

English Churchman

A PROTESTANT FAMILY NEWSPAPER

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✨ 40p

Synod Lacks Biblical Order

EXTRACTS FROM REPORTS BY REV DAVID PHILLIPS

The General Synod of the Church of England meeting from July 9 to 12 in York gave consideration to a report to initiate the process for a new Clergy Discipline (Doctrine) Measure to replace the 1963 Ecclesiastical Jurisdiction Measure.

It became clear that many are very uneasy with the very idea of boundaries being enforced as to what theological views a clergyman in the Church of England may hold. Others felt the 1963 Measure, which is virtually ineffective is sufficient. Two amendments tried to change the number of people on the Diocesan Synod who can initiate a complaint. This was not the proper place in the process to do this and both were lost but one had quite a lot of support.

When it came to the final vote this was requested and permitted by houses. The Bishops voted in favour by 27 votes to 12 (although they had apparently been more split at their own earlier meeting). The Laity voted in favour by 164 votes to 51 but the Clergy voted against by 103 votes to 99. Therefore, the motion was lost and the disciplining of clergy for matters of doctrine or ceremonial will continue under the ineffectual 1963 Ecclesiastical Jurisdiction Measure.

What this shows is that more than 3/4 of the laity wanted the Clergy to be accountable for what they teach, but the clergy wish to be unaccountable to anyone.

One significant change decided by Synod is that retired clergy, some of whom can be voted onto Deanery Synod, will be able to vote for and stand in elections to the house of clergy of the Synod.

There was a debate on a Private Members motion to phase out stipend differentials. Certain Diocesan officials, such as Archdeacons, Deans and Bishops are paid a larger stipend than other clergy. The concept of a stipend is that it is a payment to enable the clergyman to live without financial worry rather than a salary. The proposer, Chris Lilley, argued that with this concept of stipend the idea that some clergy need a greater amount simply because of their office is erroneous. The final vote was taken by houses and was lost in all three houses with the greatest support being in the house of clergy.

A new group met at synod calling themselves 'Accepting Evangelicals'.

They say of themselves:

"Accepting Evangelicals

... is a new open network of Evangelical Christians who believe the time has come to move towards the acceptance of faithful, loving same-sex partnerships at every level of church life, and the development of a positive Christian ethic for gay and lesbian people.

Accepting Evangelicals

... is open to everyone who would call themselves Evangelical.

Accepting Evangelicals... is a network of

people who are increasingly uncomfortable with the hard-line statements which are being issued by some Evangelical groups, and the damage which this is causing, both to the church and the mission of the Gospel.

Accepting Evangelicals

... is open both to people who believe that the Bible does not condemn loving, faithful same-sex relationships which are built on mutual commitment and self-giving love and to people who, although they do not personally hold this view are willing to accept the integrity of those who do."

The founding members are: Benny and Mel Hazlehurst, Paul Roberts, Ray Khan, Jeremy and Bren Marks, Mike Dark, Sarah Hill and Brenda Harrison.

Church Society is one of those groups mentioned as making hard-line statements. By this I presume that they mean statements which could have been made by any orthodox Christian through the last two millennia. This is where evangelicalism has come, that people can delude themselves into believing that they have an interpretation of the Scriptures which is completely at odds with what every previous generation of believers have held. Of course they will not like it but it is clear they are not evangelical.

(Rev David Phillips is General Secretary, Church Society)

(See Notes & Comment)

Militant Muslim Death Threat in UK

The leader of a Christian fellowship in South Wales working among Muslims has received death threats from extremist Muslims in the Midlands. A few weeks ago as a result of the witness of the Christian fellowship six Iranians who had come to faith in Christ were to be baptised. People from the mosque in the Midlands came and intimidated them and threatened the leader with death. Two drew back but four made a public profession of their faith. As a result of the death threat the leader of the fellowship has been offered Police protection but this has been declined as the leader wishes to diffuse tensions and seek a peaceful relationship with the Mosque. Prayer is requested for the continuation of the witness of the fellowship and for the protection of its leader and the many converts from Islam who have come to Christ. Names and places have been omitted to protect identities.

Protestants Attacked at 'Gay Pride' Parade

Reminiscent of the attempt to break down the door of Lot's house, several Protestant demonstrators were attacked by sodomites during the London 'gay pride' march at Trafalgar Square on 3 July. The protestors who included Christian ministers had to be escorted away by police for their own safety as there were too few police present to protect them. Presumably the police who were participating in the march in uniform were off duty and unable to assist. A large gang of sodomites who objected to the bible text placards pursued the protestors, even when under the care of a police escort.

A couple of months ago a minister in London had his leaflets snatched off him by a sodomite as he distributed them outside the Wimbledon Theatre where the musical 'Taboo' was being performed and was attended by a largely sodomite audience. The thief ran around the corner presumably to get back through the stage door. The alarmed minister was left in a swarming crowd of sodomite theatregoers but was providentially drawn away into conversation with some drunken ruffians who greatly despised homosexuality and acted as a shield.

Although the Christians were protected by the police they should have been able to have remained where they were to peacefully protest throughout the march rather than having to be taken away.

Please send complaints about the Trafalgar Square incident to the Metropolitan Police Commissioner, New Scotland Yard, Broadway, London SW1H OBG or email: commissioner@met.police.uk

Clergy Discipline Proposal Defeated

Although passed overwhelmingly by the House of Laity (78%), the House of Clergy dominated by liberals and Anglo-Catholics rejected the modest proposals to apply some sort of doctrinal discipline on its paid ministry. The following is the speech given by Mr Duncan Boyd, a leading evangelical lay person who spoke in favour of the measure.

"I want to commend this motion, which seeks to draft legislation that will give effect to the recommendations of this report. In particular -

- The setting up of more flexible and accessible procedures for disciplining clergy in doctrinal matters
- The creation of a new ecclesiastical offence of promoting doctrine incompatible with the doctrine of the Church of England
- The suggestion that the clergy's declaration of assent to the doctrine of the Church of England be made publicly
- The recommendation that all members of clergy be given a copy of the canons of the Church of England and thus be made aware of the legal requirements imposed upon them by the Church.

The Church of England, like every other visible Church of Christ, was not founded simply to be a debating society. Our Lord's final words in Matthew's Gospel - "Go ye therefore, and teach all nations" (Matt. 28:19-20) make it clear that His Church has two primary functions - to spread the message of the Gospel to all nations and to teach Christian people how they are to obey Christ in their daily lives.

The two great duties of the Church are evangelisation and edification. All Christians are, of course, called to do these things, but the teaching officers of the Church rightly have a particularly important role in these two tasks. It is for this reason that the apostle James says that not many should be teachers, because teachers will be judged more strictly (James 3:1).

However, the teachers of the Church are not and must not be a law unto themselves. They must be obedient to Christ and His Word. The report helpfully quotes Canon A5, which makes it plain that Scripture is the ultimate source and standard of doctrine for the Church of England.

The Church has also selected as standards of doctrine specific creeds and articles that are compatible with Scripture, and which articulate Scripture's teaching in a specific form. The report sets these out as the three catholic creeds, the Book of Common Prayer, the Ordinal and the 39 Articles of Religion.

If someone is ordained into the teaching ministry of the Church of England, it is not unfair to expect that he should remain faithful to her doctrinal standards. We live in a free country, and if a member of clergy conscientiously dissents from the doctrine of the Church on a fundamental point the honest course is to resign his orders. It lacks integrity for someone to continue to be paid and provided for by an institution whose beliefs they are publicly subverting.

However, the sad fact is that not many clergy choose this course of action. It is vitally important

that the Church should have the means to discipline those who undermine the spread of the Gospel and the faith of Christians.

The world in which we live is confused and uncertain. The Church is not called to mimic that confusion and uncertainty but rather to present men and women with the unchanging message of the Christian Gospel. It is my hope and my prayer that the legislation proposed in this report will go some way to fulfil that goal."

Divorce in a Shopping Trolley

Tesco's, Britain's largest supermarket chain, is selling DIY divorce kits as part of its online "legal store". The guide retails at £7.49 and is designed to help couples avoid the expense of a solicitor. The supermarket claims that provided the couple have lived



in the UK for at least a year there should be no difficulty in getting a divorce. Valerie Riches, President of Family Concerns, commenting on this development says, "Marriage is under such terrible attack. The last thing we want is to be selling divorces in supermarkets."



English Churchman LETTERS TO THE EDITOR

God Did Not Die on the Cross

Dear Sir,

My letter in a previous issue concerning Nestorius was written by way of comment, not theological debate. I wished to point out that Nestorius stood against the concept of the 'Mother of God'. His followers and others spread the Christian message into Syria, the Middle East, India and the Far East via the 'Silk Road'. Truly this is inspiring, though sadly much of this missionary work lost its orthodoxy. It is also inspiring to know that Chinese Christians intend to send missionaries with the Christian Gospel back along this 'Silk Road'.

Referring to Dr Ella's letter (11th - 18th June 2004 issue) regarding the 'Death of God on the Cross', there is a strong connection with the 'Mother of God' concept as both relate to the doctrine of the Trinity. This all-important doctrine states belief in One God, but in that Godhead three distinct Persons, i.e. Father, Son and Holy Spirit. The Father being Creator, Eternal, Timeless - the Ultimate in Perfection and Glory. The Son being God made Man in Jesus. The Holy Spirit in New Testament terms, following Pentecost, proceeding from the Father and the Son. Jesus the Son was in every way human, suffering hunger, thirst, exhaustion and temptation as we are - yet without sin. Hebrews 4:15: '... but was in all points tempted as we are, yet without sin'. He suffered extreme mental agony in the garden, extreme humiliation before Pilate, horrendous torture before crucifixion, followed by an agonising, lingering death on the cross. Yet this was the will of God as in 2 Corinthians 5:21 'For he made him who knew no sin to be sin for us...' In other words to forgive and reconcile us to God. But far more than that, He rose from the dead being Immortal, giving a new dimension to life for believers, yet a dire warning to the unrepentant as it shows up the eternal existence of the soul.

The 'Mother of God' and the 'Death of God on Calvary' concepts can lead to the gravest of errors - the former exalting Mary to the 4th person of the Trinity (a belief held by many Roman Catholics). With the latter, where miracles are dismissed, it results in a termination - with the cross only being a good example - quite the opposite to Charles Wesley's hymn 'And Can it Be'.

This hymn reveals the importance of Jesus' death, by God taking the place for our sins, as in Jesus' words at the Last Supper, 'Drink from it all of you. For this is My blood of the new covenant which is shed for many for the remission of sins', as in Matthew 26:27-28. This hymn is jam-packed with Bible references as it goes on to show 'Amazing Love', 'Mystery...' - the wonders

of God's salvation followed by release from the imprisonment of sin and unbelief, going on in the last verse to the surety of eternal life to the believer and the 'Crown of Glory' that awaits at the end of life. This hymn is one of the greatest salvation hymns ever written. Furthermore it is one of the most inspiring and scriptural of hymns, and to me a theological masterpiece.

The 'Death of God on Calvary' travesty, as held by some, is best contradicted by Jesus' speaking through His Spirit as in Revelation 1:18: 'I am He that liveth, and was dead; and, behold, I am alive for evermore.' A fact well known to every believer.

