



**Y Gymdeithas Efengylaidd
yn yr Eglwys yng Nghymru**
Evangelical Fellowship
in the Church in Wales

Bwletin Haf 2022

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Editorial Comment

In these extraordinary times, we might easily be bemused or intimidated by strange cultural changes around us. Or we might be despondent about our churches, seeing their numerical decline, and the seeming opposition to Christianity; and concerns over motions from Governing Body and the Bench of Bishops in Wales. It is quite understandable, even right, to become distressed by such things.

But in this issue of the ***Bwletin*** we bear witness to two things; to the Truth of the Knowledge of God in Christ Jesus; and to signs of His Loving Kindness to us, and to our people.

To the former we look at insight and encouragement for us to live by that Truth.

To the latter we see two growing congregations of faithful worshippers established in this last year alone at ***Wellspring***, and at ***Fellowship 345***, and we recall *The Ministry Of A Late Developer*, Stuart Bell at Aberystwyth. We also can be sure that other congregations are springing up and forming, and that the Testimony of Jesus goes out.

Due to this Truth within us, and due the loving kindness and grace of our God, we are therefore never overwhelmed.

Treasure in Jars of Clay (2 Corinthians 4:7–11, 16–18)

But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.

So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. (ESV)

For those who further wish to pursue understanding I would commend:

Dreher, Rod; 2020; ***Live Not by Lies: A Manual for Christian Dissidents***; Sentinel, Penguin Random House, New York, USA. *A readable guide for the enquiring mind.*

Tinker, Melvin; 2020; ***That Hideous Strength: A Deeper Look At How The West Was Lost***; Evangelical Press. *A short but rigorous identification of the powers and principalities at work in the world today.*

Trueman, Carl R; 2020; ***The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution***; Crossway, Illinois. *A thorough, scholarly examination of the philosophical and cultural origins of our times.*

Trueman, Carl R; 2022; ***Strange New World: How Thinkers and Activists Redefined Identity and Sparked the Sexual Revolution***; Crossway Books. *A shortened, more accessible version for those who may not have the academic background to endure four hundred pages on such an intense but important subject.*

Jeremy Bevan (Editor)

*'Overflowing with honesty, wisdom and insight,
it should be compulsory reading' J. John*

RECOVERING HIS REPUTATION



THE MINISTRY
OF A LATE DEVELOPER
STUART R BELL

Recovering His Reputation by Stuart Bell

What is really going on when a church grows? In a book which distils reflections on quarter of a century of ministry based in a growing church, Canon Stuart Bell answers that question. His answer takes the reader on a journey of exploration, into strategies and plans, but still more into the spiritual heart of Christian leadership. These unfolding reflections

bring us face to face with the disciplines and struggles, the joys and the challenges of walking with Jesus daily, in order to serve a church which aimed to '***Recover His Reputation***'.

Available from Amazon UK Paperback edition £9.99 Kindle edition £5.99

"This remarkable book on leading a church draws upon Stuart Bell's many decades of proclaiming Christ with power and influence. Overflowing with honesty, wisdom and insight, it should be compulsory reading for all who are called to be shepherds of God's flock. Recommended without reservation!" J. John (Author and International Evangelist)

"I was expecting to enjoy Stuart Bell's account of ministry in St Michael's Aberystwyth - the church where I worshipped in my student years. But I did not expect an account so gripping and challenging in every chapter. A wonderful blend of honest personal narrative, biblical reflection, quiet meditation and

detailed practical insights, it offers an invaluable resource for anyone at any stage in Christian ministry. The author's transparency, his readiness to point to mistakes and failures as well as share God's enormous blessings opens us all up to self-examination before God, and deepens our longing for integrity. My advice is to buy the book now. It could save a lot of grief later!" Elaine Storkey (Philosopher, Sociologist, Theologian)

Strange New World by Carl Trueman

'...Our current moment in time (is) a singularly challenging and potentially sinister one'

Thus declares Carl Trueman in his latest book ***Strange New World***.

Wondering whether Calvin Robinson was right to quit the Church Of England?

