

Transforming Sydney Newsletter September 2014

Welcome to the eighth edition of the newsletter for Transforming Sydney.
The focus for prayer this month is on the sphere or domain of Not For Profit Welfare.

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.

TRANSFORMING
SYDNEY

What's Inside...

This edition contains articles from leaders in the church and marketplace:

- ♥ Glyn Henman; *Endangered Hope*
- ♥ Rev. Dr. Keith Garner; *Wesley Mission's heart beats strong in city and community in both Word and Deed*
- ♥ Marriage Week, 14-20 September 2014; *'Lord, teach us to pray'*
- ♥ Bjorn Schmid; *Global Prayer & Mission Summit - Part 3 - Unity*
- ♥ Dr. John Yates; *Unity: A meditation on John 17*
- ♥ Matthew Ling; *Facing the Global Family Challenge...with Hope*
- ♥ Voice of the Martyrs; *Praying for the Persecuted Church*
- ♥ Bruno Spedalieri; *TRANSFORMATION = CONVERSION*
- ♥ Catch The Fire! Ministries Inc.; *Newsletter Winter Edition 2014*
- ♥ Mark Durie; *"Renounce Islam!"*
- ♥ Military Christian Fellowship of Australia
- ♥ Apostle James Winfree Sr; *NO WEAPON FORMED AGAINST US WILL EVER PROSPER!*

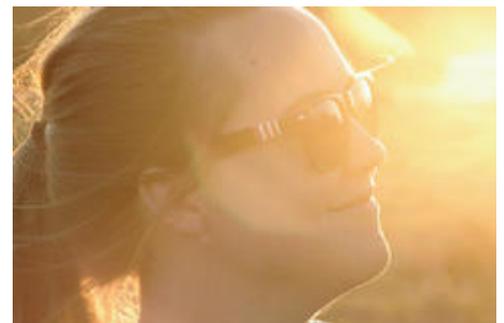
Dennis & Ann Outred: *"We ask that you join us in prayer at least during **Marriage Week** for marriages in our nation. Apart from the daily suggestions pray throughout for the status of marriage, marriage between one man and one woman, to be maintained and protected within our nation and for sexual purity within the nation. Remember the parable of the widow in Luke 18 1-8 let us keep coming to the Lord as she did to the judge. marriageweek.org.au"*

Endangered Hope

By Glyn Henman, CEO of Young Life Australia

A World in Darkness

*The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good news to the poor;
he has sent me to bind up the broken-hearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the Lord's favour. - Isaiah 61:1-2a*



This scripture takes on greater meaning every time our organisation's awareness is heightened to the challenges that face young people today; the darkness they sit in which dampens their ability to hope.

We function in a society that is often quick to dismiss a God of hope, yet are increasingly struggling to find personal meaning and hope to anchor and navigate their lives.

As our young people watch the adults in their lives flounder, is it any wonder when many set such low expectations for their own lives, and their futures?

The staggering indicator announced in March 2014 by the Australian Bureau of Statistics was that suicide has overtaken car accidents as the leading cause of death for young Australians aged 15-24.

As a Christian organisation committed to reaching out to unchurched adolescents, this figure, and what it communicates about this generation of youth, is untenable.

(continued on Page 2)

Endangered Hope (...continued)

Young Life Australia's hope

Young Life Australia, more than ever, wants to be an organisation that enters the world of young people who have lost hope, to be a beacon of light in their darkness and help them secure hope in Jesus.

Our mission statement states that we seek to build confidence, resilience and values in Australia's young people through significant relationships with adults who model the love of Jesus Christ.

Our founder's catchphrase- "It's a sin to bore kids with the Gospel", has created a culture of fun and silly antics, in which leaders are willing to sacrifice a little dignity if it means making teenagers laugh, and getting them to listen.

We go into their schools and social spaces to reach out: our hope is by connecting with young people through their environment and the issues they face, they would realise our care is genuine enough for them to trust us to be there for them when it counts.

Increasingly we are meeting young people with mental health issues: depression; anxiety; behavioural disorders; self harm.

We have conducted mental health training for our leaders in several areas throughout Australia, and are seeing just how important it is to be present, be consistent, and be gracious in regards to struggling young people who face chaos, confusion and isolation in other areas of their lives.

Young Life's mandate is that we would continue to be a listening ear; that we would continue to be present in the world of young people, to be proactive in building meaningful relationships that bring hope and encourage resilience.

"We value their lives and let them know how important they are, try to help them think about their future and live fully in the present," says Young Life Ryde's Area Manager Brooke Filipovski.

"We share [hope] by picking young people up from school and celebrating their birthday, or responding to disturbing Facebook posts."

One great story we had is of a sixteen year old boy who suffered from anxiety and self-esteem issues, who described himself as very isolated, both at school and at home.

He had no vision for his future, no confidence in himself.

Through forming a steadfast friendship with one of the Young Life leaders in his area, and particularly the experience of this leader sharing his testimony with him, he was able to start dealing with the issues he was facing; he started with making a decision to follow Christ, and this was a starting point to gaining confidence, direction, hope and self-worth.

Changes like this, even in the face of great need, compel us to keep believing God can make a difference through us.

Partnership with the Church

In every community we serve in, it is our partnership with local churches that makes us effective in planting young people in the family of God, as they explore their decision to put their hope in Christ.

As a non-denominational charity, we have the flexibility to partner with a number of different churches that provide support and practical help to a number of areas of Young Life.

As mental health is affecting more and more young people, we have also seen churches becoming equipped to offer pastoral care and clear referral strategies, which is incredibly positive to see as we endeavour to speak life into people in a relevant way.

More than ever, we here at Young Life see the need to work together to bring hope; together we can do more, and shine brighter.

If your church is interested in partnering in local mission to young people through Young Life, please get in touch by calling **1300 557 647** or emailing **office@younglife.org.au**

www.younglife.org.au

PO Box 240 West Ryde NSW 1685



Wesley Mission's heart beats strong in city and community in both Word and Deed

Wesley Mission traces its roots to 1812 and a meeting of Australia's first Methodists at The Rocks in Sydney. From that early meeting grew a passionate Christian commitment to a Word and Deed ministry which is embodied in the contemporary life of Wesley Mission.

Wesley Mission is the largest Uniting Church in Australia with multiple and culturally diverse worshipping congregations, small community groups and pastoral care services, as well as many community and aged care services. It provides this ministry through 2000 staff and almost 4000 volunteers scattered across the Sydney and other centres stretching from the NSW far south coast to the far north coast.

While other denominational agencies provide welfare and community services, Wesley Mission is unique in that it is a worshipping church providing extensive community services, as well as committed evangelistic outreach.

The Superintendent and CEO of Wesley Mission, the Rev Dr Keith Garner, said the mission of God in the heart of a city must have a world-centred, rather than church-centred focus. He maintains, "We remain committed to offering Christ to a needy city."

'Australians judge the quality of a person's spirit before they consider the content of his or her message.'
Dr. Keith Garner

"To be Christian is to be related to a community of faith, which is why congregational life is so important," he said. "Biblical enquiry takes place there as a matter of course. Our congregations develop their mission in a way that is more 'confessional' than other aspects of our work, but in a way not inconsistent with the social fabric of Wesley Mission's caring agenda."

"Australians judge the quality of a person's spirit before they consider the content of his or her message. Triumphant faith is also out of place in a country which is ravaged by fire, flood and drought and in a city whose essential fabric is socially and culturally diverse."

Dr Garner believes it is too tempting to think of poverty as existing overseas in a developing country. Last year Wesley Mission assisted 2,181 people into accommodation and provided 102,152 nights of accommodation. "After years of economic growth 105,000 homeless people certainly break the bubble of our plasma prosperity," said Dr Garner who is Deputy Co-Chair of the NSW Premier's Council on Homelessness and a director of the Community Council of Australia. "And for every one of these people there is a story of trial and pain, whether they sleep rough on the streets, couch surf around friends' homes or stay at one of our accommodation centres."

People struggling with personal or mental health issues often seek help via the telephone or a face-to-face counsellor. Established by Wesley Mission in 1963, Lifeline is now a household name in Australia. Wesley Mission still operates Lifeline Sydney & Sutherland.

Many people who use Wesley Mission services are struggling with mental health problems, debt and addictions. "Gambling and overwhelming debt are social oppressors that are splitting families and burdening the community with enormous costs," said Dr Garner.

Wesley Employment & Training helps thousands of people prepare for work or find the job they need, while Wesley LifeForce has trained more than 20,000 Australians in suicide prevention.

Wesley Dalmar Out-of-Home Care is celebrating 120 years of caring ministry. Hundreds of children in Western Sydney, the Central Coast and Newcastle and the Hunter are given practical care and support by foster care families. Foster Care is just one part of Wesley Child & Family services which also offers counselling, parenting support, out of school hours care, playgroups, respite for families with children with a disability, short-term housing, financial assistance and education.

Wesley Youth services help young people in a variety of ways. The Wesley Street Smart program connects young people in their own neighbourhoods through preventive educational groups, activities and events. It also provides information and referral services to young people and their families, linking them to further Wesley Mission services in partnership with (continued on Page 4)



Wesley Mission's heart ... in both Word and Deed (...continued)

other agencies, schools and businesses. A mobile outreach van visits local sites where Wesley Mission staff engage with young people and other programs such as Wesley Operation Hope camp, at our Vision Valley retreat centre, and Wesley Independent Living program supported and accommodated hundreds more.

