lang=en>

Ps. Gideon Chiu in Australia 7-11 June 2015

Prior to the 2015 Asia Homecoming Gathering, Rev. Dr. Gideon Chiu, senior pastor of the Church of Zion, Vancouver, Canada and close affiliate with Watchmen for the Nations, is visiting cities in Australia from 8-15 June 2015.

Ps. Gideon walks closely with the Chinese senior spiritual fathers of the five mega House Church Movements, as well as the senior fathers of Taiwan, Hong Kong, Malaysia, Japan, Korea, the Philippines, Indonesia, India, Israel, Germany and other nations. He has been recognized as a father of nations by fathers and key leaders of different Asia Pacific nations.

Since 2006 Ps. Gideon has taken his apostolic mission trips, to many major cities in many provinces and municipalities in China, such as Guangdong, Zhejiang, Fujian, Chongqing, Sichuan, Yunnan and Hubei, to name just a few.

The five fold vision for the visit to Australia by Ps. Gideon's team in June is to:

1. Honour and raise up the corporate true fathers to cover the next generation and
2. Raise up the corporate true sons to honour and walk with the father generation, and
3. Raise up the local Chinese for ethnic group reconciliation as a catalytic blessing for Australia
4. Prepare a dwelling place in Australia through reconciliation of cross generations and ethnic groups and restoration of John 17 unity
5. Invite the Australia national fathers and key leaders and Body of Christ to walk with Asian Pacific nations as one Family.

One of the many burdens on Ps. Gideon's heart is for reconciliation of the father's generation and son's generation, thus breaking the curse of the fatherless orphan spirit in the land.

Travelling with Ps. Gideon to Australia are Ps. Andrew Ho and Ps. Roy Zhang, and they will be in Sydney from Tuesday evening 9 June to Wednesday evening 10 June. Details are still being finalised, but the initial plan is to have a meeting specifically for Chinese leaders on Tuesday evening. Wednesday will be for all leaders with a lunch meeting for Pastors, followed by a major gathering in the evening.

More details will be published as they become available.

You can read more about Ps. Gideon at

<http://www.churchofzion.org/?q=chiu-sr>



The Transcript of our Trial



The biblical accounts of Jesus' passion and death focus very much on his trial, describing it in length and in detail.

And there is a huge irony in how it is described. Jesus is on trial, but the story is written in such a way that, in effect, everyone is on trial, except Jesus. The Jewish authorities who orchestrated his arrest are on trial for their jealousy and dishonesty. The Roman authorities who wield the final power on the matter are on trial for their religious blindness. Jesus' friends and contemporaries are on trial for their weakness and betrayal. Those who challenge Jesus to invoke divine power and come off the cross are on trial for their superficial faith. And, not least, each of us is on trial for our own weaknesses, jealousies, religious blindness, and superficial faith. The transcript of the trial of Jesus reads like a record of our own betrayals.

Recently the church has tried to help us grasp this by the manner in which it has the Passion proclaimed on Palm Sunday and Good Friday. In many churches today when the Passion is read the narrative is broken up in such a way that one narrator proclaims the overall text, another person takes the part of Jesus, several others take the parts of the various people who spoke during his arrest and trial, and the congregation as a whole is asked to proclaim aloud the parts that were spoken by the crowds. This could not be more appropriate because a congregation in any Christian church today, and we, as individual members of those congregations, in our actions and in our words, in countless ways, mimic perfectly the actions and words of Jesus' contemporaries in their weaknesses, betrayals, jealousies, religious blindness, and false faith. We too indict Jesus countless times by how we live.

For example, here is how we do it in our words: In Matthew's account of the trial of Jesus, at a certain moment in the trial, Pontus Pilate comes out to the people, the same people who just five days before had chanted for Jesus to be their king, and tells them that according to custom, at Passover time, he is willing to release one Jewish criminal being held in custody. At the time, he had in custody a particularly infamous murderer named, Barabbas. So Pilate asks the crowd: "Whom should I release for you, Jesus of Nazareth or Barabbas?" The crowd roars back: "Barabbas!" Pilate then asks: "Then what should I do with Jesus of Nazareth?" The crowd's reply: "Away with him. Have him crucified!" We can make this, very obvious, extrapolation: In every moral choice we make, big or small, ultimately the question we are standing in front of is the same question Pilate asked the crowd: Whom should I release for you, Jesus or Barabbas? Graciousness or violence? Selflessness or self-centeredness?

