



TRANSFORMING
SYDNEY

Transforming Sydney Newsletter November 2014

Welcome to the tenth edition of the newsletter for Transforming Sydney. The focus for prayer this month is on the sphere or domain of Media and Entertainment.

Contact us: Bjorn & Lilian Schmid - info@transformingsydney.org or 0412 766-917

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.

This month we have an eclectic mix of articles and features. Some might say each month has been eclectic considering the range of topics and authors that have contributed, but then Transforming Sydney has always sought to give the whole body of Christ a voice through this periodical.

If Christ is your King, this of course includes you.

What's Inside...

- ♥ Dr. John Yates; *Facebook: the page for God*
- ♥ Ian Cooke; *Media and Entertainment*
- ♥ Brian Millgate; *A Love Story for Adults who Think like Children (in three parts)*
- ♥ Bjorn Schmid; *Global Prayer & Mission Summit - Part 5 - Prayer vs Mission*
- ♥ Dr. John Yates; *Set Apart*
- ♥ Bjorn Schmid; *Coffee Shop Ministry - A 70s Phenomenon*
- ♥ Voice of the Martyrs; *Praying for the Persecuted Church*
- ♥ Nick Jensen; *The Lachlan Macquarie Internship*
- ♥ African Enterprise; *How can you bring peace to a nation if you're not at peace within yourself?*
- ♥ Karen Kepert; *Healing Depression*
- ♥ Annie Hamilton; *SAFE WORK AUSTRALIA and the Christian Connection*

Facebook: the page for God

By Dr. John Yates - cross-connect.net.au/author/johnyates - originally published January 2012

I am on Facebook, Plaxo, LinkedIn and Netlog solely out of respect for those who have invited me to connect. Recently however something happened that has caused me to meditate more deeply on the power of social media.

Surprising Encounters

A couple of weeks ago we were in Adelaide catching up with some of Donna's relatives. This involved meeting several of her nieces whom I had not seen since their infancy. Within a few minutes they rushed me onto the computer as a Facebook friend.

The day after we returned home, Donna said to me, "Did you see that woman in Adelaide airport about my age who had such a low dress on?" I had seen this highly exposed lady, and sensed she was connected to something I had been praying about earlier that morning concerning the drawing power of Facebook. A few minutes later I received an email from a friend, *Religion Starts 2012 As Facebook's Top Engaging Trend*, outlining that 6 of the top 10 most interactive sites globally are religious (4 of these are Christian, 2 Islamic - www.allfacebook.com/facebook-engagement-2-2012-01). I took this as a definite confirmation of the subject I had just been praying over.

Over Exposed

Bible teacher Derek Prince once asked, "Under what conditions did the wheat and the weeds in Jesus' parable grow up together (Matt 13:24-30)? His answer was, "The same conditions." Prince was saying that by looking at what is happening in wider culture we can see an image of what the Lord is seeking to restore in the Church. He believed that society's emphasis on freedom of expression in the 60's was being used by the Spirit to bring about a

(continued on Page 2)

Facebook: the page for God (...continued)

charismatic renewal in the Church. Applying this methodology today, what can we discern about the purposes of God in the light of Facebook?

In our affluent culture many people are endlessly trying to find themselves and are driven by a deep subconscious belief that somehow by exposing themselves to the maximum number of other individuals they will be able to achieve greater self-understanding.

Many people today are vastly “over exposed”; not only perpetually communicating on Facebook or Twitter, but on smart phones, iPads, email, blogs and so on. Behind this is a deep search asking, “Who am I?” We are in the midst of the greatest crisis in history concerning what it means to be human. In our affluent culture many people are endlessly trying to find themselves and are driven by a deep subconscious belief that somehow by exposing themselves to the maximum number of other individuals they will be able to achieve greater self-understanding. In the wisdom of God this is a strategic opportunity for the revelation of Jesus as the key to all authentic self-knowledge.

Exposed to God

Bonhoeffer’s famous poem “Who am I?” ends climactically with the telling phrase, “Whoever I am, Thou knowest, O God, I am thine.” As Paul says, “now that you have come to know God, or rather to be known by God” (Gal 4:9 cf. 1 Cor 8:3). The greatest thing is to know that you are known by God. This is the key to all real self-knowledge and it can be a truth that accompanies us through every circumstance of life; when people are looking, listening, posting, texting and when they are not. The testimony of the indestructibility of our adoption in Christ is the answer to the identity crisis of our time. In this context Facebook can become a page for God; but only through the paradox of the cross.

Jesus’ puzzled cry of dereliction, “My God, my God, why have you forsaken me?” (Mark 15:34) contains within itself all human puzzlement over identity. The only person who always had perfect clarity about who he was is now on the cross at a total loss to know who God knows him to be. To bear our sin meant for Jesus the death of all true self-knowledge. The resurrection however reverses this, here Jesus is irreducibly “declared to be the Son in power” (Rom 1:4). The complete destruction of self identity and its perfect restoration in Jesus’ life experience contains the gospel to be communicated in the culture of our time.

Exposed for God

Since the Christian life is all about “the testimony of Jesus” (Rev 19:10) the various forms of social media provide exciting new opportunities for exposing who-we-are-in-Christ by simply sharing who we are as human beings being recreated in the likeness of God (Eph 4:24). As we cannot possibly understand who Jesus truly is without hearing his lament from the cross and seeing his resurrection, so others cannot truly know who we are without seeing and hearing about all our struggles and failures, as well as our victories. This will mean at times exposing ourselves for the glory of God in ways which will lead to misunderstanding and ridicule. Mature believers understand this to be a part of the cost of the gospel and the appointed way in which Facebook can become a page for God.

As we cannot possibly understand who Jesus truly is without hearing his lament from the cross and seeing his resurrection, so others cannot truly know who we are without seeing and hearing about all our struggles and failures, as well as our victories.



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 here <http://publicchristianity.org/about>

Media and Entertainment

(Written by Ian Cooke, originally posted on TS website November 2013)

We often complain about the type of programming we get to see through our media outlets, whether it is print, TV, radio or film.

In the US (and similarly here in Australia), the media is 95% owned by a very small number of companies, here in Australia includes News Limited, Fairfax and Telstra. Media ownership & management is about profit, not about ethics or moral/Christian based programming, and the buyers of TV shows, those on live radio, journalists and commissioning editors are all there to sell entertainment to the masses which will provide ratings and produce profit. Even our own ABC has to provide income that will help it pay for itself.

Christians in general over the years have shunned the mainstream media and created a media that is separate to the mainstream TV, radio and film and has created a subculture of Christian Media, which is mainly viewed, read or listened to by fellow Christians. Although important, this subculture has in many ways drawn talented media people away from working & influencing in the mainstream media.

Having said that, there are many people who work in the mainstream who are Christians, but they are mainly people (cameramen, sound recordist's...technical crew) who have little influence on the content and outcome of a program.

We have some great radio stations now in our capital cities that are operating with a mainstream audience and yet retaining a Christian message, and their audiences are growing steadily. These include Hope 103.2 (Sydney) 96.5 (Brisbane) & 89.9 Light FM, as well as the other capital cities. These are all community radio stations.

Other minority groups have successfully used mainstream media for their own purposes, by infiltrating the media and getting people into places of influence.

As Christians working in the media we are now in a position where there are very few who are working in the positions that influence what type of programming is created. We need more people that will be able to influence the media with a Christian influence.

Let us pray for these people, both those that are in these positions currently and for Christians to rise up into these positions. It is understood that media programming is a major influence on our culture and how it is affected:

These roles include:

- ⇒ Commissioning editors of the ABC & SBS
- ⇒ Heads of programming of all TV networks
- ⇒ Buyers of TV programs
- ⇒ Media owners & CEOs (radio, TV, print & online)...they drive the financial model (including Mark Scott the MD of the ABC)
- ⇒ Film/TV distributors plus film & TV producers, directors & writers
- ⇒ Live radio presenters/journalists
- ⇒ Print and online publishers, editors, journalists & writers
- ⇒ Those working in Christian media (Christian radio/TV and print)
- ⇒ Educators in media, film, and journalism
- ⇒ Film funding bodies (Screen Australia & all state organisations)

These are the key roles that impact on the media here in Australia.

The showing of the "Bible" series proves that if Christians produce programming that is going to get ratings (that series was a huge success in the US), they will commission/purchase and produce such programs, but they need to be creative and carry high production values, as well as entertain the audience to get ratings.