Wesley Mission also offers extensive and innovative services for people with disabilities and their families. It provides an impressive range of services for both older people and their carers, from well-appointed retirement villages and ageing-in-place facilities, through to assistance in the home, nursing care, and respite care for those caring for an elderly family member.

Wesley Mission operates two hospitals - at Kogarah and Ashfield - offering many in-patient and day patient programs for people suffering from addiction, anxiety disorders, depression, bipolar, schizophrenia, psychosis and eating disorders.

'It takes love, faith, and commitment to engage actively in the lives of those around us'

"It takes love, faith, and commitment to engage actively in the lives of those around us," Dr Garner said. "Wesley Mission aims to break free from limited thinking

and to rise to the challenges we face through innovation, to encourage the community to consider Christ and to stand with the marginalised on issues of social justice."

To this end Wesley Mission has now produced 13 primary evidence-based reports, which have helped to create ongoing discussions in the community and media about those issues which impact on those Wesley Mission seeks to help, and advocate for legislative change in a tangible and constructive way.

Wesley Mission has had a long tradition of proclaiming the Christian faith in the public space, particularly television, spanning more than 50 years and beginning with the Rev Dr Sir Alan Walker and the broadcast of the annual Easter Sunrise Service.

Dr Garner's weekly television program, Wesley Impact! is shown nationally each week on the Nine Network and the Australian Christian Channel and a weekly preaching program on the Australian Christian Channel. He is also a regular contributor to ABC Radio National and is a media commentator on a range of social issues.



Persecuted Christians around the world desperately need your prayers. Will you commit to pray for them?

Every year, Christians around the world gather on the first Sunday of November to pray for the persecuted Church.

As Victoria and fellow believers at the Deeper Life Church in Gombe, Nigeria, prayed together for the persecuted church, they couldn't have imagined how soon they would be persecuted themselves. But at that very moment, gunmen opened fire in the church, killing Victoria's father and younger brother. Yet Victoria's hope in Christ shone as she spoke of her father, declaring:

'He is not dead. Definitely one day we are going to meet again.'

Join the Christians in Gombe and others around the world as we unite in prayer for the persecuted on Sunday 2 November, the International Day of Prayer for the Persecuted Church.

Prayer is the most vital part of our ministry as we depend on God while supporting persecuted believers. The Bible urges us to call on God on behalf of other believers. Through prayer, God protects, strengthens and sustains his people in persecution and uses them to proclaim his glory in restricted nations. Go to <http://www.vom.com.au/idop/> for more information.

'Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me.' Romans 15:30



Marriage Week

AUSTRALIA

14th - 20th September 2014

<http://www.marriageweek.org.au>

'Lord, teach us to pray' (Luke 11:1)

Would you join with us and commit to pray for marriages in our nation. Specifically we invite you to set aside 15 mins a day (or more) during the month of September to pray for the nation's marriages. The month of September includes **Marriage Week** which occurs the second week in September, during which Christian media, churches and ministries specifically work together to promote and offer effective Christian ministry to marriages. Marriage is the union of one man and one woman.

Daily Focus

SUNDAY	Marriage & marriages of the nation
MONDAY	Marriages of all levels of Government, law & order, incl. Defence Force
TUESDAY	Marriages of Judeo Christian church leaders
WEDNESDAY	Marriages of people in authority in the fields of business & education
THURSDAY	Marriages of people of influence in media, arts & entertainment & sport
FRIDAY	Marriages of family members, including own if married
SATURDAY	The 'yet to be marrieds', in particular our young people; that they would receive & understand the truths of 'love' and 'marriage' & have a healthy view of what it means to be 'masculine' or 'feminine'.

The value to the family, the nation and the church of the uniqueness of the bonding of a man to a woman into that relationship that is marriage to be promoted. Social science studies indicate a link between crime & family breakdown.

- ♥ Forgiveness of hurts that have occurred in a couple's marriage relationship; conflict is inevitable. "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." Ephesians 4:32. 'a gentle answer turns away wrath' Proverbs 15:1.
- ♥ Married couples would spend time together, talking and touching each other, having fun - Drifting apart a little each day can leave a couple vulnerable to all kinds of problems.
- ♥ That spouses would have thankful hearts, walk humbly, be wise stewards, self-controlled, have a good reputation and be kind to one another.
- ♥ Coping with times of separation in a godly manner; effective accountability & marriage nurturing strategies.
- ♥ Christian marriages in which wilfulness rules in place of sacrifice, make a laughing stock of the whole church – couples are to set a pattern for mutual love & submission. Marriage is a living picture of Christ's love for the church. 'let each one of you love his wife as himself, & let the wife see that she respects her husband.' Ephesians 5:33
- ♥ The addictive nature of Internet pornography and on-line chat rooms is taking a huge toll on marriages.
- ♥ That the Christian Church would work together in unity to promote the Christian ministry material available to nurture & promote healthy marriages, and implement marriage seminars that couples would be led to take advantage of it.
- ♥ Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that is your portion in life, and in the labour which you perform under the sun. Ecclesiastes 9:9
- ♥ Marriage should be respected by everyone. God will punish those who do sex sins and are not faithful in marriage. Hebrews 13:4

Global Prayer & Mission Summit

(by Bjorn Schmid)

Last month we reviewed the Vision for the Summit; the New Jerusalem prepared as a bride for her husband—the church as the bride of Christ, and God being with them and making everything new— God’s mercy and transforming power present with His people, not just in the distant future, but now. Wherever we are, if we are His people, He is there also. (Read it on the website, and also the July edition of the Newsletter for the Introduction on Revival.)

Unity

Jesus’ prayer for unity in John 17 is often quoted in the scope of unity, but what could this ‘unity’ be?

Does it mean a homogenising of all doctrine so that like a modern-day total reformation of the Church we come to all believe exactly the same things and agree on the same interpretations of scripture? Thus we will not longer disagree on anything and be ‘united’ with a single point of view. This probably would help our image to the world as we’d definitely be ‘united’, but: would it attract many people to Christ when they know they have to conform to our expectations of them, where is the need for the Holy Spirit now that we have everything in perfect canon, and would it (as Jesus always did) please the Father?

Another approach is to agree that we’ll never agree and to drop all pretence of conformity to any limits (very post-modern, or it enlightenment?) so that we can all happily continue as we are but make a show of unity to the world so that we fulfil Jesus’ prayer. This should also make our faith very attractive to unbelievers as then you can choose whatever you want to believe as long as we all agree there is God and Jesus and he loves us very much. Many ecumenical and multi-faith movements have done this in the past, and even appeared to succeed for a while in demonstrating ‘unity’, but what is the fruit from these movements and did it convince many to become ‘Christians’? I dare say that competition for new converts to the faith would eventually fracture any such alliance.

Paul speaks several times in his letters of the diversity of the Church, e.g.:

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many. (1 Corinthians 12:12-14)

This doesn’t look like the first model of unity: a body made up from the same parts would turnout like some ball or amoeba-type entity; every part capable of everything and therefore no need really to cling together except perhaps for mutual defence or for hunting large prey (does that make any sense?) Certainly the different cells that make up out physical bodies have identical DNA, but each type are developed differently for specific purposes, and all are dependant on each other for the survival of the body, i.e. no cell can survive outside the body.

If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? (1 Corinthians 12:17)

It also doesn’t fit the second model as once again each part would claim independence from and implicitly superiority over the others, and would only cling together for the same reasons as the homogeneous lot, with the added problem of non-compatible DNA, most likely causing antibody or viral attacks on each other (e.g. 1 Corinthians 6).

So extrapolating on Paul’s analogy; according to the Father’s will the body in harmony has many different but complementary parts that can and do rely on each other to perform their specific functions.

But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. (1 Corinthians 12:24-26)

Paul then speaks of the ‘better way’ of ‘doing church’ in his famous chapter on love in 1 Corinthians 13.

So, we need a third scenario: where the many part of the Body all have Christ’s DNA (and He is the head), are joined in baptism and drinking in the Holy Spirit, and clothed with the name, glory and love from the Father. This scenario celebrates the diversity that God has determined for each of us, but requires our submission to His purpose for us, and His true love which can only love unconditionally and sacrificially.

Are we willing to sacrifice for each other? To honour each other and share in suffering?

Next month - Church.

Unity: A meditation on John 17

An article written by Dr. John Yates in March 2011.

Background

Recently I was privileged to be a part of a large gathering of leaders dedicated to growing Christian unity for the purpose of building the kingdom of God. The intent of the day was sincere and folk had come genuinely seeking spiritual transformation in both church and society. I sat listening quietly with one ear open to what was being said from the front and the other prayerfully attuned to the Spirit. As the meeting progressed I became increasingly unsettled by a central omission in the presentations and sought the Lord for an opportunity to voice what was being missed. The content of this teaching is an expansion of what I rose to say towards the end of the gathering.

The Finality of the Father

Whilst the focus on Jesus' and his prayer in John 17 was admirably referred to by each of the main speakers, as I looked over my notes and prayed I sense that there was one person of the Trinity who had not been mentioned by name. The Father had been overlooked virtually entirely. In this point, the meeting necessarily lacked "the mind of Christ" (1 Cor 2:16). When Jesus came preaching the "kingdom of God" (Mark 1:15) he revealed that the kingdom of his Father (Matt 26:29) was his central passion. He distinctively and constantly spoke of God as "my Father" (Matt 26:42) and taught the disciples likewise (Matt 6:9). Christ is the way to the Father, the truth of the Father and the life of the Father (John 14:6). That the Father is the first principle of unity in the Godhead is nowhere more developed than Jesus "High Priestly Prayer" in John 17¹. The significance of these observations are of a very practical nature, but I will develop my point from the chapter first.