Thomas Johnson
Hexham,
Northumberland

Israel's Security Fence

Dear Sir,

Recently, the International Court of Justice ruled that the security fence being built by Israel - whose sole aim is to keep out potential suicide bombs - was in breach of international law, and called on Israel to tear it down. In the ruling the court stated that Israel's security needs did not merit the construction of the barrier.

Two days later, a bomb filled with metal shrapnel was deliberately exploded near a crowded bus stop in Tel Aviv. Sergeant Ma'ayan Na'im, 19, of Bat Yam was killed and 33 other people were injured. This was the first successful terrorist attack inside Israel since 7th March and was claimed by the Al-Aqsa Martyrs Brigades.

Barry Shaw of the Netanya Terror Victims Fund wrote, "I represent the Netanya Terror Victims - killed by Palestinian terrorists coming out of Tulkarm. We have a population of less than 180,000. We have had 12 terror attacks that have killed 50 of our citizens and injured over 400. That was before the construction of the Anti-Terror Barrier. Since then, no terrorist has managed to penetrate from Tulkarm to Netanya. Result - No Deaths. No Injuries. I invite you to take with me a ten minute car ride from Netanya to Tulkarm. I will show you how the Anti-Terror Barrier has been constructed between the town of Tulkarm and the main Israeli north-south highway. I defy you to tell me how this fence is illegal. If the Anti-Terror Barrier is considered illegal - then the law is a murdering terrorist."

The Foreign Ministry's Statement upon the ICJ announcement stated, "The International Court of Justice was asked to address the question of Israel's security fence as a result of a politically motivated manoeuvre, which Israel and over 30 lead-

ing democracies did not support. Israel cannot accept this politicization of the Court. As expected, and as a result of the one-sided question put before the court, the Advisory Opinion fails to address the essence of the problem and the very reason for building the fence - Palestinian terrorism. If there were no terrorism, there would be no fence. This Palestinian terrorism has taken the lives of nearly 1,000 Israelis in over 20,000 attacks over the last three and a half years, wounding thousands more, leaving broken families, widows, and orphans. No other country would act differently in the face of such an evil campaign. Since the fence has been in operation, the number of casualties has decreased significantly. The fence is reversible, whereas the lives taken by terrorism are not. Moreover, the fence works. It is a temporary, non-violent security measure and it saves lives."

Yours Sincerely

Tanya Stern
Public Affairs Department
Embassy of Israel
London

Thank God for Another Great Poll-topping DUP Victory

Dear Sir,

Once again, Myrtle Cooke has written to the *English Churchman* to protest at a Christian newspaper giving (what she sees as) an endorsement of specific political parties.

And once again, in her zealous pursuit of this cause, she has shot herself in the foot by ending up using the letters column of a Christian newspaper to endorse her own, elderly, small, divided, crumbling, irrelevant party - 'the Ulster Unionists' - led by great fearless warriors of British patriotism like David Trimble, John Taylor, Reg Empey and Michael McGimpsey, slippery characters who would strike hysterical laughter into the hearts of IRA / Sinn Fein members everywhere at a second's notice.

These are the great champions of unionism who, before the last European election, said 'no guns no government' - but months after it, threw their election pledges out the window and put IRA / Sinn Fein into power - fully armed.

Well, to cut a long story short, the Ulster people saw through the UUP and their day is well and truly gone. The liberals in the Ulster Unionist Party have been consigned to a 'Sadducees grave' and they're not coming out. The electorate have dumped them where they belong - into the gutter of 3rd division Ulster politics. This has been a long time coming, but I'm glad that the day has finally arrived. And I look forward to the sick smug smirk being wiped off David 'the traitor' Trimble's face on election day when he is booted out of Upper Bann and gone forever.

The European elections were an utter disaster for the Ulster Unionist Party. No matter how you look at it, the Ulster Unionist vote was their worst performance ever - both in terms of the number and percentage of votes. I think that speaks volumes on what the people think about the UUP's contradictory stand on Europe. They heard Jim Nicholson say on TV that his party was opposed to coming out of the EU. Many of them have also passed their

verdict on the UUP's membership of the ultra-federalist, pro-euro, pro-EU constitution, overwhelmingly RC 'European Peoples Party'. So much for Mrs Cooke's claim that the Ulster Unionists did more to stand up to the EU threat than any other political party in Northern Ireland - no one is going to be fooled by that.

And to top it all off, the Ulster Unionists have lost their entire presence at Queens University. The UUP association at Queens have now merged with the much larger DUP association on campus. Yet another nail in the coffin of the liberals in the UUP. A sign, once again, that the people just aren't listening to liberals within the Ulster Unionists anymore. It doesn't matter what the UUP tries, the people are just no longer interested and they no longer trust them.

And in closing, please remember this - the only reason why the UUP even has a seat in Europe in the first place is because of a massive number of 2nd preference votes they receive from DUP supporters who feel sorry for them.

Yours Sincerely,

Nigel Owens
Northern Ireland

Papal Inquisition

Dear Sir,

There was a news item in the *Daily Telegraph* (16 June) that the Vatican is now seeking 'to play down the terrors of the Inquisition'.

The cruelties of the Roman Catholic church against those who would leave its fold after the truths of the Holy Scriptures were translated into their own language have been recorded by historians and it is a little late, not to say fatuous, to say that 'only one percent' (of Christians whom the popes called 'heretics') were burned at the stake.

The papal historian Llorente in his 'History of the Inquisition in Spain' refers to many thousands who were burned at the stake and popes spread the Inquisition to various other countries.

It has been said 'the brutal cruelties of the Inquisition are no longer practised, but the principles which made those excesses possible are still maintained'. Even in 2004 it is reported that a Roman Catholic archbishop said publically at a bishops Conference that "a united Europe with a divided Christianity would be intolerable!"

One thing which is certain is that the religion that did such things and which would now usurp the sole name of Christianity is not the religion of Jesus Christ who came 'not to destroy men's lives but to save them'!

Yours Faithfully,

David C Relf
Croydon

EC 7641

In the article 'New Presbyterian Ordained' in EC 7641 the word 'celebrated' should have read 'administered'.

Opinions expressed in the correspondence columns are not necessarily those of The English Churchman.

We welcome letters of less than 400 words and reserve the right to abbreviate letters. Please state clearly whether letters addressed to the editor are for publication or not.

Tony Blair urged to come clean with the British people over the effects of leaving the EU

by Civitas

Tony Blair has once again come under attack for misleading the British people, this time over the costs of leaving the EU. He repeatedly claims that 60% of the UK's trade and millions of jobs depend on our EU membership. These claims are contradicted by *A Cost Too Far?*, a new report from the independent think-tank Civitas by Ian Milne. In fact only 10% of our economy is the result of trade with the EU and, if we left, it is highly unlikely that there would be a net loss of jobs or trade.

Deception by 'Exploiting Complexity'

Mr Blair's attempts to exaggerate the harmful consequences of leaving the EU are based on exploiting the complexity of the evidence. To check his claim, members of the public would need to know their way round the Balance of Payments figures and the National Accounts. Two misconceptions underpin Mr Blair's claims:

Ten per cent of GDP (not 60%) is currently the result of exports of goods and services to other EU members; nearly 80% of our economy is the result of domestic activity, involving buying from and selling to each other; and exports of goods and services to the rest of the world account for another 10% (Appendix II).

UK exports of goods and services to the EU comprised about 48% (not 60%) of the UK total, after adjustment for distortions (Appendix IV).

Millions of Jobs Would Go; No Net Loss of Jobs?

Mr Blair contends that we would lose jobs. *A Cost Too Far?* argues that there would be no net loss of jobs, but there are counter arguments and more work is needed before a final judgement can be made.

A number of authoritative studies have found that leaving the EU would have little impact on jobs, including a report by the National Institute for Economic and Social Research, and a report for the US Congress by the US International Trade Commission. In particular, if the UK left the EU, it is unlikely that UK companies would be denied access to other EU markets. The latest figures are for the period before enlargement and show that the other 14 members exported more to the UK than they imported from us. It might be said that they need the UK more than the UK needs them.

Moreover, now that 20 countries from Switzerland to Egypt have free trade agreements with the EU, and more than 60 other countries are negotiating such agreements, it would be extraordinary if the UK could not negotiate a similar deal. In trading relations, self-interest tends to prevail, but in any event the EU's average external tariff on non-EU imports is down to about 1.5 per cent and the World Trade Organisation would prevent any 'retaliation', however improbable.

The 'cost' of leaving the EU will actually be a net gain of at least £15 billion a year, more likely £40 billion

The author provides a range of estimates from 'rock bottom', through 'most likely', to 'high'. His rock-bottom figure draws largely on official sources and deploys the most cautious of assumptions. The net costs of EU membership are appraised in five areas: EU regulation, the common agricultural policy (CAP), net payments to EU institutions, the single market, and inward investment. Overall, the



net cost of remaining in the EU ranges from the rock-bottom estimate of £15 billion to the 'most likely' of £40 billion.

EU Regulation: The rock-

bottom estimate is £5 billion (rounded down from £6 billion) and the most likely, £20 billion. Based on the Government's own regulatory impact assessments (RIAs), the total cost of regulation between 1999 and 2004, according to the British Chambers of Commerce, was £7.91 billion per year. Based on information supplied by the House of Commons Library in May 2004, 83 per cent of the cost of regulations originated in EU directives. If rounded down to 80 per cent, then about £6.33 billion of the £7.91 billion total cost is due to the EU.

CAP: The rock-bottom figure is £5 billion (after rounding down from £6 billion) and the most likely, £15 billion. An OECD study put the total cost to the EU in 2002 at 1.4 per cent of GDP (the UK figure today would be £14 billion). Allowing for costs and subsidies not included in the OECD study, and for subsidies received by UK farmers, the most likely figure is £15 billion.

Payments to EU Institutions: The latest Pink Book shows net payments of £4.3 billion (rounded up to £5 billion).

Single Market: A study by the European Commission in 1996 is often quoted in support of the claim that the single market raised total EU output by between one and 1.5 per cent. However, a number of independent studies have found no hard evidence of net benefits. For example, the Bundesbank could find no evidence that it has helped German trade. The UK economy is unlikely to be any different. The Institute of Directors reviewed studies from the Commission, the OECD and others and noted the absence of persuasive evidence of the benefits of the single market. In 2003 an Institute of Directors' survey of members found that trading in the EU 14 was on balance unattractive and more costly than before the single market.

Inward Investment: Some studies, including one by the National Institute for Economic and Social Research, claim that inward investment would fall if the UK left the EU. The author questions this contention by looking at the earnings on all inward investment made by the main economic sectors. The two biggest are oil and gas (39 per cent of earnings) and financial services (18 per cent). He argues that oil and gas would continue to attract investment because they are high value products in a stable part of the world. Investments in financial services, another global industry, are mainly denominated in US dollars, and will go wherever the best return is to be found. The City has not suffered from the introduction of the euro and would be unlikely to suffer if the UK left the EU. The author accepts that investment in manufacturing of 'chemicals, plastics and fuel products' (10 per cent by earnings) and 'other industries' (11 per cent) might be influenced by our EU membership.