It is the same when the crowds say to Pilate: "We have no king, except Caesar!" In saying this, they were abandoning their own messianic hopes in favor of a momentary security. We say the same thing every time when, for our own well-being, we sell-out our higher ideals and settle for second best.

As well, all too frequently, we mimic the words of the crowds who challenged Jesus as he was hanging on the cross with these words: "If you are the Son of God, come off the cross, save us, and save yourself." We do this every time we let our prayers become a test of God's existence and goodness; if we get a positive answer, God loves us, if not, we begin to doubt.

It is the same, of course, with our actions: Like Jesus' disciples, we tend to stay with Jesus more when things are going well, when temptation is not too strong, and when we are not facing real, personal threat. But, like Jesus' original followers, we tend to abandon and betray when things get hard and threatening. Moreover, like the authorities who come to arrest Jesus carrying lanterns and torches, we also often prefer artificial light to the Light of Lights; just as, like those who arrested Jesus, we tend to approach the Prince of Peace carrying clubs and swords, ready for a fight.

Generally, on reading the account of Jesus' Passion and Death, our spontaneous inclination is to judge very harshly those who surrounded Jesus at his arrest, trial, and sentencing: How could they not see what they were doing? How could they be so blind and jealous? How could they choose false security over God's ultimate shelter? A murderer over the Messiah? How could his followers so easily abandon him?

Not much has changed in 2000 years. The choices that those around Jesus were making during his trial and sentencing are identical to the choices we are still making today. And most days we are not doing any better than they did because, still, far too often, given blindness and self-interest, we are saying: Away with him! Crucify him!

Excerpt from Fr Ronald Rolheiser OMI

Houses of Prayer Link Arms

Houses of Prayer are rising up all over the world.

*Now IHOPKC-Kansas City (founded in 1999)
and the Australian House of Prayer For All Nations (founded in 1992)
have been drawn closer together and are teaming in prayer with
the Fa'arau House Of Prayer in the Solomon Islands (founded in 2008)
to see remote communities in the Solomon Islands develop skills to dig wells,
build clean water supplies and community facilities, and generate income.*

Communities Transformed

Since the founding of the HOP in the remote village of F' Arau on the island of Malaita in the Solomons, God has provided ways and means for F' Arau to be transformed as villagers have gained drilling and building skills that mean clean water, better health, jobs and income for the community.

The Fa'arau well drill team has dug 30 wells for clean water in villages on Malaita and a few other Islands. The Fa'arau men are building their own visitor centre and orphanage, and are building a business that supplies concrete blocks and generates jobs and income.

Rick Rupp from IHOPKC and his support teams have spent time getting to know, training and encouraging the Fa'arau community, and the results are so appreciated in the Solomon Islands it is clear that God is wanting to multiply the work so the benefits seen on Malaita can be reproduced on more islands in the Solomons.

Mission World Aid, Inc (MWA) is the mercy ministry established in Adelaide Australia in 1992 by Jenny Hagger as part of the Australian House Of Prayer For All Nations (AHOPFAN).

With the intercessory prayer support of AHOPFAN, MWA has provided humanitarian aid to 25 countries.

Clean Water 4 Life

MWA, Rick Rupp and representatives of the Fa'arau community have together signed a partnership agreement that in prayer will lead to much joy in the Solomon Islands.

The partnership draws together prayer support across the Pacific, and will apply donations towards the proven programme of relevant skills development in remote island communities that deliver

clean accessible water, community facilities and services, better health, with jobs and ongoing income generation.

Support also extends to the provision of health clinics, as Dr Rick Bass teams up with Rick Rupp to meet immediate medical needs in remote communities totally lacking healthcare facilities.

MWA is blessed to partner with Rick Rupp and the Solomon Islands community as God brings 3 Houses Of Prayer into a strategic alliance.

More information and the opportunity to donate is now available at

www.cleanwater4life.com - for tax deductible donations in the USA

www.cleanwater4life.com.au - for tax deductible donations in Australia

www.rickrupp.com

www.missionworldaid.org

A new strategic alliance between HOP and outreach to the poor:

The Australian HOP for All Nations has linked arms with Rick Rupp IHOPKC to partner in several Solomon Islands projects. The projects will service the poor through medical clinics, clean waterwells, and funding for an Orphan/ Visitor House. Way to go! May God richly bless as you reach out to the poor!