Glory brings Unity

Many appeals for greater Christian unity omit a pivotal text in John 17 expounding how this unity comes about². Jesus tells the Father, "The glory that you have given me I have given to them, that they may be one even as we are one, **23** I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." (vv. 22-23). Jesus expounds an order here³:

- a. He receives glory from the Father.
- b. He has given this glory to his disciples.
- c. The result is that they share in his unity with the Father.
- d. The world will "know" that they are loved by the Father just as he loves the Son.

God shares his own inner – Trinitarian glory as Father and Son with us, so that we are as one with each other as he is One in himself.

This statement is amazing at every level. God shares his own inner – Trinitarian glory as Father and Son with us, so that we are as one with each other as he is One in himself⁴. The stupendous outcome is that the world will "know" Jesus has been sent by the Father, who loves the disciples to the same extent that he loves the Son. The biblical meaning of "know", when used of relationships, means personal intimacy. In the context of John 17, when the world comes to "know" Christ as sent by God, "know" must have the same meaning as in verse 3, "this is eternal life, that they *know* you the only true God, and Jesus Christ whom you have sent." Through the unity of the Church, people will "know" God and so enter into eternal life. As we trace this theme further in the passage we are taken even deeper into the mystery of the divine life.

Since God's own glory creates our unity (17:22), effective calls to manifest Christian unity must be grounded in a revelation of the glory of the Father-Son relationship. In praying, "Father, glorify me in your own presence with the glory that I had with you before the world existed." (17:5), Jesus seeks a return to the infinite splendour he had with the Father in eternity. It follows that for us to share in this glory is to participate in God's own eternal life⁵!

(continued on Page 8)

¹ Where he addresses God as "Father" repeatedly (vv. 1, 5, 11, 21, 24, 25)

² Sadly, the omission of this text in teaching about unity manifests a lack of the central reality of which it speaks, participation in the glory of God.

³ This should not be thought of as a cause- effect formula, as it involves a personal relationship.

⁴ The Oneness of God is an absolute foundational truth of scripture e.g. Deut 6:4; 1 Cor 8:6.

⁵ Cf. "he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature" (2 Pet 1:4)

Unity: A meditation on John 17 (...continued)

We do not share in this glory through some mystical process that take us out of our present earthly existence so that we become super-spiritual way. Neither do we enter into this blessing in a Gnostic way; there is no special information beyond the gospel which holds the key to Christian maturity. John 17 teaches us that the glory of God is released to us by Jesus as he reveals God's name⁶, where "name", means the inner character of the Father. The importance of the revelation of the name is highlighted in John 17 by its repetition:

"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word." (17:6) "I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them." (17:26)

As Jesus pours out his heart in prayer⁷ throughout this narrative we are given additional insight into the profound nature of the revelation of "the name". Two unique expressions are used here, these are "Holy Father" and "Righteous Father" (17:11, 25). The glory of the Son is to reveal the name of the Father as Holy and Righteous love. The holiness of God stands for his complete separation and opposition to all evil, the righteousness of God speaks of his absolute justice. A Holy and Righteous Father is someone who is supremely trustworthy. But, how will this insight into God's name and glory be passed on to distrustful humanity?

The glory of the Son is to reveal the name of the Father as Holy and Righteous love. ... A Holy and Righteous Father is someone who is supremely trustworthy. But, how will this insight into God's name and glory be passed on to distrustful humanity?

The Means of Glory

Another prayer of Jesus in John is connected to the thrust of John 17 and expounds the manner in which Christ will accomplish the revelation of God's glory as Father⁸.

"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. **28** Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." **29** The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." **30** Jesus answered, "This voice has come for your sake, not mine. **31** Now is the judgment of this world; now will the ruler of this world be cast out. **32** And I, when I am lifted up from the earth, will draw all people to myself." **33** He said this to show by what kind of death he was going to die." (12:27-33)

The climax of Jesus' life on earth, and the means by which he will glorify God, is to lay down his life for the world by dying for the Father (John 3:16; 10:11⁹). Unconditional and absolute loving sacrifice¹⁰ is the content of the unity between Father and Son; it is the inner life which they have to share with us. We now have the essential keys to practical Christian unity.

Growing in Christian Unity

Jesus proclaimed to the disciples, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. **35** By this all people will *know* that you are my disciples, if you have love for one another." (John 13:33-34). In John 17 Christ taught that the world would know through Christian unity that he was sent by the Father. Here he teaches the same saving knowledge will reach lost people through the intensity of love that Christians have *for one another*.

In his first letter John expounds this truth in a way that challenges us all, "By this we know love, that he laid down

(continued next page)

⁶ This parallels and fulfils the revelation of the name I AM at the burning bush (Ex 3:13-14).

⁷ Cf. "out of the abundance of the heart his mouth speaks" (Luke 6:45 cf. John 1:18).

⁸ N.b. how John 17:4 "I glorified you on earth, having accomplished the work that you gave me to do", and John 19:30 are connected, "When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit." The Greek translated "accomplished" and "finished" are from the same root, Jesus is conscious that he completes the work of glorifying the Father through death.

⁹ John 10:14-15 speaks of a mutual knowing between the Father, Son and believers that parallels the oneness of John 17, "I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep." (10:14-15).

¹⁰ By laying his life down in this way Jesus, as a human being, loves to the same degree as God loves. This is a practical, moral and relational oneness, rather than one of simply a "metaphysical" nature.

Unity: A meditation on John 17 (...continued)

his life for us, and we ought to lay down our lives for the brothers.” (1 John 3:16). We should not expect a revelation of the glory, love and unity we share with the Godhead straight from heaven. Christian unity is based on acts of sacrificial love for each other; it is this which reveals the knowledge of God in the midst of the disciples. Jesus prayed and suffered for this unity, and so must we. The call to unity is not a sentiment; it is a call to end all acts and attitudes of self promotion which deny the holy justice of God’s own character. Sadly, seen in this light, our displays of disunity reveal that we have “loved the glory that comes from man more than the glory that comes from God.” (John 12:43; cf. 5:44).

Christian unity is based on acts of sacrificial love for each other; it is this which reveals the knowledge of God in the midst of the disciples. Jesus prayed and suffered for this unity, and so must we.

A Transformation That Will Endure

By grace, there is always a group that intimately knows the everlasting Father whose complete purposes have been accomplished in the eternal Son. The apostle John was such a person¹¹, so was able to write, “I am writing to you, *fathers*, because you know him who is from the beginning.” (1 John 2:13, 14). This smallish group of “fathers”¹² hold the church stable in troubled times for they know God’s character is changelessly holy and just. However, without such “fathers” every spiritual movement is fragile¹³. We desperately need more such leaders in our time. My concern is also very life-based.

I was converted during the Jesus Movement of the 1970’s¹⁴. All over the Western world thousands of young people were turning to Jesus, being filled with the Holy Spirit, witnessing passionately in Christ’s name, developing new forms of outreach, musical expression and so on. It was a tremendously enriching time spiritually for us all. However, this was a generation starved of spiritual fathers, and as such this Movement never matured. Generally speaking, those “baby boomers” that moved into leadership were never empowered to impart to the generation who followed them the grace of the Father. This is a foundational reason why the church has seen decades of poor teaching, slack discipline, competitiveness, and too many cases of lust for money, sex and power.

Conclusion

If we really believe that revival is coming to our land we must be seeking a wisdom that respects the sovereign plan of God. This requires that in the excitement generated by new and influential calls for unity, we must humbly dig deeper into the Word than ever before. Let us beware lest Jesus’ words prove true of our generation, ““Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. **25** And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. **26** And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. **27** And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”” (Matt 7:24-27).

Let us pray that those spiritual fathers/mothers whom the Father has been preparing for so intimately for decades come forth in our midst. These are the ones who can reveal to us *through their life experience* that the way of glory is the way of suffering and that the way of (mutual) suffering is the way of unity¹⁵. Under such conditions, revival will not only come, but will mature and endure.

¹¹ As was Paul, “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.” (1 Cor 4:15).

¹² Who may be men or women.

¹³ Cf. “so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.” (Eph 4:14).

¹⁴ http://en.wikipedia.org/wiki/Jesus_movement

¹⁵ E.g. ““Was it not necessary that the Christ should suffer these things and enter into his glory?”” (Luke 24:26)

“The greatest single cause of atheism in the world today is Christians: who acknowledge Jesus with their lips, walk out the door, and deny Him by their lifestyle. That is what an unbelieving world simply finds unbelievable.”— Kevin Max

Facing the Global Family Challenge...with Hope

(From Matthew Ling, Transform World - Family Challenge)

Facing The Challenge

The Unfolding Crisis

The global church watches, with great alarm, the escalating destruction of families in their midst, manifesting in various forms, including the divorce pandemic, the exodus of Christians from their faith in God, the failure of Christian parents in evangelizing the following generations, attempts to redefine marriage, etc.