The EU will be of declining eco-

conomic importance in the world

The author questions whether it is wise to link our fortunes to a region of the world with a poor record of economic growth and whose share of world markets is destined to fall. Even the European Commission takes a gloomy view of the EU's prospects. In its December 2002 review it forecast a 44 per cent decline in the EU-15 share of global GDP from 18 per cent in 2000 to ten per cent in 2050. In 2050, as in 1950 and 2000, the three most populous countries in the world are likely to be India, China, and the USA. The working-age population of the EU, even after its current enlargement to 25 members, is projected to decline by between 20 and 30 per cent by 2050.

Lord Weatherill calls for a full and open debate

According to Lord Weatherill, the most respected Speaker of the House of Commons in recent years, 'All our main political parties have denied the British people a full and open debate... Parliamentarians now have a sacred duty honestly to explain the pros and cons of our developing relationship with the European Union.' (p.vii)

A Cost Too Far? An analysis of the net economic costs and benefits for the UK of EU membership by Ian Milne is published by Civitas, 77 Great Peter Street, London SW1P 2EZ, tel 020 7799 6677, www.civitas.org.uk, price £8.50 plus £1.00 postage and packing.

Sir Brian Mawhinney Stepping Down From Politics



After 25 years of public service, an influential

Christian Parliamentarian is stepping down from politics. A native of Northern Ireland, Sir Brian Mawhinney served as the Conservative

Member of Parliament for Cambridgeshire North West from 1979 to 1997. Once a professor at medical schools in London and Michigan, Mawhinney also served as head of the Conservative Party, Transport Secretary and Minister of State for the health department and in the Northern Ireland office. While in Northern Ireland, Mawhinney helped begin the peace process when tension between Protestants and Catholics began to escalate. "We tried to find areas of common ground and build on it," he said. "It was difficult because they made attempts to kill us," he added. Looking back on his career, Mawhinney said he marvels at how far God has brought him. He said he remembers sitting in an 800-year-old cathedral in Peterborough, later named Cambridgeshire North West, telling God he didn't know why He had brought him there. It was 1979, and he was one of more than 90 people to apply to be the Parliamentary candidate for the region. He said while sitting on the pew, he heard a voice tell him, "This is where I want you to be." He plans to stay active in his retirement. Married with three adult children, Mawhinney, 63, is president of England's football league and serves on the board of World Relief, a Christian humanitarian organization. (*Charisma News Service*)

"AWAKE, THOU THAT SLEEPEST"

Why are so many Christians indifferent to the prospect of losing our Protestant liberties?

IT IS HIGH TIME TO STAND UP AND BE COUNTED AS A DEFENDER OF OUR PROTESTANT REFORMED FAITH, MAY THE LOVE OF CHRIST CONSTRAIN MORE PROFESSING CHRISTIANS TO DO SO BEFORE IT IS TOO LATE,

We need your support and prayers to assist us in bearing a witness for the Truth.

For information contact

Christian Watch

PO Box 2113, Nuneaton, CV11 6ZY

Telephone: 024 7634 7578

e-mail: david@christianwatch.net

Events to Note

**AUGUST
SEPTEMBER
2004**

Friday 6 August 7:15PM

SOUTH WALES LECTURE
Subject: **DOES GOD DESIRE TO SAVE THE REPROBATE?**
Speaker: **Rev. Angus Stewart** (CPRF Ballymena)
The Rest Convalescent Home, Porthcawl, S. Wales
Enquiries: Mrs. Beaton 01656 786072 www.cprf.co.uk

Saturday 14 August 6.30 pm
HORSHAM CONVENTION

Preacher: **Pastor I Malyon**
Girl Guide Headquarters, Denne Road
Enquiries: 01428 741209

August 20th - 22nd
HIGHLAND BIBLE CONFERENCE

Preacher: **Pastor Achille Blaize**
Inverness Royal Academy, Culduthel Road, Inverness
Friday 20th at 7.30pm (Refreshments)
Saturday 21st at 4.30 and 7pm (Refreshments in interval)
Lord's Day At 11am and 6.30pm
Chairman: Rev Maurice Roberts
Enquiries: 01463 220701

Friday 27 August 7pm
SOVEREIGN GRACE ADVENT TESTIMONY

Hephzibah
Preacher: **H J Gamston**
New Life Presbyterian Church
Salisbury Road, London, NW6
Enquiries: 01245 268815

31st August to 2nd September
PROTESTANT REFORMATION SOCIETY CONFERENCE

CHRISTIANITY AND ISLAM
Speakers: **Rev Canon Dr Patrick Sookhdeo, Bishop Edward Malcolm, Dr Roger Beckwith.**
Venue: Regent's Park College, Oxford.
Cost: £99 including full board from Tuesday tea to Thursday lunch.
Early booking is advised especially for the limited number of twin rooms. All bookings must be received by 31st July.
To book send £20 deposit per person to Rev John Dunn, St Martin's Vicarage, 1 Dudley Port, Tipton, West Midlands, DY4 7PR

World Vision launches its 22nd office in Europe

Christian relief and development agency World Vision has officially launched an office in Spain.

This latest addition to World Vision's 21 European offices, along with its 80 other offices around the world, reinforces World Vision's status as one of the world's largest privately funded aid organisations.

Areas of World Vision's work in developing countries include child rights, healthcare, economic development and relief work during humanitarian disasters.

Challenging Addresses at Benson

The tenth annual assembly of the Church of England (Continuing) took place at Benson in Oxfordshire on Saturday, July 3rd. The Rt. Rev. Edward Malcolm presided, and the main speaker for the day was Dr Theodore Letis, Director of the Institute for Renaissance and Reformation Studies, Philadelphia, USA.

Bishop Samuel opened the proceedings with Bible reading and prayer and a brief keynote address based on Ephesians 6. He said that the church scene was very confused today, but it was the duty of Christians to stand firm, as Paul repeatedly affirms in this passage. There is hope for the church when we take a firm stand upon Scripture.

Dr Letis then spoke on the subject of How did we get our Bible? He said that the Church of England had handed in its membership card under an evangelical, charismatic Archbishop. Paul says that "the time will come when they will not endure sound doctrine". There will be a transforming of the faith, not a complete abandonment of it; but it will be transformed into the dominant culture. That is what we see happening today. We are living in unprecedented times, when the Bible is being manipulated to endorse the world.

He then addressed the subject of how we got on the track of turning away from the historical text of Scripture. It all began with the claim to be getting back to the authentic text of Scripture. Evangelicals have themselves become part of that quest. After twenty-seven editions of the Greek text they have still not arrived at the actual text. What, in fact, they have gone back to are the aberrations of the early church, that is, of the gnostics and heretics.

The quest began with Erasmus when he exposed the deficiencies of the Latin Bible used universally in the Medieval Church. When it was compared with the Greek codices it was shown to be corrupt. Erasmus did a good job, and Luther slew the Church of Rome with the Greek New Testament. But Erasmus also gave rise to the quest for the historical text. This sowed seeds of doubt about certain Trinitarian texts. This was taken up by Isaac Newton and others, and came to a head in the 19th century with the publication of the Revised Version of the Bible.

Only two men on the revision committee objected. They were Burgon and Scrivener. What the church then did was that it sided

with unorthodox readings of the early centuries which reflected the heresies of the times. The argument is that the text used by the church is inferior to the true (sic) text that had been lost and had to be recovered. They rejected what their own Thirty-Nine Articles stated, namely, that the church is "the keeper of holy writ", and argued on the contrary that she had a defective text.

Since then the uncertainty has been exploited by publishers who see that there is money to be made out of every fresh printing of the Bible, which claims to be an advance on the last. Also new Bibles are in competition to capture niche markets which reflect the aberrations of contemporary society.

In the afternoon Dr Letis spoke on the history of papacy as antichrist. He said that the undermining of Scripture will lead to the return to Rome by many, and that Protestantism had made a great mistake in going along with the secularisation of the faith. The Man of Sin is seen in the Bishop of Rome; he is the only true antichrist. The triple tiara of the Pope signifies his reign over the whole world. Gregory I said that any bishop who claimed primacy would lay claim to be the precursor of antichrist. The Bishop of Rome, it was claimed, must have primacy because Rome is the queen of cities. Throughout the Middle Ages there were those who saw that Rome was becoming corrupt. Savonarola challenged the decadent lifestyle of Rome. Likewise Wycliffe taught that the pope had no primacy over souls, only the Bible has such primacy; and undertook the translation of the Scriptures. This had been done in the early church, but in the late Middle Ages it had been forbidden. This was a further sign that papacy was antichrist.

Paul speaks of the moment when the Man of Sin will be revealed. He was gradually revealed in the Middle Ages, but at the Reformation he was fully exposed. All the Reformers recognised the antichrist in the papacy, as did the dedicatory epistle of the King James Bible.

In the business session of the Assembly Mr Dave Mansell presented the accounts, which were approved, and the Rev. John Harding in an encouraging speech brought greetings from the Free Church of Scotland (Continuing).

Tape recordings of the addresses by Dr Letis are available from the Rev. E.J. Malcolm, 1 Downshire Square, Reading, RG1 6NJ.

Devizes Town Hall Meeting

A well attended meeting was held in the Regency splendour of Devizes Town Hall on Thursday 8th July when Dr Theodore Letis Director of the Institute for Renaissance and Reformation Biblical Studies, Philadelphia, USA gave an illustrated lecture on 'How we got our Bible'.

He said that in fact it was also an address on how we lost our Bible, because what has happened over the years since the advent of modern liberal and rationalistic criticism, is that the Textus Receptus, which underpins the Authorised Version, has been replaced by a fluctuating text, which puts a question mark over the fundamental articles of faith, - the Virgin Birth and the Resurrection of Christ.

Also, since Bible publishing is such big business, the Christian public are at the mercy of those with power and money, who seek to produce novel and exciting new versions of the Scriptures, one after another, directed at the niche markets. The Bible had been taken out of the hands of the believing community, the church, and had been taken over by vested interests.

As a result of this activity over the last fifty years there is uncertainty and bewilderment amongst the Christian public, and into such a situation the Church of Rome is ready to step and say,

"We told you so; the Protestant Reformation has run its course. It is time to return to the certainties of Rome".

However, Protestant Christians can have confidence in the Authorised Version of the Bible, and the manuscripts upon which it is based. It is the only bulwark against both liberalism and Romanism. Dr Letis paid tribute to the stand that the Church of England (Continuing) is making for the Authorised Version and for the doctrines that flowed from it.

At the conclusion of the lecture Dr Letis answered questions from the floor. The meeting was chaired by Dr Samuel who thanked Dr Letis for his lecture, and said that to be forewarned is to be forearmed. We must know the times in which we live, and Dr Letis had given us an insight into the issues we face in relation to the Bible and the Christian faith today.



Devizes Town Hall

Smacking Amendment Will Cause Confusion by the Evangelical Alliance

The Evangelical Alliance welcomes the House of Lords rejection of an absolute ban on smacking but remains disappointed at the decision to accept Lord Lester's compromise amendment to the Children Bill. The Alliance believes it will remove the long-standing legal defence of reasonable chastisement while still failing to address the serious issue of child abuse.

