

2012



## Tim Hughes: *Worship for an iTunes generation*

### FASHION FOR GOD

Christian boutique owners being salt and light in the fashion industry



IN YOUR WORDS



60 SECONDS  
WITH...



GOOD QUESTION



THEOLOGY



CONNECT



ON THE JOB

### THE BIG INTERVIEW

Street evangelist Chris Duffett just wants people to 'get' the gospel

### LEADERSHIP FATIGUE

What to do when it all gets a bit too much

LOOKING FOR A NEW JOB

YES THAT'S ME

SUPPORT SERVICES OR

BUSINESSES THAT SHARE THE SAME CHRISTIAN ETHOS

PLANNING YOUR ACTIVITIES?

DO MORE OF THESE THIS YEAR

The Alliance  
Notice Board

Meeting Spiritual &  
Practical Needs

[eauk.org/anb](http://eauk.org/anb)

CHECK  
THIS OUT





**Chine Mbubaegbu:** New magazine, new website, new e-communications. The Evangelical Alliance is refreshing its look.

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# idea-torial

**“A new format and style for the EA Bulletin obviously calls for some explanation. So here goes.”**



These are the words with which my

predecessors opened the new-look *idea* (Information Department Evangelical Alliance) in the winter of 1970. Some four decades later and history is repeating itself. You'll see that, once again, we have re-designed the magazine. And I hope that you'll agree after taking a look at the 1970 version (above), that we have come a long way. With time has come much improvement in the look and feel of the Alliance's much-loved publication.



The new-look *idea* is designed to be cleaner and crisper with a more contemporary feel. But it's not the only thing we're refreshing. By the beginning of March, we will have a brand spanking new Evangelical Alliance website, as well as new looks to our range of e-communications. We've been working hard on these over the past 18 months and hope you'll love them as much as we do.

Along with the change in the aesthetics of *idea*, we've also introduced a range of new features including On the Job (page 10), profiling Christians working in different careers. In this edition, we've interviewed Lady Natasha Rufus Isaacs and Lavinia Brennan – members of Holy Trinity Brompton – whose ethical fashion label has been making waves in the media. Professor Keith Fox writes on the science versus faith debate in What I wish the Church knew about... - a new series in collaboration with Christians in Science (page 8). Our new culture pages feature interviews with Worship Central's Tim Hughes and Christian music favourites Phatfish, as well as the usual Damaris feature which this week looks at Disney's *Beauty & the Beast* (pages 32-35). Theologian J John answers this edition's Good Question, looking at whether Christians should or shouldn't take part in protests (page 7). I recently spent the day with evangelist-extraordinaire Chris Duffett and saw firsthand his approach to being salt and light in the city. He features in this edition's Big Interview. This edition is packed with great articles, and we're really proud of the new look, but as ever, please do let us know what you think of it.

**Chine Mbubaegbu**  
**Editor**

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JAN/FEB 2012

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# And the votes are in!

After months of searching for amazing Christians up and down the country as part of the Inspire Awards 2011, our winners were finally announced at a special awards ceremony in Parliament.

The winners were chosen from a list of more than 120 nominations submitted for this year's awards ceremony, which is organised by *Inspire* magazine and the Alliance, and celebrated annually at a special ceremony hosted by Christian MPs.

This year's winners were chosen from three categories: an individual who is an inspirational role model, a church that is making a dynamic impact in its community, and a Christian-run project serving its local area.

Paul Slide, chief executive of CPO, said: "Hearing the practical difference Christians are making at grassroots level is a huge encouragement, and genuinely inspirational. These award winners are

just the tip of the iceberg - we're looking forward to seeing a whole lot more local heroes in the future."

Steve Clifford, the Alliance's general director, added: "It was truly humbling and inspiring to meet all the individuals, and representatives of churches and organisations doing amazing work in their local communities, to hear their stories and to celebrate with them. As Christians, we are passionate about community transformation. These fantastic, innovative projects being run up and down the UK are feeding the hungry, housing the homeless and restoring the broken. They are just some examples of how Christians are doing great things."



### Christine Deponio: Inspiring individual

Christine Deponio, who runs Emmanuel House in Gateshead, a free service to those suffering with terminal cancer. Despite being blind and a full-time carer to her husband, who is also blind, she single-handedly fundraises for the project, which she set up in 2003. The project offers free lunches and physical therapy services such as massages, hair and nail care. Christine also owns three properties in the country that she lets cost-free to cancer patients and their families.

Christine said: "It was a huge surprise, it really was. I'm just doing what God wants me to do. They need someone to be here, to cry with, to laugh with, to share their hope with. That's where I come in."

### Lifeline Church: Inspiring church

Lifeline Church, Essex, run Open Doors, a project for vulnerable and isolated women. The project was set up over 10 years ago and, by providing access to consistent friendship and a caring community, has given hope and freedom to countless women. Healthcare professionals working in the NHS mental health services regularly refer patients to Open Doors, recognising the vital role the project plays.

Sally Dixon of Open Doors said: "It's been a real surprise to get this award. We just feel like we are doing the work that God has given us to do. It's really exciting to see somebody who's been isolated come out of their isolation and find a place of belonging in the church family."

### Green Pastures: Inspiring project

Green Pastures, Southport, started when Pastor Pete Cunningham and other church members bought a pair of flats to house and care for two homeless couples. In 2005 the local authority recognised the significance of Green Pastures when it announced that there were no longer any long-term rough sleepers in Southport. Today Green Pastures houses more than 200 formerly homeless people.

Pete Cunningham said: "As well as caring for their physical needs we are sometimes given the privilege of leading our tenants to Jesus. In the last few years, 27 came to faith, 19 were baptised and 32 are attending local churches."





**Andrew Green:** You don't need to be familiar with the Bible to 'get it'.

## HOT OFF THE PRESS



*The Alliance's new press officer Andrew Green is keen to change the media's perception of evangelicals...*

### **idea: What's your career history?**

A mixture of journalism, PR and overseas aid. I joined the Alliance after spending four years as press officer for Steve Chalke and Oasis. Before that I was with Church Urban Fund, The Leprosy Mission International, Tearfund and Medair. With Tearfund and Medair I had the privilege of also working overseas on their aid projects in Zimbabwe, Sudan and Liberia. Before working as a press officer, I was a news broadcaster on a local London station and an education and careers writer.

### **What are your first thoughts about the Evangelical Alliance?**

It feels right to have joined an organisation that knows its messaging, has direction and considers media engagement to be at the heart of what it does.

### **What are you hoping to achieve in your role?**

Get the secular press to understand evangelicals rather than always casting them as extremists. I guess we are now reading the work of a generation of journalists for whom the word 'evangelical' forces a knee-jerk reaction that makes them question a Christian's motive for social engagement. The day I see a report written about the good work of an individual without cynical reference to their evangelical Christian roots will be a day for celebration.

### **What's your passion?**

Reversing no-win situations. I've mediated with the Janjaweed in Darfur and the minister for land re-distribution in Zimbabwe and walked away with win-win solutions. Satisfying but addictive! That and supporting Nottingham Forest as they recover from 20 years in the wilderness.

### **Favourite Bible verse?**

"I will repay you for the years the locusts have eaten." (Joel 2:25). Simple but direct language, this line is without ambiguity and conveys its meaning beautifully. You don't need to be familiar with the Bible to 'get it'. It was prayed over me when I first entered the Church. It rang true and spoke wisdom into my life in 11 simple words.



## WHY I'M A MEMBER

I support the Alliance because it is a source of unity among evangelical Christians and churches, and it can be and is an aid to Christians and churches. I am also particularly encouraged that the Alliance acts now as a sane and sensible voice with increasing effect on our wayward national life, both north and south of the border.

*Rev Bob Shepton*



## *The Alliance welcomes the following new members*

### CHURCHES

**BEACON COMMUNITY CHURCH,**  
Burntwood

**CALVARY CHURCH,**  
Haverfordwest

**CHRIST TABERNACLE - PEOPLE WHO CARE,** London

**CHRISTIAN ACTION FAITH MINISTRIES (ACTION CHAPEL),** London

**CHURCH ON THE CORNER,** Sheffield

**ELIM PENTECOSTAL CHURCH - FOUNTAIN OF GRACE,** Morden

**KING'S GATE FELLOWSHIP,** London

**ST MARY'S CHURCH,** Hawkwell

### ORGANISATION

**SILLOAM CHRISTIAN MINISTRIES,** Leamington Spa

### CORPORATE SUPPORTER

**CHURCH SUPPORT,** Milton Keynes



**Anne Graham Lotz:**  
I'm not trying to be  
a role model.



## *"I am who I am"*



Anne Graham Lotz, daughter of Billy Graham, is one of the most influential female evangelicals today, speaking to audiences from prison cell inmates to the United Nations.

**idea:** You are known as one of the most influential speakers today – how do you find inspiration?

You just try to be who you are. You develop a strong, personal, vibrant relationship with God. Mothers and wives are leaders in our own homes – our children see something in us that they want. Wherever God takes us we can be women of influence.

**Would you say your experiences of growing up in the Graham family have shaped what you are doing now?**

I am who I am. I was raised in a home that loved Jesus and loved the gospel, by a single parent – my grandmother, as my father was away so much. My father is

famous because he preached the gospel – it has kept me in my life but is not part of my promotion.

**As a female leader, do you see yourself as a role model for other leaders?**

I'm not trying to be a role model but I love to have the opportunity to serve. If that encourages people then that's great.

**We are encouraging the Church to be unified whatever their views on women leaders. What would you say to those who take issue with female leadership?**

I really wanted to hear from God on this and He gave me the passage of John 20 where Jesus is raised from the dead. It was Mary Magdalene that Jesus revealed

himself to first, not Peter and John, and he asked her to go and tell the rest of the world.

I also felt the Lord show me Jeremiah 1 – that I was to be a spokesperson. With regards to 2 Timothy about not preaching– I felt God telling me that I wasn't necessarily to preach. I have many women friends who are ordained and that works for them. There are some countries where many of the men have been killed and women need to preach. You can never put God in a box– ultimate authority comes from Him.

Anne's latest book, *The Magnificent Obsession*, is published by Hodder.

**Interview by Rebecca Taylor**





**Canon J John:** We must be assured that our protest will do more good than harm.

## GOOD QUESTION

# ? Should Christians protest?

## Canon J John of the Philo Trust looks at whether protest has a place in Christian life...

2011 was a year of protests. Fuelled by global unrest, documented by smartphones and aired endlessly by YouTube and Twitter, protesting has gone global. This year of discontent raised a challenging and pressing question: as Christians, should we protest?

Traditionally, although there have been protests organised by Christians (think of Martin Luther King), Christians have been negative about protesting. The recommended response to injustice has been to appeal to God through prayer and leave the matter with Him. Numerous biblical texts point this way (see for example Matthew 5:44; Romans 12:14; 1 Peter 2:19; 1 Peter 3:9). Yet we need to remember that our world is different. No ancient government claimed to represent individuals in the way our modern Western democracies do, so protests made little impact and publicly protesting against the policies of Rome or Assyria was fairly pointless unless you wanted an immediate, public and brief encounter with the lions in the amphitheatre.

There is a case for Christian protesting today. Is our reluctance to protest really the outworking of a genuine prayerful godliness; or about a moral laziness and indifference? Apathy masquerading as piety is a poor show. More importantly, our governments actually expect some measure of protest. Increasingly it seems they create and announce policies with little thought and even less consultation and then – fingers crossed – impose them on the public. If they are met with strong objections, then the policies or laws are hastily withdrawn, redrafted and resubmitted. In a culture where only those who shout are heard, any failure to protest may be presumed consent or approval.

War has famously been described as the ‘continuation of politics by other means’ but that definition also applies to protest. As a Christian response to conflict has been formulated as the ‘Principles of a Just War’ I suggest that there are some similar principles which can be proposed for protest. After all, both war and protest are powerful forces that can easily tempt us to do wrong things. It’s easy to get carried away when you are surrounded by the sound of marching feet, waving banners and the shouts of solidarity.

### Let me cautiously suggest six principles for protest:

- 1) We should protest on behalf of others rather than ourselves. Our duty to love our neighbours may involve us in protesting for them.

- 2) All other means of influencing the governing powers should have been exhausted. Protest should always be a last resort.
- 3) We must be assured that our protest will do more good than harm.
- 4) There must be a clearly defined and widely understood aim for our protest. Without a firm goal it’s all too easy for protest to degenerate into heated expressions of anger and dislike.
- 5) The limits of any protest must be set beforehand. Christians can have nothing to do with words of hatred or – even worse – acts of violence.
- 6) Any protest must have a reasonable chance of being successful. Turnout counts: if there are more press than protesters, those against whom we are protesting are likely to be comforted rather than challenged.