The Church becomes dysfunctional as Christian members of families struggle with strained relationships. The breakdown of a marriage, the most intimate of all human relationships, mars the display of the agape kind of love between God and His Body, the Church, to the world. It incapacitates the family from passing the faith from generation to generation. It affects our future, both the church and the society.

In short, Satan is destroying the church by ruthlessly attacking Christian families.

How much longer can the church, presently faced with unabated family breakups of pandemic proportion, continue to effectively carry on as the salt and the light to the world?

The family crisis is really the church crisis!

Church's Response

Though gallantly trying over recent decades to find ways to stem the tide of family meltdowns in our midst, results are far from satisfactory for the church. Worldwide family life statistics clearly point to satanic forces rapidly gaining ground in tearing apart the Christian family, the fibre from which all godly human institutions are woven.

Apart from attempts by the church during the Reformation and the brief period after that to give the family emphasis a healthy lift, biblical family-building has generally been off the main radar screen of the church. We are just not familiar (and are thus uncomfortable) with this part of church life.

A common tendency of the church, in response to a family life struggle, is to conduct a programme to try to 'fix it'. This approach is typically ad hoc, stand-alone, and often inadequate. In the context of the family dynamic, a problem that surfaces in one area of the family could be intricately linked to other hidden areas of it.

We just cannot fix a profusely-bleeding wound with a small plaster.

What we need is a holistic strategy that takes into consideration all the key elements (e.g. marriage, parenting, faith formation, human sexuality, aging care, non-nuclear living) needed to build the capacity of the family to fulfill its redemptive purpose in a church environment with healthy family-building as an integral part of its culture.

Looking To God

God's Blueprint

The criticality of the situation with the church not being in a strong position to build strong and healthy families becomes clear only when we recognise that the family is the primary institution that God has put in place to evangelising the next generation.

If the church is not doing much to equip the family to carry out this vital task, it faces the great risk of decline, as has been experienced by the western churches when they failed over the years in building the families to raise the following generations in their faith in God. This is the Judges 2:10 scenario.

The Family: God's plan for passing on the faith from one generation to another is primarily via the family. He is very specific in His instructions on how this is to be done. The Scriptures found in Deuteronomy 6:4-9, 11:13-21, Ephesians 6:4 clearly show this. God gives the family the jurisdiction over this key aspect (faith formation of children) of life in the church.

Families do not automatically become effective in faith formation of the next generation. Each family must be intentionally and systematically developed to carry out this task. Their capacity for such development is affected by

(continued next page)



Facing the Global Family Challenge...with Hope (...continued)

the state of marital relationships, parent-child relationships, human sexuality, aged care, family resource management, and so on. These are areas that the family needs to grow in in order to do the assigned task.

The Church: The global church, for various reasons, has generally assumed the primary responsibility of faith formation of the children in the last few centuries. This unbiblical, out-of-jurisdiction corporate task clearly has not produced the kind of faith needed for the next generation.

The biblical role of the church should be that of the 'Family Equipping Centre'; equipping the family members 'for works of service (Ephesians 4:11-13).

The Ancient Path

In the midst of tumultuous struggles in our attempts to deal with the global family crisis, we believe God is calling us to return to the ancient path, asking 'where the good way is, and walk in it' (Jeremiah 6:16) in raising healthy families for Him in the last days.

The strategic focus is to build families according to God's design, equipping them to be agents of change, and thereby impacting their communities for Christ.

This 'Ancient Path' we are to take is one that involves major culture shifts in the church and in the home, the two institutions that God established in advancing His kingdom on earth.

Stepping Forward

The Pathway

We do not lack family-building expertise, programmes, and resources needed for achieving our dream. God has raised up many gifted experts and organisations with useful resources in the last few decades for this purpose.

What we really lack is:

- 1) commitment of the key stakeholders (the church and the home) to take up the family challenge, and
- 2) an effective process that helps to make the culture shifts in these two institutions.

It takes a well-planned process to lead the church and the home from where they are to the kind of corporate church and home life that we are aiming for.

It requires the church to make a major paradigm shift on what constitutes effective family ministry (returning to the biblical pattern of family living) and to invest substantially more in manpower and resources to equip families than it currently is doing. In brief, a significant cultural shift in how the church ministers to the family.

Likewise, a major culture shift is needed in the ways the family is equipped for ministry at home.

Therefore, a well-planned process to lead the church and the home through culture shifts is critical to what we endeavor to accomplish.

This process of transforming the church to develop the biblical family involves implementing strategies in three phases.

1. Preparing for the cultural shifts at the leadership, the congregational, and the home levels.
2. Making the cultural shifts.
3. Establishing the church and home cultures for the long-run.

Family Culture Shift

The plumb line of healthy family living is indeed a big challenge for many families to measure up to.

Changing family culture is one of the toughest tasks we will face in this journey. The process requires reprioritization

(continued on Page 12)



Facing the Global Family Challenge...with Hope (...continued)

of family goals, reallocation of family resources, dealing with family struggles, etc. It is resource-consuming and depends on each family's unique capacity for change.

Particular attention is needed on preparing a family properly for change through teachings and assurance of proper support infrastructures. Experience tells us that a lot of persuasion goes into motivating married couples to build better marriages, into parents to equip themselves better for their parental role, and for stakeholders to invest into systematic development of children holistically.

A strong leadership is also essential to lead families through the process. This can come from the adults in the families and the church; however initial leadership should come from the latter.

Church Culture Shift

In God's design, families are not meant to take this journey of culture shift by themselves. God has given the church a mandate to support families in fulfilling their God-assigned purposes.

Though many Christian leaders give mental assent to the importance of Christian families in the redemptive plan of God, they often lack resolve to support these families on the practical level.

Developing healthy families requires the church to invest substantially more in manpower and resources than it is currently doing. To ensure healthy marriages requires the allocation of the right persons in the church to carry out the necessary tasks and the allocation of sufficient resources for personal coaching and the running of these programs on a long-term basis.

Churches are generally unprepared (and often unwilling) to climb this mountain of changes until they can resolve some key issues.

There are three main issues that clearly stand out consistently as we promote the healthy family emphasis to churches.

- Theological debate on the proper place (purpose and role) of the families in the church. The church leadership wants to know what God is saying in this area of the church life. For us, it was a surprise that many church leaders did not have a good grasp on the theology of family (including theology of marriage and parenting).
- Accurate knowledge of the family health in the church. Many church leaders lack a clear picture of the state of health of the families in their midst. Many families are struggling under the weight of satanic attacks unknown to the leadership.
- Commitment of the church leadership to allocate resources commensurate with the family life needs. Often the pursuits of other corporate goals, such as church attendance, overshadow the family emphasis. This obstacle is usually overcome when the family breakdowns become too overwhelming for the church to ignore further.

Strategic Leadership and Partnerships

To be successful, we believe that the church must take the lead in deciding what needs to be done in building healthy families in their midst and partner with the home and the family ministry providers (such as family ministry individuals and organisations, e.g. Focus On The Family, FamilyLife, and Alpha) in a process that leads to the desired end.

In the partnership between the church and the home, the emphasis should be on the latter as the primary place of faith formation.

There is also a great need to forge a much closer partnership between the church and family ministry providers in order to maximise the use of the kingdom resources for building healthy families.

(continued next page)



Facing the Global Family Challenge...with Hope (...continued)

The Family Challenge Movement

Our Response

Setting its sight on the transformation of communities around the globe, the Transform World Connections movement recognises the urgent need to restore the Christian family in the global church, under the auspice of Family Challenge, to their rightful place where they not only live a godly life (including passing on the faith to the following generations), but also have the capacity to heed the call to be the transformational agent that could significantly impact communities around the globe for Christ.

The task ahead for the Family Challenge is indeed immense. There are no quick-fixes for the broken family cistern.

However, we strongly believe that the time to respond to this call of God for the church body worldwide to come together to take up this important task is now. This is the kairos moment for our Challenge to step up to the plate.

Our Rally Cry

We believe that a call has already gone out from God to a group of His servants living in different parts of the world to stand up together against the rising tide of onslaught on the church of Jesus Christ through families. They are the 'bravehearts' God has been preparing over the years for taking such a stand.

The first rally call to these servant leaders was at the Transform World Global Challenges Summit in 2012, where 64 family ministry leaders from 18 nations gathered under the Family Challenge. So far, 90 leaders from 30 nations have responded to form the 'Committed Core' to lead our Challenge internationally. We are in the process of recruiting more to form both regional teams (the regional leadership team for South East Asia is now in place) and national teams round the globe.



Our Global Advisory Team was also established in 2012.

You may download the Family Challenge ebooklet from

www.transformingsydney.org/files/TWFC_Booklet_2014_Jan.pdf

Global Partnerships

We are also serving on the Family Track of the 4/14 Window movement.

In addition, we recently entered into a partnership with the World Evangelical Fellowship (WEA) in developing the family ministry of their global network.

Our Invitation

The task ahead for the Family Challenge is indeed immense. There are just no quick-fixes for the broken family cisterns. Would you consider putting your hands on the plow with us, standing together with the rest of us in taking up this Challenge?

You may already know the part you could play effectively in the Family Challenge process outlined above. Or, this may become clearer to you as you learn more of what God calls our Challenge to do and seek Him for your part in it.

God's richest blessings to you and your family!

I look forward to welcoming you as a part of this critical Challenge of the hour.