Lord Lester's amendment was agreed because most peers believed they were voting for continued legal approval for a mild form of smacking so long as it does not cause 'bruises, scratches, reddening of the skin, mental harm, and outlaws the use of implements.'

However, the Alliance believes the effect of this amendment will cause confusion about how to interpret the law in practice, making it either unworkable or leading to a complete ban on smacking in due course.

Don Horrocks for the Evangelical Alliance commented, "There is little doubt that this amendment to the Children Bill has the potential to produce a high level of Court intervention against caring loving parents who choose, where appropriate, to employ physical discipline. This would criminalise good parents and intrude into family life. It is regrettable that the law seems incapable of making a distinction between smacking and negative, emotive categories such as 'assault', 'battery' and 'beating'. While many parents choose not to use physical discipline in the home, nevertheless we continue to believe that the option of employing moderate smacking within a loving family environment can benefit the development and growth of children. Parents - not the State - are best placed to make such decisions."

He continued, "Along with many lawyers and concerned members of the public we shall be looking closely at the practical implications of the amendment and will be seeking legal clarification."

Chinese woman beaten to death after distributing Bibles

A 34-year-old woman has been beaten to death by police after she was arrested for handing out Bibles in southwest China's Guizhou province. The French News Agency quoted China's state run *Legal Daily* newspaper as saying that police in Guizhou's Tongzi county arrested Jiang Zongxiu, a farmer, on June 18 on suspicion of "spreading rumours and inciting to disturb social order." They had planned to detain her for 15 days, the report said, alleging Jiang died in police custody the afternoon she was arrested. Her mother-in-law, Tan Dewei, who was arrested with Jiang but later released, told reporters police kicked Jiang repeatedly during interrogation. Police later informed Jiang's family she had died of a sudden illness and turned over her body to the family, but relatives saw she was covered with bruises and blood stains. It is at least the second published killing of a Christian by Chinese police in as many months, although human rights watchdogs believe torture of Christians and dissidents is wide spread in the Communist nation. Chinese police officials have refused to comment on the case. An operator manning the phones at the Guizhou police station said she was "not aware of the incident", AFP reported. The unprecedented report on the attack by state media is seen as a sign of public disgust with police tactics and China's continuing crackdown on religious practitioners. (Assist News Service)

New German President: Christian worldview is my "compass"

The new German President Horst Koehler wants to conduct his office on the basis of a Christian worldview. He described this as his "personal compass" in his inauguration speech in the German Parliament in Berlin, July 1.

Koehler, former director of the International Monetary Fund, succeeded Johannes Rau, who retired after his five-year tenure. Both Rau and Koehler are Protestants. Unlike his counterparts in other Western countries, for instance the United States and France, the German President has little political power. The office has a largely

representative and appellative function.

In his inauguration speech the 61-year-old Koehler emphasized the need to strengthen families. "My feeling is that a renaissance of the family is round the corner".

This development should be encouraged. "There is no future for Germany without children," Koehler said. He would like to see Germany develop into a "land of ideas" and "a land of children". The German population is growing continually older owing to a low birth rate.

German Evangelical Alliance warned: do not flirt with "Rome"

A controversy has developed between conservative evangelicals and the German Evangelical Alliance. While the Alliance, representing 1.3 million evangelicals, is conducting a promotion tour for Christian unity in eight cities, conservative publishers have criticized what they see as an "ecumenically friendly" course of the alliance.

At a meeting with 500 participants in Dillenburg, May 15, conservatives rejected any cooperation with the Roman Catholic Church. Although there were some individual Catholic believers the Church on the whole "falsified" the Gospel message and was on an "unbiblical path".

Wolfgang Nestvogel, one of the theological leaders of the conservative movement, described a recent European gathering in Stuttgart as the climax of an evangelical cooperation with "Rome". The 10,000 participants from 175 Protestant, Catholic, Anglican and Orthodox faith communities included evangelicals as well as mariologists.

Nestvogel criticized a prominent evangelical leader, YMCA general secretary Ulrich Parzany, who had been one of the main speakers. Parzany's evangelical sermon had been integrated into the "ecumenical choir" of other speakers.

The deputy chairman of the Italian Evangelical Alliance, Leonardo De Chirico, demanded a "clear separation" from "Rome". The Catholic Church was out to embrace other churches and religions and bring them into the Roman Catholic fold. De Chirico warned evangelicals not to "flirt" with "Rome".

Leaders of the Alliance have rejected the allegations. Parzany said he simply wanted to proclaim the Gospel message at a meeting with 10,000 participants from different churches and denominations. He is convinced that some Christians, frightened by globalization, are trying to fence themselves in and preserve their identity. This, however, was not in line with Jesus' prayer for unity (John 17).

Urgent prayer required for Mexican Christian Prisoners



Open Doors staff in Chiapas, south-east Mexico, have reported that all the prisoners incarcerated in the Cerro Hueco penitentiary for alleged involvement in the 1997 Acteal massacre have been transferred to a maximum security prison, a further two hours away from their families. The motive for the prisoner transfer is unknown at this time.

Seven years ago, these men, all from the same village were rounded up and accused of a massacre they hadn't even witnessed. They were given a 35-year prison sentence. Many other

prisoners are coming to know Christ through their witness, but they long to be with their families. Their wives are left without any breadwinners, their children without any father figures, the boys without anyone to teach them the traditional 'male' farming/livelihood skills and the church without anyone who can read or teach from the Bible.

Open Doors are asking people to join with them in urgent prayer at this time, for the men, their families and their lawyers.

Open Doors have been enabling the prisoners' wives to make the long and hazardous journey to visit their husbands. Those visits might now be in jeopardy.

For details of Mexican prisoners Letter Writing Campaign, call Open Doors on 01993-885400, e-mail info@opendoorsuk.org or go to the UK web site at www.opendoorsuk.org.

MUSLIMS PUSHING WEST

Canadian province to introduce Shariah law

Even as the Muslim Personal Law Board in India is making moves to introduce reforms in the Shariah law, Ontario is set to take a step backwards in time by becoming the first province in Canada as well as the first Western jurisdiction to accept the 1,400-year-old religious law in its legal system. Under the 1991 Arbitration Act, shariah-based marriage, divorce and family tribunals run by the Islamic Institute of Civil Justice are expected to begin later this year in the province of Ontario. One of the reasons cited by Ontario in allowing shariah tribunals is that Hasidic Jews have been using the Act for years in domestic arbitrations based on Jewish law and therefore Muslims can not be denied access to it.

France warns Muslim activists not to push hard on veil

French officials warned Muslim activists against testing the state's patience after a second large Muslim group urged schoolgirls to defy a ban on headscarves when schools reopen in September. The headscarves, which will be banned from state schools after the summer break, surged back into the news when the large Union of French Islamic Organisations (UOIF) pledged to give legal aid to any girl expelled for wearing one.

Muslims Attack Muslim Shop

Birmingham's first Muslim women's underwear shop has been targeted in a hate attack - for looking too much like a "porn parlour". Sister's Secrets in Balsall Heath was petrol-bombed just days after opening. The arrival of the store on Taunton Street has angered Muslim traditionalists who are suspicious about its blacked-out windows, alarmed door and suggestive name. Owner Umm Zakariah, 31, from Balsall Heath - a Muslim who wears the traditional veil and full-length gown in public - vowed the attack would not drive her out of business.

Hong Kong Government Steals Church Influence

Last week, the South China Morning Post reported that Christian educators in Hong Kong were praying for a miracle. The Education (Amendment) Bill 2002 was due to come before Parliament and, according to SCMP, "If it is passed, this Bill will effectively give the Beijing-backed government increased control of Hong Kong's multitudes of Church-owned and run schools." Bishop Zen Ze-kiun, Catholic Bishop of Hong Kong, is among those worried about the bill. "We know that (it) will pass with so many pro-government legislators sitting on Legco [Legislative Council]," he said. "What we are praying for is a miracle."

Another Christian leader in Hong Kong explains, "Out of a population of 7 million only 10 percent are members of the Church. But at the same time 50 percent of all schools and 50 percent of all social service programmes are run by the Church so there is a great influence especially as the church schools are of very high standard and have the best reputation." Some observers have said the government move is aimed at increasing government influence - while halting the Catholic Church's - over Hong Kong. After thirteen hours of "heated debate", the highly controversial bill was passed, by a 29-21 vote, on July 8th, and the new law requires schools to set up Incorporated Management Committees (IMCs) - separate legal entities that must include elected teacher and parent representatives - by 2012. Presently, most school management committees are formed by members directly appointed by the School Sponsoring Bodies. The IMCs will be responsible for evaluating teachers and teaching methods as well as the overall quality and structure of schools themselves. Most seriously, the IMCs will not be obliged to respect the philosophy and mission of the sponsoring bodies.

AsiaNews reports, According to Bishop Zen and various other education leaders in Hong Kong, the government measure aims to remove SSB authority and strike down its educational proposals and programmes. At the same time, they say, the new legislation strengthens government control over schools.

(World Evangelical Alliance Religious Liberty Commission)

Threat to Christian landlords and hoteliers

Following last month's complaint by a homosexual couple against Tom Forrest, owner of the Cromasaig Guest House in Kinlochewe, Scotland for refusing them a bedroom during their holiday, the government has announced proposed new measures to stop such 'discrimination'.

Equalities Minister Jacqui Smith has said that a single equalities Act forbidding discrimination against homosexuals in goods and services is to be introduced. Ms Smith told a Department of Trade and Industry seminar that the new Equality and Human Rights Commission set up to combat all forms of discrimination will draft a law to "meet the needs of modern Britain". With Labour's huge majority in the House of Commons, supported by the Liberal Democrats, the proposal could only be delayed by the House of Lords. Such delaying tactics could put the bill on the back burner until after the General Election, which is most likely to be called in the spring of next year.

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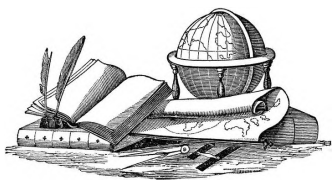
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The Worst Calamity

The Archbishop of Canterbury, according to *The Times*, has recently given his personal backing to a new translation of the New Testament, in which Paul's well known strictures upon homosexual practices are erased, and the meaning perverted to carry the message that sexual licence is alright. Instead of condemning fornicators, adulterers, and "abusers of themselves with mankind", as Paul does in his epistles, the new version has the apostle advising Christians not to hold back, in case they become frustrated.

Dr Williams says that he hopes the new version will "spread like an epidemic" through the religious and the irreligious alike. Perhaps Dr Williams has spoken more truly than he realizes, and that an epidemic will be the consequence, inducing widespread spiritual malaise.

The proliferation of new versions of the Bible is undoubtedly driven by commercial interests, and not by a concern for the spiritual well-being of the church and the nation. Every new version is guaranteed to make considerable profits for the publishers. The widespread confusion and spiritual corruption that they spread does not seem to be of any concern to translators or publishers. All sense of responsibility seems to have been lost.