Finally, in all that we do, we should try to bring Christ into our protest. There is a widespread suspicion that Christian fellowships are no different from all those other communities that exist only for their own benefit. Protests are an opportunity to show that actually we do care for others. Protest can be pro-testimony.

**philotruster.com**



Got a good question?  
Email [idea@eauk.org](mailto:idea@eauk.org)

“IT’S EASY TO GET CARRIED AWAY WHEN YOU ARE SURROUNDED BY THE SOUND OF MARCHING FEET, WAVING BANNERS AND THE SHOUTS OF SOLIDARITY.”

# THE SCIENCE & FAITH DEBATE

Are Christians as clued-up as we should be when discussing science, faith and scientific practices? In this opening to our series in which Christian scientists explore a range of topics, Professor Keith Fox shares his thoughts...

“What is the greatest challenge to your Christian faith?” I asked a group of young evangelical Christian scientists. After the predictable answers came the response “the attitude of my local church”. They had sometimes felt sidelined, even criticised, for their work. Some Christians react against science, fearing that they may be contaminated by it, or that it will undermine true faith. Yet many scientists are practising Christians who delight in discovering new things about God’s creation. Where then has this conflict come from?

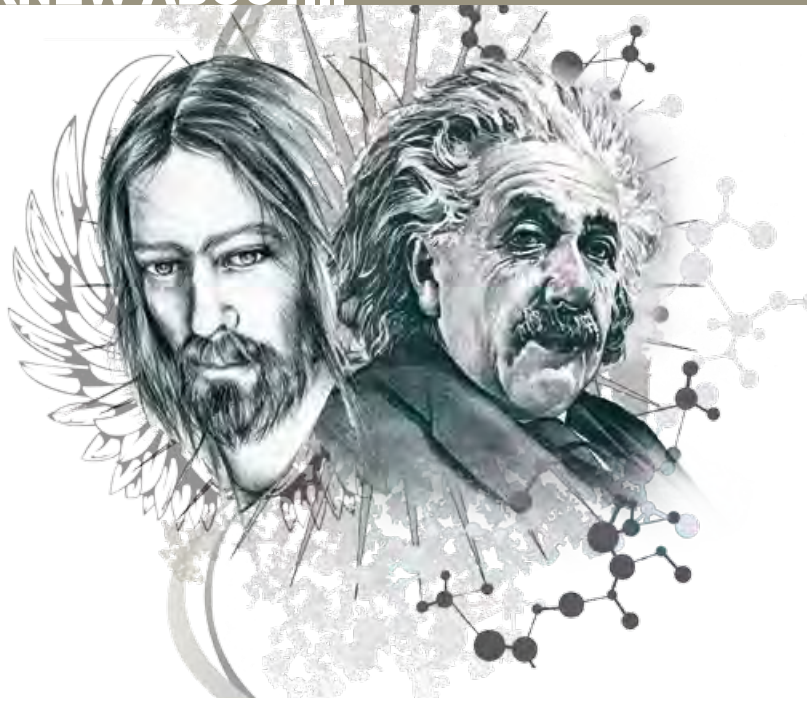
Some fear that science is inherently atheistic. A few prominent atheists shout that science has eliminated the need for belief in God, while a minority of Christians infer that science is part of a grand atheist agenda. Yet science is theologically neutral; it is practised by Christians and atheists alike. The fact that we do not need to invoke God’s existence when we walk into a lab says nothing for or against His existence.

Some may fear that scientific explanations diminish any sense of wonder and awe, and that explaining equals explaining away. Yet, an explanation of a rainbow in terms of optics or a mountain range in terms of geophysics does nothing to diminish our appreciation of these wonderful sights. God is God whether I understand how or what He has done or not.

Scientists are trained to ask questions; requiring evidence, reproducibility and control experiments, so as to be sure that everything has been done correctly and properly interpreted. These types of questions are sometimes not welcome in church! However, Christians should not be afraid of examining truth, “theological” or “scientific”, for it is all God’s truth. We should expect God’s revelation of Himself in His world to be consistent with that in His Word. The new atheists frequently repeat their assertion that faith is belief in the absence of evidence. Yet, we know that faith is trusting in something that is reasonable, after we have weighed up all the evidence.

Many people, not just Christians, rightly fear what science may do in the future and that we are “playing God”. Yet this is an issue about the application of science (technology) rather than science itself. The fact that something can be misused is not sufficient reason to prevent its use for promoting great good.

In an increasingly scientific society, how many church leaders have enough scientific training to begin to address these issues?



Without such training how can they be expected to answer someone on an Alpha course who claims that “science has removed the need for belief in God”?

Scientific discoveries most certainly do raise theological questions. But hiding in a parallel theological universe without reference to the physical world God has created is a denial of God’s authority over all creation. Too often the science-faith dialogue gets bogged down in questions of origins. These may be relevant issues for some, but they are a distraction when there are far more important daily issues of science to talk about.

How many science students attend church yet see their worship as a separate activity from their academic study? In church we may worshipfully engage our minds with pastoral, ‘spiritual’, doctrinal and ethical issues, yet how often do we hear anything that relates scientific knowledge to issues of Christian belief?

There are many areas of common ground between science and faith. Firstly we believe in truth. Secondly scientists stand in awe of the wonderful world we live in. There can be no doubt that this is a truly remarkable place to live. Thirdly, Christians of all people can affirm the value of studying this world, which God has declared to be ‘good’ and demonstrated its worth in His own incarnation.

For 25 years I have worshipped in a church for which three successive vicars have possessed science degrees. It has been an immense blessing to be appreciated and valued! However, I am painfully aware that this has not been the experience of many other scientist Christians and the Church is poorer for this.

If we truly believe that “the earth is the Lord’s” then one of the most profound acts of worship of the Creator is to discover more about what He has done – thereby declaring God’s glory. As the Psalmist said: “Great are the works of the Lord, studied by all who delight in them” (Psalm 111:2).

[cis.org.uk](http://cis.org.uk)

*Keith Fox is Professor of Biochemistry at the University of Southampton and chairman of Christians in Science. He is a Lay Reader in Highfield Church, Southampton.*







CHRISTIANS · IN · SCIENCE

[www.cis.org.uk](http://www.cis.org.uk)

*An international network of those concerned with the relationship between Science and Christian faith.*



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# CARE HOME MANAGER

**– Brighton**

After years of dedicated service, our Brighton care home manager is relocating with her family to another part of the country. She leaves behind a friendly team and an attractive, well run home.

*Now we are looking for the person God has in mind for the job of home manager.*

The home in Egremont place, Brighton, is famous for its loving family atmosphere, and Christian ethos. It is home to thirty-five older Christians; 21 in residential care and 15 in sheltered housing.

It has been extensively refurbished and redecorated, and is a happy place to live and work.

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**PILGRIMS' FRIEND SOCIETY**

Lavinia Brennan (left) and Natasha Rufus Isaacs (right) are passionate about God and harnessing the power of fashion to transform the lives of trafficked and abused women in India.



## When faith meets *fashion*

*Chine Mbubaegbu* meets the owners of a luxury ethical fashion brand that is making waves with royalty, celebrities and the media...

Lady Natasha Rufus Isaacs and Lavinia Brennan are not what I'd expected. They are friends of the Duke and Duchess of Cambridge and now list the likes of supermodel Kate Moss and film star Demi Moore among the clients of their ethical fashion label Beulah, which in less than two years has captured the media's attention.

But these are no ordinary fashionistas. In many ways they contradict the stereotype of the fashion industry being vapid and shallow. The pair attend Alliance member church Holy Trinity Brompton and have a deep sense of God's calling them into this industry.

Their luxury clothing brand has featured in the media spotlight in recent months. Their popularity was also boosted when the Duchess of Cambridge wore one of their stunning gowns at a charity event. "We've been quite fortunate with the press," says Natasha. "People love a brand with a story."

The name Beulah is a biblical term that means 'to come from a place of darkness into one of light'; and that is what the girls are trying to do with their fashion brand. Natasha and Lavinia set up Beulah London after returning from a trip to India, where they became aware of the horrors of human trafficking while working with rape victims in the slums of Delhi and Kolkata.

Beulah London employs some of these women in India to create needlework for the products. "We're trying to make sure that the production is ethical," says Lavinia. "For us, it's really key that we are transparent in what we're doing. Our end goal is to have the girls involved in production."

Lavinia and Natasha certainly look the part. But the fashion industry is not where they thought they would end

up. Lavinia is a theology graduate, while Natasha previously worked at auctioneers Sotheby's and for Al Gordon, worship leader at HTB.

Giving up full-time employment to start a fashion label was a daunting prospect, but, as Natasha explains: "We both had to be obedient and listen to what God called us into doing. It was incredibly risky and quite a scary thing to plunge ourselves into, but I think He's really blessed our obedience in that."

I'm surprised at how candid they are about their faith. They give glory to God for the business's popularity and dotted around their office in Parsons Green are Bible verses and words of inspiration.

They are just as open with the secular press, who often focus on their Christianity in newspaper articles. It's strange to hear about faith within fashion, but they are up for the challenge of being salt and light.

"We're called to be in the world and not of it," says Lavinia. "You can't shed light in dark areas if you don't go into those areas... People are really drawn to our difference and our faith is quite a conversation starter as people are always intrigued by it."

The girls really want to bring hope through their fashion label. They have recently joined the UN's Blue Heart Campaign against human trafficking and a proportion of the profits from each product they sell will go towards the initiative.

"Our whole aim is to make women feel beautiful both inside and out," says Lavinia. Little touches, such as inscribing many of their items with, "Love like you've never been hurt, dance as though no-one is watching, sing as though no can hear you," means they are doing just that.

**beulahlondon.com**



WATCH A VIDEO OF THE GIRLS TALKING ABOUT THE BLUE HEART CAMPAIGN



The Duchess of Cambridge is a big fan of Beulah London. Credit: Clarence House

What's this? Extras hidden in QR codes for smartphones and Android. Download a QR code reader to view.





# Gather: *the conference – are you coming?*

**GATHER**  
unity for mission movements

by Claire Musters

There are a growing number of unity movements that have been formed in towns and cities across the UK over the last few years.

Founded on prayer and friendship among leaders and churches they are resulting in some very exciting mission initiatives. Gather is a collaboration of these movements and in February its first ever conference will be held in Derbyshire.

This special conference will be a creative mix of teaching, conversation, prayer and worship. It's a time to meet others from all over the country and share what God is doing around the UK and to pray together for our nation.

## WHY ANOTHER CONFERENCE?

It is inspiring to see how effectively churches are working together and Roger Sutton, the Alliance's England ambassador, has been travelling around the UK to learn more about these unity movements. He has been thrilled to hear fantastic stories of spiritual and social transformation in local communities through churches working together. Initiatives such as HOPE, More Than Gold, Street Pastors and Foodbanks are seeing Christians join forces across cities. However, he felt stirred by an idea to bring many other unity movements together and every group of churches he approached responded enthusiastically.

Roger says: "God is doing something very special under the radar and who knows where it will end. Gather is simply networking these movements together in order to share best practice, encourage each other and work to see this happen in many more places."

He believes that: "Each unity movement has its own unique strengths and weaknesses, some are great at forming very close relationships, others are good at connecting with civic authorities, some are very experienced in creative evangelistic missions and others are strong in social action projects and partnerships.

"Gather is a collaboration of these movements, sharing God's story with each other, learning from success and failure, sharing

resources and praying for each other. The conference will be the first time on this scale these movements will have come together; it will be an exciting moment to be part of."

The Bible says that God is drawing all things unto Himself; that which is fragmented and broken God is restoring and mending. This is the big renovation plan God is involved in and the Church is His means of doing it. That's why unity among us is so vital, as we are to

be witnesses of the coming kingdom. "By this everyone will know you are my disciples if you love one another." John 13:35. That's why Jesus prayed passionately for unity before he died: "I in them and you in me - so that they may be brought to complete unity. Then the world will know that you sent me." John 17:23.

Putting aside theological differences to work together with long-term commitment is vital. Roger recognises that: "Churches working together in partnership will be much more effective than working alone, but it's not just about doing more mission more effectively it's how we do that mission. It's how we love each other and how we live the gospel that will be the loudest proclamation of its power to change communities."