Wondering whether English evangelicals are right in approaching the Southern Cone of GAFCON for episcopal oversight?

Wondering if '*knowledge of Welsh culture*' should be removed from the Church in Wales application form?

These questions, by applying Trueman's thoughts, will help you answer and help you understand the age in which we live as well as the direction we are travelling whether we like it or not.

Two years ago, Trueman published '*The Rise And Triumph Of The Modern Self*', a book that has had a massive impact on Evangelical thinking and our understanding of the world around us. There were two problems with the book; it was too long and too detailed for most of us, and it was descriptive (Trueman acknowledged this) rather than prescriptive.

This latest book has set out to deal with those problems. *'Strange New World'* remains detailed, tracing how we have reached the situation we are in, and the triumph of Expressive Individualism, but is readable in a way his previous book wasn't.

He is much more prescriptive, arguing that the best way for Christians to respond to our culture is by holding fast to our doctrine of God since humans are made in the doctrine of God and by ensuring our churches are our strongest communities and indeed supernatural communities.

To help our understanding of our culture, Trueman has included discussion questions at the end of each chapter, but more than that, to see how we can apply what Trueman has been saying and understand our own situation, he has also published a discussion guide for either personal use or small group use.

If reading is not your thing, he has also released a DVD series based on his book.

Strange New World is a lot more accessible for most of us than *'The Rise And Triumph Of The Modern Self'*. Some may find it still heavy going, and it would be useful as material for a Book Club perhaps. However, I would commend it to you, as essential reading for seeing how we have arrived where we are, and for the warning about the future our world is taking.

In reading Trueman, and applying what he says to our understanding, we can be ready for mission when the pieces need picking up. **Andy Grimwood**

For those in the North

For those of you who live in the North or have easy access, two conferences take place annually here that provide good biblical teaching and refreshment for the soul.

Word Alive takes place every **Easter** at **Pontins** at **Prestatyn**. Sadly it seems to coincide with Holy Week, but you are able to buy session tickets on the door. I was fortunate enough to make it to the evening celebrations with Hugh Palmer amongst others. <https://wordaliveevent.org/>. In 2023 its 1-6 April.

In May, **Keswick in Llandudno** meets at **Gloddaeth United Church**, Chapel Street, in Llandudno. Again great bible teaching, and a super chance for fellowship with others here in North Wales.

<https://keswickministries.org/event/llandudno-keswick-bible-week-2022/>

I've found them both really helpful and encouraging this year, and commend them both to you for 2023. **Andy Grimwood**

Wellspring Anglican Church, Angle Peninsula, Pembrokeshire

Wellspring Church

As many of you will know we have recently left the Church in Wales to plant a new church; *Wellspring Anglican Church* on the Angle peninsula, Pembrokeshire. I have been asked in this article to offer some insights as to how and why this came about. I hope it will be of encouragement to EFCW members who may be wondering about following a similar route, but also to those who for various reasons are committed to remaining within the

established church – that God is still on the throne and is building his church in Wales.

The Journey so far

I was ordained deacon in 2014 and priested a year later in St David's Cathedral. It was the culmination of years of prayer, discernment and three years full time study at St Michael's College, Llandaff (as it was then). Following my ordination, I served as Curate in the parish of Hubberston and Hakin, before taking my first post of responsibility on the Angle Peninsula in South West Pembrokeshire; with 5 churches covering an area of roughly 50 square miles to the west of Pembroke town.

Over all those years I have spent attending and latterly ordained within the Church in Wales it has been very evident that the organisation is riddled with corruption, heresy, open and celebrated sin, and a lack of conviction in the Scriptures. This has always troubled me (and continues to do so), however, as I took my ordination vows and served in the local church, I consistently believed that I could do so with personal integrity. I could do so because I had consented to uphold and teach the Historic Faith as revealed in the Scriptures, the *39 Articles* and the *Prayer Book*, all of which I did regardless of what others around were doing!