Peak Bodies

There are a number of peak bodies that represent leaders in the media in Australia. These include:

- ⇒ AACTA (Australian Academy of cinema, TV & the arts)
- ⇒ SPAA (Screen Producers Assoc Australia)
- ⇒ AWG (Australian writers Guild)
- ⇒ ADG (Australian Directors Guild)

(continued on Page 4)

Media and Entertainment (...continued)

Industry Events

There are a number of events that are held each year that are important in the media which brings together the leaders, and celebrate the industry. These include:

- ⇒ AACTA Awards - held in January
- ⇒ Logies - awards for TV in Australia
- ⇒ SPAA Conference (November)
- ⇒ ADG Conference (November)
- ⇒ AWG conference
- ⇒ Sydney Film festival (June)
- ⇒ Melbourne Film Festival
- ⇒ AIDC Conference (Australian Independent Documentary Conference)
- ⇒ Australian Commercial Radio Awards - National radio awards
- ⇒ Walkley Awards - Australian Journalism awards
- ⇒ SPARC Awards & Conference (Christian film, TV & Arts organisation)
- ⇒ CMA - Christian Media Association

There are other events through the year. Let us pray for a more moral influence in these awards and conferences including more of a moral base around Christian principles

Governance and Regulation

Pray for those leading our government funding bodies:

- ⇒ Screen Australia
- ⇒ Screen NSW
- ⇒ Film Victoria
- ⇒ ScreenWest
- ⇒ SA Film Corporation
- ⇒ Screen Queensland

We also need to pray for those in government who decide and oversee the industry at a federal level:

- ⇒ ACMA - Aust Communications & Media Authority
- ⇒ George Brandis - Federal Arts minister
- ⇒ Malcolm Turnbull - Federal Minister Communications

"You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." Matthew 5:14-16



Since the release of Fireproof in 2009, the desire and expectation for high quality Christian films has increased. As a result of this Koorong and Crossroad partnered to create Five Loaves Entertainment; with the desire, to not only provide films that are high quality, relevant, and enjoyable for Christians and non-Christians alike, but also make them as accessible to as many people as possible.

In 2013 Five Loaves will add to its current catalogue of films with the release of Trade of Innocents, Undaunted, Return To The Hiding Place, Unconditional and The Confession among many others.

Over the next few months you will see Five Loaves movies coming to cinemas, in Christian retail stores and on television. You will also have the ability to organise your own screening of our movies for your Church.

We endeavor for the Five Loaves name to be associated with only the highest quality Christian films for your enjoyment and resource.

From www.fiveloavesmedia.com



christian media productions

www.CMTVAUSTRALIA.ORG

CMTV is in the process to launch an English Christian Channel to cover Australia & New Zealand.

Our Message

Our message is God's own message. The message of God to people is the Gospel of Jesus Christ. The Gospel is an all-embracing category of the whole Bible, all the teachings in the Bible and the storyline of the Bible. The Gospel is the good news of what God has done in the world through the God-Man Jesus Christ. This message, and no other, is what we have been entrusted with.

This Gospel we have been entrusted with is boldly advancing universally under the uncontested reign and victory of Jesus the King. As we do our part to advance it by proclaiming it, we do not intend for our audience to be offended for any reason. But if they are offended, let it be nothing on our part other than the pure Gospel message that causes this offence. The Gospel message we proclaim is:

1. God-centered, not man centered. It is His message, not ours.
2. Christ-centered. Jesus Christ is the sum and substance of the Gospel.
3. Bible-based. The Spirit of God works conviction through the words He inspired.
4. Apostolic. We have been entrusted with the same message that was passed down to the Apostles.
5. Historic. What we believe is not just something that sounds pleasing but is based on the actual event that occurred and was witnessed in history.

Our Mission

God is not served by human hands as if he needed something from us but He has granted us the privilege to be a part of what He is doing in the world. We are excited to see what the Spirit of God is doing in the world and it is our great privilege to be a part of it. The Gospel of grace teaches us that the Holy God came on a mission to save this sinful world, so we see our mission as to continue His mission of seeking out people and saving them. We are beggars who have been filled showing other beggars how they likewise can also be filled. Our non-Christian friends are spiritually hurting and are in desperate need of hearing and being

transformed by the Gospel of grace. The need is dire, our initiative is late, but we trust that God is good.

Our Method

The desired method entrusted to us to adopt in order to reach our audience is to produce quality and accessible TV programs. We aim to produce a TV programs that are not too technical in knowledge, but are suitable for the average person to view.



In developing these programs, our approach is not to defeat or oppose our non-Christian friends, but rather to come alongside them and help them. We realise the necessity of truth and will not hide from the truth (no matter how controversial), but we will speak it in love, not in self-righteousness.

May God use these programs for His glory!

About Us

CMP (Christian Media Productions) is the Production arm of CMTV. CMP do:

- o Live Productions
- o TV Programs
- o Graphic Design
- o Music Videos
- o Short Films
- o Documentaries
- o Events sponsorship
- o Studio Hire

Hany Selwanis

CMTV Business Manager

www.cmtvaustralia.org

M: 0413042147

P: (02) 9584 8880

E: hany@cmp.tel

© Christian Media Productions (CMP)



Global Prayer & Mission Summit

(by Bjorn Schmid, all scriptures quoted are in the New International Version unless otherwise noted)

"I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people," Ephesians 1:18

"The riches of his glorious inheritance in his holy people" - aha, so we're full of riches for each other then!

Prayer vs Mission

This month I thought we should look at the actions of the church - prayer and mission; not what is 'prayer' and what is 'mission' - this has filled many books and sermons, and we should know it already, but why it is so vital to have them together.

I'd like to direct you to the Lausanne Occasional Papers (LOPs) issued by the Lausanne Movement - these papers are the output from 'issue groups' consisting of Christian leaders and researchers from around the world. Each gathering of the Lausanne Movement tackles a number of issues that face the church and the mission of the church today. The Movement was born out of the First International Congress on World Evangelization called by evangelist Billy Graham and held in Lausanne, Switzerland, in July 1974. It is an international movement committed to energising **"the whole Church to take the whole gospel to the whole world."** (See www.lausanne.org)

From the Introduction to LOP39: "The Local Church in Mission":

It is our deep conviction that congregations both in the West and in the Two-Thirds Worlds must make the transition to become "missional congregations". Just what is a missional congregation? Missional congregations are those communities of Christ-followers who see the church as the people of God who are sent on a mission. To a large extent their identity is rooted in what they do apart from a church service or a church building. They cease to yield to the Christendom assumptions that the surrounding culture will naturally want to come to church, or that coming to church is the goal of all mission. They no longer see cultures in terms of Christian and non-Christian. Instead all cultures, be it the historic West, former colonies of the West, or countries with little Western contact are all equal candidates for mission involvement. These Christ-followers seek to embody the way of Christ within their particular surrounding cultures and not necessarily within the four walls of a church building or service.

In Chapter 2 the committee states:

Every local congregation is only a true representative of the body of Christ when they serve the world in mission. If the local church fails to "go" and instead waits for others to "come," they are disobedient. If the church's witness is only within our walls and not outward to "Jerusalem, Judea, Samaria and the ends of the earth" (Acts 1:8), the church neglects their primary calling as priests to the world. William Temple, former archbishop of Canterbury, once noted that the Church of Jesus Christ is the only cooperative society that exists primarily for the benefit of its non-members. The local church must regain the reputation as mission-driven and intensely passionate in responding to the world for the glory of the Lord.

"the Church of Jesus Christ is the only cooperative society that exists primarily for the benefit of its non-members."
William Temple, former archbishop of Canterbury

These are pretty tough words, but in his letter (Chapter 2:14-25), James writes on this very topic:

What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. [14-17]

As the body without the spirit is dead, so faith without deeds is dead. [26]

On the occasion of the XVI International Conference for Catholic Fraternity of Charismatic Covenant Communities and Fellowships, Pope Francis had this to say on "Charismatic Praise and worship for a New Evangelization":

The life of a true Christian is marked by two moments, just like breathing. And just like breathing, the two moments are the same and give life: The first is praise, prayer, which is the inward breath. And then comes the outward breath, which is represented by mission" [Vatican City (AsiaNews)]

One is not effective without the other, no giving 'life' without both: i.e. the issue is not Prayer vs Mission, but Prayer and Mission.

Ok, so apart from ourselves, our families and our churches, our country, world peace, end to world hunger, Jesus to

(continued next page)

return - real soon please, what should we be 'praying and missioning' for?

Pope Francis opens his message for World Mission Sunday 2014 with:

Today vast numbers of people still do not know Jesus Christ. For this reason, the mission ad gentes continues to be most urgent. All the members of the Church are called to participate in this mission, for the Church is missionary by her very nature: she was born to go forth."

Section 2 "Principles and Guidelines of Prayer In Evangelism" in LOP42 "Prayer in Evangelism" states:

The Bible clearly requires us to pray for persons who are not in the kingdom of God. In 1 Timothy 2 we are reminded that God wants all persons to be saved, and we are urged 'therefore' to pray for everyone. In this Scripture, Paul indicates that people come to salvation and knowledge of the truth in response to prayer. Jesus modelled prayer for the unsaved when He prayed, 'My prayer is not for them [my disciples] alone. I pray also for those who will believe in me through their message' (John 17:20).

The 'issue group' considers also how revivalist intent has failed or has limited success in the past when there is mission without appropriate prayer or prayer without outward mission.