Serving The King,

Matthew Ling, Family Challenge Facilitator (International)

Email address: twfamilychallenge@gmail.com Skype address: matthewling1



Praying for the Persecuted Church

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” [Romans 8:18]

Stand with Your Persecuted Family in North Korea - go to www.letterofconfession.com to sign online today.



Servants of the Persecuted Church

Iraq Eyewitness Report: A Cry for Help!

“All I can do is shout out to the world and ask for help,” writes our field contact in Iraq. He reports: “After ISIS captured Mosul and took control of the surrounding cities, they have attacked Christian towns and villages 30-40km away. More than 2000 families have escaped to Nahla Valley, north of Mosul, and over 80,000 people have fled to Kurdistan.

“Most of the churches and schools are filled with refugees. Thousands are in the mountains, and just yesterday a lot of them died from hunger. **These days are the most tragic days of my life.**”

“I ask everyone to just do whatever you can do at the moment!” says our contact.

“There is genocide happening, please help and tell the world what is happening to us.”

Already, Voice of the Martyrs Australia has raised an incredible \$130,334 to provide fleeing Christians with our ‘N’ Life packs. Our workers will fill the packs with supplies to best meet the people’s needs, providing each family with a Bible, as well as emergency relief items including food, cooking utensils, medicine, mattresses, blankets, baby food and nappies.

Thank you for your immediate, generous response to our call to support Iraqi Christians.

How can you help further?

The best way to help us further is to tell more people about what is happening in Iraq. Forward this to friends, family, pastors and church members.

To donate and keep up-to-date with eyewitness reports, visit our special website www.wearen.net for more information.

Please continue to pray earnestly on their behalf.

In Christ,

John Wilson

IRAQI KURDISTAN: Churches Open Doors to Refugees Fleeing ISIS

Throughout northern Iraq and Syria, the scourge of ISIS, the Islamic State, has forced thousands and thousands into a life without homes, jobs and family. While they face an uncertain future, churches are helping fill that void with help and hope. Many of the churches in Erbil opened their doors, literally, to the many Christian refugees fleeing the advance of ISIS. They said they feel it's part of the church's calling to provide refuge for families like these.

The Kurdsman Church transformed its building into a true sanctuary. "The building is for the humanity," Pastor Majeed Mohammed, who has opened the doors for both Christians and non-Christians, told CBN News.

"We wanted to show those people we don't care if they are Christians, Yazidis, or Muslims. We don't care about that," Mohammed said. "They are human beings and they have been kicked out of their homes by ISIS. We wanted to show them that as Christians we love them and are very glad to have them here and save them."

One man led a mini-exodus of several families to the Kurdsman Church. "On behalf of all the people here, Pastor
(continued next page)



Praying for the Persecuted Church (...continued)

Majeed is really showing the love of Jesus," he said.

Their long-term fate remains one of the major questions in this humanitarian crisis.xxx

Sources: *Breaking Christian News, CBN News*

- ♥ Thank the Lord for the churches in Erbil who are willing to show hospitality to strangers; pray the Lord will use this witness to encourage the faith of believers and further extend His kingdom.
- ♥ Pray for the long-term fate of these displaced people, that they may be provided with a safe haven.
- ♥ Ask the Lord to bring an end to the violence and bring peace to Iraq.

IRAN: Incarcerated Believers Suffering for Promoting the Gospel

Earlier this month, we requested urgent prayer for Amir, a young Christian man sentenced to death after being caught with a load of Bibles. In Iran, publishing, importing or reprinting Bibles or Christian literature is illegal.

We are pleased to report that a judge has rescheduled Amir's sentencing date. Although the trial has been delayed, the 32-year-old's family remains very concerned.

Elsewhere in the country, Matthias Haghnejad, a pastor, has been charged with "Moharebeh," meaning "enmity against God." A crime of this nature is potentially punishable by death. Matthias was arrested on 5 July at his home, along with two others. There are fears that this charge may begin a new trend of oppression against all converts to Christianity, including those currently charged with national security crimes.

Sources: *VOM USA, Christian Solidarity Worldwide*

- ♥ Thank the Lord that Amir's sentencing trial has been postponed. Please join his family and friends in praying that the charges against him will be dropped and he will be free to return home.
- ♥ Please intercede on behalf of Matthias and his friends, asking God to make a way for their acquittal and release from detention. In the meantime, pray that the faith of all these believers will be strengthened, giving them the courage needed to stand firm despite the threat of death.
- ♥ Pray that through their testimonies, many other prisoners will hear about Jesus and accept His gift of salvation.

NIGERIA: Pray for John Yakubu, Tortured for Faith

John Yakubu, a Nigerian Christian, was tortured by Boko Haram terrorists recently for refusing to convert to Islam.

After surviving multiple attacks by Boko Haram in the Gwoza area, the 43-year-old believer had escaped with his family to a refugee camp in Cameroon. Unable to feed his family, he returned home to sell some of his animals.

When members of Boko Haram saw him enter his house, they captured him and demanded that he convert to Islam or suffer the consequences. John refused to convert, so the terrorists tied him to a tree and cut both of his hands with large knives. When they again demanded that he convert to Islam, he replied that they could kill only his body. The terrorists continued to cut him on the head, back and legs, finally leaving him to bleed to death.

John was later rescued and taken to a hospital. Speaking to a VOM contact, he said, "I have forgiven the Islamic militants because they did not know what they were doing."

Source: *Voice of the Martyrs USA*

- ♥ *Thank the Lord for John's extraordinary courage and faithfulness to stand firm. Thank the Lord too for the grace He has given John to enable him to forgive his attackers.*
- ♥ *Pray John's ordeal will not be in vain but the Lord may use this testimony to help others know and understand our Lord.*
- ♥ *Pray the Lord will protect, preserve and provide for Christians in Nigeria and surrounding nations; may they see His Miraculous hand at work.*



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

TRANSFORMATION = CONVERSION

The human being is an emotionally unstable creature. He is unset by nature. His sense of freedom, his desire to assert himself, his impulse to show his capabilities, his constant research for happiness make him unsettled. He is also prone to corrupt himself to reach his goals.

And because the human is a social being, the tendencies of individuals concern and affect the community in which they live.

God our Creator knows well the human make, his behaviour and his weaknesses. He has come then to help us, He has given us the “rule for a happy living”: “The Ten Commandments.”

Yet the human being is free to follow or not the Commandments, being weak he let himself to be corrupted and to corrupt others.

The Christian Church is composed of human beings, and consequently is also weak. But Jesus has given to his followers some extraordinary help: The Sacraments and the Evangelical Counsels. Unfortunately we Christians often take everything for granted and comfort ourselves with a wrong sense of superiority and infallibility.

The Church has known in its long history periods of downfall alternated with periods of conversion. At each turn of Human History and of Church History God is present and ready to help. With the conversion of the whole Roman Empire to Christianity the Church has enjoyed a period of stabilization and expansion, but the Christians have become somehow lax.

It was God’s time to intervene

When about twenty, Francis (this was in 1205) not long after his return to Assisi, whilst he was praying before an ancient crucifix in the forsaken wayside chapel of St. Damian’s below the town, heard a voice saying: “Go, Francis, and repair my house, which as you see is falling into ruin.” The young man did not understand; at first he thought of the little St Damian’s church.

On 24 February 1208, Francis was hearing Mass in the chapel of St. Mary of the Angels; the Gospel of the day told how the disciples of Christ were to possess neither gold nor silver, nor scrip for their journey, nor two coats, nor shoes, nor a staff, and that they were to exhort sinners to repentance and announce the Kingdom of God.



Francis took these words as if spoken directly to himself, and so soon as Mass was over threw away the rich garment he was wearing and dressed as a poor Umbrian peasant, he went forth at once exhorting the people of the countryside to penance, brotherly love, and peace.

In a short time Francis was surrounded by followers, all decided to live in poverty under a monastic rule.

The new congregation needed to be approved by the Pope and Francis went to Rome to meet Pope Innocent III.

Innocent, moved by a dream in which he beheld the Poor Man of Assisi upholding the tottering Lateran Basilica, gave a verbal sanction to the rule submitted by Francis and granted the saint and his companions leave to preach repentance everywhere.

Saint Francis of Assisi has instrumentally helped the Christians to live more in tune with the spirit of the Gospel.

Today the Church urgently needs to lift its act

God has sent us another Francis. His recent Exhortation “Evangelii Gaudium” (The Joy of the Gospel) dated 24 November 2013 calls us to conversion and to be witness of Jesus’ Message.

(continued next page)

TRANSFORMATION = CONVERSION (...continued)

Some of the important points are:

“Goodness always tends to spread.”

“We must have a deep desire to change the world”

“The first step is personal dialogue”

“The poor not only they share in the ‘sense of faith’, but with their difficulties they know the suffering Christ. We need to let ourselves to be evangelised by them.

We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak to them and to embrace the mysterious wisdom which God wishes to share with us through them.”

“I am a mission in this earth. That is the reason why I am here in this world. We have to regard ourselves as sealed, even branded by this mission to bring light, blessing, healing and freeing all around us.”