However, on the 15th May last year I wrote a lengthy email to my archdeacon, which included the following: *"if a vote to bless same sex marriages is passed by the Governing Body in September I will be offering my resignation to the Bishop."*

Four months later at the Governing Body meeting a liturgy of blessing and a consequent change of the Prayer Book was approved.

Therefore, on the 19th September 2021 I announced to my congregations that I would be resigning from the Church that I have loved and served (for those interested, my resignation sermon is available on the internet). I worked out

my notice period of three months and officially left my role as Team Vicar a few days before Christmas.

Why this issue?

Many people have asked me “*How did you know that this was definitely the time to leave?*” I have found that a helpful way of explaining it is in terms of the Old Testament prophets. For me, there is a cavernous difference between being a prophet to (or even in) Babylon and *being* Babylonian. For decades Evangelicals within the Church in Wales have felt like prophets in Babylon, speaking and living out the truth of the Gospel in a hostile environment. However, we have not adopted or conformed to the heresy that has surrounded us.

That is why a change in the official doctrine of our church was a “*red line*” for me. In my ordination vows I swore to uphold the teachings of the *Prayer Book*. That *Prayer Book* has now become “*Babylonian*” by the introduction of a liturgy which blesses sin, therefore for me to uphold it in integrity I must also become “*Babylonian*”, which I was not, and am not, prepared to do.

I came to understand in my own ministry that I could not represent or even be a part of an organisation which constitutionally and unrepentantly seeks to bless relationships which are outside of God’s blessing. Being a paid, licensed and ordained minister within a denomination which blesses sin was not a viable option for me to hold in integrity.

Deciding next steps

In the run up to the September vote a small group of us had been meeting together to pray. Following the vote, this small prayer group transitioned into a planning group (although of course we continued to pray!) Regularly through September – January we met to discuss our next steps as a church. In the hope that it will be helpful to readers I will briefly list some of the questions we asked and the answers which we felt led to.

- 1) Should I as vicar move away/seek secular employment? The answer was very clearly no. It was felt strongly by the group that to do so would be to throw away much of the good work that had already taken place and relationships which had been built and would be to leave *the sheep without a shepherd*. We were convinced that there was a need to plant a new church where we were.
- 2) Should we go immediately into something new? The answer was no. We decided to take a month's break (January) – firstly because we needed to move out of the vicarage and sort out various other practicalities, but primarily so that we could grieve and come to terms with what had happened, so we would be starting something new on “fresh legs”. Having finished with the Church in Wales on the 23rd December we launched Wellspring on the 30th January.
- 3) Should our new church be independent, or part of a denomination? We were determined from the beginning to be part of a wider organisation for two key reasons, authority and accountability. We wanted to put checks and balances in early on to ensure that our leadership was under strong Biblical authority, and has a network of accountability to people outside of our congregation.
- 4) Which denomination? We were aware that some people would be leaving their Anglican church of 20+ years to come and join us, we felt therefore (and for other reasons too) that it was important to continue ministry in a way that is “recognisable” to them and to the community. We also felt a longing to reclaim Anglicanism for what it was intended to be. As we looked in to other Anglican structures the only viable option for us was the Anglican Convocation in Europe (ACE).

Practical considerations

Affiliation Following our decision around October to join the Anglican Convocation of Europe (ACE) our leadership team (initially appointed by me)

met with the presiding Bishop Andy Lines via zoom. I met with Bishop Andy personally a number of times in order to talk through the process. We then as a leadership signed the affiliation agreement which consents to the Canons of ACE and the Jerusalem declaration. I was officially licensed and the church officially recognised by Bishop Andy on the 30th January

Finance ACE do not offer any financial support and I am not employed. Rachel and I told the church early on that we would be self-supporting for at least the first 6 months of our church plant. We therefore set up a stewardship giving account for church planters via which we are financially supported by the generosity of Christian contacts across the country. We have a separate church account and are in the process of being registered as a Charitable Incorporated Organisation (CIO) in order to reclaim Gift Aid.

Building We are currently meeting in a village hall, which has all the upsides of not being encumbered with old, crumbling expensive buildings! It does however mean that every Sunday we have to set up all the chairs, sound equipment, communion table, children's work etc...from scratch which is a big commitment. We are paying a peppercorn rent as we already had a good relationship with the village hall committee.