Leviticus 6:12 The Fire on the altar shall never go out!

Rick Rupp, NightWatch Dad, IHOPKC Intercessory Missionary, Director Of Topeka House Of Prayer, **www.rickrupp.com**

Lady Huntingdon's Conversion

By Rev. Robert Evans

Lady Selina Huntingdon was born on 24 August, 1707, the second daughter of Washington, the second Earl Ferrars, and a member of the House of Shirley, so she was known in her youth as Lady Selina Shirley.

Lady Selina's mind, even from very early infancy, was of a serious cast. When she was only nine years of age, the sight of a corpse, about her own age, on its way to the grave, induced her to attend the burial. There the first impressions of deep seriousness concerning an eternal world took possession of her heart, and with many tears she earnestly implored God, on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited that grave, and always preserved a lively sense of the affecting scene she had there witnessed.

Lady Selina belonged to a family the members of which were strong supporters of the Church of England, although they had no understanding of evangelical experience at that time. They believed that Christianity consisted in honest, upright, and generous living, and sincere worship of God, according to their position and class in English society at that time. They believed in setting the right examples for others.

In due course, Lady Selina Shirley married Lord Huntingdon, whose family had similar views on religion. "His Lordship well knew how to value the treasure which Providence had given him, in a woman of such exalted merit and amiable qualities, and, accordingly made it his study to repay the felicity with which she crowned his life."

Lady Margaret Hastings was the first person in the family circle to experience evangelical religion, and the change in her life created waves which affected other members, which included Lady Selina. Lady Margaret said that "since she had known and believed in the Lord Jesus Christ, for light and salvation, she had been as happy as an angel." To any such sensation of happiness, Lady Huntingdon felt that she was, as yet, a stranger. This was cause for much thought, and she struggled to improve her religious thinking. But the more she strove, the more and more convinced she became that all her own righteous acts were like filthy rags. All her words and works, however well they may look before men, "were utterly sinful before Him who is of purer eyes than to behold iniquity."

At this point a very serious illness overtook her. The fear of death overtook her, and her conscience was greatly distressed. "When upon the point of perishing in her own apprehension, the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. From her bed she lifted up her heart to her Saviour, with this important prayer, and immediately all her distress and fears were removed, and she was filled with peace and joy in believing."

This produced a mighty change. She wrote a letter of personal testimony to John and Charles Wesley, who were preaching in the district at the time. Her friends became concerned, and asked her husband to interpose his authority upon his wife. "But, although he differed from her ladyship in her views on religion, he continued to show her the same affection and respect, and at his death left her the entire management of her children and their fortunes."

Lord Huntingdon did not respond to these concerns of others, except to recommend to her that she converse with Bishop Benson on these matters. "He attempted to convince her Ladyship of the unnecessary strictness of her sentiments and conduct. But she pressed him so hard with Scriptures, brought so many arguments from the Articles and Homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the Great Head of the Church, that his temper was ruffled, and he rose up in haste to depart, bitterly lamenting that he had ever laid his hands upon George Whitefield, to whom he attributed the change wrought in her Ladyship. 'My Lord! (said the Countess) mark my words: when you are on your dying bed, that will be one of the few ordinations you will reflect upon with complacency.' The Bishop's conduct at that solemn season verified her prediction: for when near his death he sent ten guineas to Mr. Whitefield, as a token of regard and veneration, and begged to be remembered by him in his prayers."

Source. *The Life and Times of Selina, Countess of Huntingdon.* By a Member of the Houses of Shirley and Hastings. London. W.E Painter. 1839. Volume One.

Other relevant titles:

Faith Cook. *Selina, Countess of Huntingdon. Her Pivotal Role in the 18th Century Evangelical Awakening.* Edinburgh. Banner of Truth Trust. 2001.

Helen C. Knight. (editor), *Lady Huntingdon and Her Friends.* or, *The Revival of the Work of God in the Days of Wesley, Whitefield, Romaine, Venn and others in the Last Century.* New York. American Tract Society. 1853.

Rev. Robert Evans OAM MA Email: bobevans@exemail.com.au Web: www.revivals.arkangles.com

The website contains the text of many of my books and which can all be downloaded, as well as many other things of interest.

Max7 news - use the new App!



Hello dear Friends,

The Max7 website max7.org seeks to serve the world with free ministry resources. It is 8 years old and now, Max7 is receiving major redevelopment from the ground up. Very soon, the site will look and feel a bit different. It won't take you long to find your way around, and when you do, we hope you will find it much improved!