St Vincent de Paul Conferences of Charity



In 1833 a group of young men in their twenties were able to inflame the world with their sense of charity inspired by the Gospel. Their leader was the twenty years old Frederic Ozanam. He launched the St Vincent de Paul Conferences of Charity. His inspiration became an explosion of charity. In 1841, the Society had nearly 10,000 members in 133 cities. At the time of Frederic’s death in 1853 the St Vincent de Paul Society had spread to 29 countries including Italy, England, Ireland, Belgium Scotland and United States of America. In 1854, the year after Ozanam’s death the Society was implanted in Australia. Today in Australia the volunteers working under the banner of St Vincent de Paul Society are over 58,000 assisting over 2 million needy people. In the world there are well over 950,000 active members of St Vincent de Paul Society distributed in 149 countries.

Does Australia need the Society of St Vincent de Paul?

I was born in Italy just before World War II started. I could see the destruction and the pain a war can cause, but it was only when I came to Australia, this “Lucky Country” that I have seen for the first time in my life people sleeping in the streets. It was a shocking experience for me and that prompted me to join the St Vincent de Paul Society. I discovered then the beautiful generosity of many senior people dedicating jovially their time and their forces to help the poor and the needy.

Yes Australia and our world need the Society of St Vincent de Paul. Ozanam said: "I would like to embrace the World in a network of Charity". He was convinced that the Lord had brought forward this society for the ending times.

Today’s world seems engulfed in hatred, divisions, war and suffering. 50 per cent of Catholic families today are divorced and with the divorce often hatred builds up between the couple affecting and traumatising their children.

In 1981 at Parramatta Oval, Mather Teresa said: “Today’s poor are the unloved, the lonely, the depressed and the marginalised.”

How can we call ourselves Christians if we don’t jump out of our comfort zone and go where help is needed, to bring the Good News of Jesus to all people of the world.

We must become a beam of hope in this suffering world and doves of peace, we must show how to love each other and be united in Christ. We must convert from our wrongdoings. We must pray fervently for the Good Lord to give to the world good and wise Civilian Leaders as well as Religious Leaders, visionary leaders, inspirational leaders, holy leaders.

Bruno Spedalieri, 6 August 2014



Catch The Fire! Ministries Inc.
Newsletter Winter Edition 2014



Our Vision: To reach people from all walks of life into the Kingdom of God

Our Mission: To take the good news of the Kingdom from town to town, city to city, state to state, country to country and proclaim the name of Jesus through prayer and action

PERSONAL NOTES



New Government Policies

It is exciting to see what God is doing around the country and especially how many of our Kingdom of God policies have been taken up by the current government. We had discussions before the election with the Liberal Party about multiculturalism and other issues. Since then we have seen many changes by the government relating to our suggestions. For example, the Multicultural Affairs portfolio has been scrapped, the Immigration Department renamed "Immigration and Border Protection", PM Tony Abbott stated, "I will run this country based on Values and not on Ideologies", the government is moving to give full rights to "Freedom of Speech", and to make adoption laws easier, and a committee is working on revamping our curriculum to include our Judeo Christian heritage. We humbly thank God for seeing these policies being implemented.



I have had several calls from parents to come and pray for young people in intensive care on life-support at Monash Medical Centre. God has been so gracious and now a 17-year-old girl and 14-year-old girl have

been miraculously healed and are now out of hospital and doing well. A doctor has begun to call me to pray when God is their only hope. Praise God for His healing power.

AUSTRALIA DAY

On the Australia Day weekend, around 350 people from 50+ nationalities, many denominations, churches and generations united as the Body of Christ to storm heaven in prayer and worship for Australia. Prayers were led by ministers from the Catholic, Anglican, Presbyterian, Salvation Army, Baptist, Messianic Jewish, and Pentecostal churches, plus Marketplace and Indigenous representatives. They prayed for government, marketplace, schools, universities, Armed Forces, families, protection from terrorism and bushfires, revival, Israel, for pastors and their families, churches, etc.



The prophetic worship was absolutely amazing with many thanks to a special Indonesian dance and worship team from Sydney. As the crowd sang 'The Great South Land of the Holy Spirit,' the anointing fell mightily in the place, bringing many to tears.

Pr Daniel Pandji from Indonesia greatly challenged the people to rise up in prayer and push forward to take Australia for

Jesus. As part of the celebrations our new Catch the Fire Ministries Centre in Hallam was officially opened and dedicated to God. To order the Australia Day DVD call (03) 9703 1620 or email angelene@catchthefire.com.au

Palm Island Prayer Assignment

A group of 21 intercessors led by Pastor Daniel travelled to Townsville, QLD and Palm Island in March on an assignment to bring reconciliation and healing between Indigenous peoples and others who have called Australia home. The team washed the feet of several Indigenous people and asked their forgiveness for the wrong done to their forefathers. There were many tears of love and joy.



One elder stated, "When the former PM Kevin Rudd said sorry, we knew that it was more a political statement. However, you have brought real love and healing to our community. Thank you."

It has been a dry summer in QLD but the rain started to pour and the people on the island called it 'an act of God' (Deut 28:12). Palm Island indigenous Pastor Veronica stated, "This is definitely the blessing of God, to say that He is very pleased with what happened on the Island."

(continued next page)

CTFM Newsletter (...continued)

Ps Daniel had a prophetic word for a lady who then gave her heart to Jesus. She was the Police Chief on the Island. On Saturday March 22nd, many gathered right around Australia by the coast to pray over our nation and the surrounding waters.

HALLAM CHURCH

God has spoken to us about this year being a year for growth. We have been holding evangelism classes with over 20 people attending. At Easter time we went out into the mall to take the message of Jesus to the community.

We have a number of people wanting to be baptised, many babies awaiting dedication, and our children's and youth programmes are flourishing.

Food Bank

In March we opened our food bank to provide food parcels for the poor of our area. The word is spreading and there are many grateful families receiving this blessing. We are thankful to Gina Poulos from 'Theodora's Cheerful Givers' for helping us set up this service.

**BUILDING FUND UPDATE**

Our new building is a great blessing and we have completed the first two stages of our renovations to create office space for the RUA Party and Options Plus Care. We still need to update the kitchen before opening our soup kitchen, and

install the heating and cooling system for the auditorium.

We praise God for answered prayer as we have sold our Green St land and found a church to rent our previous premises. We hope to be quickly debt free now and complete all necessary building renovations.

To donate by Paypal with credit card go on the website (<http://www.catchthefire.com.au/>). Please mark your gift "BF" with your name.

OPTIONS PLUS CARE**PREGNANCY COUNSELLING****Options Plus Care**

A 14-year-old girl rang wanting to keep her baby but was under pressure from her peers to terminate. After counselling she firmly decided to have her baby.

A 16-year-old found herself in a similar situation. We talked and kept in contact with her. She actually booked in for an abortion 3 times but each time she had a phone call or an sms from us, and she knew God was telling her to keep her baby. With the help of a young Christian couple she was able to tell her (Buddhist) parents. They were overjoyed and very grateful to Options Plus Care that they can look forward to holding their grandchild.

Pregnancy Crisis Counselling 24/7 helpline: 0432 477 411. Free Ultra- Sound by appointment.

Donations: ANZ Dandenong Plaza, Acc Name: Options Plus Care, BSB: 013289, Acct No: 2503 84385. Use surname as reference + email details to

groelink@live.com.au for a receipt.

VICTORIAN STATE ELECTION

Victoria is preparing for a State Election on November 29th 2014. The planning committee is currently selecting candidates and conducting training days.

New policies will major on social issues which address the effects of a dysfunctional family, and on public transport and roads. All previous RUA Policies will remain and abortion reform will be one of our main focuses. Promotional material will be available soon.

For further information and upcoming fundraising events, please call Yvonne, (Vic State President) on 0414 870 453. To invest into the Party please donate to:

Bank: ANZ Dandenong Plaza

Acc Name: Rise Up Australia Ltd
BSB 013289 Acct No 27641918

PLEASE NOTE: This is a different account to CTFM.

For Rise Up Australia Prayer Locations, check our website.

CONTACT US

Location:

30 Star Crescent, Hallam, Vic
3803(Melways Ref: 96 G3)

Postal Address:

PO Box 148, Hallam, Vic 3803

Office Phone:

(+61)-03-9703 1620

Email:

inquiries@catchthefire.com.au

Website:

www.catchthefire.com.au

“Renounce Islam!”

by Mark Durie

"Renounce Islam! Renounce Islam!" The words rang in Abdullah's head as he found himself praying before the Lord. He felt his throat tighten, as if he was being strangled. The sensation grew more and more intense. He began to panic.

Abdullah had been born and raised a Muslim in the West. Not particularly religious, he went through a time of searching while at university where he came to know Jesus Christ as his Saviour. After a year of being discipled, Abdullah was invited to speak to a campus group. His theme was "Jesus died for me. Would I die for Jesus?"

While Abdullah was praying by himself in the library on the day of his talk, this choking sensation had come over him. He recognized the voice calling him to "Renounce Islam!" as the Holy Spirit. He tried to rationalize it all away: "Lord I haven't really been 'into' Islam or practicing it lately!" None of those discipling him had told him he had to renounce Islam. But as the choking continued, he cried out "I renounce Islam!" Relief came immediately and the choking ceased.

Abdullah said of the meeting later that same day, "The Lord really showed up in power and I remember students on their knees and faces crying out to the Lord and offering themselves to him."

Renunciation is not a new idea in Christian discipleship. It has been part of baptism rites from ancient times, at least as early as Tertullian (AD 160-225), who reported that "When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels."