## GATHER: THE CONFERENCE

The conference is being held at Swanwick Christian Centre on 22-24 February. With an emphasis on shared experience, the four core values of prayer, friendship, local mission and social transformation will underpin everything. Gather will also tackle head on the more thorny issues of working together such as how to put aside theological differences, how to move from doing joint mission initiatives to having a social transformation agenda and how to breathe life into a stagnated unity work.

## JUST THE BEGINNING

As Roger indicates: "God has been doing a new wonderful work of unity under our noses over these last few years. Church leaders are pulling down walls of suspicion, mistrust and sometimes arrogance; they are coming together in ways unheard of to work through the power of friendship and prayer to reach their areas for Christ. Just imagine if that growth of humility, love and heart for mission could now link all across the UK. I wonder what would happen? I wonder if we could imagine a day when every village, town and city across our land had a vibrant unity movement happening across the majority of churches. What could God then do among us?

"This is just the start of the journey; the unity movements themselves need to share their hopes and dreams for the future and shape what Gather should become. I'm very excited about the possibilities."

We believe that everyone who attends Gather will return to their church refreshed, inspired, encouraged and re-envisioned to move forward with, or begin, their local unity movement.

Book your place today.  
[wegather.co.uk](http://wegather.co.uk)



CHECK OUT THIS  
VIDEO, TELLING  
YOU WHAT GATHER  
IS ALL ABOUT.

# + Building unity with South Asian Christians

A new resource is available to help churches across the UK build connections with South Asian Christians, and an upcoming conference will help train Christians for mission.

The UK Directory of Asian Ministries provides vital information about individuals, churches and organisations that are involved in ministry with Asians. These range from predominantly Asian churches and fellowships, to churches committed to reaching Asians.

The latest edition of the directory, which was first published in 1999, is produced by South Asian Concern and the Alliance's South Asian Forum (SAF).

Manoj Raithatha, national co-ordinator for SAF, said: "I want to see churches working together and I want us to use all the creativity we can to bring the good news of Jesus Christ to South Asians across the UK."

[eauk.org/saf](http://eauk.org/saf)



## Alliance scoops new media award

Nominated for its social media projects Natwitivity and Easter (LIVE), digital agency Share Creative won the award in the Social Networking category at the Jerusalem Awards.

Natwitivity was co-written by Alliance staff Katherine Maxwell-Cook (right) and Share Creative. As a partner in both projects, the Alliance's role was to secure press coverage and interviews to get the word out to a wider audience.

The Natwitivity characters even made an appearance in Easter (LIVE). Katherine said: "The idea behind incorporating Natwitivity into Easter (LIVE) was 'where are these characters now?' and the profiles that we created were there to inspire and help those people who were writing their Twitter/Facebook stories. It's been great to have won this award and a real privilege to work with Share Creative - one of the most creative agencies around."

## Care Nurse Manager Frinton-on-Sea, Essex



The Anna Victoria Nursing Home in Frinton on Sea, Essex, is an attractive, purpose built home with a friendly team fully supported by the Pilgrims' Friend Society, a Christian charity with roots going back to 1807. It is also a progressive organisation, and an Investor in People, with first class training programmes and management.

The Anna Victoria Nursing Home cares for 28 residents. It has an lively, activities programme and also benefits from visiting supporters drawn from local evangelical churches.

Now we need a full-time Care Nurse Manager with the ability to lead and motivate others. When deputising for the Home Manager, the Care Nurse Manager will also be responsible for nurses and other staff within the home. The person appointed will also be able to nurture the loving care and Christian environment that was the founding ethos of the home.

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# THE BIG INTERVIEW:

## “THIS IS ALL ABOUT BEING PHENOMENALLY CHEEKY FOR THE GOSPEL”

CHINE MBUBAEGBU WRITES...

If you go down to Peterborough town centre on a Thursday afternoon, you're sure of a big surprise. For you are likely to come across a jovial character and his willing helpers standing in the middle of the square offering free hugs and donuts to anyone who wants them.

This is just one of the quirky ideas that come from Chris Duffett, a theologian, artist, street evangelist-extraordinaire, and the incoming president of the Baptist Union of Great Britain. After hearing Chris speak on 'a gospel for the city' at the Alliance's Council meeting in September, I knew this was a man I had to meet. So this is what brings me here – to Peterborough on an autumn afternoon, where I am spending the day with this extraordinary man and watching on as some passers-by smile at his offer of a hug. Some look a little disturbed and perplexed at such an offer; some politely decline. But many – more than I had expected – gladly accept a hug. And Chris and his helpers do not hold back.

“I have hugged thousands of people over the past couple of years. For me, this is about a demonstration that God is closer than people think. People stare, they laugh, they smile; but some of them haven't had a hug for months. Some people miss a loved one,” Chris tells me.

He is not just a hugger. As a city evangelist working in Peterborough two days a week, including Sundays, as well as a full-time employee of The Light Project based in Chester, he brings together his background in both art and theology to think outside the box and reach the non-churched in new and innovative ways. Last Christmas, Chris dressed up as an angel and burst in to local pubs declaring: “I bring good news!” before handing out gifts to punters.

The thought of doing such ridiculous things is the stuff of nightmares for most Christians. We are often the not-so-evangelical. Many of us fear stepping out into the unknown in this way; and so we

leave it to the 'evangelists'. But despite his fearless manner, Chris shares the thoughts that often lie beneath his smiley exterior.

“Many times my heart is racing,” he says. “I know I'm going to look like an absolute idiot and I feel foolish often.” But what gets him through is a genuine desire to reveal something of the gospel to those who might not otherwise come into contact with it.

“This is all about being phenomenally cheeky for the gospel. I really just want many more people to become Christians,” he says. “I know that the gospel cannot help but bear fruit. It's like yeast, it just grows and grows.”

But are these just gimmicks designed to entertain the masses? Chris doesn't think so – these innovative projects are merely tools to share the gospel. “I just want people to get it. I want to present the gospel in a way that people can understand.” ➔

## QUESTION CHRISTIAN AID

In recent years, Christian Aid seems to have strayed from its Christian roots, but the word on the ground is that this is all about to change. In the March/April edition we'll be interviewing Loretta Minghella OBE, director of Christian Aid. If you've got any questions you would like to put to her, email [idea@eauk.org](mailto:idea@eauk.org) with the subject line: CAQs by 15 January.



# THE BIG INTERVIEW

He adds: “At the launch of our Saints on the Streets initiative, the team invited hundreds of people to walk the red carpet with the simple message that God thinks they are ‘Very Important People’, so much so that He gave Jesus for them. Copies of Mark’s Gospel were available for those who wanted more information and 40 people took a copy to find out more about the Christian faith. Many conversations were had about Jesus. One young man who was drawn to the fun of walking the red carpet stayed for nearly an hour to find out what it meant to be a Christian.”

Walking around the town centre with Chris is a humbling experience; because at every turn he is exhibiting something of the love of God to the people of Peterborough. He offers to help a worker who is struggling with a tower of work folders. He stops to help some photography students with a project they are doing on the streets. He stops to buy a cup of tea for *The Big Issue* seller and doesn’t forget that he takes four sugars in his brew. At the same time as buying the tea, he picks up some donuts which he delivers to the guys working at the tattoo parlour round the corner.

“The owner of the tattoo shop asked me to tattoo him. This was quite a shock, considering I didn’t know what to do,” Chris says. “Yet, he trusted me to do it as he wanted a symbol of hope on his already heavily pictured being. He asked me to tattoo a cross on him as he said I bring him hope.”

Chris has had the privilege of seeing people come to know God. But he recognises the problem that many have in translating this into increased church attendance. He feels the Church needs to change its attitude towards new believers and our approach to how we ‘do church’.

“This is the downfall of evangelistic strategies,” he says. “We feel we can’t invite people to church because in essence we are ashamed of our own worshipping communities. We have got it into our heads that people are going to get freaked out by it and that we need to ease them in. I think that creates a rod for our own back. We need to get new people into our church families sooner rather than later, otherwise what we do will never change. We need people to come in and ask the awkward questions so that we avoid being some kind of exclusive club.”

*As the president of the Baptist Union for 2012-13, from May Chris will spend time working with the 13 Associations on evangelism as part of ‘The Big Hearted Tour’. The goal of the tour is to resource Christians to be big-hearted in their workplace, home, community and church.*

**duffett.wordpress.com**



CHECK OUT A  
VIDEO ON THE BIG  
HEARTED TOUR





**Chris Duffett:** I have hugged thousands of people over the past couple of years

# POEM

## QUESTIONED CHRISTIAN

By Chris Duffett 2010

I want to be a questioned Christian,  
A provoke hope type of one

Not a pain in the neck, annoying  
or a sigh as I walk in the room,

But a spark off questions follower,  
a 'tell me the answer' walker

I long to be a questioned Christian,

That others would ask me for the reasons,

Those who despair all around me, broken,  
bruised, battered by life's journey may seek  
the one who oozes healing balm through the  
hope that dwells deep down, flowing from the  
core of my very being.

I long to be a questioned Christian,

Geared up, prepared, not ashamed  
to say or cover it up kind of one.

But to reveal the untameable,  
unimaginable, despite the heart-achable,

So I want to be a questioned Christian,

A ready, steady, go, on your marks,  
get set run kind of one,

Filled with a new strength, to simply  
tell the reason for the hope that I am.



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# Potholes in Port Au Prince

by Vikki McLachlan, Micah Challenge

Brightly coloured 'Merci Jesus'-adorned tap-taps (taxis), huge MACK trucks and countless motorcycles hurtle directly towards us on the road out of Port Au Prince.

They're not trying to hit us, or necessarily vying for space. They're trying to avoid the plentiful potholes. And they do so with great panache. No-one is affronted by the beeping horns, or frustrated at entrepreneurial drivers who undertake or overtake as they see fit. Each respects the path the other carves out. The rules of the road are hard for a Brit to understand, but they work.

We're on our way to a meeting of an ambitious project: Mobilisation of the Prophetic Role of the Church in Haiti. Already this morning thousands of Christians across Port Au Prince heard sermons on Proverbs 14:34 – "Righteousness exalts a nation, but sin disgraces the people." It was an important moment for the congregations. Many are aware of the project catalysed nearly 18 months ago by the earthquake and resulting crisis and by all accounts have been waiting for this sense of unity and focus from its leaders.

Micah Challenge Haiti is a central player in the coalition, along with many denominations, international development organisations, and para-church groups including the Haitian Evangelical Alliance. Put bluntly, their task is together to contribute to the rebuilding of a nation. They know it's not a purely physical rebuild required, but a spiritual and attitudinal one: a shift in the values and identity of Haiti. They know they will need to tackle corruption, broken

policing and judicial systems, and unjust practices that willfully ignore the plight of the vulnerable. They know they need to change within the Church as well as beyond. It will be no mean feat.

These are not talk shops. It may be a slow process, but local and national actions to change systems and structures are taking place, with similar stories in Zimbabwe and South Africa. Micah Challenge exists to encourage and support the Church in taking these bold steps towards new futures. And Joel Edwards and I are privileged to have been invited to participate in these critical conversations for Haiti. Our local coordinator here, Jean-Valery, has reason for hope, saying: "We realise the importance of new foundations required for reconstructing Haiti, and that partnership is imperative in tackling the huge issues impeding its well-being. Unity is being expressed here in a way we have not experienced as churches and NGOs lay down their agendas for bigger issues. We are committed not just to talking, but for immediate and sustained action. We are hopeful."

I hope an historic event is happening right in front of me. It's entirely possible that as these leaders carve out a new identity for their country, they are able to fill the economic, spiritual and political potholes in the road ahead. Or at least navigate them skilfully as the tap-taps do.

## Transforming lives, transforming communities

by Roshini Wickremesinhe  
Director Advocacy & Law National Christian Evangelical Alliance of Sri Lanka (NCEASL)

Beautifully dressed brides and grooms took to the ramp in an array of fashion styles. It was a gala night - photographers, TV crews from various local stations, pounding music and colourful lights all competed for attention, as models dressed in traditional Sinhalese, western and Tamil bridal attire sashayed down the ramp.





The Al-shabaab operatives have categorically denied that there is famine in Somalia.



Transformation of Colours bridal fashion show was the culmination of a three-month beauty culture course conducted by the Alliance Development Trust (ADT), the relief and development arm of the NCEASL.