Without prayer, the church's evangelistic efforts will:

- o be burdensome, discouraging, and done out of duty
- o lack in the discernment that comes from the Holy Spirit (Acts 16:6-10)
- o miss the joy of seeing people come to faith
- o fail to produce lasting fruit (John 15:7-8, 16).

If a church's prayers and activities are always inwardly directed toward the needs and concerns of God's people and seldom or never outwardly directed toward the world that God loves (John 3:16) – then the church will:

- o be missing the very heart of God
- o be lacking in Christ-like vision and compassion
- o be ineffective in building God's kingdom
- o miss the joy of seeing God's power released in people's lives.

So what's 'Prayer in Evangelism'?

'Prayer in evangelism' is prayer for the unsaved, asking the Lord to draw them to Himself (John 6:44); to open their ears to understand the truth (Matthew 13:19); and to open their eyes to see the light of the gospel (2 Corinthians 4:4). It also involves praying for ourselves that we may have compassion for the spiritual well-being of unbelievers, and be open to sharing the good news as He opens the door of opportunity. Simply put, in evangelistic praying we talk to God about people and then talk to people about God.

Simply put, in evangelistic praying we talk to God about people and then talk to people about God.

LOP42 Prayer in Evangelism

"But isn't it hard to reach out to people with the gospel?" you ask. "I've tried and get rejected." "I can't share my faith at work!" "how can I talk about Jesus to friends?" Can God help with this?

*When believers pray faithfully and fervently (James 5:16) for those outside the kingdom, wonderful things happen. **Evangelistic praying generates in the heart of the intercessor a Christ-like and Christ-engendered love that motivates the believer to reach out to lost persons and look for faith-sharing opportunities.** God in turn often grants to such intercessors the discernment that further facilitates effective evangelism. Evangelistic pray-ers are often among the first to hear and respond obediently to God's call for action. In other words, they do not simply look for God to intervene in response to their prayers. They report for action!*

Is this the 'passion of Christ'? Are we asking for His heart to become ours? Are we asking for His wisdom, humility and insights into the deep needs of other s to become ours so that we can minister to our fellow human beings?

The City Bible Forum for example has for years encouraged believers to form prayer triplets in their workplace and to pray intentionally for people to meet with Jesus and to be restored to a right relationship with God. You don't have to go it alone - connect with other believers and pray with intent, read your scriptures with intent, and live your lives with intent to reach out with God's love to the people around you. People need God's love - we just need to share it.

Pope Francis concluded his message to the aforementioned XVI International Conference by urging all to:

Search for the unity which is the work of the Holy Spirit and do not be afraid of diversity. The breath of the Christian that always allows in the ever new aid of the Holy Spirit and breathes it into the world. Prayer of praise and mission. Share your Baptism in the Holy Spirit with anyone in the Church. Spiritual ecumenism and ecumenism of the blood. The unity of the Body of Christ. Prepare the Bride for the Bridegroom to come! One Bride.

(www.asianews.it/news-en/Pope:-The-true-Christian-lives-of-prayer-and-mission.-It's-like-breathing!-32584.html)

Next month - Christmas vs Money.

Set Apart

(This article was sent out by Dr. John Yates in March 2014.)

“Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off. (Acts 13:1-3, ESV)

Introduction

This brief passage is one of the major turning points in salvation history. It marks the commencement of the first planned mission to the nations and the adoption by the Church of a true other-centred identity. Remarkably, from this point on it is Antioch rather than Jerusalem that becomes the sending hub of the work of God upon the earth. Even though the Jerusalem disciples had personally heard Christ command them, “Go therefore and make disciples of *all nations*...” (Matt 28:19) and experienced the extraordinary power of the Holy Spirit at Pentecost, Jerusalem based Christianity became a dead end because its identity remained attached to the temple and the Law.¹ We live in a day when most of the Western Church is far more like Jerusalem than Antioch.

The Gifts of Christ

We are told that in the church in Antioch there were “prophets and teachers”,² and these ministries always appear in this order in the NT (1 Cor 12:28-29; Eph 4:11). After Acts 13 Paul and Barnabas are called “apostles” (Acts 14:4, 14), and apostles appear first in all ministry lists. The surprising reason for this is stated by Paul, “you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,” (Ephesians 2:19-20, ESV). These texts are not discussing the foundation *laid* by apostles and prophets (1 Cor 3:10), but teach that apostles and prophets are the foundation God uses upon which the church is built³. It is critical that we understand the profound relationship between Christ and these ministries that makes this amazing reality possible.

Centred on Christ

The first thing we note is that the Antiochene believers were “worshipping the Lord and fasting”.⁴ They are worshipping Jesus because they have a revelation of Christ as “Lord of all” (Acts 10:36; Rom 10:12). This is not an image of the earthly Jesus, nor even of the resurrected Christ, but the ascended and glorified Lord whose dignity and sovereignty know no limit. These brethren were worshipping the Lord “and fasting” because for them Christ was more important than food (cf. Acts 14:23).⁵ As Jesus’ preparation to meet the devil required fasting in the wilderness (Matt 4:1ff.) they understood that the trials which awaited them required a deepening dependence on supernatural strength.⁶

As the text makes clear, the outcome of Christ-centred worship is not ecstasy but mission. This is grounded in the shape of Jesus’ own life; when the Jews took up stones to kill him Jesus described himself as “the one whom the Father set apart as his very own and sent into the world” (John 10:36). The outcome of the Son’s eternal devotion to the Father was being sent by the power of God to save the world. This vision of worship has been largely lost today. I remember as a young Christian coming out of a service and saying to a friend, we come here Sunday by Sunday and say “Praise the Lord! Hallelujah” and we are not changed”

The relationship between worship and mission is perhaps clearest in the book of Revelation. The apostle John is “in the Spirit on the Lord’s day” (Rev 1:10) and receives a vision centred on the slaughtered and risen Lamb of God. The purpose of this vision is not some emotioanle rapture but to keep the persecuted Church faithful to “the word of God and the testimony of Jesus.” (Rev 1:9). To worship Jesus as he is will always lead to conflict.

The Spirit Speaks

“the Holy Spirit said”. When the ascended and glorified Christ is worshipped the Spirit will always speak. As Jesus said of the Spirit, “He will glorify me, for he will take what is mine and declare it to you.” (John 16:14). What the Spirit says is “Set apart for me Barnabas and Saul for the work to which I have called them.” (Cf. Acts 20:28). Paul’s own testimony contains a clear sense of being set apart by God in relation to his apostolic service. “But when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles” (Gal 1:15-16, ESV cf. Rom 1:1). This consciousness of being set apart to divine service comes from union with
(continued next page)

¹ They met regularly in the temple courts (Acts 2:46; 5:42), a “great many of the (practicing) priests” became believers (Acts 6:7), they remained “zealous for the law” (Acts 21:20), even to the point of vows and sacrifices (Acts 21:17-26; cf. Num 6:13-21).

² Most likely those named were prophet-teachers.

³ In agreement with Peter as the rock on which Christ builds his Church (Matt 16:18).

⁴ According to the regular use of “Lord” in Acts they are worshipping Jesus (e.g. 2:34; 9:5-6, 10; 11:21; 13:47).

⁵ Cf. Mark 9:29 which in many early manuscripts has, “This kind cannot be driven out by anything but prayer and fasting”.

⁶ The apostles were soon confronted by a possessed opponent (Acts 13:8ff.).

Set Apart (...continued)

Christ himself; Jesus prayed, “Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.” (John 17:17-19). Jesus possessed a clear consciousness of being sent into the world because he was so persistently and dynamically aware of the movement of the Spirit of God within him taking him outwards: into the wilderness, to cast out demons, to teach, and finally to go to the cross (Matt 4:1; 12:28; Luke 4:14; Heb 9:14). All those who are sent on a mission from God will be sensitive to the Spirit, and the more dangerous the mission the more spiritual sensitivity they will possess.

When the Spirit says, “Set apart for me Barnabas and Saul for the work to which *I have called them*.”, the perfect tense in the Greek indicates that these two men already knew that they were called.⁷ Paul shared Jesus deep inner clarity of calling because of what the Lord had shared with him at the time of his conversion. The message Ananias was to give Paul from Christ was, “he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him *how much he must suffer for the sake of my name*.” (Acts 9:15-16, ESV). This word proved consistently true in the apostle’s life.⁸

This can be too much for ordinary people. I remember decades ago when we believed the Lord was leading us to move from Victoria to Queensland with our four small children but no assured income or ministry prospects. I received a distraught phone call from a member of the church saying we should not go. I had already received an offer from the foremost philosopher of religion in Australia to work with him on my PhD, and the senior pastor of the church wanted to put me on his salary if I stayed. So there was plenty of motivation for me to be a “Jerusalem Christian”. I believe that the tears that our friend shed on the phone were accurate as to the difficulties we were to encounter in Brisbane but she did not understand that to follow Jesus means sacrifice.⁹

The Work

“Set apart for me Barnabas and Saul *for the work* to which I have called them.” What is this work? In various places we hear of “the work of the ministry” (Eph 4:12), “the work of Christ” (Phil 2:30); “the work of the Lord” (1 Cor 15:58; 16:10); “the work of an evangelist” (2 Tim 4:5), all these are part of the work of God to which the apostles were called, but there is much more to “the work” than this. In 2 Corinthians 4:11-12 Paul sums up his manner of life; “For we who live are always being given over to death for Jesus’ sake, so that the life of Jesus also may be manifested in our mortal flesh. So death is at work in us, but life in you.” And in a passage that reminds us of the apostolic union with the slaughtered and risen Lamb of God (Rev 5:6); ““For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”...in all these things we are more than conquerors through him who loved us.” (Romans 8:36-37, ESV)

This dying and rising with Christ, a life of many mini crucifixions and mini-resurrections, is the work to which the Spirit calls us all. In his book “Creative Suffering”¹⁰ Paul Tournier says, “a man’s true work is his life”. In the realm of *creative suffering* this is especially the vocation or work of an apostolic team. These men and women are called to image to both world and Church (e.g. Acts 20:26-35) the work to reflect the life of Christ.