St Paul testified before Agrippa that his own personal missionary commission was to call people to be set free from Satan's power, and to come under the authority of the Kingdom of God (Ac 26:18). Thus he writes to the Colossians (1:13): "He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son." Such a conversion is a two-step process: one must leave one kingdom and then enter another.

In contemporary deliverance and inner healing ministries it has been considered essential to renounce previous spiritual commitments and practices in order to achieve freedom from the spiritual legacies of the past. Neil Anderson, in his best-selling *Steps to Freedom in Christ*, advises Christians, "Your freedom

will be the result of what you choose to believe, confess, forgive, renounce and forsake." He instructs believers to make a list of all their former spiritual practices, such as astrology, seances, clairvoyance and magic, and then to renounce them one by one.

Do people need to renounce Islamic practices? If so, then what needs to be renounced?

During the past decade I have been ministering to people suffering from the influence of Islam. They have sought help to be released from spiritual legacies that have continued to hold them back, even long after choosing to follow Christ. Some even believed that leaving Islam had unleashed curses against them. They wanted these curses to be broken, and all doorways for spiritual influences from Islam to be shut tight.

In response to these cries for help I devoted years to analysing the covenantal spiritual structure of Islam. I concluded that the spiritual power of Islam derives from two covenants.

One is the shahada, the Muslim's announcement of spiritual surrender, which declares that there is no god but Allah, and Muhammad is his messenger.

'Ali' is a young asylum seeker who was coming along to our regular week-night meetings for Iranians in Melbourne. Fluent in English, he peppered me with questions each time we meet. "Why do you believe in original sin?" "Do you really believe that we are guilty of Adam's sin?" "Can I write a sura like in the Qur'an?" "Why don't I accept Muhammad is a prophet?" Question after question spilled from his lips with an intense eagerness.

One week I mentioned to him that Muhammad taught death to apostates from Islam. He denied this: "No he said, that is not true. It is the Iranian Government that says such things, not the religion." This week I showed him the source which recorded Muhammad's words: "Whoever changes his (Islamic) religion, kill him".

Ali seemed unsurprised and even strangely bored. Then something changed in him, as he dropped his aggressive questioning and confessed that he wants to change his religion. He had only been asking these questions in order to test me: did I really know what I was talking about? Can he respect me? Then he confided: "I want to change my religion, but each time there is this fear".

Ali's fear had a deeper root than his current circumstances. It was grounded in spiritual commitments made by his former generations to the principles of Islam. Saying the shahada, by which someone declares faith in Islam, activates a trans-

(continued next page)

“Renounce Islam!” (...continued)

generational covenant, with blessings and curses attached, just like the covenant between God with Israel laid out in Deuteronomy. The act of leaving Islam can activate the curses of the shahada covenant. One of these curses is fear: “We shall cast terror into the hearts of those who disbelieve” (Sura 3:51); “... behold them, staring wide (in terror), the eyes of those who disbelieve!” (Sura 21:97)

The other covenant of Islam is the dhimma, a treaty of surrender, which allows Christians and other conquered people who are under Islamic rule – known to as dhimmis – to be tolerated as non-Muslims, but at the price of inferiority. Dhimmi status requires the cessation of all forms of Christian witness, on pain of death. It is highly meaningful that in Islamic law, this pact required dhimmis to pay an annual tax, during which they are struck on the neck, to symbolize their beheading if they ever break any of its conditions. This is a covenant with death.

Like the covenant of Moses, the Islamic shahada and dhimma covenants are trans-generational: being a Muslim or a dhimmi is a status passed on from one generation to another.

The results of my research are reported in *The Third Choice* and a remedy laid out in *Liberty to the Captives*. I have come to understand that a person who leaves Islam should explicitly renounce the shahada. Likewise, someone should renounce the dhimma pact if they have lived under Islamic rule, or their ancestors have lived under Islamic rule, or even if they experience fear of Islam.

Renouncing the shahada means rejecting the example of Muhammad, together with the claim that Muhammad is the best example for humanity to follow. Pledging one’s allegiance to Muhammad is like writing a blank check which may be filled in with any attribute of Muhammad and applied against one’s own spiritual account.

A spiritual problem requires a spiritual solution. In *Liberty to the Captives* I provide teaching on how

Christ sets us free from fear – “Perfect love casts our fear” (1 John 4:18). There is a formal declaration which people who wish to reject the shahada covenant of submission to Islam can renounce all bondage to fear. When I explained this to Ali the Iranian he was very eager to learn about these things, and to make this declaration for himself. I have seen many come into beautiful freedom through this ministry. Then comes the joy.

In *Liberty to the Captives* I have provided declarations for renouncing both the shahada and the dhimma, including the curses of death against those who leave Islam or break the conditions of their surrender to the dhimma covenant. The words have been informed by experience ministering to both former Muslims and those from a dhimmi background, as well as a wealth of experience in prayer ministry with people coming from occult backgrounds.

I have seen remarkable transformations in those who have made these declarations. People have been freed from fear, found relief from spiritual assaults and enjoyed greatly increased power in evangelism. One Coptic Christian described to me how her witness to Christ had always been inhibited by a fear of offending Muslim friends. After renouncing the dhimma pact, to which her ancestors had been subject for 1400 years, she experienced an immediate change: “Since then my ministry to Muslims has become very effective, and I have seen many of them declaring Jesus Christ as their Lord and Saviour.”

It has also been deeply moving for me to see the relief and joy in the faces of former Muslims after they have made the declarations. Some had been following Christ for years. One said “No one has ever done this for me before. Thank you so much. I should have done this years ago !”

Mark Durie is an Australian Anglican Pastor, a Fellow of the Australian Academy of the Humanities, an Associate Fellow of the Middle East Forum and a member of the Apostolic Roundtable of the International Society of Deliverance Ministers.



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>

Military Christian Fellowship of Australia

Below are excerpts from MCF-A Operation Fruitful Tree, Strategic Plan for 2015-2019. At the end of this article is an invitation for you to attend Defence Christian events in Canberra on 5 and 6 September 2014.

If you miss these events this year, please come to next years ones.

1. MCF'S Environment

The Australian Defence Force (ADF) has 60,000 permanent members and 40,000 active and standby reserves. Of this total force, 2500 are deployed on operations around the world. The ADF is fortunate to have Chaplaincy support across all three services including in support of deployed personnel. Additionally, there are approximately 30,000 Australian Public Service (APS) personnel who work within the Defence Department. For the remainder of this plan ADF and APS personnel will be referred to as Defence. Other elements of MCF's environment are outlined below.

2. Key Organisations - Supporters

MCF has the following supporting forces:

a. **The Power of God**

The eternal battle is won. All authority and power in heaven and on earth has been given unto Christ.

b. **Christian Chaplaincy**

Chaplains, whilst from varying denominational backgrounds, all have spiritual welfare of Christians as part of their mission. In the past some elements of Chaplaincy and MCF have not been able to work effectively together in His service through human failure on both sides. We believe God wants MCF and Chaplains to work together.

c. **Other Defence Christian Ministries**

Other Defence Christian Ministries supported by MCF are:

- i. Everyman's Welfare Services
- ii. Focus Military Ministries
- iii. Australian Navigators
- iv. Red Shield Defence Services (Salvation Army)
- v. Solid Rock Ministries (for military wives).

Many examples in the Bible demonstrate how God has used military people for spiritual ends. We believe this is because military service and Christian service are similar in the ethos, values, and sacrifice required.

All the above ministries have programs designed to support and encourage Christians in Defence. These groups link through the Fellowship of Christian Military Ministries (FCMM), which is supported by Association for Christian Conferences Teaching and Service (ACCTS) and Association of Military Christian Fellowships (AMCF). These groups and MCF agree to love, pray, encourage, support, meet, communicate, coordinate, and cooperate with one another.

Strengths and Opportunities for MCF

Strengths and opportunities are outlined as follows:

- a. MCF is based on the unalterable truth of the Word of God.
- b. MCF members are usually, due to their military ethos, progressive, goal-driven, and can-do.
- c. MCF is the major lay-ministry 'brand name' in Defence and has enjoyed a high profile in the past. It has recognition within the highest appointments within Defence including the CDF, VCDF, and Service Chiefs.
- d. MCF members are relatively financially secure compared to the rest of society.
- e. MCF is accredited internationally through AMCF and has a reputation for achievement and influence.
- f. MCF enjoys the patronage of senior Defence officers and officials. Several star-ranked officers are also supporters of MCF and intentional military Christians.
- g. MCF is a national organisation, with members located throughout Australia and overseas.
- h. MCF has members who have limited direct support from a Chaplain of their denomination.
- i. MCF is accepted by all mainstream Christian denominations, and especially those represented by the Chaplaincy.
- j. MCF possesses a reasonably large, untapped, retired membership base.
- k. Staff Worker access to Defence office space and IT equipment.

(continued next page)

Military Christian Fellowship of Australia (...continued)

- l. MCF is a registered charity with the ATO and has Deductible Gift Recipient status.
- m. The study of Ethics is receiving a high profile in Defence.
- n. During times of high Defence operational tempo, support is needed for those Christians deployed for considerable time from their usual Christian networks.
- o. MCF has established a partnership with Solid Rock Ministries to deliver Christian support ministry to wives of Defence members.
- p. MCF can support the ADF Faith Under Fire Course DVD series which the then CDF (GEN Hurley) sponsored and released in July 2011. In consultation with Chaplains, MCF members able to lead groups in studying the series.