This was no ordinary bridal fashion show. This was the graduation ceremony of 36 former LTTE cadres (combatants of the Liberation Tigers of the Tamil Eelam.) A few months earlier, ADT launched a comprehensive three-month course in giving facials, manicures, pedicures, applying make-up, re-bonding and perming hair and salon management. The students learned how to dress brides in the traditional attire of different ethnic groups in Sri Lanka, western and Indian attire.

Just months after the conclusion of the bitter war which left thousands dead and much of the northern countryside in utter devastation, the ADT helped the government with vocational training for ex-combatants living in rehabilitation camps. Female ex-combatants between the ages of 20 and 45 with no skills or higher education were selected to study beauty culture. The training programme took place at the Women's Rehabilitation Centre in Pempemadu, Vavuniya, Sri Lanka.

The girls took to their new vocation with enthusiasm and passion. Evident from the start was their determination to complete the course and finish well. "When I go back home, I would like to start my own salon," one student said.

ADT continues to restore the lives of families devastated by war in Sri Lanka. Male ex-combatants are trained in food processing and preservation of jam and chutney to be sold. Others are trained in making candles.

To join us in making a positive difference, please contact us at [efa@slt.net.lk](mailto:efa@slt.net.lk)

## Relief, rehabilitation and reconciliation in the Horn of Africa

by Rev Aiah Foday-Khabenje, general secretary, Association of Evangelicals in Africa

**Humans have learnt to span the seas, scale the firmaments, build gargantuan bridges and excel in technology but still have not learnt the humble art of love and care for their neighbour and their environment.**

One does not have to understand rocket science to know that the current famine in the Horn of Africa is due to drought. Victims of the famine are aware that previously forested farmlands are now bare and covered by desert. How did the trees disappear? There has been indiscriminate slashing and burning of trees and selfish exploitation of the natural resources that are intended to sustain the population. We have not learnt to take care of our environment and use the land today. We do not care about the next generation.

Listening to the media and famine victims both within and outside Somalia, one is left with the awareness that we are also victims of our beliefs - both animistic and secularist.

The Al-shabaab operatives have categorically denied that there is famine in Somalia. They have actually chased out humanitarian workers and abducted some. Some of the victims themselves express worldviews about their plight are steeped in animism. The world leaders are yet to agree on a binding treaty to mitigate climate change. Ironically, the 17th Conference of the Parties (COP17) was held in Durban, South Africa. Are the drought in Eastern Africa and floods in Thailand being heard by our policy makers?

A reconnaissance visit to Mogadishu and the refugee camps reveal the extent of human suffering, the dire need for humanitarian aid. I also saw the complexity and intrigue of human activity revealing our lack of love and apathy for a better future. The Kenyan Army is now at war with the Al-shabaab in Somalia supposedly to help the transitional government in that country deal with the rebels. However, the denial of the transitional president of his support for the Kenyan action and subsequent demonstration of the Somali people against their president is another eye-opener to the Somali question.

A number of aid agencies are currently helping to provide relief to internally displaced persons in camps, mostly women and children. The Evangelical Alliance of Kenya and many church denominations are also engaged in providing relief items to the IDPs.

The Association of Evangelicals in Africa (AEA) urges and appeals for a more holistic approach to the crisis to complement the ongoing relief effort. The AEA Relief and Development Commission has launched an appeal for setting up an initiative dubbed "Triple R" (Relief, Rehabilitation and Reconciliation) aimed at funding emergency/disaster responses in the short term, rehabilitation and recovery/reconciliation in the medium and long term. This initiative also aims to mitigate the climate change and bring about a paradigm shift in the affected population. We also commit to mobilise prayer as a priority and to ask the help of God.

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# Pastor Agu Irukwu named most inspirational black person

by Claire Masters

In a competition organised by Mayor of London Boris Johnson and the *Metro* for Black History Month, which champions black culture, history and heritage, Pastor Agu was chosen by 54 per cent of voters to be named most inspirational black person.

The competition included both living and historic black people, such as Trevor McDonald and Martin Luther King. Dianne Abbot, Britain's first black female MP, and singer Leona Lewis were also among the 61 nominees. It was also good to see other key black church leaders nominated, including Rev Nezin Stirling and the Archbishop of York, John Sentamu.

Steve Clifford, general director of the Alliance, commented: "It is so encouraging that some of our key church leaders were recognised in this competition. These are men and women who not only lead churches, but are leaders in their communities. They are an inspiration to men, women and children and this was a great opportunity to support them and celebrate their achievement."

Pastor Agu has been senior pastor of Jesus House since 1994, and has seen the church grow dramatically. It is now home to thousands of people on a Sunday and throughout the week.

Jesus House is engaged in many activities that help build and strengthen community across London. For example, it runs The Novo Centre, which is a drop-in centre for local residents to get advice and help and also runs homework clubs. It is because of Jesus House that many are fed through the Manna Project, and each Christmas for the past five years hampers have been distributed to families in need.

In response to the award, Pastor Agu said: "I am deeply humbled to hear that I have been voted the most inspirational personality by so many people. In no way do I consider myself to be a hero; certainly not of the calibre of iconic figures such as Nelson Mandela, Barack Obama and Martin Luther King, for whom I have the greatest admiration.

"I am grateful to those who voted for me, however I believe that those votes were not for me personally, but were an acknowledgment of the values of Jesus Christ which I stand for, strive to live by and teach. Jesus is our ultimate role model and my passion is to encourage others as well as myself to live as he would want us to."

*'Whether there exists a supernatural creator, a God, is one of the most important questions we have to answer.'*

- Richard Dawkins

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**Chilling effect:** Does the law allow us to live an authentically Christian life?

# Are we being marginalised?

Clearing the Ground inquiry in Parliament seeks answers...

by Daniel Webster, parliamentary officer, Evangelical Alliance

Are Christians being marginalised in the UK? That's the question that MPs and Peers asked in November as they heard evidence from church groups and Christian campaign organisations.

The Clearing the Ground inquiry, run by the All-Party Group Christians in Parliament, held three hearings to delve into the issue and seek to discover if Christians have been affected by changes to the law and the actions of government and the courts.

Chair of the inquiry Gary Streeter MP explains why it's happening: "The Christian life was never meant to be a walk in the park. However, in the last couple of years a series of high profile cases have sparked concern among Christians that they are marginalised or even being persecuted for their beliefs."

The inquiry also received written submissions from nearly 50 expert groups and individuals setting out concerns about the way that Christians are impacted by the law. Dave Landrum, director of advocacy at the Evangelical Alliance, commented on the evidence: "There's obviously a lot of fear and confusion about how the law treats religious belief and activity, and many Christians think it's becoming more difficult to live an authentically Christian life. Indeed, our Evangelical Alliance survey from 2010 confirmed that 77 per cent of Christians felt this way."

Fiona Bruce MP suggested why this inquiry was such a vital step. "Christians across the country are becoming increasingly concerned about expressing biblically-based views, both within and outside the workplace," she says. "This inquiry is a much needed endeavour on the part of Parliamentarians to engage with, listen to, and understand those concerns, and their breadth and impact, and to promote appropriate action to address them."



Gary Streeter went on to say: "We want to expose the gap between perception and reality, and help to blow away the fog and fear that currently exists for many Christians. We want to dispel any myths that have grown up but also identify problems."

The inquiry heard from groups including the Alliance and Premier Christian Radio. Giving evidence for the Alliance head of public affairs Don Horrocks, said: "There is a chilling effect that is happening right through society, with lots of people afraid about what they can and can't say. Very often Christians will not say and do things that are perfectly lawful. For example teachers who think that they cannot tell their pupils that they are Christians, when the truth is that they are quite free to tell their students this." As well as giving evidence, the Alliance is providing administrative support to the Clearing the Ground inquiry.

Malcolm Brown, speaking for the Church of England, said: "We have a dominant understanding of equality as identical treatment, but there is a much richer understanding that's about enabling diversity to flourish. When you treat equality as meaning that everything has to be the same so that nobody who is different is excluded, then you are reduced to something even lower than a lowest common denominator. You can say nothing in general about society at all."

"So we have real difficulty about talking about what we believe to be the common good in a culture which only has the individual good as a building block."

Following the evidence sessions Christians in Parliament is producing a report which will be published in February. The purpose of the report is to help Christians know what the law really says, and what has perhaps crept into popular opinion but is not a completely accurate account.



Don Horrocks, the Alliance's head of public affairs, gives evidence at the Clearing the Ground inquiry.



Gary Streeter said: "We won't shy away if necessary from making recommendations to nudge the law into the right position. We cannot sit back and let the Christian values which we hold dear to be eroded by often tiny minority groups clambering for their own rights at the expense of a common good."

"We're looking for a truly Christian vision for a truly free public square, one that upholds people's right to express their views with civility, however contrary or uncomfortable, without fear of public humiliation or prosecution."

One of the key themes identified by the inquiry was the lack of religious literacy across all layers of government and the courts. As such, it is expected that the report will make recommendations for how the government can address this problem. The aim of Clearing the Ground is to encourage churches and Christians to be more confidently Christian in their everyday lives, and it will call on the government to make changes that will facilitate this rather than impede it.

# 77%

of evangelical Christians in the UK feel they are being marginalised

21st Century Evangelicals survey – Evangelical Alliance 2010

## Marginalised?

Religious freedom stories that have hit the headlines

### DOCTOR SCOTT

Kent GP Dr Richard Scott has been investigated by the General Medical Council after being 'accused' of sharing his faith with a patient in a one-on-one consultation.

### EUNICE AND OWEN JOHNS

Derby Foster carers Eunice and Owen Johns had an application to foster a child prevented because of their Christian views on sexual ethics – a case which went all the way to the High Court.

### LESLEY PILKINGTON

Christian counsellor Lesley Pilkington came under fire from gay rights groups and is under investigation by the British Association for Counselling and Psychotherapy after an undercover journalist secretly filmed her apparently agreeing to help him convert from homosexuality to heterosexuality.

## CARE NURSE MANAGER

– *Tunbridge Wells*

**M**ILWARD HOUSE, our care home half a mile from Tunbridge Wells town centre, is renowned for its Christian ethos and family atmosphere. Our friendly staff care for up to 28 older Christians in residential and nursing care. The home also benefits from the fellowship and support of members of local evangelical churches. Milward House is part of Pilgrim Homes, a progressive organisation and an Investor in People, which provides excellent training and staff development programmes.



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# ✚ *Lessons from Rwanda*

NI director Peter Lynas writes from his visit to Rwanda and Uganda...

Unity can be seen as a fuzzy term, but not in Rwanda where more than 800,000 lost their lives in the genocide in 1994.

Tearfund invited me to travel with them to Rwanda and Uganda to see some of the projects they support. I was truly humbled to hear people in Rwanda say: "We are no longer Hutu or Tutsi, but children of God." This is more than a cheap soundbite in a

country where everyone has been affected by the genocide.

We spoke to one Tutsi man who had lost 56 members of his wider family, but he, his wife and children had been saved by the bravery and kindness of a number of Hutus. More than 270,000 people are buried at the main genocide memorial site in Kigali. Our host found it too difficult to visit because so many of his family are buried there.

But in the midst of this, the churches have set aside tribal, social and denominational differences and come

together to provide water, food and housing for others, often sacrificing what little they have. There is still trauma and pain, but also amazing stories of God enabling forgiveness and healing.

We in Northern Ireland have a lot to learn from Christians in Rwanda. The new Inside Out materials from the Alliance and Tearfund are designed to help churches in the UK transform their communities for God in real and tangible ways. Why not try them in your church and see how God can transform your community?

[insideoutcourse.org](http://insideoutcourse.org)

## **Come & dine:** *A banquet for all Nations*

by Lindsay Davis

One of the realities of our age is the phenomenon of 'people on the move'.

Across the world millions of people are leaving the land of their birth and moving to new places driven by desperate situations or drawn by new opportunities for a better life. The result is the world on our doorstep.

For the host community, and especially the Church, our new neighbours pose a challenge and amazing opportunity. We are challenged to welcome and understand across differences and in so doing demonstrate the love of Christ. We have the opportunity to share our faith without leaving our home and often with people who may not freely learn of Christ where they came from. How can we best seize these new opportunities?

The Lord has prepared a banquet for all nations (Isaiah 25:6); a lavish feast at His table. We invite you to 'Come dine with me', a World on our Doorstep day conference organised by Mission Agencies Partnership. This training day is aimed at equipping Christians so that they can effectively build friendships with people from other cultures, overcome language and cultural barriers to share the gospel and see where they fit into God's big mission.