God's blessing on our first 6 months

When we stepped out of the Church in Wales, we knew a handful of people would come with us but we really had no idea how viable a church plant would be. However, we trust that God is faithful to all his promises, one of which is that he will honour those who honour him. We have consistently seen that in Wellspring Church since it launched.

From the group of less than 10 of us meeting for prayer we are now facing the very real problem of outgrowing our current premises. We have 60 chairs in the village hall and on a number of Sundays recently we have run out of them. Our Sunday school of roughly 20 children have been meeting in a caravan in the church hall car park, which they have long since outgrown – so we've been

grateful recently for some sunny weather which means they can meet outside instead.

We have seen many lives changed over the last few months with a number of people having come to faith and many having returned to their faith. During my notice period we had the pleasure of holding baptisms in the sea on two separate occasions, and those who were baptised are now committed members of Wellspring.

Cost/Benefit Analysis

Leaving the Church in Wales certainly comes with a cost. As a family we are now unemployed and have no steady income. We had to move out of the vicarage, where our children grew up, and are now living in a house with only two log fires to heat the place, and a leaking roof!

But perhaps the biggest sacrifice is (for want of a better word) the loss of “status” within the community. I am no longer “the vicar” to whom people in this small rural community look in times of celebration or crisis, and to whom there is an open door to homes, events and so on. Instead I am “a vicar” of an unfamiliar church who have no historic links in the area. I underestimated how much that would affect me personally, and how much it would affect our outreach.

We remain in a state of uncertainty about where we as a family will be living permanently, our church meeting venue, our finances, and our position within the community. The boat is in many ways more comfortable than the water!

However, there are many reasons for thankfulness; the benefits do far outweigh the cost. Week by week I lead one service for one church community. I can invest time, energy effort and prayer into that one community, and the people within it. We are building a family, where everyone knows everyone else; as one member who left her Church in Wales church of 20+ years said

recently, “I know the people in Wellspring better after a few months than I knew anyone in my previous church after 20 years”.

But by far the biggest benefit of leaving the Church in Wales is the lack of compromise. Our liturgy is uncompromisingly orthodox; in our service we are not having to make spiritual compromises in the hymns we choose, the clothes we wear, the people who are involved, the time we meet or any other matter. We are able to spend much less time entertaining the goats, and more time feeding the sheep. We have stopped fighting running battles about things which should just be a given within a Christian church, and have been able to focus more committedly on the battle for winning souls to Christ. And when my Bishop calls just to check in on me (which he does at least once every 3 weeks) we talk of the faith, we encourage one another in living out the Gospel, and we pray with one another. It feels like we have escaped from an unhealthy relationship, and are relearning what it means to be the Church, where Jesus Christ revealed in the Scriptures is something to be celebrated rather than fought over.

My advice (*for what it's worth*)

Do I wish that following the September vote there had been a mass exodus of clergy and readers and worship leaders and lay members from the Church in Wales? Yes. I think it would have made a clear statement to the governing body and the bishops that they were in error.

Do I long to see new orthodox, uncompromised, bible believing, Christ centred, spirit led church plants across the country? Yes. How exciting would that be!

However, I recognise that God speaks to each one of us differently. I have no ill will towards any who remain within the structures and who are seeking to continue to share the Good News of the Gospel from within. We at Wellspring regularly pray for our local Church in Wales clergy, and for those who have remained within the denomination which we have left. We long to see the

Church in Wales reformed and presented to Christ as a Pure Bride, and want God's blessing on those who are seeking that.

Here is the caveat though; I implore you, please don't stay in the Church in the Wales simply because it's comfortable. For clergy, a nice vicarage, steady income, job security, and so on, is more of a pull than we sometimes realise. For laity, the familiarity of our home church, and our usual congregations is something that is very difficult to step away from. If God is genuinely calling you to remain within the Church in Wales then we trust he will sustain and encourage you. However, if God and your conscience are calling you out of the structures, but comfort is keeping you in then we pray that you would have the courage to step out in faith, and see what Good Things the Lord has prepared for you elsewhere.