The all new Max7 App is your first opportunity to access the redeveloped library on your smartphone or tablet - now! Thousands of resources have been curated, with new and fast ways to access them. You can even save what you need while online, to use anywhere you like offline! This includes all your favorite videos, of course!

Just go to the Apple App Store, or the Google Play Store, on your smartphone or tablet, and download the new App today!

Here are links if you need them:

Android: <https://play.google.com/store/apps/details?id=org.max7.app>

iPhone: <https://itunes.apple.com/us/app/max7/id566634645?mt=8>

Get it? Have you downloaded Max7 resources and found them helpful? Let us know...

Give it! Have you produced resources for children's or youth Ministry that you are able to share? Click on **SHARE YOUR RESOURCES** and follow the prompts!

Viv and Jane, For Max7 news.

About Max7

The Max7 website features a variety of Bible resources including curriculum, videos, music, and training materials for use through children's or young people's ministry, sports or creative ministry. This worldwide partnership freely serves the work of evangelism, helping children and young people live life to the MAX, 7 days a week with Jesus – the life described in John 10:10. With an easy-to-use multilingual search function the website allows users to find resources relating to a Bible verse or keyword.

In addition, the Max7 community is able to participate and contribute to resource development through feedback and uploading new resources to the site. Regular updates of new Max7 resources can also be accessed through RSS feeds from the website, so users can stay in touch with new resource additions.

Statement of Faith

The Max7 website's statement of faith, is that of the Lausanne Covenant

<http://www.lausanne.org/content/covenant/lausanne-covenant>

Seven Values of Max7

BIBLE-BASED – Max7 is a library of resources to help children and young people discover God and the relationship they can have with Him as shown in the Bible. 2 Timothy 3:16

PARTNERSHIP – Max7 is a partnership of generous contributors, donors and users who freely share resources to reach and disciple children and young people. 1 Corinthians 12: 12 - 18

RELATIONSHIP – Max7 recognizes young people can have a real and living faith in Jesus, 7 days a week. It is discipleship of children and young people through ongoing relationships. Matthew 19:13-14

EQUALITY – Max7 believes every church, leader and child can contribute to the Kingdom of God. 1 Corinthians 12:4-6

LEADERSHIP – Max7 is committed to high quality leadership development, providing discipleship and training material for this. Hebrews 13:6-8

CREATIVITY – Max7 is about providing innovative ways to connect with and impact the lives of children and young people. 1 Corinthians 9:22

TRANSFORMATION – Max7 is about helping to bring transformation in lives, churches and communities as they follow Jesus and live life to the MAX. 2 Corinthians 5:17

What You Can Do

PRAY for global Gospel impact for children

CONTRIBUTE resources to Max7 resources@max7.org

DOWNLOAD and use Max7 resources

DONATE to the development of this resource library

TELL those who need the resources

Daily Prayer Calendar for May - Law & Justice

(by Bjorn Schmid - adapted from a number of sources including the Common Book of Prayer.)

Remember the name of our Lord Creator and Governor of the Universe and the Supreme Judge of the World, and call upon His Name.