### ON THE MENU

- Creative ways to make contact with foreign nationals
- Ministering to international families
- Understanding the New Europe
- Being part of the family - building 'belonging' in the local church
- How to share your faith cross-culturally
- Making disciples 1-to-1

### SIDE DISHES

- Free materials to support cross-cultural engagement
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**Come and dine! 10am - 4pm on 11 February at Belfast Bible College.**  
Cost: £10 with lunch included. For further information or to register please contact Lindsay Davis from Mission Agencies Partnership: 028 9029 2266 or [l.davis@eauk.org](mailto:l.davis@eauk.org)

## *Things to look out for...*

### MARRIAGE WEEK 2012. 7-14 FEBRUARY

Marriage is the bedrock on which strong societies are built and yet it is being squeezed from all directions. Finding ways to celebrate, support and protect the unique gift of marriage is a challenge the Church can't afford to ignore. Help us take a stand.

[nationalmarriageweekni.co.uk](http://nationalmarriageweekni.co.uk)

[info@nationalmarriageweekni.co.uk](mailto:info@nationalmarriageweekni.co.uk)

### OUR NEW PUBLIC POLICY OFFICER

In December David Smyth joined us as a new public policy officer. We will be finding out a little more about him in the next edition of *idea*. If you wish to welcome him to the team or chat to him about our advocacy work in Northern Ireland please email him on [d.smyth@eauk.org](mailto:d.smyth@eauk.org)

# ✕ “I’m an evangelist, get me out of here!”

James Duce, a leader at Aberdeen City Church – one of the fastest growing in Scotland, has a huge desire to engage with the iPod generation using relevant communication of the gospel. *Alistair Stevenson* hears about his passion to see the Church encouraged, equipped and enabled to effectively reach out and connect with people...

**idea:** People call you an ‘evangelist’ – would you agree and what does that mean for you?

It’s all about how you define it – it’s so easily misinterpreted. If we call ourselves Christians and disciples of Jesus then we should all be evangelistic about our faith. Christianity and following Jesus has never been just a private affair for me. My experience of Jesus is that when you meet Him you simply can’t keep it to yourself. So I am passionate about sharing the good news of Jesus in any way I can.

**As Christians we are all called to share the Good News, but do some people have a distinctive calling as ‘evangelists’ and what does that look like in practice?**

We’re all uniquely different aren’t we – that’s the wonderful thing about how God has made us. When we connect with God, all of that is harnessed in serving and worshipping Him. Those God calls to be evangelists do have some distinctive qualities.



## Top tips for sharing your faith

- Be yourself! Be natural – if Christ is part of our everyday lives, telling others about Him should come naturally.
- Sometimes we need to earn the right to speak. People need to see and feel God’s love first through acts of kindness, listening, care, offering prayer in times of need and stress.
- Use your own experiences and stories of God’s faithfulness.. Be transparent and honest and share from a position of humility.
- Develop a posture of listening and learning.
- Cultivate a sensitive ear – both to the person / group and to what the Father wants to say.

## The making of an evangelist

**Infectious passion** When you’re around these people they get under your skin. It’s like the Holy Spirit follows them around.

**Personable and relational** These people are comfortable in social situations. They like to hang out with all kinds of people and people like to hang out with them.

**Communicators** They love to talk – one-on-one or to larger groups. Some people simply come alive as they begin to speak about Jesus.

All of this needs to be recognised and nurtured. I often ask people what really drives them, what brings them alive, what energises them? If it’s telling others about Jesus’ love I would hazard

a guess you have an evangelist that needs to be uncovered and released.

**In 1 Corinthians 9, Paul writes: “I have become all things to all people so that by all possible means I might save some.” How does this translate to Christians sharing their faith in the 21st Century?**

It’s about sensitivity, about positioning our lives as missionaries rather than churchgoers! He says in the text... “I have become”, this infers he has made a decision to work cross-culturally, and “by all” means one size doesn’t fit all – so we need to be innovative and creative in our presentation and gospel-led lifestyles. This will be a challenge as we distil what

is the core gospel and what is culturally expressed. We all do things differently, but it seems Paul is putting the gospel and the recipient first. It’s not about us; it’s about them meeting Jesus.







# Tearfund turns 25 in Wales

by Gethin Russell-Jones

It's the catchy acronym that gives the game away and reveals the deep history between two of the UK's leading evangelical organisations...

Tearfund is the contracted name for the Evangelical Alliance Relief Fund. Founded in 1968 as a result of the terrible famine in Biafra, it represents the historic and vital connection between evangelical faith and social action. Through building a global network of local churches its ambition is to eradicate poverty.

This year marks the 25th anniversary of Tearfund's presence in Wales. Since 1986, this leading Christian relief agency has established its campaigning voice in the nation through a small staff team and hundreds of churches and individual supporters.

Former Professor of Religious Studies, Dewi Hughes, was the organisation's first national officer for Wales, although he was soon to become Tearfund's theological advisor. Author of such books as *God of the Poor: A Biblical Vision of God's Present Rule and Power and Poverty: Divine and Human Rule in a World of Need*, Dewi has articulated the theological bases and imperatives for Christ-centred social action. His retirement in December closes the first chapter in Tearfund's Welsh history and highlights the organisation's ongoing involvement in Wales.

Hywel Meredydd Davies is now Tearfund's national director for Wales. Hywel was the minister of Llangefni Evangelical Church for 27 years and a former Welsh secretary for the Evangelical Movement of Wales. He manages Tearfund's relationship with a vast network of churches throughout the country. Formerly chair of Tearfund in Wales, Hywel leads a staff team of three including Fiona Michael and Miriam Evans.

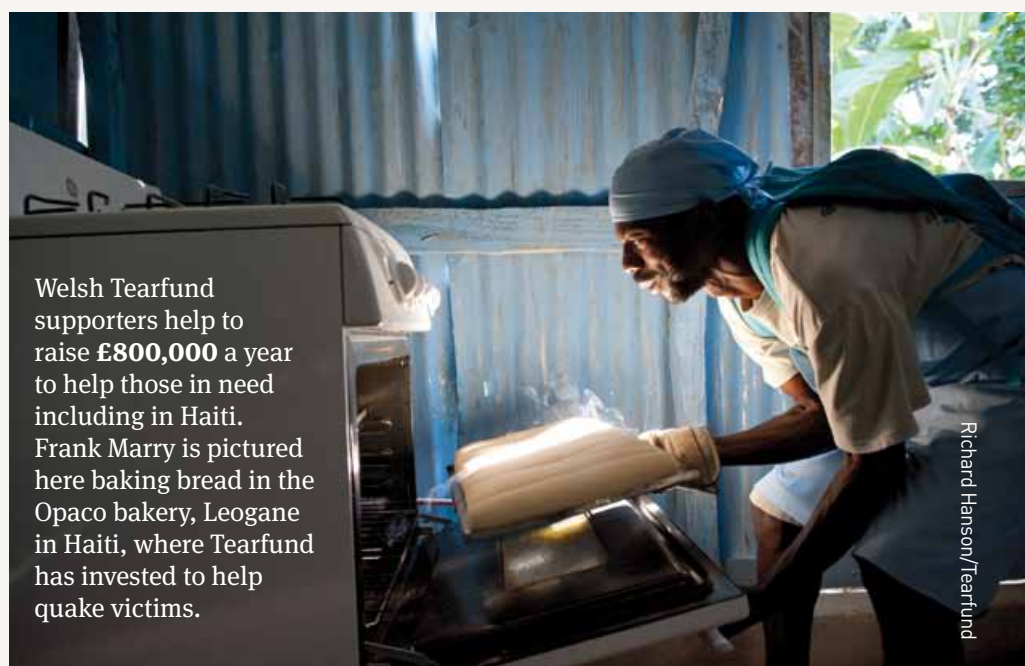
The ongoing partnership between

Tearfund and the Alliance is clearly demonstrated in Gweini: The Council for the Christian Voluntary Sector in Wales. It was established by the Evangelical Alliance in October 1999 and funded substantially by a grant from Tearfund. Mobilising thousands of volunteers, Gweini is a coalition of churches and Christian agencies.

Hywel recognises the synergy between the two organisations. "Tearfund encourages churches to get involved in their local communities and that's why we sponsored Gweini in its early days," he says. "Gweini takes churches out of their comfort zones and helps them look at their environment in a new way."

based projects created to engage local Christians with world mission. People are sent updates, prayer points and stories of lives transformed.

This emphasis on local churches is core to Tearfund's operations and Hywel believes that this inspires great confidence in the charity's many thousands of supporters. "Many people give to relief agencies but lose track of where the money goes. Tearfund ensures that the money passes through to our local church partners who seek to meet the needs of their communities. The important thing to remember about Tearfund is that the money is entrusted to evangelical churches which have a heart for the poor."



Welsh Tearfund supporters help to raise **£800,000** a year to help those in need including in Haiti. Frank Marry is pictured here baking bread in the Opaco bakery, Leogane in Haiti, where Tearfund has invested to help quake victims.

Richard Hanson/Tearfund

## CHURCH ENGAGEMENT

This engagement with local churches is a distinctive feature of Tearfund's work. Inside Out (another joint initiative with the Alliance) is a six-session course designed to be used with church groups. Participants explore just how big God's mission really is and discover what part they might play in it. Another project is Connected Church; a range of 18 church-

Hywel has no doubt why Tearfund remains a major player in the field of poverty relief: "People are generous and the people of Wales have opened their hearts to the poor of the world. I'd like to thank them for their kindness and look forward to working with them in the future."

# ✚ Word and Spirit – the vital partnership

God's Word and God's Spirit are His greatest resources for the tasks of Christian leadership, writes Will Donaldson, director of Christian leadership at Wycliffe Hall, Oxford...

Too often the evangelical Church puts Word and Spirit at loggerheads. But continuing to do this rather than seeking ways to untie the two is impoverishing the witness of the Church at a time of considerable opportunity in our fast-changing postmodern world.

Word and Spirit are desperately needed in providing an appropriate and balanced response to postmodernism.

There are a number of contemporary reasons for a closer partnership between Word and Spirit. Why? Because firstly, the evangelical movement is experiencing enormous growth, particularly in developing countries. But there is also divergence and division within the evangelical movement: those who lay a primary emphasis on the ministry of the Word, and those who emphasise the ministry of the Holy Spirit. Can these two kinds of evangelical have the humility and grace to respect and value each other?

There has been a huge cultural shift from the scientific certainties of the enlightenment era into the decentralised uncertainties of the post-modern era. The gospel speaks prophetically into this situation when Word and Spirit are allowed their place: the Bible offers an over-arching narrative and absolute truth, and the Spirit offers an authentic spiritual experience of the power of God, and draws us into a community of faith where we belong and find our true identity.

Theological colleges and ministerial training courses provide an opportunity to weld together Word and Spirit in the minds and hearts of the future leaders of the Church. The Ordination Service in the Church of England, for example, recognises and affirms this partnership.

## THEOLOGICAL FOUNDATIONS

The partnership between Word and Spirit is evident throughout the Bible: in Creation, in the history of Israel and right through to the life and ministry of Jesus, in the story of the early Church, and in Paul's letters.

It has also been evident throughout church history. The Church Fathers, the Medieval Church, the Reformers, the Puritans, the Evangelical Awakening, the 20th century evangelical and charismatic movements to the present day. There were times when Word and Spirit were equally valued, but also times when they were separated and neglected.

The Bible and Church history show that Word and Spirit are our two greatest resources for the awesome task and enormous privilege of leading God's people. We need both.

## HOW THIS HELPS CHRISTIAN LEADERSHIP

The partnership of Word and Spirit resources local church leadership in seven key areas: preaching and teaching the Bible; developing and implementing vision; working in teams and mentoring leaders; mobilising every member into ministry; enabling worship and prayer; providing pastoral care and nurture; promoting evangelism and mission.

Christian leaders need to have the Bible at the centre of their ministries, and to teach and preach it with great faithfulness and perseverance. But we also need the power, anointing and gifts of the Holy Spirit, without which our labour is in vain. In Ezekiel 37:1-14, it is a combination of the Spirit of God (the wind) and the Word of God (through the prophet) that brings the dry bones of Israel back to life after the devastation of the Exile. The Church today in the West finds itself in a similar cultural and spiritual exile, but there is hope and a future as God moves powerfully through His Word and His Spirit.

*Will Donaldson, director of Christian leadership at Wycliffe Hall, is the author of Word and Spirit published by BRF.*



## idea-list

### Recommended Bible-in-a-year methods

Is 2012 the year that you're planning to read the Bible in a year? Try these:

#### CWR: EVERY DAY WITH JESUS BIBLE

You can do the church challenge and get your whole congregation reading, or you can read it on your own.