The centre of any church built on the foundation of apostles and prophets is not signs, wonders, or even teaching, but dying-and-rising with Jesus. This mode of service to which God calls both you and us is impossibly difficult. Paul recounts a situation of being, “so utterly burdened beyond our strength that we despaired of life itself.”, but “that was to make us rely not on ourselves but on God who raises the dead.” (2 Cor 1:8-9, ESV).¹¹

This humanly impossible work to which God calls us all, but the apostolic body in particular, is only made possible by our union with the humanity of Christ: hence the imperative of the laying on of hands, fasting and prayer in blessing, solidarity and deep fellowship (Acts 13:3).

Conclusion

In an age when following Jesus is often presented as our choosing of a “Christian lifestyle”, The Roastery¹² is a perfect environment for the sending out of a missionary team. This context reminds us that everything we do, even our eating and drinking, is to be done in the service of the Lord Jesus and in the power of his Spirit.¹³

“Set apart for me” is not a call for a few extraordinary people in a time of extraordinary spiritual life, it is a call to every one of us to share the life of Christ. Everyone who hears this call of the Spirit to follow to follow the crucified and glorified Lord must at one level feel this is an impossible call. But all who say “Yes” to this call will surely find time and again “With man this is impossible, but with God all things are possible.” (Matt 19:26). Such is the testimony of Jesus.

⁷ In Paul’s case when called by Christ on the road to Damascus; www.blueletterbible.org/study/paul/timeline.cfm

⁸ Acts 14:22; 2 Cor 6:4-5; 11:23-28; Eph 3:13; Phil 3:10; Col 1:24; Cf. Acts 20:23; 21:4

⁹ Like those sincere Christians who tried to prevent Paul from following the Lord’s call up to Jerusalem (Acts 20:23; 21:11).

¹⁰ This is not suffering as survival or mere endurance.

¹¹ Cf. “For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,” (2 Cor 4:17).

¹² A coffee shop venue run as a business by a local church group.

¹³ “So, whether you eat or drink, or whatever you do, do all to the glory of God.” (1 Corinthians 10:31, ESV)

Coffee Shop Ministry - A 70s Phenomenon

Recently I assisted my mother to move closer to us and as we were going through papers I found this little gem of a folded leaflet from my teenage years with the Assemblies of God in Townsville (under Ps. David Cartledge):

The Ark was a coffee shop outreach that we started on the main street of Townsville, initially on Friday and Saturday night, in the old Anthony Horden Building. Most of the building had been condemned, but we were blessed to be allowed to use the foyer area which had an impressive stairs, big double front doors, an open area and a few side-rooms.

The location of the Ark was ideal because many people passed by and teams of two would go out to speak with people in the surrounding area, particularly those who were struggling with life: aboriginals, unemployed, drug addicts and alcoholics. It was challenging to reaching out in simple love to these people with instant coffee of tea bag and biscuit ministry, but we saw some amazing transformations of lives. I recall one drunk that came in quite dishevelled and very broken, but after being treated as a person and accepting Jesus, he was immediately sober and started praising God. He joined the congregation, gave his testimony and had a complete turnaround of life - became an amazing gentle witness for God's healing power.

We always started each evening with prayer for an hour, and one room was dedicated for prayer. I would go in there when difficult patrons came in as I was inexperienced or sometimes a bit afraid, but I would pray for their salvation and deliverance in my own simple way. Often other members of the team would do the same until most of the time someone was praying in there while we were open. The most confronting time for me was when demon possessed man came in and shouted at us. Our wonderful leaders just took authority over the demon and with us pray for him, we were able to see Jesus unbind the man and set him free. He became another living witness to God's transforming love and power.

Perhaps the time of coffee-shop ministry is past, or perhaps not. I just know that asking God 'How do you want us to reach out to the lost?' will always be answered.

Bjorn Schmid

Australian Media Engagement Project

Extract from AMEP website - www.amep.org.au/about-amep/

Our assertion is that the vast majority of Australians and their family and community groups seek unity, harmony, fairness, well being and an equitable share of national prosperity.

This leads them to expect their elected governments, not executive bureaucracies, will establish and operate efficient and effective structures and processes to deliver unity, harmony, fairness, well being and shared prosperity.

Finally, we think this is the narrative of the vast majority of Australians and their family and community groups. If this true journalists are called to describe how this works for Australian society. On the other hand, they are called to report any corruption that threatens unity, harmony, fairness, well being and prosperity within Australian society.

AMEP aims to help change Australian media ethics, values and agendas, therefore media narratives, to encourage unity, harmony, fairness, well being and shared prosperity in Australian society, particularly for those without a voice; by

- o Challenging dominant ethical frameworks that drive powerful media organisations;
- o Engaging and encouraging Australian journalists to act ethically and independently; and
- o Recruiting and equipping social advocates and media watchers to join a movement towards our goal.

A complementary goal is to build a large repository of stories, which passing through a journalistic lens, can be analysed for narrative evidence of the public benefits of our goal.



A Love Story for Adults who Think like Children

(by Brian Millgate)

..... Now imagine

A medieval city

Look! There. On the very edge of town is a giant castle.

The Parable of the Street Urchin - Chapter One

Zooming down we can see the colorful, jostling hustle of busy street commerce.

It's mingled with the wild, jeering shouts and raucous laughter of street urchins at play.

Their clothes are rough and torn, dirty, smelly and disheveled. Matted hair caps small faces that have been mauled and scarred by the school of hard knocks. Their eyes are plunge pools of unspoken tragedies. Maggoty garbage, street pickings and the squalor of the gutters is their shared playground with the rats.

Now in a dark alley they have one of their number cornered. Snarling taunts fly as thick as the muck underfoot, "Sooo, you think you are better than us with your educated speech, eh?"

"No!" says the child Brian. "Nooo"

"But I do know this," he pleads, " See that castle over there? Over there lives my father and he is the King."

Shrieks of laughter!! They all fell about in the mud. Then they started flinging it at him, chanting, "Yuckitypoo-pongonyou. Swallow yer tonsils till yer blue. We hate you."

Standing up, the enraged bully of this mud-spattered gang grabbed Brian by the collar and dragged him out into the street, saying "Yeah, well we'll soon see about that! We're gunna chuck you over the castle wall tonight, see?? And if the guards don't catch you and whack the skin off you, the King will getcha, real bad. Yeah, he's gonna be so angry at you for bringing your filth and stink into his castle. Raaahh! Then he's gunna lock you up in his darkest dungeon and chuck away the key Foreeeever! Aa-Ha- Ha-haaaaaaah !

That nightThey did.

(To be continued)

Praying for the Persecuted Church

“Remember those earlier days after you had received the light, when you endured in a great conflict full of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You suffered along with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. So do not throw away your confidence; it will be richly rewarded.” [Hebrews 10:32-35]

Donate now to *Christmas Care Egypt 2014* and other initiatives to help, love and encourage persecuted Christians by providing Bibles, ministry tools, medical aid and advocacy at www.vom.com.au/make-a-donation

Why Christmas Care?

Christian children are unavoidably vulnerable victims of persecution, experiencing trauma, grief, hardship, and attacks because of their faith in Jesus. By sponsoring a Christmas Care pack, you can share the hope and joy of Christmas with children who are targeted for their faith

See www.vom.com.au/news/2013-christmas-care-report and www.vom.com.au/news/the-impact-of-christmas-care for more information.

PAKISTAN: Court Upholds Blasphemy Death Penalty for Asia Bibi

Pakistani Christian Asia Bibi has lost her appeal against a death sentence for blasphemy. The campaign to free the first Christian woman to face execution under Pakistan's notorious blasphemy laws will now be taken to the Supreme Court.

The Lahore High Court rejected her appeal last Thursday, 16 October, and upheld the death sentence against her.

A representative of VOM Australia's partner office in the UK, Release International, was in court. He says up to 25 Muslim teachers attended the hearing, possibly to increase pressure on the court to uphold the death sentence. The tactic of packing the court to intimidate judges is frequently used in blasphemy cases in the lower courts.