Day in May

- 1 "O Lord our Governor, bless the leaders of our land, that we may be a people at peace among ourselves and a blessing to other nations of the earth. Lord, keep this nation under your care."
- 2 Repent for the sins of our generation and the ones before us for not taking right stands, when policies were enacted that violated the laws of God (Daniel 9:3-19).
- 3 Pray that the citizens and lawmakers of our country become educated and convicted concerning the original intent of our Constitution and our godly heritage (Psalm 28:2-3).
- 4 Pray that all parliamentarians of all political parties and persuasions will know Christ and make Him, the Sovereign Ruler of the Universe known.
- 5 Pray that all parliamentarians who continue to corrupt our system of government will be exposed, removed and replaced by those who honour God's Word and laws (Psalm 105:14).
- 6 "O God, the fountain of wisdom, whose will is good and gracious, and whose law is truth: We beseech thee so to guide and bless the Members of our national and state parliaments that they may enact laws that will please you, to the glory of your Name and the welfare of this people; through Jesus Christ our Lord. Amen."
- 7 "Almighty God, who sits in the throne judging right: We humbly beseech you to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth, and impartially administer the law in the fear of you alone; through him who shall come to be our Judge, thy Son our Saviour Jesus Christ. Amen."
- 8 "To the officers of our Courts and Corrective Services give understanding and integrity, that human rights may be safeguarded and justice served. Give grace to your servants, O Lord." (Isaiah 1:26)
- 9 Pray that all members of the judiciary and legal profession will know Christ and make Him, the Judge of the Universe known.
- 10 Pray for all members of the judiciary and legal profession who continue to corrupt our system of justice to be exposed, removed and replaced by those who honour God's Word and laws (Psalm 105:14).
- 11 Pray that God will release His power to break corruptive decision making and for all ungodly legislation passed and policies set by the governments of our nation to be reversed or removed (Deuteronomy 4:1-2).
- 12 Pray that God will bring justice to the nation of Australia and that all ungodly legal precedents from judgements in our courts will be overturned or superseded.
- 13 "Lord Jesus, for our sake you were condemned as a criminal: Visit our jails and prisons with your pity and judgment. Remember all prisoners, and bring the guilty to repentance and amendment of life according to your will, and give them hope for their future. When any are held unjustly, bring them release; forgive us, and teach us to improve our justice. Remember those who work in these institutions; keep them humane and compassionate; and save them from becoming brutal or callous. And since what we do for those in prison, O Lord, we do for you, constrain us to improve their lot. All this we ask for your mercy's sake. Amen."
- 14 [For Australia] "To the Governor General, Prime Minister, ministers of the Federal Cabinet, all the members of the upper and lower houses of the Australian Parliament, and their support staff, grant wisdom and grace in the exercise of their duties. Give grace to your servants, O Lord. "
- 15 Pray for godly wisdom and actions concerning decisions before the High Court of Australia, the Federal Court of Australia, and the Family Court of Australia (James 5:16).

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Daily Prayer Calendar for May - Law & Justice (...continued)

- 16 Pray for the currently appointed Judiciary of Australia, that they render decisions according to God's law (Leviticus 19:15, Deuteronomy 25:1, II Chronicles 19:6).
- 17 Pray for protection for our Federal Police, border protection and customs staff, for wisdom, strength and integrity in their duties. Pray for them to encounter and know Christ as Almighty God.
- 18 Pray for the administration and guards of Australian detention centres (here and in our neighbouring countries); for wisdom, emotional and moral strength, and appropriate mercy in the execution of their duties.
- 19 Pray for favour and growth of Christian ministries in Australian detention centres and God-given opportunities to preach the Gospel through actions to detainees.
- 20 "Look with pity, O heavenly Father, upon the people who flee to this land from injustice, terror, disease, and death. Have mercy upon them. Help us to eliminate any cruelty to these our neighbours. Strengthen those who spend their lives establishing equal protection of the law and equal opportunities for all. And grant that every one of us may enjoy a fair portion of the riches of this land; through Jesus Christ our Lord. Amen."
- 21 [*For NSW - check your state or territory for their governance, courts and corrective services.*] "To the Governor, the Premier, ministers of the State Cabinet, all the members of the Legislative Assembly and the Legislative Council, and their support staff, grant wisdom and grace in the exercise of their duties. Give grace to your servants, O Lord.
- 22 Pray for godly wisdom and actions concerning decisions before the Supreme Court of New South Wales, the District Courts of New South Wales, and the Local Courts of New South Wales
- 23 Pray for the currently appointed Judiciary of New South Wales, that they render decisions according to God's law (Leviticus 19:15, Deuteronomy 25:1, II Chronicles 19:6).
- 24 Pray for protection for our New South Wales Police, local council sheriff's offices and officers, for wisdom, strength and integrity in their duties. Pray for them to encounter and know Christ as Almighty God.
- 25 Pray for the retiring NSW Police Commissioner, Andrew Scipione and his replacement to be appointed this year. Pray that his replacement will be a God-fearing person who is accountable to both God and men.
- 26 Pray for the New South Wales prison wardens and guards; for wisdom, emotional and moral strength, and an attitude that encourages rehabilitation over punishment.
- 27 Pray for chaplaincies in New South Wales prisons and for favour and growth of prison ministries.
- 28 Pray for social agencies to work together particularly those supporting the families of prisoners such as the Salvation Army, William Wilberforce Foundation, and others.
- 29 Pray against the spirit of fatherlessness that is the highest common factor across young men in prisons.
- 30 [*For all*] "Teach our people to rely on your strength and to accept their responsibilities to their fellow citizens, that they may elect trustworthy leaders and make wise decisions for the well-being of our society; that we may serve you faithfully in our generation and honour your holy Name. For yours is the kingdom, O Lord, and you are exalted as head above all. Amen."
- 31 [*In thanks*] "Almighty God, who hast promised to hear the petitions of those who ask in your Son's Name: We beseech you mercifully to incline your ear to us who have made these prayers and supplications; and grant that those things which we have faithfully asked according to your will may effectually be obtained, to the relief of our necessity, and to the advancement of your glory; through Jesus Christ our Lord. Amen."