#### NIV SOUL SURVIVOR IN ONE YEAR

This one's aimed at university students starting in September, but is still useful for someone looking to start reading the whole Bible at any time of year.

#### HOLY TRINITY BROMPTON: BIBLE IN ONE YEAR

Read through the Bible in one year with helpful daily commentary from Nicky Gumbel.

#### THE DAILY MESSAGE: THROUGH THE BIBLE IN ONE YEAR, by Eugene Peterson

Arranged into six readings a week, so it's easy to catch up if you miss a day.

#### THROUGH THE BIBLE, THROUGH THE YEAR, by John Stott

In honour of John Stott who died in 2011, why not use his book to help you read the whole Bible in 2012?





## New year – new beginnings

At the start of 2012, Marijke Hoek, the Alliance's Forum for Change co-ordinator, reminds us to be expectant for God to do a new thing in our time...

In the book of Acts, the gospel reaches a new people's group, as described in the story of Peter. Peter's vision of a sheet coming down from heaven and the call to eat the animals is followed by his initial "Surely not!" Yet Peter is receptive to God's redefinition and remains pensive about the meaning (Acts 10).

When Peter steps into a new arena and meets people he formerly wouldn't have associated with, he realises the full meaning that God accepts all. While speaking about Jesus, the Spirit comes on the listeners. It took someone to cross the 'surely not'-barrier.

God is doing new things in our time. "See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland."

It is an art to perceive new beginnings. Hence, Isaiah's question: "Do you not perceive it?" God's 'new thing' includes thresholds of change we had not anticipated. It requires curious people attentive for new instructions and minds that are open to new frontiers (Isaiah 43:19, 50:4).

As Peter moved from the 'impossible' to inhabit the possible, so also can our mission reflect a radical discontinuity. It has been said that the logic of reason describes the rules of the possible. John Caputo describes 'the poetics of the impossible': "a poetics is a logic with a heart, not a simple or bare bones logic but a logic with a pathos, with a passion and desire, with an imagination and a flare, a mad logic, perhaps a patho-logic, but one that is healing and salvific".

May our faith-filled lives reflect something of the impossible newness and our work reflect the ever-increasing presence of God's restoring reign (Isaiah 9:7).

An imaginative New Year.



## 2012: The year of prayer

by Jane Holloway, *national prayer director at the World Prayer Centre*

"O that you would rend the heavens and come down" (Isaiah 64:1). That is the cry of our hearts, responding to the call from God to pray in this time of shaking, financial uncertainty and moral and spiritual collapse.

We long for God to change things around. Our first and most vital call is to God for mercy and to spend time in prayer for our leaders, our friends & families, our churches, our communities, our nations and the world.

HOPE, the Evangelical Alliance, More than Gold, Alpha, 24-7, YWAM and many Black Majority churches and other church streams invite you to start the new year in prayer and make 2012 a year full of prayer. 2012 is a unique year, with many big opportunities for local mission.

In June we will celebrate and pray for the Queen on her Diamond Jubilee, especially through the Big Lunch. Some 2,012 beacons will be lit and the Olympic Torch Relay will pass through more than 1,000 communities, giving opportunity for every church to pray for the light of Christ to touch each area in the 70 day prayer cascade. There are 100 days of peace, during and after the Games, which is a call to pray for peace on our streets. As we host the Olympic and Paralympic Games there will be countless opportunities to share the Good News. The call to prayer continues in September as we might invite people 'back to church' and then find ways to celebrate harvest by looking outwards in mission and generosity. All ways we can show Jesus' love through words and actions. Effective mission is embedded in prayer.

People pray in all sorts of ways. Creative prayer resources and ideas are available now, including liturgies, home group guides, prayer parties, prayer calendars and videos.

[hopeprayer.org.uk](http://hopeprayer.org.uk)

[morethangold.org.uk/your-church/prayer](http://morethangold.org.uk/your-church/prayer)

[prayerforum.org](http://prayerforum.org)



# The Games:

## *an opportunity to be more inclusive*

by Claire Musters

The Paralympics is the world's second largest sporting event and provides churches with an immense opportunity to both engage with their communities and profile the needs of the most vulnerable and excluded people group in our society.

John Naudé, chairman of Churches for All, the Christian disability network, believes “the Paralympics and sport generally, more than the Church, is leading the way in providing recognition and opportunities for the equal, but unique and differing, abilities of disabled men and women. The time has come for us, as the Church, to reclaim our role and responsibilities”.

### ATTITUDES TO DISABILITY

To quote Tim Wood, CEO of Through the Roof: “could do better sums it up”. He says churches who reach out to those with disabilities indicate they get far more back than they give, but unfortunately such churches are in the minority – a shocking shame as there are more than 10 million people with a limiting long-term illness, impairment or disability in Britain (Family Resources Survey 2009–10). Tim believes that a lot of churches are not sure where to start, and charities like his seek to equip them. The apostle Paul makes it clear in Corinthians that if we believe disabled people have nothing to offer, we are mistaken: “On the contrary, those parts of the body that seem to be weaker are indispensable.” John explains Churches for All's viewpoint, saying: “The Church is disabled by not having disabled people in it.”

## How churches can be more inclusive

These simple recommendations from *Through the Roof* can be used as a checklist to see how inclusive your church is currently, and to give you ideas on how to improve.

- Welcome enquiries from, and be open to, disabled people so they feel they belong
- Offer reserved parking/a drop-off point
- Offer “step-free” access by giving level/ramped entry to a building
- Provide accessible toilets
- Have a loop system in operation and use sign language interpreters, and/or the provision of speech-to-text/captioning, when required
- Use simple, jargon-free language
- Supply written information in large print (font size 18) and/or alternative formats (eg audio, electronic, Braille, clear/pictorial signs for people with learning disabilities)
- Make a quiet space available during the main meeting for those who need time-out
- Have diffused lighting to benefit people with sight loss
- Offer seating (some with arms) near the entrance/exit
- Provide a disability co-ordinator to champion issues and initiate training on disability
- Speak directly to disabled people, assume nothing and offer a sensitive welcome and pastoral assistance
- Offer commentary/audio description to those unable to see the screen/stage
- Adopt a can-do culture with an inclusive ethos, valuing all and addressing people's needs on an individual basis
- Intentionally encourage and enable disabled people to contribute to church life through using their gifts

The BMS, the UK's Baptist Unions, More than Gold, Verité Sport and Through the Roof have worked together to provide a resource to inspire churches to “celebrate the faith and excellence of Paralympians, address issues of global injustice and improve inclusion of people with disabilities”. Called *Undeclared*, it is available from January.

If your church is gearing up for the missional opportunities the Olympics provides, why not simply extend your initiatives into the Paralympics too? As Tim Wood encourages: “Use the Olympics as a warm-up and hit the ground running for the Paralympics so you can do it even better.”

For more information, resources and ideas, visit:

[churchesforall.org.uk](http://churchesforall.org.uk)

[throughtheroof.org](http://throughtheroof.org)

[morethangold.org.uk](http://morethangold.org.uk)

[bmsworldmission.org/undefeated](http://bmsworldmission.org/undefeated)







**John Kirkby:** You need a reason to be doing something like this

# CAP raises £1 million through marathon effort

by Rebecca Taylor

Debt advice group Christians Against Poverty (CAP) highlighted that now more than ever churches and organisations need to support those with little money - particularly in times of economic difficulty - through a mega-marathon fundraising campaign.

CAP founder and international director John Kirkby raised more than £1 million for running 15 marathons in 15 days as part of the Remember the Poor campaign. He started his first marathon in Edinburgh and ended in Auckland, New Zealand, on 27 November.

"I did this to remind us all that no matter how bad things get for the majority of us, they are so much harder for people living with real poverty," says John, who founded CAP 15 years ago after financial problems of his own.

Speaking to *idea* on the first marathon in Edinburgh on Tuesday, 8 November,

John, who turned 50 in October, said: "I am acutely aware of the need for God in this. I have a sense of an impossible task physically and mentally but also a strong sense of belief. You need a reason to be doing something like this - my trainer has said 70 per cent of being able to do this is mental. The poor need us to do this. We have to do it. I've done 15,000 miles of training in marathons over the last year and 16 practice marathons in the last 15 weeks so I feel ready for the challenge."

The UK marathons took place in Edinburgh, Newcastle, Nottingham, London and Bradford; and then cities in Australia and New Zealand. The first marathon in Australia started in Melbourne as soon as John stepped off the plane.

CAP are hoping to open 60 new debt centres as a result of the marathons.

"I'm looking forward to telling the broken people who can't feed their children

and whose marriages are on their knees that someone can help them. That's what gets me going in the morning," he said.

"Remember the poor - in your giving and your services - the poor are the silent broken minority - it feels like no-one else is shouting out for them in these times of difficult economy. Jesus never forgot them and we must never either."

Christians Against Poverty run 190 debt help centres currently carrying £71 million of clients' secondary debts.

**cap15.org**



John Kirkby, director of CAP, raised more than £1 million running 15 marathons in 15 days.

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**Malcolm Lamb,**  
Pastor of Bridge Street Church, Leeds



For Regional Training Dates and **FREE** info pack visit  
**[www.capmoney.org](http://www.capmoney.org)** or call **01274 760567**

CAP Money is brought to you by the debt counselling charity Christians Against Poverty. Registered Office: Jubilee Mill, North Street, Bradford, BD1 4EW. Registered Charity No. 1097217. Charity Registered in Scotland No. SC038776. Company Limited by Guarantee. Registered in England and Wales No. 4655175.

# Celebrating marriage

Married couples will be encouraged to celebrate when Marriage Week takes place in February.

Marriage Week UK is for "everyone who wants a great marriage" and is made up of a group of charities and individuals who believe that we all need to promote healthy marriages because these are the foundation of a healthy society.

Richard Kane, who founded Marriage Week 18 years ago, said: "If you're fortunate enough to have a marriage, you should look after it. This is not about having a go at single parents or persuading single people to get married. It's an aide memoir to the nation. We need to remember each other in the busyness of life. If you forget each other, that's when the problems start to occur."

John Fransham, who will be speaking with general director Steve Clifford at Talk Marriage in Westminster on 7 February, agrees the Church needs to do a better job of promoting marriage.

He said: "Marriage is being undermined by a lot of forces in society – from the media to films to a general acceptance of co-habitation, and it's something that the Church needs to take seriously. Our event will call on people to promote marriage, since without marriage families and society will be left without a foundation."

There are a whole host of events taking place during the week, which runs from 7 to 14 February, and some churches will be using the week to reach out to non-Christian married couples, including inviting couples back who have been married in their church building, encouraging couples to renew their vows or inviting speakers to give advice on marriage.

[marriage-week.org.uk](http://marriage-week.org.uk)

[talkmarriage.co.uk](http://talkmarriage.co.uk)



CHECK OUT WHY  
YOUR CHURCH  
SHOULD SUPPORT  
MARRIAGE WEEK

## Are we communicating?

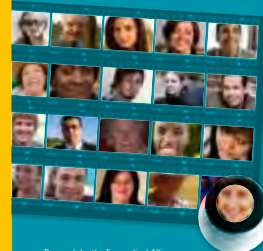
Lack of communication is often cited as one of the main issues that married couples face. The latest in the Alliance's *21st Century Evangelicals* research series looks at the question of how Christians are communicating as the world changes, bringing new technologies, new media and new ways in which we speak and listen to the world around us.

[eauk.org/snapshot](http://eauk.org/snapshot)

### 21st Century Evangelicals

A snapshot of the beliefs and habits of evangelical Christians in the UK – Autumn 2011

### Are we communicating?



Research by the Evangelical Alliance



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## Care Home Manager Plymouth

The Bethany Christian Care Home is in a quiet lane in, Lipson, Plymouth. It has recently merged with the Pilgrims' Friend Society, which incorporates Pilgrim Homes, a charity with over 200 years experience in caring for older Christians. We are a progressive organisation, with excellent training and staff development programmes.

Bethany has 26 care rooms and is close to the local shops and is well served by local transport. It has a friendly care team and is a pleasant place to work. It also benefits from supporters drawn from local evangelical churches, who visit to befriend residents and take short services.

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**Fran Beckett:** The problem with all this is that it can leave us feeling desperately unspiritual.

# Running on empty

Sometimes church can be a drag; and sometimes it all gets a bit much. *Fran Beckett* shares some ideas on what church leaders can do when leadership fatigue strikes...