Asia, a farm labourer from Punjab, has been in custody since 2009. She was arrested after an argument with Muslim farm labourers who accused her of blaspheming against Islam's prophet Mohammed. She denies the charge.

Asia was given the death sentence in November 2010. She has been on death row ever since. The news will come as a blow to campaigners who have maintained Asia's innocence and have been pressing for the repeal of the blasphemy laws, which are often invoked just to settle personal scores.

Source: *Release International*

Prayer Points

♥ Ask the Lord to strengthen and sustain Asia and her family through this latest disappointment; ask Him to give

(continued next page)

Praying for the Persecuted Church (...continued)

them an unwavering faith in the Lord's purposes and a certainty of His presence.

- ♥ Ask the Lord to start preparing the hearts of those who will hear her case at the Supreme Court so they will be ready and willing to rule justly and ensure Asia's release.
- ♥ Pray the Lord will strengthen the resolve of those who are trying to bring change to the country's laws, ask Him to grant them wisdom, direction and favour. Pray He may use Asia's situation for good.

EGYPT: Pray for Kidnap Victim Eman Saroufim

Eman Morco Saroufim, a 39-year-old Christian mother of five children, was kidnapped from her village in Menia, Egypt, on 3 September by an armed Muslim man.

Officials initially denied that Eman had been kidnapped, reporting that she had willingly left her family and converted to Islam.

Eman escaped her captors on 26 September and has publicly stated that she is a Christian and will never convert to Islam. Eman's abductor has threatened to kidnap her children if she does not return to him.

Source: Voice of the Martyrs USA

Prayer Points

- ♥ Thank the Lord for Eman's faithfulness; thank the Lord too that she is now free from her abductor. Ask Him to help her to overcome her ordeal.
- ♥ Pray for Eman and her children; ask the Lord to shield them from anyone who has evil intentions towards them.
- ♥ Pray the Lord will bring change in this nation; ask Him to ensure authorities uphold justice and truth.

IRAN: Three Christians Face Six-Year Sentences in Remote Prisons

Pastors Behnam Irani, Matthias Haghnejad, and Deacon Silas Rabbani, who previously had capital charges against them dropped, have been each given six-year sentences by an Iranian court.

The verdict, issued by Judge Asef al-Hosseini, ordered Pastor Irani to serve his sentence in a prison in the northern city of Zabol, while Pastor Haghnejad and Deacon Rabbani will be transferred to a prison in Minab, an island in the Persian Gulf. All three are appealing their sentences.

The cities of Zabol and Minab are infamous for their extremely hot climates. Moreover, the prisoners' families will be forced to travel long distances in order to visit them, which will prove to be challenging, both financially and physically.

The additional six-year sentence handed to Pastor Irani means he will serve a total of 12 years in prison. He was initially arrested in December 2006, and sentenced in 2011 to six years' imprisonment for 'action against the state' and 'action against the order.'

These fresh sentences are indicative of the surge in repression under the Rouhani presidency targeting religious and ethnic minorities. This has occurred despite his earlier promise to uphold the rights of religious minorities during the run up to elections last year.

Source: Christian Solidarity Worldwide

Prayer Points

- ♥ Pray these men will not despair but continue to hope and trust in the Lord's perfect timing and promises.
- ♥ Pray they may have an eternal perspective and take comfort in the fact that their faith is being strengthened during this time of suffering.
- ♥ Pray that they may be encouraged to see the Holy Spirit at work, even in their prison; pray He will use their testimonies as a witness to others.



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

The Lachlan Macquarie Internship

When a Christian goes into an area of public policy, particularly law, politics, media, academia or the public service, one of three outcomes are likely.

Firstly, they may have a strong faith but it is without a strong theological and philosophical foundation. What usually happens to these Christians is that when questions or policies arise which test and challenge their ideas, they are often unable to articulate or creatively translate the gospel into public policy. In short they can end up looking like fools

Secondly, they may have an understanding of Christian values and their faith, but they lack character foundation and accountability. Therefore when ethical and personal challenges arise, they are often unable to hold onto their biblical values and slowly drift away from a consistent and active faith. In short, they often can become corrupt.

Thirdly, they may have a strong faith, solid intellectual foundation, impeccable integrity, but lack the necessary support network and strategic approach needed to be effective. As they enter the 'game' of public life, they find themselves ill-equipped and unable to understand what is really happening at a dramatic pace. In short, they are crushed by the game.

In observing many different Christian's going through these journey's, there was recognition by former Brigadier Jim Wallace of the Australian Christian Lobby that something needed to change. What we need was to help develop Christian leaders who were effective, grounded and faithful in the public space.

The result of discussions with high-level politicians from both sides, denomination representatives, and some key Christian academics, a program was initiated to begin to directly address the problem.

The Lachlan Macquarie Internship was founded in 2011 after a broad exploration of leadership programs in Australia and overseas. It was formed as a 14-week intensive program for high-achieving Christians who were seeking careers in public policy. The program would aim at equipping these Christians with the understanding, wisdom, skills, networks, piety, and relationships needed for an extremely challenging area.

The curriculum was designed primarily by Constitutional law expert Nicolas Aroney, and has four key elements: Firstly is developing the theological and philosophical foundations for our understanding of God, the human creature, and our relationship to power.

The second block surrounds our historical traditions, the development of law, and the complex developing relationship of church and State.

The third block focuses on modern political ideologies and the underlying worldviews that shape ideas and policies.

Lastly, we turn to the current Australian context looking at the constitution and government frameworks, Australian history and values, and some of the current challenges around biomedical ethics, religious freedom, and family/social thought.

Alongside these more academic subjects, the program aims at practical and skills based workshops. The interns get to sit under some of the most significant Christian experts in the areas of leadership, personality, strategy, media, writing, policy development, debating, cultural engagement, and public speaking. Added to this are the opportunities to dine with high profile Christian leaders each week, spending four days in the Federal parliament with an elected official, and placements around the country in think-tanks, media companies, law firms, and social welfare organisations.

This would all be immaterial if it wasn't for the core intention of the program however, and that is of building deep relationships of trust among these future leaders. The whole context of the program is community. The interns do life closely alongside one another, test ideas, deal with conflict, and learn the fundamental principle that you need good people around you if you are going to be effective. Williams Wilberforce was not acting alone, but was part of a broader movement called the 'Clapham sect' which involved a wide range of leaders in business, politics, laws and religion who achieved significant social reform, most notably that of abolishing slavery in the



(continued next page)

The Lachlan Macquarie Internship (...continued)

British Empire.

This is our vision, to see a growing network of highly effective and faith Christians working together across ideologies, denominations, institutions, parties and passions to see Christ's principles reflected in our laws, as well as the way we live and do business in our communities.

Four years on, we have graduated 52 alumni. About 25% of these are now working in political offices around the country in a number of States and parties. About 40% are working in the public service and policy related NGO's. Finally, about 30% are continuing studies in Masters and Phd's on areas around public policy. This is beyond even our high expectations of our heavily invested program. Already we are seeing these Christian's having impacts within significant policy and culture shaping laws, and the next 20 years are looking very exciting with people of this quality and grounded faith learning now how to think strategically within a network of similarly committed followers of Jesus.



It has been a real privilege to walk alongside our future leaders and policy shapers, and exciting to be a part of what God is doing. Please pray for us as we continue to explore how to engage with power in a way that reflects Christ's view of what power really is. That of foot-washing and service, prayer and faithfulness, and ultimately the cross and sacrifice.

Applications are now open for the Autumn 2014 program. More information can be found at lachlanmacquarieinternship.org.au. We also offer a 3-day program for Pastors, and a week long 'Gap week' for university aged students.

Nick Jensen is the Director of the Lachlan Macquarie Internship, and the Leadership Development Director with the Australian Christian Lobby.

The Parable of the Street Urchin - Chapter Two

Frightened and cold, the street urchin Brian suddenly found himself in the King's garden .

Brian managed to slip by the guards and snuck warily into the castle. All was deathly quiet inside but sooo beautiful. Brian's heart hammered within his tiny frame. He was shaking like a leaf. Oh, if the King should catch him now , the King would be so angry at him for messing up the palace with Brian's stench and filthy appearance. What was it that the bully had said ??

Stealthily Brian crept along, exploring magnificent corridors and listening for any sound of discovery. He snuck into rooms that looked like vaults of golden light that were ablaze with jewels, treasures, tapestries, works of art and furnishings of every kind. Brian was stunned.

"Oohhh" thought Brian, "My father's house is more beautiful than I can ever remember," and he felt a secret thrill that he was home, even if it was by default. It had been such a long time since Brian had been with his father that everything was difficult to remember. Brian could not even remember the sound of his father's voice and only vaguely remembered his face. As Brian was deep in thought he missed hearing an approaching sound ... footsteps, and then, disaster struck!

Around the corner walked the King and saw the smelly, muck- splattered urchin.