Praying for the Persecuted Church



TANZANIA: Arson Attacks on Northern Churches

Three churches have been set on fire within the last month in an area near Lake Victoria in northern Tanzania. Thankfully, no one was killed, but there was substantial damage to all the churches. In the latest attack, on 12 March, the Pentecostal church in Kyebitembe in the Kahororo ward of Bukoba municipality was set alight.

Two days previously, a church in Kagondo ward was attacked and intruders burnt Bibles, benches and robes. Earlier, a church in Rulongo-Kanazi parish was set alight.

A contact of VOM Australia's partner mission, Release International, says that a Christian man was recently killed in a Pentecostal church in Bukoba, leaving a widow and two children.

Sources: Release International, Daily News Online Tanzania

- ♥ Please pray for our brothers and sisters in northern Tanzania: that God would keep them in perfect peace and that they would stand firm in their faith.
- ♥ That God would comfort and provide for the family of the Christian killed in Bukoba; and that those responsible for the attacks would be brought to justice.
- ♥ Pray that the believers will be encouraged to continue to meet together despite opposition (Hebrews 10:23-25).

NIGERIA: Gunmen Kill Christian Villagers

While all eyes are on Nigeria's north-eastern regions where the radical group Boko Haram is at last being challenged by multi-national military forces, violence targeting Christian communities in the group of states across the centre of Nigeria, known as the Middle Belt, has increased dramatically.

This comes ahead of presidential elections on 28 March. The vote pits the incumbent, President Goodluck Jonathan, a Christian from the south, against the former military leader Muhammadu Buhari, a northern Muslim.

Grazing rights have also been suggested as a motive for the massacre.

In the early hours of 15 March in a village in Benue state, close to the Cameroon border, as many as 100 people, including women and children, were slaughtered by Fulani herdsmen, who broke into homes and started shooting while their victims slept.

A witness who escaped the killings said, "We were still sleeping when they entered our village and started shooting sporadically in all directions, killing every human and animal in sight."

It is the worst attack by herdsmen in four years.

Many Fulani are known to have strong links with regional Islamist movements. They are largely a nomadic tribe, who spread across national boundaries and are found in countries from Senegal to Sudan.

Since 2011, hundreds of lives have been lost during raids or because of targeted killings by Fulani, with many victims from Christian communities.

Source: World Watch Monitor, The New York Times

- ♥ Uphold to our Lord the traumatised, grieving and injured; ask that His ministering Spirit might bring comfort, healing and strength during this time of great suffering.
- ♥ May the Christians in the area not seek retaliation, but instead be willing to forgive and intercede for the militants who perpetrated these heartless attacks.
- ♥ Pray the perpetrators will be brought to justice. Pray too for those who are attempting to bring an end to the violence throughout Nigeria. Pray for the upcoming elections.

LAOS: Pray for Christian Children Denied School Enrolment

Six students have again been denied school enrolment in their Laotian village because they are from Christian families. The students continue to attend school in a nearby town, where they stay with a pastor's family during the week. The students' families are part of a house church established in 2006.

Although Christians in the village have faced persecution for years, the house church continues to grow.

The head of the village recently became a Christian after witnessing the faith and unity of the church members.

Source: Voice of the Martyrs USA

- ♥ Praise God for the growth of the church; ask the Lord to use this current opposition to further strengthen His children.
- ♥ Thank the Lord for the family who are looking after the children. Ask Him to provide for their material needs and help the family to love these children in the absence of their parents.
- ♥ Pray the Lord will continue to use the testimony of the head of the village as well as these children as a witness for the good news of salvation.



Voice of the Martyrs Australia PO Box 250 Lawson NSW 2783 Australia
 phone +61 2 4759 3700 fax +61 2 4759 3711 www.vom.com.au