Are you finding it hard to muster enthusiasm for leading home group this week? Does the thought of preparing Sunday sermons depress you? Do conversations with individuals leave you full of exasperation? Do you think frequently – “I can’t do this anymore” – and then quickly tell yourself not be so silly and move swiftly on to the next activity or meeting?

That place of weariness in leadership, which many experience but few admit, can take many forms due to the uniqueness of our circumstances and our individual reactions. The symptoms are similar: regularly experiencing impatience; irritability; lack of concentration through to tearfulness; difficulty in sleeping - even drinking too much. Energy is harder to summon up. Situations and conversations that once would have made our spirits soar don’t have the same effect or, if they do, it’s short-lived and followed by a dragging inner tiredness.

As former models of tolerance, we find ourselves running out of capacity swiftly and consequently have to work exceptionally hard to maintain our cool. When faced with the high expectations of others, or when they have no problem in telling us how we should be doing our job differently or our church is failing them, understanding proves elusive.

To cap it all, praying can become a struggle and cease to be the comfort that it once was. In our heads we know God is with us but somehow that He is also ‘for us’ is less certain. Heaven may seem strangely silent.

The problem with all this is that it can leave us feeling desperately unspiritual. After all, as leaders aren’t we supposed to somehow hold it all together? Despite what we know in our heads in our emotions we may continue to entertain super-hero (or heroine) images of Christian leaders.

I know it’s all too easy to describe the symptoms but what do you do when you find yourself in this situation and what steps can you take to reduce the likelihood of it occurring?

Firstly, and most importantly, stop pretending there’s nothing wrong. Admit to someone else how you’re feeling and give them the opportunity to feed back on what they see as contributing to your situation. Consider how you would advise someone else in similar circumstances. Remember physical, emotional and spiritual dimensions are all interconnected so start tackling the physical tiredness. Take a good holiday then ensure regular

*“As leaders aren’t we supposed to somehow hold it all together?”*



days off and exercise. If you remain overly tired book a doctor’s appointment to get a physical check up.

You need to establish new rhythms of work, leisure, prayer and study. Find someone you can be yourself with and meet up regularly. Alternatively, form a peer support group with other leaders from elsewhere.

Each one of us should regularly take the time to consider how much of what we do now is still shaped by our original calling and what God has said to us over the years. Are you still on track or do you need to make changes? Occasionally place yourself in situations where you are not directly responsible for others by attending conferences, retreats and worship events. And, when you can’t find the words to pray, using the ancient words of liturgy written by others can be liberating.

**Lastly, don’t forget the importance of laughter and fun!**



**Fran Beckett OBE**  
Leader (Restore – Peckham)  
Consultant (Anthony Collins Solicitors)

Fran is a regular columnist for Slipstream [eauk.org/slipstream](http://eauk.org/slipstream)



# See for yourself

by Chine Mbubaegbu

## The village of Cajamarca lies in the Andes, in northern Peru.

Traditionally, the land has been enough to sustain the poverty-stricken families who call it home. But things are changing. The climate is not the same as it has been previously and the economy remains unsteady. The people of Cajamarca struggle without the adequate tools and knowledge to adapt.

This is where Tearfund comes in. Working with partner organisation Warmis, they are educating villagers about efficient and effective farming methods. They are teaching them new skills and helping to give them a hope and a future.

Women like Olga are finding life particularly tough. "When will God take me to Him?" she asks. Every morning she has to wake up, light the fire, prepare meals and then go on to work in the fields. She is in her 70s. All she can do is rely on God to provide for her.

Help comes in the form of Tearfund. Rosa Camargo de Bravo, Tearfund's country representative in Peru, told *idea* that the projects mostly work with women like Olga as many of the men go away to work in the city, leaving the women to look after the land.

"Women are so poor and they don't have access to education," she says. "We are working with women in three areas: literacy, teaching them Spanish rather than the local language of Quechua, as well as teaching them about agriculture. We're taking a holistic approach and supporting them in facing the issue of climate change. We are helping them to be productive and improve their own life conditions."

For aid worker Miguel, what drives him to help these villagers is a sense of calling. "It is God's work we are doing," he says. He hopes that one day these people will "become completely self-sufficient".

As part of Tearfund's new See for Yourself initiative, supporters can follow the stories of some of the communities that they are helping. Supporters pay a regular amount each month and can choose to journey with a community in Peru, Nepal or Uganda. So they can 'see for themselves' how their money is really changing things.

Supporters get video updates every three months, as well as regular emails and text prayer. Often, when we give to development charities we have no contact with the people whose lives we are hoping to change. This new innovative tool brings the stories of transformation alive.

[tearfund.org](http://tearfund.org)

Tearfund is helping those facing the harsh realities of climate change in Peru.



SEE FOR YOURSELF

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or telephone **0300 303 1400**.



# ⊕ Spirit Breaks Out



In the autumn of 2011, worship album *Spirit Break Out* achieved the unthinkable. It broke into the top 10 of the iTunes chart, bringing worship music to the masses. *Chine Mbubaegbu* spoke to Tim Hughes, co-founder of Worship Central – the collaborative behind the album – about worship for today’s generation and the trials of being a local church worship leader...

Worship Central’s feat has been celebrated by many, but what does it really mean for a Christian album to break into a space dominated by secular music? Is it something to be celebrated? Should worship leaders want to be likened to pop stars? For Tim Hughes, the man behind some of the Church’s best-known songs, including *Here I Am to Worship*, the album’s success is not about celebrity, but all about seeing God glorified.

“For a long time, I’ve been passionate to see the worship of Jesus Christ venture beyond the four walls of the Church and to see the possibility that people who have never been to church may perhaps get to listen to this worship,” says Tim.

He admits that it is most likely Christians who are downloading it, but says chart success can be a tool for witness. “We’ve been hearing anecdotally that Christians have been giving the album to their friends. When you can say to your friends that the album is on the front page of iTunes, they’re more likely to listen to it.”

Many of the album’s tracks are fast becoming classics within churches nationwide. The likes of *Counting on Your Name*, *At Your Name* and the title track *Spirit Break Out* are anthemic worship songs that capture the heart behind Worship Central. Based at Alliance member church Holy Trinity Brompton, Worship Central

is all about getting people back to the heart of worship. Its core team is made up of Tim, Al Gordon, Ben Cantelon, Nikki Fletcher and Luke Hellenbroth.

“We want people to be able to connect with God. We want to equip the worshipper and empower the local church,” says Tim. “We’re about training and equipping worship leaders to be able to fall more in love with God... We genuinely believe that if a church gets worship right, then life will flow.”

Worship leaders in churches all over the country can often feel under pressure to ensure the worship is ‘right’ and Tim knows all too well the anxieties of those who lead the congregation in worship.

“I’ve been a worship leader for quite a few years now and I know it’s a pretty lonely experience. A lot of them lead week in and week out, most of the time voluntarily and sometimes it can be pretty exhausting. On top of that, music and worship have always caused misunderstanding in the Church because music is so subjective.”

It seems there are some songs that are guaranteed crowd pleasers – is this right? Tim responds: “If we physically enjoy something, is that something to be concerned about? We can love something and that in itself can be part of our worship.

“There is a definite danger that we risk falling into manipulation. But as worship leaders we must constantly be encouraging and making sure we keep the focus on Jesus. We need to ask whether we are just encouraging people to be consumers. We’re not just trying to hype up a response. We must be prepared to take the congregation beyond singing the songs – even if that means being in silence.

“We must be taking people on a journey and proclaiming the things of God.”





# Chewing the Phat

by Rebecca Taylor



*With an eclectic mix of funk, rock, pop and worship styles Phatfish have performed to thousands at festivals and toured the US, Canada and Europe. We caught up with them about their work and most recent album **Higher...***

Staying grounded in their local church and community has always been paramount to the band. Says singer Lou Fellingham: "My church background meant that I was interested in evangelism. The vision of the band wanting to take our music into pubs and clubs fitted into that. It's been really important to be in a local church and stay grounded. Nathan (drummer) and Luke's (bass) father was an elder in our church in Brighton for years and that helped us feel really supported."

As for their musical influences, each band member has different genres they like to work with. Luke says: "We like anything from Jimmy Hendrix to Guns 'n' Roses. There are a lot of different influences and various genres that influence us from classical, pop and rock."

The band's focus has now turned to their Christian audiences. Lou says: "We decided to reassess our music so that we serve our audience's needs. Our audience is primarily Christians. This

new album is about those searching, or not searching, to prod Christians to think more about their walk. They are songs that challenge."

Asked about what inspires them, the band see influences in church and culture as key: "We are inspired by what goes on in our lives, how God speaks to us. It's also about being inspired about lifestyle evangelism – so we have covered themes like creation, evolution and personal encounters with God."



# ⚡ As old as time

*Emerging in second-century myth, a traditional fable by the 1700s, and now a beloved Disney romance, it seems that **Beauty and the Beast** has always been around. And now it's returning to cinemas, revamped in 3D. Sophie Lister writes...*

Though two decades have passed since the film first hit screens, children and adults everywhere still know the story. Bookish Belle is imprisoned in the castle of a fearsome beast, after trying to rescue her father. Little does she know that her captor is in fact a prince, cursed with ugliness as punishment for his shallow ways. If he has not learned how to love, and been loved in return, by the time the last petal falls from an enchanted rose, he will be stuck in beastly form forever.

At first, girl and monster are at odds. Slowly, however, and with the encouragement of the household's unusual servants, something magical begins to happen and *Beauty and the Beast* fall for each other. The machinations of Belle's handsome but villainous admirer Gaston threaten to come between them, but we all know how it will end. This is Disney - happily ever after is never far away.

## ENDURING STORIES

Like all truly enduring stories, *Beauty and the Beast* captures us because it taps into something fundamental about reality. Whatever its fairytale trappings, it's about us: our own deepest questions, needs and longings.

In a way, Disney's classics are all myths of this kind, dressing up our oldest narratives in colourful new costumes. Some of the films' messages are undoubtedly man-made, expressing the wishful thinking of the culture that created them. Some, however, come from another place altogether. The *Lion King*, also recently

re-released in 3D, is based on the plot of Shakespeare's *Hamlet*: a young prince must work out his place in the world when his usurping uncle murders his father. But there's an even more ancient story playing out, too, about a king whom everyone believes to be dead making a glorious return to reclaim his kingdom.

*Beauty and the Beast* is, at its simplest level, about the value of not judging by appearances. Gaston might be physically attractive but he's heartless, whereas the hideous Beast has qualities that only Belle can recognise. Or does he? "There's something in him that I simply didn't see," she sings, as he begins to soften in her presence. But would that goodness even have existed, if it weren't for her willingness to see it? When he was first cursed, the beast took on a physical form that reflected the ugliness inside. So it's not his inner beauty that saves the day: it's hers.

## REDEEMING REALITY

Even those who are essentially ugly and wicked, the film suggests, can be rescued by the love of someone blameless and pure. This 'redeemer' doesn't so much see good in others as actually create it. The Beast's transformation affects us so deeply because we long to be made into something better.

It's a tale as old as time. It emerges in myth, legend and fairytale perhaps because we simply want it to be true. Or perhaps because these longings reveal the foundation of the reality we live in. *Beauty and the Beast*, and tales like it, reminds us of what we've forgotten and repressed. They show us a glimpse of the oldest story of all - that of an ugly and broken humanity, rescued and loved into beauty by a beautiful God.

"THEY SHOW US A GLIMPSE OF THE OLDEST STORY OF ALL - THAT OF AN UGLY AND BROKEN HUMANITY, RESCUED AND LOVED INTO BEAUTY BY A BEAUTIFUL GOD."



Sophie Lister writes for the Damaris Trust [damaris.org](http://damaris.org)

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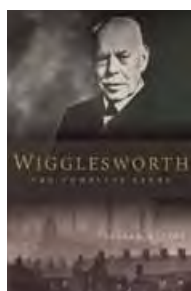
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## WIGGLESWORTH: The Complete Story (Authentic) by Julian Wilson

This is a dangerous biography to read, especially if sat on an aeroplane next to someone complaining of a stomach ache, resisting the urge to deploy a Wigglesworth 'punch'. Wigglesworth the 'apostle of faith' awoke each day expecting to lead someone to the Lord and see God heal a sick person and went to his bed at night having invariably been used to that end. This is a candid and dense account of Wigglesworth's life, his oddness, his compassion and his remarkable healing gift and faith in God. It's hard to put down and leaves you with a sense of longing to take new steps of faith and to witness God's power today in your life.