Brian fell over in fright and confusion. No place to run. No place to hide. Noooooo !

The hand of Doom was about to strike.

Tears rushed down Brian's face and sobbing he pleaded, "Please don't put me in the hole! Please don't lock me in dungeon and throw the key away! Help! Father don't you recognise me?? I was your son once. LOOK, look at me. Pleease?"

The King towered over him and just glared down .

Again Brian pleaded, "Father I am sorry. I'm soo sorry. I don't even remember what I did to you. Don't throw me away in the black hole! I wasn't trying to offend you again. It was my friends who pushed me over the wall. They did it, not me."

Bedecked in regal splendor, the King just stared down quizzically, looking long and hard at Brian, but still said nothing. "Ah-ha", thought Brian, "he hasn't called the guard yet.

Maybe I've still got a chance. Juuust maybe."

(To be continued)

How can you bring peace to a nation if you're not at peace within yourself?

"During the second Ivorian Civil War in 2011 the military imposed a curfew; we were confined to our homes from noon until 6am," Pastor George told us candidly. "You took your life in your hands if you stepped outside your house. On Sundays, we walked to church with our hands held in the air like hostages. You dared not lower your hands for fear of being thought a rebel and being shot."

Seeing Abidjan (West African capital city of Cote d'Ivoire) now you'd hardly believe that it was ravaged by war for 10 years. But, as one Ivorian so eloquently put it, *"They may have lowered their guns but the weapons of their hearts are still loaded and ready."*



The divisions in government and leadership have further split a fractured society. It seems as though there is no common ground - only "us and them". Fear has led to suspicion, which has affected every corner of society. Many believe the country is headed closer to a civil war.

Founder of African indigenous mission ministry, **African Enterprise**, Dr Michael Cassidy said of Abidjan, *"...In some ways this is a nation on a knife edge and merits your ongoing prayer."* Understanding the precarious situation; African Enterprise set its sights on Cote d'Ivoire in 2012 and built the foundation for a mission over a year and half ago. A team of local Ivorian Christians dedicated to seeing their nation reconciled was formed. African Enterprise is passionate about developing godly leadership in Africa. For over 50 years, through God's grace and faithful support from worldwide partners, the ministry has been involved in bringing peace and reconciliation to countries in conflict, including South Africa, Rwanda, Burundi and more recently, South Sudan.

African Enterprise facilitated a leadership mission in September 2014. The power of God was tangible as the mission commenced and many people came to the knowledge of Christ during high level leadership meetings. Ten strategic meetings were held in six days, each one aimed at reaching top leaders. The theme of the events was: "Nation Building; Essentials of leadership in times of change". The city's top lawyers, doctors, university professors, media, business leaders, civil servants, women leaders, youth leaders and military and church leaders were personally invited to these meetings. Speakers passionately encouraged them about the vital role that they play as leaders in Ivorian society... and their ability to influence positive change. Each group was challenged to stand for truth and be a role model for peace. Michael Cassidy concluded meetings with thought provoking questions, *"Who leads you? **How can you help bring peace to a nation if you're not at peace within yourself?** The only way to true peace, for your family and your country, is through Jesus Christ. My hope is that you open your heart to him today."*

The response was infectious; people left the function seemingly lighter than when they arrived! They were relieved of their burdens and inspired by the fact that someone had actually cared for their nation. Each meeting ended with hope.....ultimately a new hope in Christ.

During the business leaders meeting, guest of honour, Colonel Tou Fozie said, *"I'm not attending as a Colonel but as a brother."* which elicited much applause. He was a well-known soldier and is now governor of north eastern region of Cote d'Ivoire. There are still mixed reactions to the role he took during the war, so for the leaders present, his greeting held significant meaning. One person in attendance said, *"It was as if he was saying that he is our brother and in need of acceptance in the same way as everyone else. It gives me hope that for the sake of peace we will*

(continued next page)

How can you bring peace ... if you're not at peace (...continued)

work together."

The women's leadership session was filled to overflowing. Solfrid Natvig, spoke to the large crowd, including many Muslim women saying, *"Stop saying, 'I am only a woman'. You are a woman! Praise God! Nations are changed step by step with men and women working together, each doing their part. Be faithful and true in whatever role Jesus Christ has given to you."* One Muslim woman approached Solfrid after the meeting with tears in her eyes, thanking her for the message.

As the week continued, and with Christians around the world praying for the mission, opportunities to meet with government and opposition leaders began to emerge. One such meeting was with the Secretary General of the government and a coalition of 12 opposition leaders. Discussions took place concerning future talks to establish a way to facilitate peaceful elections in October 2015. Both parties were eager to partner with **African Enterprise** and expressed a desire to commence dialogue on peace and reconciliation. One person commented, *"It is truly a work of God that the politicians are keen to discuss peace during a time when everyone simply avoids the topic."*

The meeting with youth leaders proved the most fruitful with more new conversions to Jesus than any other meeting. Many were Muslim but the message of hope in Jesus impacted significantly!

One young woman in attendance was invited by a friend, *"I didn't know what this meeting was about,"* she said, *"but I know how to make a choice, the choice of my life. Michael Cassidy talked about how to be a good leader and that leadership is all about integrity. I understood that without God we cannot achieve these things. I'm not Christian, but after this meeting I wonder because I am a Muslim. I know that I want to become a Christian. Next Sunday, I would like to go to church!"*

Three Supreme Court Judges attended the meeting for legal professionals. Following the mission, the legal professional's created a Christian fraternity of lawyers in Abidjan; the first of its kind!

The week ended on a high note as military leaders from every branch gathered for their leadership event. Dr. Daniel Shu addressed them boldly saying, *"All of you, be reconciled and forgive to avoid civil war and destruction. You've already experienced these horrible things. Do you really want to go through it again? Be leaders of integrity! Don't accept bribes or be sexually promiscuous. Stay away from mysticism!"*



The guest of honour, Abidjan General Commissioner of Police, Kouame Kouadio Joseph said in his speech, *"I thought I was alone in my own little corner, but it seems God has had his eye on me and here I am. I hope that each of you take what has been said tonight and apply it to your lives."*

Songe Chibambo, **African Enterprise's** Missions Director said, *"The mission's success can be attributed only to God who has a*

(continued on Page 18)

How can you bring peace ... if you're not at peace (...continued)

good plan for the leaders and the nation. I am so excited that plans are in place to conduct a dialogue workshop with politicians from the government and opposition in early 2015, well in advance of the October presidential elections."

By the end of the mission, 194 of the top leaders in the country accepted Christ as their personal saviour and dedicated their leadership to God! It's because of prayer that the nation of Cote d'Ivoire is being set on a path to peace. When 194 top influential leaders become Christians, this has the propensity, under God, to transform a city! Pray that this occurs in Abidjan.

Next year **African Enterprise** will be convening a very similar Leadership Mission in Harare, capital city of Zimbabwe – a nation crying out for godly leadership.... YOU CAN make a difference in Zimbabwe! Contact CEO African Enterprise, Peter Cheel to find out how.

WHY WE EXIST: see the continent of Africa saved by the love of Jesus; Africans disciplined by the church and transformed for good works.

HOW: We conduct stratified Evangelism in the cities of Africa, in partnership with the broad church. We take the gospel to every strata of society (prisons, market places, government institutions, businesses, schools, hospitals... essentially wherever people meet).

WHAT: Mission; evangelize the cities of Africa through word and deed in partnership with the church.

GOD CAN, YOU CAN and together WE CAN transform Africa



www.africanenterprise.com.au

2G/5 Byfield Street, Macquarie Park, NSW, 2113, Australia: +61 2 98891799 ae@africanenterprise.com.au

The Parable of the Street Urchin - Chapter Three

Brian threw himself at the father's feet and wrapped his arms around them and begged for mercy, "Father, King, please don't send me away?? I promise I'll be good. I won't make any noise. I won't make a fuss. I'll wash really hard all over with lots of soap and get really clean. I'll smell nice, you'll see! I won't cause any trouble and I don't eat much. I know I don't deserve anything special and I don't want it. Father, I'll clean and sweep up. Wash and clean the stables. Wait on the servants. Peel the vegetables. I'll sleep out with the cattle and love them like brothers. I'll do anything just please, please don't send me away. Father, I just want to have a real home to live in. Family, y'know?? That's good enough for me. I don't want anything else. I only want to be where you are. Anyplace, anyplace here is good enough for me. Please??"

Tears poured down the child Brian's face as he gazed up with pleading eyes of wretched anguish into the King's deep blue eyes eyes that held the Wisdom and Justice of the Ages.

Y'see, the child Brian had finally realized that the only thing that mattered anymore to him was the love of his father, no matter how he got it. Anyhow, anyplace.

Time stopped.

There was a sense of heavenly immanence. Each stared into the other's eyes.

Lunging down the King grabbed the child Brian and gleefully threw him up in the air with a rich peal of triumphant laughter and cried, "Ah-ha, yes. Yees, it's Brian. You are no urchin. You are my s-o-n and heir!" Then catching Brian, the King hugged, kissed, and wonderfully embraced this poor raggedy boy.