The result of this relentless succession of ever more trendy and sensational new versions of the Scriptures will be the very opposite of what is so often claimed for them. The pushers of them argue that they are making the Bible ever more widely available to people. The actual effect in the end will be the spiritual deprivation of the public and the effective removal of the Scriptures from them.

To corrupt the revelation of God given through his Word is to deprive people of it. It is Satan's master plan not to remove religion altogether from the world, but to adulterate and corrupt it. That is a far more effective ploy than to remove it completely from the scene.

This is what happened with the very first

revelation of God's Word to mankind, for the tempter said to Eve, "Yea, hath God said...?", and so sowed doubt in her mind about the revelation of the Word and will of God. With the Fall the revelation was corrupted, and wherever religion spread, it spread in impure and adulterated forms, such as were witnessed amongst the heathen. In Israel only was God known, and even there they sought to corrupt the revelation they had received, and invented abominable practices in the belief that they were serving God.

The very same thing has happened from time to time in the history of the church. Gradually the pristine purity of the New Testament was corrupted and overlaid with glosses and false interpretations until the people were left in darkness and superstition, as they were in the middle ages. And history repeats itself, for we see the very same process at work today.

Luther had very many pregnant things to say under this head. "No greater mischief can happen to a Christian people than to have God's Word taken from them, or falsified, so that they no longer have it pure and clear. God grant that we and our descendants be not witnesses to such a calamity." Again, "Let us not lose the Bible, but with diligence, in fear and invocation of God, read and preach it. While that remains and flourishes, all prospers with the state; 'tis head and empress of all arts and faculties. Let but divinity fall, and I would not give a straw for the rest." In another place he inveighs against false teachers and corrupters of the Word of God as worse than murderers, for they kill men both in body and soul.

Does the Archbishop and those whom he encourages understand what they are doing? By wresting the Scriptures and making them conformable to the mindset and outlook of the world they are, in fact, removing the Word of God from the nation, and creating the conditions for all the calamities that must follow.

Notes & Comment

Synod including Evangelicals Accepting Heretics

It should not surprise us that the Church of England General Synod has voted against the introduction of biblical church discipline for its clergy. If the scheme was to be introduced it would be logical to also have a discipline scheme for those on the Synod. Since the General Synod allowed the ordination of women, accepted the primacy of the pope and refused to be dogmatic about immorality, a heresy test would have forced the Synod itself out of existence. We are thankful that there are a few faithful men on Synod but wonder how they can expect to make any progress in a so-called church meeting that is ruled by the will of unregenerate men rather than by Holy Scripture.

That the proposal to eliminate pay differentials for clergy was rejected also reflects the unbiblical pragmatism of rule by Synod. The argument put that a stipend is not a salary but merely a means whereby a minister can live without financial worry seems not to have been challenged but there is no point in debate when the minds of voters are fixed. The fact that the greatest support for the status quo came from the House of Clergy may be simply because they do not want to lose the opportunity of promotion, or as they humbly call it, 'preferment'.

The agreed reduction of the size of Synod from 571 to 468 could save about £100,000 per year. However as it is mainly the number of laity members that is being reduced the effect may be to reduce the conservative evangelical influence in the Synod.

The claim that the new group "Accepting Evangelicals" are reasoning biblically for the normalisation of homosexual acts is absurd. They cannot for one moment believe that such behaviour is biblical. It is pragmatism and they are merely caving in to extreme worldliness. It is not so much that these so-called evangelicals desire to see homosexuality accepted in the church, rather they want to see the church accepted in godless society instead of being salt and light in the darkness.

Christian Liberty in Great Peril

The British National Party is obnoxious with its skinhead thuggery and crude racism but there are many issues which they have highlighted which will not go away and which are also the concern of the

evangelical Christian. Three quarters of a million people voted for them in the European elections and for sure a great many more are sympathetic. Nick Griffin, the BNP leader, is going to be investigated by the police for his statements on Islam, yet what he has said is what the Christian says. David Blunkett has already made it clear he is seeking to introduce legislation to make it an offence to incite "religious hatred" and he has included, as he terms, "right-wing evangelicals" as those whom he wishes to deter. The day is fast approaching when it will be a crime to preach the Christian distinctives. To quote our good friends in Christian Watch, it is time for the Lord's people to AWAKE.

Money For Nothing

The news that Southern Irish Republicans represented by Barry Andrews of Bertie Ahern's Fianna Fail party are complaining that the UK is due to get its usual rebate from the European Union is outrageous.

The Irish Republic has got rather used to European, or in reality, UK subsidies. It is shameful that they should now protest that Britain is getting a rebate of 4bn euros. Eire will now have to pay for herself as more poorer countries have been introduced into Euroland. Yet still the Fianna Fail party are after our cash as they do not want to help the poorer nations. Our rebate will apparently cost them 100 million euros and they are protesting to Brussels not to reimburse us. The cheek! Meanwhile Mr Blair always seems to enjoy such cordial relations with Bertie Ahern the leader of this anti-British Southern Irish party. We hope that the Prime Minister's Roman Catholic wife Cherie is not telling too much to her confessor priest.

We are fed up of seeing signs all around the country saying that major projects have been financed by the European Union. It is a blatant lie. It is Europe that should have signs all over it saying that it has been subsidised by the UK taxpayer. If Eire really want a share of UK funds they should do the honest and best thing and leave Euroland and their subservience to the Roman Catholic Church and apply to join their real backers, the United Kingdom.

DAVID FOUNTAIN CALLED HOME

Leading Independent minister and author, Pastor David Fountain, has recently been taken to be with the Lord. Mr Fountain was for many years the minister of Spring Road Evangelical Church, Southampton. It is hoped, God willing, a full appreciation of his life and work will be printed in the next edition.

Scripture Distribution Declines Worldwide

According to figures released by the United Bible Societies (UBS) in Reading, England, nearly 432 million Bibles, New Testaments, Scripture portions and selections were distributed in 2003. The figures were down by more than 25 per cent compared with the previous year (578 million).

As a UBS-spokesperson explained to the German evangelical news agency Idea, the drop has been mainly for formal reasons. The accounting year in 2002 had 14, not 12 months, and especially the number of Bible selections – i.e. tracts, calendars, bookmarks etc. – varies significantly.

The UBS fellowship has 137 Bible Societies or Offices in more than 200 countries and territories. According to the latest figures the number of Bibles (Old and New Testament) distributed dropped from 24.9 million in 2002 to 21.4 million in 2003.

The distribution of New Testaments went down from 22.5 million to 14.4 million. The number of distributed Scripture selections dropped by 26 per cent to 337.7 million. Only New Reader Scripture portions (in simple language) went up by 2.3 per cent to 13.2 million, while New Reader Selections dropped by 27.2 per cent to 29.6 million.

Bible Societies in the Americas led the distribution statistics with 300 million pieces of Scriptures. In Asia and the Pacific 105 million Scriptures were handed out, in Africa 14 million and in Europe and the Middle East 11 million.

Growth was recorded in a few areas, for example in China. The Amity printing press in Nanjing produced 2.8 million Bibles for Christians in China, Laos and Vietnam – approximately one million more than in 2002. Scripture distribution was also up in Nigeria with 830,000 Bibles and 44,000 New Testaments.

The Messiah

The traditional starting point for a study of the concept of the Messiah is the Protevangelion, Genesis 3:15. This is a promise which implies that someone will come on earth who will redeem the human race by 'crushing' (*shuph*) the serpent's head. The one who comes will not be an alien from outer space, he will not even be an angel; he will be a man, 'born of a woman', who will suffer through the serpent (thou shalt bruise his heel). When we turn to Genesis 12 we find the Coming One identified as a descendant of Abraham through whom all the families of the earth shall be blessed. The Niphal verb is sometimes interpreted as a reflexive but it seems more likely to be a passive.

The prophecy is narrowed down further in the great promise made by God to King David which we find in 2 Samuel 7:16. This is the promise of a kingdom that will last 'forever' (*ad olam*). The idea of a kingdom of this kind must have seemed very strange. In those days kingdoms did not last long, and it soon seemed that the Kingdom of David would be no exception to the general rule. David was succeeded by Solomon who reigned for forty years and then the kingdom split into the Northern Kingdom of Israel which lasted for just 200 years, 922 to 722 BC, when it was destroyed by the Assyrians, and the Southern Kingdom of Judah which lasted to 586 BC, when it was overwhelmed by the Babylonians. People naturally asked what had happened to God's promise, and in Psalm 89 there is a complaint: 'Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice... Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?'

As the political situation of the two kingdoms became worse and worse, so the faith of the prophets rose higher and higher. Isaiah (chapter 11:1-9) compared the house of David to a tree that had been chopped down with only a stump left. Yet a 'rod' would grow from the stump and a 'branch' from its roots and this Coming One would be anointed by the Spirit of God. Here we see the idea of One anointed, not with oil like the kings of Israel, but with the Spirit of God. The word for 'anointed', *Mashiah* in Hebrew, *Christos* in Greek, became a technical term for the Fulfiller of the promise to David of a kingdom without end.

Isaiah saw two comings of the Anointed One, one in humility (the rod and branch), and another in power when 'the earth shall be filled with the glory of God as the waters cover the sea'. The coming in humility is described in chapter 9:6-7 as that of a Child with five coronation names. (Five as in the

AV, not four as in modern versions.) Again there is an emphasis on an endless kingdom 'from henceforth even for ever' (*ad olam*).

Isaiah refers in chapter 28:16 to a Foundation in Zion, using the strong Egyptian word *Bohan* for something which cannot be moved. The echo of this prophecy is seen in Psalm 118:22 and in 1 Peter 2:1-9 and Ephesians 2:19-22. The founding of a kingdom is implied but there is no such thing in the Bible as a kingdom without a king, or such a person as a king without a kingdom.

Jeremiah took up the prophecy in his chapter 23:5-6 with the hope of a King of David's line with the Messianic title 'The Lord our Righteousness'. He followed this with the declaration in chapter 33:14-26 that 'The days come... when I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, I will cause the Branch of righteousness to grow up unto David...' The word Branch (*tzemach*) has now become a title for the Messiah. There is a comprehensive view of the Kingdom here from its embodiment in the person of the Messiah to its final manifestation in God's eternal purpose.

We look now at Ezekiel 34:24: 'I the Lord will be their God, and my servant David among them.' This is repeated in Ezekiel 37:24: 'And David my servant shall be king over them; and they all shall have one shepherd.' Ezekiel's words were directed to the exiles in Babylonia who thought that their national hopes had been shattered forever. Finally, we turn to the great prophecy of the Son of Man in Daniel 7:13-14. Jesus took over this prophecy but gave it a new interpretation in Mark 10:45, 'For even the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many.' His earthly ministry was very different from the programme outlined in the Daniel prophecy and He linked it with Isaiah 53:10. But it is significant that when Jesus was challenged by the High Priest He returned to Daniel's prophecy and gave it a literal interpretation.

All the prophecies to which we have referred were summed up in the words of the angel Gabriel to Mary in Luke 1:32-33. Sit down with your Bible and examine this passage word by word. It is the final description and explanation of the concept of the Messiah. But to this must be added something that appears to be quite different, the idea of the perfect Servant of God. Jesus incorporated this concept in His own view of His life and ministry. Perhaps we may be able to explain this in a subsequent article.