MCF's Vision

MCF envisages that by 2019 all Defence Christians will be encouraged and equipped aided by MCF to both practice their beliefs and effectively witness, in a military context, to their non-believing workmates.

MCF's Mission

To promote Christian faith in the Australian Defence Organisation

Purpose. MCF believes God desires a vibrant, lay-led Christian ministry to support Christians as they serve the nation, and to reach souls for Christ. Many examples in the Bible demonstrate how God has used military people for spiritual ends. We believe this is because military service and Christian service are similar in the ethos, values, and sacrifice required. God does not need MCF to work His will in Defence, but he has chosen to use it. Conversely, we need God in order to prosper as an organisation but must choose how to best serve Him, both as individuals and as a ministry.

Method. MCF members will labour side-by-side with the Chaplaincy in ensuring the ethical and moral values of Defence are reinforced, whilst providing personal friendship and fellowship to individual Chaplains. To deliver MCF's ministry program to its members, MCF will have a paid full-time ministry worker by 2019, supported by the National Executive and part-time and volunteer ministry workers. The full-time staff worker will focus on delivering MCF's ministry objectives and creating MCF small groups on Defence bases, establishments and in ad hoc groups deployed overseas while the National Executive will provide the enabling functions of management and oversight. Finally MCF will design and promote Defence-specific resources for evangelism, prayer support, family support, and local leadership such as Cross Fire, Deployment Packs, study resources, Seminar DVDs, and through training such as seminars and regional events.

Endstate. Christians, Chaplaincy services, and associated military Christian groups will be equipped, supported and inspired to build the Kingdom of God in the Australian Defence Organisation.

Objectives of MCF

MCF, through prayerful consideration has chosen to pursue three ministry objectives and one corporate objective:

- o Objective One: To be an instrument through which others in Defence are led to Christ.
- o Objective Two: To equip, support and inspire Christians in Defence, especially when deployed.
- o Objective Three: To actively support the ministry of Defence Christian Chaplains.
- o Objective Four: To manage MCF legally, effectively and efficiently.

AN INVITATION TO ATTEND DEFENCE CHRISTIAN EVENTS IN CANBERRA

All who are interested and able to come to Canberra are welcome to attend the events advertised on our website
www.mcf-a.org.au

The **Defence Christian's Dinner on Friday 5 September 2014** has Anglican Bishop to the Australian Defence Force, Bishop Ian Lambert as the speaker.

The **'Fight the Good Fight' Seminar on Saturday 6 September 2014** has five keynote speakers:

- GEN David Hurley (Rtd), former Chief of the Defence Force, incoming Governor of NSW;
- LTCOL Jamie Van Heel, MCF-A Chairman;
- Mr Lyle Shelton, Director Australian Christian Lobby;
- Stan 'The Man' Longinidis, Kick boxing champion;
- SQNLDR Paul Simmons, F-18 Instructor RAAF Williamtown

It's All In The Blood Of Jesus!!! IN ONE AND AS ONE IN THE LORD JESUS CHRIST
NO WEAPON FORMED AGAINST US WILL EVER PROSPER!

What a promise from God (in Isaiah 54:17)!

I want to show you how this promise is more real today in this season than it has ever been so we can walk in God's Divine protection plan in these last days His Kingdom Church Bride.

The Bible says that the devil comes to steal, kill, and destroy (John 10:10). And while he continues to try to bring death and destruction to your life and mine, he has no power to succeed! (he the devil, demons, and evil spirits uses family members, preachers and Church members to do his work.)

Jesus says to His body the living and loving Church, and I in (Luke 10:19), "Behold, I give you the authority to trample on serpents and scorpions and over all the power of the enemy, and NOTHING SHALL BY ANY MEANS HURT YOU MY HEART LOVES."

I like the word NOTHING here. It is similar to the verse in Isaiah 54, where He says, "NO weapon formed against you shall prosper." It is all-inclusive and definite! It covers every aspect of our lives: whether it be weapons of terrorism, weapons of fear, weapons of sickness and disease, weapons of debt, weapons of emotional pressure – NO weapon can prosper!

Now, let me show you how this promise becomes Real in our lives Church in the body on earth.

1. First, we must understand God's previous covenant.

In Exodus 12 the children of Israel are commanded by God to kill a lamb and put the blood over the doorposts of their houses so that when the plague of death came to strike down the first born of each house, it would PASS OVER them. "...And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you..." (Exodus 12:13). God honored the blood of a lamb. He brought divine protection to the children of Israel through the blood of the PASSOVER lamb. This is understood as a blood covenant.

2. Next, we need to understand God's new covenant, which applies to us.

In I Corinthians 5:7, Jesus Christ is called "our Passover Lamb". So He is to us what the Passover lamb of Exodus was to the children of Israel: Divine protection and deliverance from plagues, destruction, and bondage.

3. Then, we need to understand the difference between these Passover lambs, or these covenants.

In Hebrews 8:6, it says that Jesus has obtained a "More Excellent Ministry, inasmuch as He is also Mediator of A BETTER COVENANT, which was established on BETTER PROMISES."

Notice, the differences here between the Old Covenant, which was very powerful and effective, versus the New Covenant:

1. The New Covenant is MORE EXCELLENT Church.
2. It is a BETTER COVENANT Church.
3. It has BETTER PROMISES Church.

When I go my cable service and see a plan that says it is NEW and IMPROVED, it means that it has to do at least what the OLD SERVICE did AND THEN SOME.

When we accept that we have the Blood of Jesus as our PASSOVER, we must understand that the New Covenant will do at least as much as the old one did, AND THEN SOME.

This is a BETTER covenant, with BETTER Promises, established by BETTER BLOOD; therefore, you and I can expect BETTER Results His Church!

The children of Israel enjoyed Supernatural protection from the enemies of death and terror. They enjoyed Supernatural deliverance from the most ferocious army in the World, the Egyptians. The children of Israel enjoyed the plundering of the Egyptian's wealth, which was transferred into the hands of Israel. WE CAN ENJOY ALL OF THESE BLESSINGS, and THEN SOME CHURCH.

Now, how do we walk in this BETTER COVENANT with BETTER PROMISES?

1. **We must declare it with our mouths.** Romans 10:10 says, "...with the mouth confession is made unto

(continued next page)

NO WEAPON FORMED AGAINST US WILL PROSPER! (...continued)

Salvation” (deliverance, wholeness, protection). We must say that The Blood of Jesus protects us, delivers us, and prospers us in ONE and as One household of faith in Christ Jesus.

2. **We must know that this covenant went into effect the day Jesus died on The Cross.** “For a testament is in force after men are dead, since it has no power at all while the testator lives” (Hebrews 9:17).
3. **We must come boldly to The Throne of God’s Grace and make our request known to Him.** “Therefore, brethren, having boldness to enter the Holiest by The Blood of Jesus” (Hebrews 10:19).
4. **We must hold fast our confession of faith even when things don't look good.** “Let us hold fast the confession of our hope without wavering; for He who promised is faithful” (Hebrews 10:23).
5. **We must remember this covenant by celebrating communion on a regular basis** – reinforcing before ourselves, before God, and before all the devils in this world that we are under God’s Divine protection through The Blood of Jesus. There is a unique and Magnificent Power released every time you receive The Body and Blood of Jesus in communion. You don't have to wait for a special service. You can receive this right in your home. and we ministers and preachers Must share God's Kingdom Blessings and Money with God's children in the household of faith who are in Christ Jesus. Amen Church Amen and those who are fed and bless us should support us in God's Kingdom work, this means you Church. Amen 1 Cor 9:9 read it!!!

On My Kingdom Watch As We Follow The Lord Jesus Christ Together As One In Kingdom Unity:

I LOVE YOU AND THEIR IS NOTHING YOU CAN SAY OR DO ABOUT IT "

Apostle James Winfree Sr, Your Church & Nations Servant.

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/TSPrayerGroups.html

to find a list of Prayer Ministries and Groups.

Tuesday 30th September - Wednesday 1st October

Theology of the Body Seminar

Australian Catholic University, Strathfield (Sydney NSW)

Why are we here? What does it mean to be human? What is this restlessness, this ache in the human heart that nothing in the world seems to satisfy? And why does it all appear to flow out of the mystery of our sexuality?

Join international speaker Bill Donaghy from the Theology of the Body Institute, as he leads this very special two-day Sydney seminar, unpacking Saint John Paul II's ground-breaking reflections on human love and the divine vision for masculinity and femininity. This unique event is ideal for men and women, young and old, clergy and laity, student and professional.

Bill Donaghy has spoken nationally and internationally on the New Evangelisation and St. John Paul II's ground-breaking teaching known as *Theology of the Body* for over a decade. He brings humour and the call to holiness together in a dynamic and culturally relevant way. Bill holds a Bachelors in Philosophy and a Masters in Systematic Theology. He and his wife, Rebecca, live with their three children near Philadelphia in the United States of America.

\$50 - includes catering and course material

<https://www.facebook.com/events/303346929845698/>

Contact: tob@catholicyouthservices.org

Sponsored by the National Office for Evangelisation: <http://www.evangeliseaustralia.com/>



FAMILY CHALLENGE MISSION

REVITALISE THE CHURCH to build FAMILIES
according to God's design and equip families
to be AGENTS OF CHANGE, impacting their
COMMUNITIES for Christ