All through the days to come there was great feasting and rejoicing in the castle of the King, for he who had been lost had now been found. The son had returned to his father.

The child Brian was, finally, home.

But it's not the end of the story.

It was just the beginning of lots of other exciting ones, full of amazing and wondrous adventures, across seas and many lands, that Brian was to have with his father.

This is a true story written by Brian.

But y'know, it would not be complete unless I said to you in true parable tradition "Annnd.....

they all liived happilyee ever aafter." *Praise God for this "Love story for adults who think like children"*

Journey into Truth - DVD and Book Release

Dear friends,

Enclosed is a flyer on the launch of my new DVDs and book *Journey into Truth - Instructions in the Catholic Faith*, to be held on **Tuesday, 18 November at 7.30pm** at the Catholic Centre in Lidcombe.

The DVDs have 24 half-hour talks on the Catholic Faith, based on the Catechism of the Catholic Church, with beautiful high-definition film clips, images and quotations. The book contains the full text of the talks plus questions for discussion and points to remember.

I hope you can attend ... And please pray that many people will be drawn closer to God through this product.

Yours in Christ,

Fr John Flader

12 Trebor Rd

Pennant Hills NSW 2120

(02) 9980 8899

Fr John Flader was born in Kohler, Wisconsin, U.S.A., and has degrees in Chemistry, Theology, and Canon Law.

Whilst studying in Rome from 1962-62, he was very close to the founder of Opus Dei, St Josemaria Escriva, and in 1967 he was ordained a priest of Opus Dei in Segovia, Spain.

In 1968 Fr John came to Australia and served as chaplain of Warrane and Creston Colleges at the University of New South Wales, at the University of Tasmania in Hobart, and RMIT University in Melbourne. He was then Director of the Catholic Adult Education Centre in Sydney from 2002 to 2010.

Fr. John is currently chaplain of Montgrove College, a girls' school run by the PARED Foundation in Sydney.

Since January 2005 Fr John has written the "Question Time" column in "The Catholic Weekly" and since July 2007 the column also appeared in the Perth Catholic newspaper "The Record". He has also published several books including "Question Time 1 – 150 Questions and Answers on the Catholic Faith" (2008), "A Tour of the Catechism – Volume 1, The Creed" (2011) and "Question Time 2 – Another 150 Questions and Answers on the Catholic Faith" (2012) (all published by Connor Court).

“Meditation on a spiritual plan of life: We all have a daily plan for looking after our body, including regular times for eating, sleeping, exercise, entertainment, etc.

But we should also have a daily plan to look after our soul. ”

<http://fatherfladerblog.com/2014/08/05/meditation-on-a-spiritual-plan-of-life/>

THE MUSTARD SEED BOOKSHOP
Invites you to the launch of

JOURNEY INTO TRUTH

INSTRUCTIONS IN THE CATHOLIC FAITH

by **Fr John Flader** BA DCL

to be launched by
Anthony Cleary
Director of Religious Education and Evangelisation,
Catholic Education Office of the Archdiocese of Sydney

at the
Catholic Centre
3 Keating Street, Lidcombe NSW 2141
on
Tuesday, 18 November 2014, 7.30pm
followed tea & coffee

RSVP
bookshop@caec.com.au/
(02) 9546 9000

JOURNEY INTO TRUTH
For anyone interested in learning more about the Catholic faith, *Journey into Truth* is ideal. Based on the *Catechism of the Catholic Church* and written by popular educator and columnist Fr John Flader, it explains the principal teachings of the Catechism in a way anyone can understand and shows how these teachings can be lived out in ordinary life. **AVAILABLE IN BOOK & DVD**

www.mustardseed.org.au | f | t | p |

Healing Depression

I felt myself spiralling down this week to a place I never thought I'd return to – the ugly world of depression. It's been six years and I thought I was over it, but here it was, rearing its ugly head at me. Once again, it was brought on by my workplace.

The first time this happened, I was teaching in a Christian school.

~ ~ ~ ~ ~

I'd worked with a range of difficult students before. After studying special ed, I taught literacy and numeracy in TAFE to people who hadn't completed year ten. A large number of the students were young unemployed people sent by Centrelink because they'd left school too early.

There was a lovely 50 year old man, or thereabouts, with an intellectual disability, who dreamed to marry one day. I don't think he realised he had a disability. The other students used to avoid him because they found him a bit strange. Another man was in his 40s and had visual problems as a result of being on medication for diabetes all his life. He was filling in time while waiting to have an operation. There was one who'd just come out of prison for the second time and was determined not to go back. He'd been homeless since he was six and made an income by selling stolen cars. Then there was a young girl with beautiful red hair who looked quite scared on her first day. Her eyes were glazed over and she had cuts on her arm. She was hurting after a life of being in and out of foster homes. She told me she just wanted an opportunity to be a child – she'd had to grow up too soon.

From TAFE I moved on to a Catholic secondary school. Here there were a number of students with severe learning difficulties. These children were in a mainstream school but had extremely low literacy and numeracy skills. Some could barely write their name, let alone anything else. If they did manage to write a sentence, they then couldn't read it back to me. There was a girl who couldn't count past 20.

Most of these students came from very difficult home situations. One of the boys had watched his mother being raped. He was like a bomb waiting to explode and I had to be ready to remove him from class when I saw the pressure building up. There was the girl who was always too tired to learn because she'd be woken up in the middle of the night to look after her mum who

was on drugs. Some of the behaviour of these students was extremely unpredictable, so I was always on guard.

So when I got a job in the Christian school, I thought it would be a breeze. Well, this turned out to be much, much harder than the previous two jobs. It was a small department and I hadn't been given a job description, as my position was a new one in the school. I was working with children who thought they had difficulties, but they hadn't seen those outside. The department was made up of several teacher aides, the departmental head and myself. But there was little structure to the department, so we weren't really sure what she wanted of us.

I would go to work dreading any contact with one of the senior staff because she was very difficult to please. It seemed everything I did was wrong, but there was no way to make it right. Often she'd criticise me in front of my students.

One day as she was criticising me, I thought I mustn't let this hurt. I could almost see an imaginary glass wall go up around me. I thought I was safe and she wouldn't hurt me any more. But as time went on, I just found it harder and harder to go to work. I'd been there for 18 months and one morning, as I opened my email, there was her name on the screen and I broke down. I couldn't take it any more. I went to the doctor and he told me I had depression, so I took stress leave.

~ ~ ~ ~ ~

Eventually I realised I needed help so I saw the church pastor who suggested prayer ministry, so I got up the courage to go. God began to teach me so much about myself. In the very first session I was told to close my eyes and when I did I saw a brick wall in front of me with barbed wire along the top. I realised this was the imaginary wall I'd put up around myself at work. I walked along that wall until I was trapped in a corner. It was dark. I was told to turn around and there was Jesus. He'd been beside me the whole time. But I'd become so focussed on the pain that I hadn't been able to feel his presence. Jesus lifted me up and carried me away from that wall, out into a field with flowers and sunshine and I could feel his peace again.

While I was being prayed for, there was a group in another building praying for me. They didn't know it was me in the room or why I'd come in for prayer. As they prayed, God would give them words for me.

(continued next page)

Healing Depression (...continued)

They'd put a piece of paper under the door towards the end of my prayer time which had these words on them. At the end of that first session one of the messages was "God has the power and the intention to heal all of the wounds and injuries of the past". I had no idea at the time just how true that would be.

With much prayer I was able to forgive my colleague of all the hurt she'd caused. But every so often over the next few months I'd hear God's whispering voice telling me to go back for more prayer ministry. Gradually He uncovered different parts of my past, most of which I had tried to forget. There were many injuries, especially from my years before becoming a Christian and slowly God showed me these and healed me from the pain.

The lady running the sessions explained to me it's like peeling an onion – when we first become a Christian, God takes off the outer layers, but slowly as we let him, he peels away each layer of pain. Just like with peeling an onion, there were lots of tears as I let it all go.

~ ~ ~ ~ ~

Now as I speak and share my testimony in churches I can see that I had to go through this stage of healing before I'd be able to share my testimony. Many of the most powerful songs I've written have also been during the hardest times of my life. And every time God has something new for me, there seems to be a time of trial to go with it – like God's preparing me for the next step.

And so, it just happens that this difficult time at work this week has come at a time when God has placed new challenges in front of me – like writing this article. Over the last few days I found myself crying out to God, but feeling my thoughts dragging to the negatives. I didn't want to be there, but how could I stop myself?

I know God will help me through like he has in the past, but my focus has to stay on Him. I have learnt from my past and I know that if I have the support of other Christians and I continue to pray, He will give me the strength to overcome this difficult time. My favourite Bible verse is Matt 11:28 "Come to me, all of you who are weary and carry heavy burdens, and I will give you rest."