Evangelical Christian Elected to European Parliament To Fight Corruption and Fraud in EU Bureaucracy

An evangelical Christian fighting against corruption in the European Union (EU) has won a seat in the European Parliament. At the elections held June 10 - 13 in the 25 EU member states, Paul van Buitenen, former financial officer in the EU bureaucracy, won 7.3 per cent of the Dutch vote with his new party "Transparent Europe". It will send two of the 27 Dutch deputies to the EU Parliament in Strasbourg.

Van Buitenen uncovered one of the biggest fraud and corruption scandals in EU history. Following his revelations the complete EU Commission was forced to resign in 1999.

Van Buitenen was motivated by his Christian faith. As he explained later in a book his faith gave him the strength to uncover abuses and to withstand enormous pressure from his superiors. He hopes that as a deputy he will have more political influence than as a civil servant.

Von Buitenen wants to use his mandate to promote more effective measures against corruption. One idea is to install an office where citizens can report mismanagement and misuse of taxpayer's money. A special prosecutor should be appointed to investigate cases of possible corruption and fraud within in the EU.

The Calendar

August 1st to August 14th 2004

PRAYER BOOK WORSHIP

AUGUST 1ST

Eighth Sunday after Trinity

M. 1 Chronicles 29:9-28; Romans 2:1-16
E. 2 Chronicles 1 or 1 Kings 3; Matthew 16:24 - 17:13

The Collect

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen.

The Epistle. Romans 8:12-17
The Gospel. St. Matthew 7:15-21

AUGUST 8TH

Ninth Sunday after Trinity

M. 1 Kings 10:1-24; Romans 8:1-17
E. 1 Kings 11:1-14 or 1 Kings 11:26-43; Matthew 21:1-22

The Collect

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

The Epistle. 1 Corinthians 10:1-13
The Gospel. St. Luke 16:1-9

Twelfth of July celebrations orderly despite being hindered by the threats of mob violence

by a correspondent

Ulster's law abiding majority population who in recent years have seen their liberties diminished under the political threat of a strengthening Sinn Fein vote and the reality of this on the ground, engaged in a largely peaceful celebration of Protestant faith and culture which in effect proclaims 'civil and religious liberty for all'. Twelfth July 2004 marked the 314th Anniversary of the Battle of the Boyne.

Sadly though there are unruly elements whose Protestantism only amounts to drunkenness and desecration of the Lord's Day all in the name of 'a celebration of culture' supposedly. Little do they realise but the major root of our culture emanates from the principles and precepts of God's word!

Resolutions at the various points of gathering for Orangemen throughout Northern Ireland pointed to what needs to be the touchstone of decent citizens, the authority of Holy Scripture. The first resolution dealing with 'the faith' re-inforced belief in the 'divinity of the Lord Jesus Christ, the efficacy of His sacrificial death and the reality of His resurrection'. It deplored attempts by clergy and laity to re-write the Gospel and to undermine the 39 Articles and the historic confessions of faith within the church. Concern over moral issues such as homosexuality and how today's church deals with them was expressed and a desire stated that the preaching of the Gospel must be 'paramount'. Two other 'resolutions' related to 'Loyalty' and 'The State' and brought to mind the sacrifice of many Ulstermen in the second world war and the treatment of the unionist community through the implementation of the Patten report on policing.

Some feeder parades to the main walk of approximately five miles through south Belfast were attacked by republican mobs as a result of Parades Commission rulings in an effort to be fair handed. There are in reality those within Sinn Fein who do not wish to 'live and let live' and will persist in whipping up trouble using

the media as their main weapon. Soldiers from the Parachute regiment according to Republicans writing in the *Irish Republican News* 'came within seconds of firing live rounds'. This all happened according to the *Ulster Newsletter* when they were left so heavily outnumbered in the Ardoyne district that the mob took valuable equipment including Baton rounds from army landrovers. In the end it was police from the PSNI who rescued these soldiers! Surely the so-called 'Peace Process' that Mr Adams glibly refers to is nothing but a sham in view of these events.

The other Belfast morning paper *The Irish News* has reported on a protest organised by Sinn Fein outside The Parades Commission headquarters in the city centre a few days after 'The Twelfth'. One of those pictured with a placard was 1993 Shankill bomber Sean Kelly sentenced to life for murder but released under 'The Belfast Agreement'. Ulster sadly is full of such ironies and little wonder innocent victims and their relatives feel aggrieved. Truly it is in reality 'Peace, Peace when there is no Peace!' Those in our security forces and in the Parades Commission need much prayer in these days for guidance and wisdom as never before.

RC Diocese in Ohio May Close 15% of Its Parishes

The Toledo Diocese of the Roman Catholic Church is considering closing 24 of its 157 parishes in order to consolidate parishes with few members and to keep its dwindling number of priests from being overworked.

Bishop Leonard Blair is due to announce the recommended changes in September and a final decision is due in March.

The diocese counts more than 300,000 members. It now has 114 active priests, and predicts that number will fall to 84 by 2012, the *Blade* reported. (*Zenit*)



Book Reviews

A History of the Work of Redemption

Jonathan Edwards

Banner of Truth Trust; 2003; hbk; 440pp; £14.50; ISBN 0851-5184-43

Banner has treated us to the large 2 volumes of Edwards and several other volumes to stand alongside them. Those of us who have struggled with the small print, double columns and bulk of the large work heaved a sigh of relief when some of the volumes, including writings not in the 2 volumes, were published. The price of the Yale edition is simply prohibitive for most pockets but here is a major work of Edwards, reset in a new, readable typeface. What is the thrust of the work? In sum, all history heads to Christ the Redeemer, it revolves around Him, streams from Him, and has its purpose only in Him. Edwards does for us in his way what A. Saphir did in his 'The Divine Unity of Scripture'. The great value of the work is the majestic sweep Edwards gives of history, the golden unity in the massive diversity. Edwards divides history into three portions, from creation to the Birth of Christ, the life of Christ, and third, from Christ's resurrection to the end of the world. This third section is very helpful as we see, in broad overview, the Church wrestling with the person and work of Christ against the backdrop of Satan's opposition. Perhaps a rather disproportionate space is devoted to his post-millennial views. Edwards deals with the issues much as Augustine did with the notion of the two cities, in his 'City of God'. Despite the seeming inequalities of these sections the reader soon sees the sense of it. Here is massive learning, clarity of perception, high, deep and wide ranging knowledge, but possessing all of Edwards' skill with his clear style and presentation. All he writes is to serve the fundamental aim, to set forth Christ as Redeemer and the glory that is in Him alone. It was said of him that all his theology was practice and all his practice was theology. There is a wonderful blend of the academic and the spiritual, and for any unfamiliar with Edwards this is a fine place to start. For all readers there is great benefit here. In these days of distressing ignorance of Christians concerning the Bible message as a whole, coupled with a corresponding weakness in systematic preaching and teaching in our pulpits, Edwards is a fine corrective and the story becomes thrilling to read as he unfolds to us the Redeemer, written in the pages of revelation and history itself. There is rich fare here and we would do well to read and digest it - it will do us great good.

Revd John Dunn

Fraser, Not a Private Matter: A Human Story of Grace and Suffering

Fraser Tallach with John and David Tallach

Banner of Truth 2003; ISBN 0 85151 847 8 pbk 150pp £6.50

Fraser Tallach was one of the first kidney transplant donors in 1969, at a time when he had just begun in the ministry of the Free Presbyterian Church of Scotland (he later joined the Associated Presbyterian Churches). The kidney donor was in fact his own brother Cameron. Tallach tells the story of this difficult affliction in his very own frank yet literary style, describing his internal struggles in the slow path through illness and recovery. He comes to acknowledge 'that the prevailing sin of the invalid is discontent' and that he had 'dressed up' his discontent 'as a virtue'.

There are, however, some strange things about this book. Fraser's story is preceded by seven brief chapters by John Tallach (Fraser's brother) which, for the most part recount anecdotes which concern their parents. After this, some pages (again by John Tallach) follow Fraser to his eventual death in 1998. There follow some poems, by Fraser Tallach's nephew David, commemorating the life of his uncle. Finally, the book concludes with some pages relating the death of the mother, Elizabeth. The impression of the book is therefore quite dislocated and puts the distinct autobiographical account rather out of focus. It is difficult to establish an overwhelming spiritual 'message' that would enable one to draw everything together. One also feels that, notwithstanding the title of the book, there are some private matters which do not necessarily require to be told. A peculiar feature of the book is the 'backdating' of the NIV to the late 1960's. Thus, when a text is quoted, the NIV is used, whereas it is obvious that it can only really have been the AV which was used either in services or devotions.

Fraser Tallach is not the easiest author to read, either here or in his other books and in this instance it can feel nearly too intense at times to share in the author's personal thoughts. (This may be more a fault on the part of the reviewer). Nevertheless we ought undoubtedly to rejoice with Tallach when through his inward fightings and outward ailments he is able to look back from 25 years distance and say 'Having therefore obtained help of God I continue to this day'.

Matthew Vogan

QUOTE OF THE WEEK

"You give me 20 minutes or an hour - a special programme to dissect the Koran and I will show you that we have a monster in our midst."

Nick Griffin
BNP

In response to the furore caused by his comments on Islam (see Notes & Comments)

Mormons Fight for FamilySearch (TM)

Robert Sintes devotes his time to a noble cause - trying to re-unite lost or adopted children with their family members. But his genealogy people-tracing service has bought 60-year-old Sintes a big fight - with the Church of Jesus Christ of Latter-day Saints (Mormons). The name game battle revolves around Sintes use of the term "familysearch" in his Web site's meta tags and URL. The Church of Jesus Christ of Latter-day Saints have a handful of locally granted trademarks of the term "familysearch" and are trying to stop Sintes using the term and demanding that he turn over ownership of his domain name - www.familysearch.co.nz - to them. Sintes is defending himself against the lawsuit in court, arguing that the words "family" and "search" are common words often used together by people making internet searches, reports *The New Zealand Herald*.

Vietnamese Embassy Refuses Protest Letter From MP and Peer

Officials from the Vietnamese Embassy refused to accept a letter of protest at the imprisonment of Christians from a Peer and an MP.

Lord Chan of Oxtou and David Drew MP (Labour, Stroud) went to the gate of the Embassy in West London on 8th July but were not granted an audience or even allowed to submit a letter of protest.

Some 28 supporters from Christian Solidarity Worldwide, the London Mennonite Centre, the Lawyers Christian Fellowship and the Evangelical Alliance were protesting to mark the month's anniversary of the imprisonment of a Vietnamese house church leader by the Communist authorities.

Reverend Nguyen Hong Quang, a lawyer and Mennonite minister, was imprisoned on June 8 for 'inciting others to oppose an officer carrying out his official duty'. Pastor Quang had publicly criticised the regime over the legal basis of the arrests of four Mennonites in March. It is feared he will be charged with treason against the state for documenting human rights abuses and sentenced to a long term in prison.

Lord Chan and David Drew MP wrote: "While Vietnam so openly flouts its binding obligations which it has voluntarily subscribed to, it cannot expect to be recognised as a reliable partner in international affairs. We do not wish to see Vietnam prejudiced in this way, as we

Church Leaders Abhor BNP

Church leaders across the UK are speaking out against the British National Party, following the appalling strategies revealed in the BBC's documentary, 'Secret Agent'.