Either way we should all pray for a united Gospel witness to our nation; a nation desperately in need of a relationship with the Risen and Reigning, Lord Jesus.

Amen. *Josh Maynard*

Wellspring Church

<https://wellspringanglican.org/>

Vicar: Rev Josh Maynard

Rev, Josh Maynard is the vicar of Wellspring Anglican church, supported by his wife Rachel.

Josh has been ministering in Pembrokeshire for seven years and loves the people and place,

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

Anglican Convocation in Europe

We are part of the *Gafcon Missionary District for Europe* provided by the *Anglican Church in North America* through the *Anglican Network in Canada*. Authorised by the Primates' Council of Gafcon, ACE now exists to provide a home for all historic orthodox biblical confessional Anglicans in Europe – regardless of churchmanship – expressing that same gospel generosity within the bounds of the Jerusalem Declaration.

Fellowship 345, Bow St, Aberystwyth

Fellowship 345 is described '*as an additional Sunday service of fellowship, worship, prayer, teaching, reflection and community*'. Everyone is welcome to the meetings on Sunday afternoons at 3.45 in Rhydypennau village hall, Bow Street, near Aberystwyth.

The fellowship was started by five couples and is non-denominational, but with Anglican style worship. The teaching is Bible based; and the music comprises traditional and contemporary hymns and choruses. Affiliation to the Anglican Convocation in Europe under the leadership of Bishop Andy Lines is currently being explored.

It is regularly attended by 30 to 40 people. These come from a variety of churches and chapels around the area, and sometimes from further afield. For some it is their main centre of worship, fellowship and teaching as they are no longer happy to support the Church in Wales due to its recent doctrinal changes.

Some people come every week, and others occasionally for a chance to meet with like-minded Christians and then chat over coffee afterwards. Those attending are not all middle aged and older, some younger people and families also come.

I understand that there is a similar but smaller fellowship group meeting in the south of Ceredigion now too. **Hannah Wilkinson**

Digest of *'Live Not By Lies'*

People now are at times afraid to speak their minds in a way that was not obvious when I was young. People now get sacked from their jobs for holding opinions, or else might be forced to sign documents which have nothing to do with their trades, but are statements about belief. These represent trends in public life which are now invading private life, and are making people stumble. In response to this trend in public life, and out of concern for its implications, this book, ***Live not by Lies*** (by Rod Dreher) was written and published. We need to know what is true, and how to live it out. We need good advice. This book might help us think it through.

Truth and lies

This book title quotes *Alexander Solzhenitsyn*, whose essay of the same title was his last cry to his Soviet Russian homeland before his exile. People who fled the soviet empire in the 20th Century are bemused and appalled to see similar tactics of intimidation and coercion applied in public life now, in the name of race relations, feminism, and gay and trans. rights. Civil liberties are being eroded or even nullified in cause of *'liberation'* and *'social justice'*. A new, undisclosed ideology seeks to dominate and rule all aspects of life.

The Therapeutic

One key aspect of modern culture for the church to be wary is that of the current preference for pleasure over principle, including political and civil liberties. People will give in to soft totalitarianism because it is comfortable; something more like *Brave New World* rather than *1984*; hedonistic consumerism rather than austere regimentation. *Big Brother* begins to watch

in order to facilitate goods and services, and then can lend a hand to the authorities, having been given permission to know every aspect of life. And this freedom of choice conflates consumer choice, free trade, sexual whims, introspective desires, and individualistic relativism.

Many churches have haplessly confounded the Gospel promises of *freedom* and *liberation* into these degenerate categories, with *Freedom To Do Right* being distorted into *Freedom To Choose* preference, and so been hijacked into the **therapeutic** movement, much amplified by the experiential. **Therapeutic** dogma denies any purpose to suffering, and ridicules the austerity and self-restraint, the true *asceticism*, of true spiritual discipline. Churches must not become simply '**therapeutic**', nor make that their goal. They must be wary when **therapeutic** agendas start to dominate or dictate, or even start to influence teaching, vision, or priorities.