Karen Kepert Nov 2014

www.karenkepert.org

www.facebook.com/karenkepertministries



Inspiring **HOPE**
Embracing **CHANGE**
Releasing **CREATIVITY**

Cheryl Vigouroux, the faithful dancer

Do you know Cheryl Vigouroux?

You might have seen her beautiful dancing on stage at a CDFA conference many years ago. Although I wasn't there, the story goes that one time Cheryl performed a sensitive dance which moved audiences to deep reflection. The follow day, her work was remounted by the local conference clown (Trevor Wright) who moved the audience to laughter.

If none of this jogs your memory, you still need to know Cheryl's story. Early this year together with her husband Franck, she accepted a 2 year placement with Operation Mobilisation (OM) as missionaries in Belgium. Franck and Cheryl have felt called to overseas mission for 20+ years and always wondered when and what this might mean. Bravely the couple will leave their children, friends and local community and plan to set off from Adelaide to Brussels in February 2015.

Cheryl will be the first dancer to join the team and will be working with the Outreach team finding opportunities for dance to be used in a mission context in Belgium and other parts of Europe. Franck will be managing Zav Centre, a conference/retreat centre run by OM. The community of Christians in Belgium is very small and they need help to grow and be effective. With the faithful support of fellow Australians, Cheryl will be able to surge this mission forward using dance/arts to reach the lost.

As fellow CDFA members and friends who understand the arts and their impact, who have nurtured Cheryl's faith and dance over the years and who have been blessed by Cheryl's dances, I invite you to consider financial and prayer support.

<http://cdfa.org.au/>

A Prayer Request from Belgium

Whilst visiting Belgium Cheryl was introduced to Yara who is a former professional ballet/contemporary dancer who lives in Brussels. The two talked about Yara's vision for a Professional Dance Company based in Belgium.

She needs help to see this become a reality. We believe that God has connected the two in order to see that vision realised. Yara's current ministry is called 'Salt & Light Dance Company' – 'Sel et Lumiere'.

Here are a few links to her websites

<http://www.yarakupper.com/yk/Biography.html>

<http://worshipdance.ning.com/>



(continued on page 26)

SAFE WORK AUSTRALIA and the Christian Connection

Bob Mellows

Another in the series of “and the Christian Connection.”

A smouldering fire in a timber pumphouse deep underground led to one of the greatest mine disasters in Australian history. It also led to one of the greatest rescues—a triumph of human determination and cooperation.

Just over a century ago, on 12 October 1912, the day’s shift of copper miners headed deep into the bowels of Mt Lyell in Tasmania. Forty–two of the men would never make it topside again.

When the fire started, nearly a hundred workers were trapped below it. Unable to find a passage to the surface, they urgently needed breathing equipment to have any hope of surviving. And the nearest suitable gear was in the gold–mining towns of Bendigo and Ballarat on the far side of Bass Strait. Breaking all existing shipping and railway–speed records, the breathing apparatus reached Tasmania’s West Coast in time to save over fifty miners who were finally brought to the surface four days later.

Many people across Australia who’d prayed for the men were grieved at the tragic losses. A Royal Commission was ordered into the safety practices at the mine.

Eighty years later, a mine manager on the other side of Tasmania came to the conclusion that Royal Commissions are not the answer to workplace health and safety. The law of the land is no match for the law of love.

Bob Mellows, manager at the Cornwall coal mine in the Fingal Valley from 1991, convinced both his employers and his subordinates their dangerous workplace could be vastly safer—providing they treated each other differently. He looked to the teaching of Jesus: Do unto others as you would have them do unto you. (Luke 6:31)

Exploring Jesus’ teachings on love, Bob Mellows shared his understanding of Scripture with the mine–workers. In 1998, he said, ‘It is not because of legalism that Jesus Christ told us to love God and love one another. It was because he knew it was essential to our well being in all aspects of life.’ He went on to say, ‘The Foundation of Safety is loving one another (and ourselves).’

In the decade between 1980 and 1990, about 200 accidents a year had been reported at the Cornwall Mine. Management had annually made steep compensation payouts throughout that time. But when Bob Mellows’ Scripture–inspired values were taken on board, the accident rate plummeted. By 1993, it was almost zero. It has remained there for well over a decade.

Stephen Baxter, another Tassie Christian, had this to say: ‘Here we see a clear picture of how the values of Jesus work in the real world and a result when one person takes Jesus seriously and becomes salt and light in the community.’

Occupational health and safety is a deep concern of many employers—partly because of laws surrounding workplace safety. Partly too because accidents are costly to companies, both in terms of insurance upped, time lost, equipment damaged and workers hurt.

Bob Mellows was able to bring an entirely new perspective to this issue when he pointed out Jesus, the carpenter of Nazareth, knew about physical toil and manual labour. And He never suggested governments could legislate that we care about each other in the workplace—or anywhere else for that matter.

Only His law of love can change our hearts to make that a reality.

Written by Annie Hamilton

For Children of the World a ministry of Campus Crusade for Christ

Contact: Graham McDonald

graham.mcdonald@ccca.org.au

Information provided by Associate Professor Stuart Piggin

Photo of Bob Mellows: <http://www.examiner.com.au/story/518532/the-quest-for-coal-in-the-fingal-valley/>

Research Paper: <http://ro.uow.edu.au/cgi/viewcontent.cgi?article=1275&context=coal>



Media and Technology - The Rainbow, The Ark & The Cross

However, in the cities and most societies of today, **the media becomes the central shaping force and the demise of our cultures and values.** Media sets the agenda in a society. Media propaganda in the forms of advertising and political persuasion is shaping the minds of the young. The rise of communication technologies such as the Internet and digital media creates new threats and opportunities for evangelization. Globalization is slowly minimizing local media and culture and with this there is a loss of indigenous identities of the people. Western media and technologies are dominating the international flow of information. The Church needs to examine media and technology as it pertains to world evangelization.

How can the Church break the strongholds of the marketplace of ideas using the media, besides using the media as evangelistic tools? Does the Church understand the nature and impact of the media? How can Christian media focus on reaching the unreached people, the people at-risk, the youth and children in megacities, and the marginal people in diaspora? How can the Church target the media to specific people in context with specific needs? Does the Whole Gospel mean more than a conversion process? Would it include the redemptive mandate (the Great Commission), the expression of love (the Great Commandment) and cultural development (the Creation Mandate)? What are the implications for using the media for spreading the Whole Gospel? How can we nurture Christians who are called to become leaders in the global media?

How can we cultivate primarily indigenous contents besides translating imported materials? How can Christian media be grounded in biblical theology? How can the Christian community as a whole support and relate to Christian media efforts? How can we pool resources for the media in partnership? Would Christian media be communication among people than mere transmission of information through machines? How can we use the best narratives and stories for media contents? How can we upgrade the qualities of Christian media to a professional level? How would the Church choose appropriate technologies instead of chasing the most advanced media hardware? How would folk media be used with modern technologies? How can we build synergy with a diversity of media? How would interpersonal ministries be integrative with media ministries?

From the Executive Summary of Lausanne Occasional Paper No. 48 - read or download it from www.lausanne.org

News and Events



City Silence is a weekly Holy Hour for young adults (aged 18-35) at St Mary's Cathedral every Tuesday from 6.30-7.30pm.

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

Genr8 is the premier provider of School Chaplains in NSW, managing over 150 Federal Government Funded School Chaplaincies.

Genr8 partners with schools in the recruitment, training, supervision and ongoing professional development of School Chaplains.

This ensures the placement of high quality Chaplains who are well equipped to support young people and strengthen local communities.



Transforming Sydney is partnering with Gener8 to bring awareness of the role of Chaplains and the need for SRE teachers.

For more information how to help please go to <http://www.genr8.org.au>



Pastors Network & Prayer Groups Across Sydney

We encourage you to contact and attend a group that is close to you - join together and be strengthened.

NOTE: the contacts in the below link have been given to Transforming Sydney by the people concerned for the express purpose of inviting others to attend their prayer group - the details are not provided for any other purpose and we ask that you do not copy these details onto other websites and social media without the permission of the respective owners.

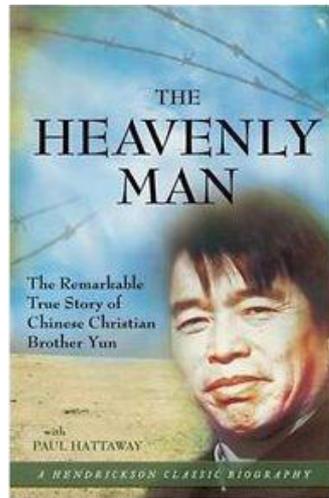
Please go to Transforming Sydney Website

www.transformingsydney.org/TSPayerGroups.html

to find a list of Prayer Ministries and Groups.

Brother Yun

The Heavenly Man



Sydney Visit

One night only

Turrumurra Uniting Church

10 Turrumurra Avenue

Close to Turrumurra Railway Station

Parking adjacent

7pm Tuesday 18 November 2014

Promoted by

Ku-ring-gai Alliance Church

The Forest Interchurch Prayer Network

Transforming Sydney Christian Movement