Speaking for ACEA (African and Caribbean Evangelical Alliance), Rev Katei Kirby said: "We commend the BBC for alerting the British public to the deplorable practices of the BNP movement. The West Yorkshire Ecumenical Council spoke out against the BNP's policies in the run-up to the 2004 local elections, and the footage in this programme has confirmed some of their worst fears."

She continued: "Church leaders are clear that this is not a West Yorkshire issue, nor indeed a Black issue. However, it is an issue that if left unchecked, will continue to affect every area of the diverse tapestry of our society, a society to which people of faith and of colour make a significant contribution. If we're going to see real community cohesion in the UK, this deliberate disregard and lack of respect for another life must mobilise any apathetic or complacent voting citizen to take positive and peace-achieving action. We are calling on all Christians to play their part in this."

Rev Joel Edwards, General Director of Evangelical Alliance agrees. He said: "The BBC's programme highlighting the evil of the BNP was a shocking wake up call for British society. Setting aside the technical and legal issues associated with secret documentaries, the programme has exposed the blatant nature of the BNP's sinister nationalism. Even in the face of Nick Griffin's articulate defence of its political ambitions, the BNP has demonstrated that at its core it is anti-peace, anti-community, anti-police and anti-Britain."

He also said: "All of us have a responsibility to go beyond the technicality of the legal arguments to condemn the immorality of this movement. For us as Christians, who believe that people are made in the image of God in all our diversity and are due for mutual respect, we have a responsibility to pray and act together against this evil presence in society. The Christian church across Britain should be particularly supportive of all faith groups in the Yorkshire area who are committed to oppose this malicious philosophy which has infiltrated our political system."



have a deep respect for the Vietnamese people and culture...We would therefore welcome an opportunity to discuss these issues with you in person."

Lord Chan and David Drew MP read out the details of Rev Quang's arrest through a megaphone. A person representing Rev Quang, dressed in a lawyer's cloak and wig, was imprisoned inside a bamboo cage. A list of ten other imprisoned Christians from various religious traditions was read out. As each name was announced, a demonstrator was symbolically arrested and handcuffed to the cage. The prisoners represented arrested Mennonites, imprisoned Hmong Christians and Catholic Father Van Ly. The names included that of Le Thi Hong Lien, a close co-worker of Rev Quang, who was arrested on July 3 2004. The protest also drew attention to the brutal suppression of the Christian Montagnard people.

Rev Quang, who believes he has already been the target of several staged 'accidents', has been particularly active in documenting religious liberty and other human rights abuses in recent months.

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Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Galatians 3.24



CLERGY APPOINTMENTS



CHURCHES & MINISTRY

1 July 2004

The Reverend Dr Hueston Finlay, Dean of Chapel, Magdalene College Cambridge (Ely): to be a Residentiary Canon, St George's Chapel, Windsor, in succession to the Revd Canon Barry Thompson PhD, following his resignation on 9 October 2002.

Revd Canon Edward Bryant, Team Rector, Bexhill, and Rural Dean of Battle and Bexhill (Chichester): has become also Acting Archdeacon of Lewes and Hastings (same diocese).

Revd Simon Cash, Assistant Curate, Todwick St Peter and St Paul [Aston cum Aughton w Swallownest and Ulley] (Sheffield): to be Priest-in-Charge, Worksop St Anne (Southwell).

Revd Sydney Connolly, Team Rector, North Shields (Newcastle): has become also an Honorary Canon of Newcastle Cathedral (same diocese).

Revd Geoffrey Darvill, Vicar, Chadderton Emmanuel (Manchester): to be Priest-in-Charge, Suffolk Heights [Chevington All Saints w Hargrave, Chedburgh w Depden, Rede and Hawkedon] (St Edmundsbury and Ipswich).

Revd Andrew Dotchin, Assistant Priest, Blyth Valley Team Ministry (St Edmundsbury and Ipswich): to be Priest-in-Charge, Whitton w Thurlleston and Akenham (same diocese).

Revd Martyn Dunning, Priest-in-Charge, Scarborough St Mary w Christ Church and Holy Apostles (York): to be also Rural Dean of Scarborough (same diocese).

Revd Graham Hadfield, formerly Assistant Chaplain General, 5th Army Division Shrewsbury: to be Priest-in-Charge Nottingham St Jude (Southwell).

Revd Peter Kenney, Priest-in-Charge, Gosforth St Hugh, and Diocesan Adviser in Pastoral Care and Counselling (Newcastle): has become also an Honorary Canon of Newcastle Cathedral (same diocese).

Revd Ian Lambert, [recently returned from a research visit to Australia, and] formerly Priest-in-Charge, North and South Muskham, and Averham w Kelham (Southwell): to be Bishop's Adviser in Pastoral Care and Counselling NSM, diocesan link with EMCCOS [the East Midlands Clergy Counselling Service], and to continue working with Relate, Nottingham (same diocese).

Revd John Richardson, Vicar, Wye w Brook, Area Dean of West Bridge, and Chaplain, Wye College (Canterbury): to be also Priest-in-Charge, Boughton Aluph and Eastwell (same diocese).

Revd Philip Ritchie, Curate, Brighton St Nicholas (Chichester): to be Priest-in-Charge, Chichester St Wilfrid (same diocese).

Resignations and Retirements

Audrey Gallon, formerly Honorary Curate NSM, Walmer (Canterbury) has retired with effect from 31 May 2004.

Revd Simon Lee, formerly Honorary Curate NSM, Walmer (Canterbury) has retired with effect from 31 May 2004.

Revd Geoffrey Lowson, Assistant Curate NSM, Sherburn-in-Elmet w Saxton (York) has resigned, but continues as Mission Adviser to USPG (same diocese).

Sheila Smallman, Honorary Curate [House for Duty], Sandhurst w Newenden (Canterbury) is to retire with effect from 3 October 2004.

8 July 2004

Next Bishop of Guildford

The Queen has approved the nomination of the **Rt Revd Christopher Hill**, Bishop of Stafford, for election as the next Bishop of Guildford, in succession to the Rt Revd John Gladwin on his translation to the See of Chelmsford.

The Rt Revd Fritz-Rene Muller, Bishop of the Old Catholic Church of Switzerland [Die Christkatholische Kirche der Schweiz / L'Eglise catholique-chretienne de la Suisse]: has become also Honorary Assistant Bishop (Europe).

Revd Jonathan Cooper, Team Vicar, Manningham St Mary Magdalene (Bradford): to be Priest-in-Charge, Fairfield (Derby).

Revd Tony Cumberlidge, Deputy Assistant Chaplain General, Royal Army Chaplains Department: to be Priest-in-Charge, Lambourn, and Eastbury w East Garton (Oxford).

Revd Rajinder Daniel, previously Rector, Arima St Jude (Trinidad and Tobago; The Church in the Province of the West Indies): has become Priest-in-Charge NSM [until 31 August 2004], Hay Mill St Cyprian (Birmingham).

Revd Ray Gibbs, Youth and Families Worker, Dedham St Mary the Virgin, and Area Youth Officer, Colchester Episcopal Area (Chelmsford): to be Associate Rector [half-time], Myland St Michael, and Area Youth Officer [half-time], Colchester Episcopal Area (same diocese).

Revd David Hodgson, Rector, Wokingham All Saints (Oxford): to be also Area Dean of Sonning (same diocese).

Revd William McCafferty, Chaplain to the Forces: to be Team Rector, Crosslacon [Cleator Moor, Cleator, Frizington and Arlecdon] (Carlisle).

Revd Kevin O'Brien, Assistant Curate, Uppingham St Peter and St Paul (Peterborough): to be Assistant Chaplain and Assistant Master, Wellington College (Oxford).

Revd Richard Reade, Priest-in-Charge, Basford St Mark (Lichfield): to be Priest-in-Charge, Matlock Bank [and Minister Responsible for Tansley] (Derby).

Revd Peter Tollerson, Assistant Curate, Ulverston St Mary w Holy Trinity (Carlisle): to join the RAF Chaplain's Branch.

Revd Leo Varquez, Curate [known as Resident Minister], Hednesford (Lichfield): to be Assistant Priest, Kingstanding St Luke (Birmingham).

Revd Gary Wemyss, Vicar, Egton, Newland and Lowick and Colton (Carlisle): to be also Rural Dean of Furness (same diocese).

Resignations and Retirements

Revd Edward Coombes, Vicar, Edgbaston St Bartholomew (Birmingham) is to retire with effect from 17 October 2004.

Dorothy Derrick, Priest-in-Charge NSM, Drayton (Oxford) is to retire with effect from 11 September 2004.

Revd Les Fraser, formerly Resident Priest [Priest-in-Charge] NSM, Bridekirk St Bridget (Carlisle) has retired with effect from 12 July 2004.

Angela Marshall, Honorary Assistant Chaplain, Versailles St Mark, France (Europe) is to resign with effect from 31 August 2004.

Other Appointments

Janet Brearley, Vicar, Warkworth and Acklington (Newcastle): has become also an Honorary Canon of Newcastle Cathedral (same diocese).

Louise Brown, Vicar, Dedworth All Saints (Oxford): has become also Priest-in-Charge, Clewer St Andrew (same diocese).
Ann Coleman, Honorary Curate, Eastcote St Lawrence (London): to be Director, Wydale Hall (York).

Sharon Whittington, formerly Assistant Curate NSM, York St Olave w St Giles (York): has become Assistant Curate NSM, York St Olave w St Giles and St Helen w St Martin, and continues as Priest-in-Charge [half-time], York St Thomas w St Maurice (same diocese).

ABERDEEN. Free Church of Scotland

[Continuing]. Pittodrie Community Centre, Golf Road. Sabbath 11.00am & 6.30pm. Prayer Meeting Tuesday 7.30pm. AV & Metrical Psalms. Rev David Blunt 01224 895979. Dial-a-Message: 01224 897372. **Website:** www.fccontinuing.org/aberdeen

AYR. Free Church of Scotland [Continuing]. Heathfield Community Centre (West Sanquhar Rd.). Sabbath: 11 am & 5.30 pm. Thursday 7.30 pm (Venue as intimated). AV & Metrical Psalms. Raymond Kemp (01292) 268374 **email:** ayr@fccontinuing.org

BALLYMENA, NI; Covenant Protestant Reformed Fellowship, Protestant Hall (Opposite Police Station). Sabbath: 11am, 6pm. Expository preaching, Metrical Psalms, AV. Rev Angus Stewart: (028) 25891851 www.cprf.co.uk

BIRMINGHAM. Emmanuel (Free Church of England). 253 Alum Rock Road, Saltley. Times of Worship: 10.45am; 4.30pm Prayer Book Services. Rt. Rev. K. J. W. Powell. 0121 747 3052.

BOSTON. Protestant Reformed Church. Meeting at 4 Charles Street, Boston. Services: Lord's Day 11am and 6.30pm: Mr. Alistair Turner 01205 311082

CHELMSFORD. Presbyterian Church. Sunday: 10.30 a.m. and 6 p.m. Worship services (Children's instruction during both services). Location: Springfield Parish Centre, off New Bowers Way. Minister. Rev. Dr. John Scott. **Telephone:** 01245 399570.