Ketman

Dreher speaks with warning about **Ketman**; a Persian word meaning 'to maintain the outward appearance of orthodox Islamic observance, whilst inwardly dissenting'. In 1984, George Orwell describes the bland look which a wise person presents to the telescreen; 'He had set his features into the look of quiet optimism which it was advisable to wear when facing the telescreen.' The appearance of conformity can be all important. But by maintaining the appearance continually, by always acting the part, one is inwardly changed. If everyone lives the part, all the time, society is changed and everything changes with it; the people and the society are corrupted

Cultural memory

Who controls the past controls the future; who controls the present controls the past. We need to consciously recall the past in order to understand ourselves, and to be able to tell the truth, and examine ideological claims. It is very convenient for anti-Semites and anti-Israelis to forget the Holocaust, *Ha-Shoah* (Hebrew; 'The Disaster'). It is convenient for Marxists to forget the *Killing Fields*

of Cambodia, and the *Gulags* of Russia, and the *Cultural Revolution* of China, and the colossal death toll of manufactured famines and disasters of communism worldwide, quite aside from the terrible death toll of wars and murders that inevitably follow its progress. George Orwell points out how a regime might deliberately destroy memory, but more insidiously, our culture forgets through apathy and distraction; who plays '*Robin Hood*' in the playground (the story of opposition against the unjust tyrant)? Who remembers Sir Walter Raleigh, Sir Francis Drake (captains, navigators, explorers, who defeated the Spanish Armada), Captain Cook (a brilliant navigator and surveyor, and captain of men), Admiral Nelson (victorious at Trafalgar), and the Duke of Wellington (vanquisher of Napoleon at Waterloo)? Who remembers Richard the Lion Heart (the just king, the brave crusader)? King Arthur (the good, brave king, who defends his people)? Who remembers that great outcry of prayer *in churches* for the evacuation of Dunkirk? Who remembers that the British Navy did more than any other force in history, *ever*, for the suppression of slavery and piracy, *globally*? And that it was motivated by *evangelical Christianity*? Who remembers that our institutions, social reforms, laws, and customs are all formed by *Christianity*? That our country is prosperous, just, and pleasant, *because* of its *Christian* heritage, *not* in spite of it? We need to read our books, cherish our literature, and remember our stories, in order to understand where we have come from and who we are.

Family life

One of the foundational mechanisms for resisting totalitarianism is the family unit, which is why such totalitarian systems regularly oppose the family, and undermine it. This puts another emphasis on the whole concept of the wholesomeness of family life as well; another imperative and encouragement for Christians to work at, and prioritise their family life; that the sacrifices and efforts are well made, and upright, and a proper allocation of the resources of time, money, and energy. A healthy family life is not only sustaining and truthful for its members, but also a witness and example to those outside to its wholesome, sustaining and truthful nature, and as opposition to the

unwholesome, destructive lies of the totalitarians. Seen in this light, ***the family is truth embodied***, in opposition to the disembodied lies. If the totalitarian regime is a lie imposed from above, then the family in its opposition is the truth, founded from below.

Faith

One reason that Christian faith can offer such vitality to opposition to any totalitarian regime is that Christians have a reason to die, and a vision of heaven; '*a golden dream, something to live for*'; faith in the God of Truth, whose loving kindness endures forever. Faith itself can resist coercion by nature of itself; faith can account for suffering being meaningful, and deprivation can strengthen faith. This means though that the Faith must be the real, authentic, holy, truthful, humble, obedient faith that God recognises as his own.

Small Groups

Vital ways to build nurture and strengthen faith are twofold; in the spiritual disciplines of the individual, and in the small groups of fellowship. The fellowship groups, whether for prayer, study, conversation, meals, create and sustain the friendships, we well as inform and strengthen faith; building the communities of faith, as well as the individuals of faith. But like the family, the community stands for truth against the lie; just so, building the community by small groups of common interest and friendship, and so alongside actual faith, discussing books and films, art and music can have this function also. Vibrant growing churches have long utilised small groups as essential tools of growth, both of numerical growth, and of growth in discipleship for members; but friendship groups such as *The Inklings* can also have a great function.