Reviewed by Tim Blaber



there are always answers where maybe there is only doubt.

Reviewed by Danny Webster

## NOTES FOR THE JOURNEY: Following Jesus, staying South Asian

Edited by C Rasiah and Robin Thomson (South Asian Concern)

This new book by South Asian Concern (SAC) is an essential read for all South Asian young adults who have either begun to follow Jesus or are exploring the Christian faith. It takes seriously the practical cultural questions and looks at issues that are often neglected, such as arranged marriage and the impact that conversion may have on one's relationships with friends, family and relatives.

Reviewed by Manoj Raithatha



## PIGEON ENGLISH by Stephen Kelman (Bloomsbury)

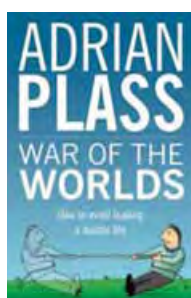
This Man Booker short-listed, excellent first novel is not for the faint-hearted. The beguiling and ebullient narrator, 11-year-old Harrison, newly arrived from Ghana, enables a first-hand experience of daily life on the cusp of urban adolescence. Through his child's preoccupations the reader perceives some very real threats from the poverty-saturated inner city he and his family inhabit. There are no 'baddies' in this book and Kelman manages to elicit sympathetic, three dimensional characters from the least likely people, who haunt you long after the book's shocking denouement.

Reviewed by Sara Hyde



## WAR OF THE WORLDS by Adrian Plass (Authentic)

Plass has made his name poking fun at Christian behaviour. This book is not in the mould of some of his more relentlessly humorous writings but comedy is still employed to cause you to sit up and think again about the dangers of living a double life. It takes a tour through different aspects of the Christian life and asks the reader to question whether the life they lead matches up to the life they pretend that Christians should lead. Funny and heart-warming. The only downside is it does not answer the questions that are left lingering as you finish. But to answer all the questions would perhaps be an example of living a double life: suggesting



## KING'S CROSS: The story of the world in the life of Jesus by Tim Keller (Hodder)

Jesus continues to be both appealing and befuddling to a 21st century audience. In this book based on a collection of sermons on the book of Mark, Tim Keller aims to get to the heart of who Jesus was and why he makes all the difference not only in the Christian faith, but in the universe. On the way he draws fresh insights into Jesus' character through familiar Bible passages, making it a thoroughly rewarding read. This book should appeal to both seasoned Christians, as well as those who are newly introduced to Christianity, but are confused about the person of Jesus.

Reviewed by Anna Moyle



## FREEDOM CALLING by Jake Hamilton (Kingsway)

This is the second album to come from Jake Hamilton of Jesus Culture fame. Hardcore Nirvana and Pearl Jam fans may well love the lion's roar opening in War Drums and New Song, shouting out for 'worshipping warriors' to arise. Passionate, raw and intense this album won't be to everyone's taste. Hamilton's energy exudes throughout in spite of some overly long tracks. You won't find congregational songs here similar to the ones found on the previous Jesus Culture albums but the lyrics of *Looking for the One* and the title track resonate deeply. Turn it up loud and let the youth group mosh away.

Reviewed by Katherine Maxwell-Cook







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# IN YOUR WORDS



We love hearing from you, so have your say on any of the issues raised in *idea* or any comments about the Evangelical Alliance by emailing [idea@eauk.org](mailto:idea@eauk.org)

## ALL CORRECT?

I was interested to read Clive Barrett's comment (Nov/Dec), and found myself agreeing with him until the end when he said: "No one faith has got it all correct." I must take issue with this statement as to me, it smacks of the 'all faiths are equal' viewpoint. While I agree entirely that we must not have an attitude of superiority or arrogance towards those of other faiths, we also need to remember that Christianity is all about the revealed truth of God in Jesus Christ. If Jesus is the Truth, as he claimed, then it automatically follows that those who believe in someone or something else are living in deception. Yes, we may all be on a journey to find out more about God, but the difference for Christians is that we already know God's revealed truth, ie. Jesus Christ, and have God's Spirit at work in us. Therefore our challenge is to live in peace and an attitude of humility with those of different faiths, while not compromising the truth of what we believe. So I do believe that Christianity is "all correct"; it's just that we, as Jesus' followers, so often get it wrong.

*Jo Fraser, Thatcham, Berkshire*

## GOSPEL MESSAGE

I am writing to take issue with the letter by Clive Barret (Nov/Dec). His theology of "no one faith has got it all correct" is precisely the reason why Jesus gave us John 3:16

which ironically features in the same issue of the magazine. There is only one way to the Father and that is through Jesus, if there were other ways Jesus would not have come and died on the cross. Indeed he would have said that there are many ways to the Father and you can follow me if you like. I don't remember him saying such a thing.

*Garry Morris, via email*

## THE REAL WORLD

I read with interest the article entitled *Digidisciple: living biblically in a digital age*. I agree that as Christians we need an online presence as a way to share Christ in today's world, and I am not against connecting with people online – I do it myself. However, I would like to challenge the assumption that: "There is no such thing as 'virtual' and 'real' worlds: only online and offline physical space." I understand the argument that when you are writing online you are communicating with 'real' people, not 'virtual' people, but in my view online relationships can only teach you certain aspects of building human relationships. When you write online you are missing out on a whole range of human interaction. Jesus spent physical time with people, living day in, day out with those he wanted to get to know – seeing all there flaws and foibles. What about eye contact and hugs? What about learning how to attentively listen to someone as they share something with us? What about a personal invite to a party rather than posting a general invite on Facebook? These things make people feel special. All these things are part of being human, and are very different from online interaction. As Christians we need to be sure we can make a difference to people's lives by showing how to share physical life and build face to face relationships. In this age of loneliness, being salt and light for Christ may actually be spending more physical time with people rather than spending so much time online.

*Ruth Thomas, via email*

## Alliance postbag

"Thank you for the excellent role you play in advancing the evangelical and biblical views in our land. Your magazine continues to impress and develop..."

"I expect you get a lot of knocks and not a lot of encouragement. So I just wanted to write to congratulate you for the excellent and balanced job you are doing with the Evangelical Alliance..."

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*idea* is published in accordance with the Alliance's Basis of Faith, although it is impossible in every article to articulate each detail and nuance of belief held by Alliance members. Articles in *idea* may therefore express views on which there is a divergence of opinion or understanding among evangelicals.

Letters and story ideas from members are welcome, and will be considered by the editorial board, which reserves the right to edit letters and stories for length and style. We regret that we are unable to engage in personal correspondence. Unsolicited material will only be returned if accompanied by a stamped, self-addressed envelope.

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## We asked Christian leaders, including some of the Alliance's leadership team, what they are hoping for in 2012. Here's what they said...

That all over the country the Church in all of its diverse expressions finds fresh faith and courage to respond to these days of amazing opportunity.

**Steve Clifford**, general director, Evangelical Alliance



That we will see a new level of unity for mission spread across the country through Gather that Roger Sutton our unity ambassador is developing. I continue to be amazed by the stories of what Christians from across the evangelical spectrum are doing together to bring hope and help to their communities.

**Krish Kandiah**, executive director: churches for mission, Evangelical Alliance



To see God shake Northern Ireland up by pouring out His Spirit on this land leading to spiritual, political and social transformation.

**Peter Lynas**, Northern Ireland national director, Evangelical Alliance



Alongside promotion for Leeds United, my hope is to see thousands of churches letting their light shine through the 2012 Games. And so experience the excitement of reaching their community and providing a wonderful welcome to international visitors in the name of Jesus.

**David Willson**, chief executive, More Than Gold



To see Welsh Christian leaders collaborate in planting new churches across our land and to watch Wales win the Rugby Six Nations Championship!

**Elfed Godding**, Wales national director, Evangelical Alliance



In 2012 I want to laugh with my family more than this year (and we laugh a lot), see more people come to faith, celebrate West Ham's promotion to the premiership, see CVM impact more lives and churches than last year, encourage men to stand up and make their faith count more than ever, find my six-pack and cycle up a mountain or two again...

**Carl Beech**, general director, Christian Vision for Men



That people across the UK become aware of the huge significance of proposals by liberal elites to re-define marriage - and that it will be successfully resisted.

**Dave Landrum**, director of advocacy, Evangelical Alliance



For increasing numbers of transformational leaders to be developed, inspired and valued by the local church as they serve God in the marketplace, community and church.

**Kate Coleman**, founder and director of Next Leadership



That Restore (Peckham), the church I've led since it started nearly 10 years ago, as I stand down from leadership at the end of January transitions well into the next stage of our journey with God and continues to be a place of hope and new beginnings for those who love God but aren't so sure about the Church.

**Fran Beckett**, consultant, Anthony Collins Solicitors



That the public concern with the moral basis of our society, demonstrated by the 'What would Jesus do?' sign at the Occupy camp, would continue and deepen.

**Elizabeth Hunter**, director, Theos, the public theology think-tank



To see the Church in the UK continue to grow in passion for Jesus and confidence in the transforming power of the gospel. I would also like to see Scotland win the Six Nations Championship.

**Fred Drummond**, Scotland national director, Evangelical Alliance



To see the life-transforming message of the gospel take on a greater significance in our lives, so that we the Church are motivated to give our lives completely to the sharing of the gospel so that others may come to the knowledge and love of Christ.

**Manoj Raithatha**, national co-ordinator, South Asian Forum



# “God has not *abandoned* us!”

During the last few months of 2011 the headlines spoke for themselves – ‘Going down? Europe’s fate in the balance’; ‘Are we failing our children? The UN’s verdict on Britain’s parents’; ‘Floods return - Pakistan’s worst ever’; ‘The time bomb’s ticking under us all - UK’s ballooning personal debt’

All this together with starvation in the Horn of Africa, global warming, instability in the Middle East and much, much more. We are bombarded by news 24/7 throughout the year and invariably its focus is bad. It’s only occasionally that we are given a piece of something lightweight, fun or humorous which is close to good news and often that’s at the very end of the six o’clock bulletin.

What about our own personal headlines, those of our family, neighbourhood or workplace? What are the conversations like around our meal tables, across the desk at work or with parents at the school gate? For many the rising cost of living, job insecurities or unemployment, pensions under threat, student debt, reduction in health and social services, crime on the street are topics which dominate.

So how do we respond as we embark on the first weeks of 2012? What does Christian faith look like in light of the psychological depression which surrounds us? How do we avoid adopting the head-in-the-sand (while quoting Bible verses) approach? We all have a desire to control our lives, to manage risk. But with so much uncertainty around us, how are we to genuinely put our trust in God - not just for eternal salvation - but for the practical stuff of life which concerns us today? How can we as communities of faith all over the

country support each other as we face the challenge of walking by faith while not always understanding what is going on?

I am challenged by the early Church’s response to the world which surrounded them. The dominant power of the Roman Empire, the religions and cultures of the cities and towns in which these early Christians were expressing their faith, were far from favourable to them or their strange beliefs and practices. Facing pressure, persecution and discrimination, the Church continued to grow. Some clearly struggled. The book of Hebrews was written to Christians under pressure, facing hard times, indeed some having fallen away from the faith. The writer’s intention was to encourage and support them and help them see the bigger picture. Hebrews 11 provides us with a wonderful overview of God at work through history among His people. I have recently realised that one of the reasons reading the Bible is so important to me is because alongside all the wonderful truth, I find myself connecting into the big story of God at work in His creation. I recognise myself as part of this story and I am strengthened in my faith. In the beginning of Hebrews 12,

the writer sums up the book providing a picture of a stadium with those who have gone before us, cheering us on, and then provides some clear instructions to those struggling believers. “Let us throw off; Let us run; Let us fix. Throwing off sin and hindrances; Running with perseverance the race marked out for us; Fixing our eyes on Jesus, the one who went before us, the one who went to the cross, the one who is now seated at the right hand of God.” The writer of Hebrews perhaps then speaks to us down the centuries as he exhorts us in our fresh focus on Jesus to not “grow weary or lose heart”.

So as we read or listen to the news or engage in that conversation at the school gate, there is another story to be told. God has not abandoned us! Jesus’ death on the cross and resurrection marks a watershed of history and whatever our theology of the Last Days, God is in control and we can trust Him, not only for our future destiny but for every day living. In fact, perhaps even more amazingly, we get to play our part, to run the race we are called to, in seeing His will and purpose expressed here on earth at the beginning of 2012, as they are already in heaven.





# Walk Where Jesus Walked



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