Association with groups outside the church can help Christians to evaluate themselves, and to understand better the world around them. This can also lead to witness, as secular opponents of the lie can then see another truth that

previously they had rejected or not noticed. Such association can be mutually beneficial.

Suffering

A consequence of dissent to the totalitarian rulers will be suffering. The embracing of suffering counters the therapeutic rule of the current totalitarian lie, and reveals a kind of truth in itself, as well as sustaining faith in opposition to the lie. Something that can transform resistance is the realisation of suffering as a gift. Simply constantly avoiding suffering, treating suffering itself as a kind of moral failure, is not truth; and in contrast, reception of it as a gift can be truth. This can be reflected in the normal trials of family life as well as in the more obviously heroic forms of direct oppression, in which suffering inflicted by the tyrannous communist regime can deepen love for God and our brothers and sisters in Christ. The old tyrannies conquered through fear of pain, but the new one conquers through manipulating people's love of pleasure and fear of discomfort.

Everyone suffers; wealth, success, fame and popularity are no guarantee against it; observe the number of disastrously miserable lives lived by celebrities. Suffering is one thing that everyone has in common, and one that in many cases cannot be avoided. But willingness to suffer has become rare.

The Enemy whispers that there can be life on earth without suffering; but then having endured for good cause, one can then discover purpose and value in it. We have the example of Jesus to encourage us to embrace suffering, and to see it as the will of the Father, without contradiction to the knowledge of his love. Furthermore, Jesus suffered because we suffer, and he bore our suffering, sharing it with us, so he knows it for himself; but that also means that when we suffer patiently, we can share his suffering. The deepening of faith and fellowship with God testified by many who have suffered for his sake bear witness to that fact that never will we be closer to him than when we suffer

with Him. This does not even need to be strictly suffering for His sake, but bearing patiently with any form of suffering in faith can lead us to Him.

His advice and exhortations for response:

Value nothing more than **Truth**.

Cultivate cultural **Memory**.

Nurture **Family Life**.

Be Ready to die for faith, and thus to live for it.

Find solidarity in **Small Groups**.

Recognise the **Gift Of Suffering**. (*Editor*)

Conversion Therapy.

Moves have been made in public life to create laws to ban something called ‘*Conversion Therapy*’. Implied by this, is the ban on efforts attempting to modify or change or ameliorate homosexual desire or inclinations. This is being demanded for two reasons; firstly, that it is inherently, morally, wrong to attempt to do such a thing; and secondly, that it is futile, in that sexual desires or inclinations are simply not amenable to be changed by any form of therapy.

The concept of ‘*Conversion Therapy*’ is not clearly defined.

Included in the emotive language used in support of this ban, are vague allusions to coercion and to manipulation; to social pressures, emotional blackmail, and threats and sanctions, utilised to compel cooperation. Included also in these appeals are allusions to ill treatment; to quack medicines, superstitions, tortures, and strange beliefs. None of this is clearly defined, and

so the emotional response is freely sought, with the detail of the horrors justifying such an appeal being left to the imaginations of the listeners.

In addition, the nature and constitution, or goals or processes, of '*Conversion Therapy*' are also not clearly defined; so it is not exactly clear what constitutes '*Conversion Therapy*', and thus it not clear exactly what is being banned. It is not clear whether conversations about sexual morals would be included in such a ban; about whether prayers of intercession, spiritual direction, theological opinion, academic discussion, or even moral support, might become criminalised.

This idea represents a threat to our Christian faith in various ways.

In Scripture, homosexual sex is never acceptable. Sexual activity is only for marital relations between a married man and woman, and no other definition of either marriage or sexual activity is upright or true.

For this reason, over the years, men and women have at times struggled with sexual desires that are not welcome; desires for those who are off-limits for proper relations, for whatever reason; and there may be many reasons why desire for someone might be inappropriate. People therefore might well find themselves in the position of wanting to live an upright, Godly, life, but being troubled by unwelcome desire.

It is duty of the Lord's people to help one another in our walk with God, and when it occurs, to help each other in dealing with unwelcome sexual desire. The vague nature of the demands relating to banning '*Conversion Therapy*' represent a direct threat to the lawful status of any of those ways in which we might seek to give wise, kindly, compassionate, truthful, assistance and fellowship to our brothers and sisters in Christ; in our striving to live uprightly, Godly lives clean of immoral sexual relations. **(Editor)**

EFCW contact.

Membership secretary

Rev. Will Marshall

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EFCW Executive.

Chair	Rev'd Peter Jones
Vice-chair	Ven. Andy Grimwood
Secretary & Membership	Rev'd Will Marshall
Treasurer	Conway Jones
Conference Secretary	Rev'd Jeremy Bevan
St. Asaph rep (clerical)	Rev'd Will Marshall
St. Asaph rep (lay)	<i>Vacant</i>
Bangor rep (clerical)	<i>Vacant</i>
Bangor rep (lay)	Mr Clive Addison
St. David's rep (clerical)	<i>Vacant</i>
St. David's rep (lay)	Mrs Hannah Wilkinson
Llandaff rep (clerical)	Rev'd James Griffiths
Younger ministers rep	Rev'd Samuel Patterson
Llandaff rep (lay)	Lynnette Jones
Monmouth rep (clerical)	Rev'd Dean Roberts
Monmouth rep (lay)	Mrs. Sallie Patterson
Swansea & Brecon (clerical)	Rev'd Jeremy Bevan
Swansea & Brecon (lay)	<i>Vacant</i>
AEW Rep	Rev'd Melanie Prince
Bwletin	Rev'd Jeremy Bevan



Evangelical Fellowship in the Church in Wales
Cymdeithas Efengylaidd yn yr Eglwys yng Nghymru

Summer Conference & AGM

10th September 2022

10-3.30pm

St Clements Church, 10 Church Street, Rhayader
LD6 5AY

Speaker: Will Strange
"Telling a Better Story – encouragement to stand firm"

Conference is free of charge, if you would like lunch it is £5.
Please complete a booking form.

EFCW Summer Conference 2022

After a three year break from face to face meetings, we are delighted to announce that our Summer Conference will be in person in St Clements Church, Rhayader on 10th September 2022. In a time when being a Bible believing Anglican is getting ever harder, we want to encourage one another to stand firm in the faith entrusted to us. To help us, Will Strange will be speaking to us from God's word and we also welcome Jim Stewart from *Open Doors*, as a guest, to widen our thinking to the persecuted church.

Our day begins with refreshments at 10am with the first act of worship at 10.30. The day will end with refreshments at 3.30pm.

For those who would like it, lunch will be provided for £5. *Do please book in ASAP.*

The Conference is open to all, members and non members alike, so do invite others from your church to join us. We will have a short AGM for the membership just before lunch. This will include 2 motions which have arisen out of the changing shape of Anglicanism in our Province.

Motion 1 To change our name to *EFAW: Evangelical Fellowship of Anglicans in Wales.*

The reason is to enable the charity to support Evangelical Anglicans in Wales irrespective of them being within the Church in Wales or under alternative oversight.

Motion 2 To add one clerical and one lay rep onto the Executive from non Church in Wales Anglican churches in Wales, to give a voice to the wider range of evangelical Anglicans in Wales.

We really hope you will be able to come and bring others, and that we can share fellowship for the first time in many years

Summer Conference Booking Form

To book either go online – www.eng.efcw.org.uk/agm-2022
or fill in the form below. Please book by **Friday 26th August**.

Name

Number of tickets without Lunch

Number of tickets with Lunch (£5 charge for each)

Email Address (so we can update you
about the conference)

Please return to **Rev. Jeremy Bevan, Llanelly Rectory, Abergavenny
Road, Gilwern, Monmouthshire. NP7 0AD**

Christopher.bevan@btinternet.com

If you're requesting tickets with lunch please enclose a cheque for the
amount made payable to **Evangelical Fellowship Church in Wales**