EDINBURGH. Free Church of Scotland [Continuing]. 33 Barony Street. 11am and 6.30pm. Wednesdays 7.30pm. AV and Metrical Psalms. Minister: Rev James Gracie, Tel: 0131 667 4730.

FRINTON & TENDRING DISTRICT. Holy Trinity, C of E (Continuing) Lord's Day Morning Prayer 11am at Frinton Community Centre. 5pm Evening Prayer. BCP (1662) & AV. Mr Philip Lievesley (01255) 679572.

GLASGOW. Shettleston Free Church of Scotland [Continuing]. Wellshot Road. Services: Sabbath 11.00am & 6.30pm; A.V. Psalms only. Reverent worship.

GLASGOW. Cumbernauld, Reformed Evangelical Church. Fleming Rd, Seafar. Services: Sabbath: 11 am and 6.30pm. Thursday: 7.30pm. Psalms only. A.V. **Contact:** J. Dowson. Tel 01236 630594

HENLEY-ON-THAMES. Nuffield Church. 11 am Morning Prayer. 6.30 pm The Lord's Supper (3rd Sunday only). Authorised Version and Book of Common Prayer. **Tel:** 01491 641305

LONDON. Pilgrim Tabernacle, Reformed Evangelical. Pembroke Road, Muswell Hill, N10 2HT Lord's Day 9am and 6.30pm, Tuesday Bible Study 7.30pm Pastor John Sherwood 0208 368 8080

LONDON. South Wimbledon, St Johns C of E [Continuing]. Sabbath Day Services 11am, 6.30pm. AV. Prayer Book (1662). **Phone:** Rev. Peter Ratcliff 0208 417 0875.

MORECAMBE. Lancashire. Emmanuel (Free Church of England). Marine Road East, Prayer Book Service, 10.30 a.m. Rt. Rev. J. D. M. McLean 01524 412230.

READING. St. Mary's Chapel. Castle Street. Sundays: 11 am Morning Prayer (1st Sunday, Lord's Supper); 6.30 pm Evening Prayer (3rd Sunday, Lord's Supper). Prayer Book Services, A.V. Bible Study and Prayer Meeting Tuesdays 8pm (2nd Tuesday Missionary Prayer Meeting).

Rev. E. J. Malcolm 0118 959 5131

SOUTH BUCKS. The Free Methodist Church, Penn (near High Wycombe). Traditional worship, expository preaching. Lord's Day 11.00am, 6.30pm. Rev. Peter Simpson
Website: www.realchristianity.org.
Telephone: 01494 816202.

WEST MIDLANDS. Tipton, St. Paul's, Owen Street. Sundays 10.30am; 6.00pm. Prayer Meeting, Bible Study, Wednesday 7.30pm; BCP services. Rev. John Dunn. 01215571902

WOLVERHAMPTON. St. Silas. C of E [Continuing], St. John's Cloisters, St. John's Square. MP 11.00am (1st Sunday, HC); EP 6.00pm (3rd Sunday, HC). AV. 1662 Book of Common Prayer. **Tel.** 01902-656514.

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PART THREE

THE BOOK OF COMMON PRAYER



Come now to the third part of our heritage received from Cranmer, The Book of Common Prayer. There can be little doubt that the cohesion and unity, such as it has been, of the Anglican Communion owed much to the Book of Common Prayer of which Cranmer was the architect. The present centrifugal tendency which is at work in Anglicanism has much to do with the almost universal abandonment of that agreed liturgy. Those who were so keen to see it replaced have found it a difficult, if not impossible task to put in its place anything effective or enduring and which is capable of commanding allegiance of all Anglicans. A.F. Pollard wrote at the turn of the century:

Nothing so quickly reveals a theologian's calibre as his sacramental teaching, for this is, so to speak, the roof of his theological house; it rests squarely upon his beliefs about God, man, creation, redemption, the church, the ministry, the work of Christ, and the work of the Spirit, and its shape provides an immediate clue to the structure and adequacy of the theological edifice which it crowns.

This sacramental theology, which Cranmer worked out painstakingly on Scriptural and truly catholic lines, finds its expression supremely in the Holy Communion service of the Book of Common Prayer. Dom Gregory Dix, no friend of Cranmer's theology, paid a tribute to Cranmer's liturgy in the well-known and oft quoted words:

As a piece of liturgical craftsmanship it is in the first rank... It is *not* a disordered attempt at a catholic rite, but the only effective attempt ever made to give liturgical expression to the doctrine of 'justification by faith alone' (G. Dix, *The Shape of the Liturgy*, 1945, 672).

Cranmer moved to this 'true and catholic doctrine' of the Lord's Supper slowly, as he did in all matters of faith, but when he had arrived at it he remained immovable thereafter. His first essay in replacing the medieval mass with a communion service was in the First Prayer Book of Edward VI in 1549. This was a definite move forwards towards Reformation principles and a Scriptural service. There were, however, those like Bishop Gardiner, who claimed that they could still find in it the doctrines of transubstantiation and mass sacrifice. In order to remove the ground altogether from such 'mistakers' Cranmer three years later produced another Prayer Book. In the 1552 Service no room was left for misrepresentation.

The service was so arranged as to exclude the ideas of sacrifice and corporal presence which had interpenetrated every word and action of the mass. The word 'altar' was expunged; the *Kyrie Eleison*, instead of being an invocation of the presence of the Lord, was changed into an ordinary prayer for grace to keep the Ten Commandments; the *Gloria in*

duce the fully Catholic and Reformed service of the 1552 Book, were restored in the Alternative Service Book 1980. The ambiguous words which allow a doctrine of the 'real presence' and mass sacrifice came back; likewise the *Kyrie Eleison*; the *Gloria* has been placed again at the beginning of the service; the words "Blessed is he that cometh..." have been restored, as has the *Agnus Dei*. If Bishop Gardiner was justified in calling the 1549 service a mass, so also is the Church Union when it publicises the ASB service as a Mass. And besides that, the new Canons of the Church of England, (1968), permit the wearing of mass vestments, all of which heightens the effect.

At the time these changes were in train in the 1960's and 1970's it was strongly maintained by those who sought them that no doctrinal change was implied: the purpose of the revision was to bring the language of the services up to date. More recently that position has been conceded to be unreal. In the General Synod in 1985 the Archbishop of York said,

I think it fair to complain that not enough explicit attention was given to

THE CHALLENGE OF CRANMER'S HERITAGE

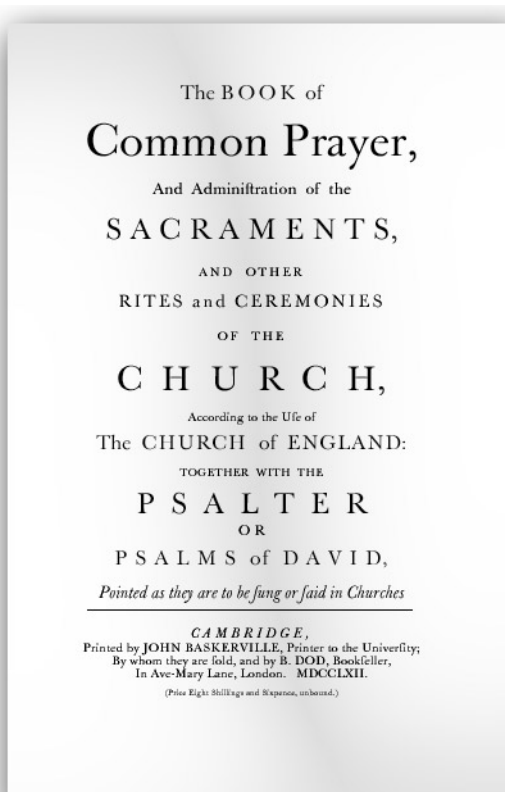
DAVID N. SAMUEL

To [The Book of Common Prayer] the Anglican Church owes the hold she retains on the English people. They are not attracted merely by the fact that the Church is established by law; it may be doubted whether her catholicity allures the bulk of the laity, and assuredly her standard of preaching is not the force which keeps men from joining other communions. But the Book of Common Prayer is unique... Amid the fierce contentions of the churches it gave the Church of England unity, strength, and a way to the hearts of men such as no other church could boast (*Thomas Cranmer*, 222, 223).

There are undoubtedly times of the flowering of genius in the life of a nation, and more importantly there are high watermarks of religious feeling and conviction. Such assuredly converged and coincided in the person of Thomas Cranmer and the English Reformation. In the present state of religious decline there seems little prospect of anything comparable, aesthetically and spiritually, taking the place of the Prayer Book. It is important to recognise the doctrinal character of the Book of Common Prayer as well as its fine English, for beauty of language alone is not sufficient to sustain religious belief. The Book of Common Prayer is not of course a standard of doctrine as is sometimes mistakenly asserted. We have our creed or confession of faith in the Thirty-Nine Articles of Religion, and it is to those that we must go for credal definition. But throughout the Book of Common Prayer we find the expression of the doctrine of those Articles cast in the form of prayer and worship. It is this doctrinal unity that gives the Prayer Book its durability and power. As J.I. Packer has said,

Cranmer would have maintained that the rite was fully catholic, more so than the medieval mass that it replaced, for it is a return to Scripture and to the doctrine of the Lord's Supper that had prevailed in the church prior to the corruptions introduced by the papacy. In a letter to Queen Mary in 1555, a year before his death, he wrote:

And as touching the sacrament... I said I would be judged by the old church; and which doctrine could be proved the elder, that I would stand unto. And forasmuch as I have alleged in my book many old authors, both Greeks and Latins, which above a thousand years after Christ continually taught as I do; if they could bring forth one old author, that saith... as they say, I offered six or seven years ago, and do offer yet still, that I will give place unto them. (Parker Society, *Letters*, 453).



The title page of the Book of Common Prayer as printed by John Baskerville in his definitive 1762 edition of the Prayer Book

Excelsis, instead of being placed at the beginning of the Office and heralding the presence of God, was placed at the end; and the words, 'Blessed is he that cometh in the name of the Lord', were omitted as implying the same conception. The *Agnus Dei* was also left out, ordinary instead of unleavened bread was to be used, the wearing of the alb, chasuble, and cope were expressly prohibited, and the minister was ordered to stand at the north side of the 'communion table', which

henceforth was to be placed in the body of the church and not at the east end. (*Thomas Cranmer*, A.F. Pollard, 273).

All these points (with the exception of the word 'altar', which is now in common use anyway), which Cranmer either eliminated or changed in the 1549 service in order to pro-

doctrine in the last round of revision; and, in particular, we did not really face openly enough the major shift in doctrinal emphasis in the new services. (*Proceedings*, Vol. 16, No. 3, 1045).

What I am concerned about is this: the 1549 Book was, as Cranmer himself recognised, a halfway house on the road to full Reformation under Scripture. The 1980 Alternative Service Book became also a halfway house, but this time leading us in the opposite direction, back to an unReformed position. The revision of the liturgy cannot these days be separated from ecumenical discussions, for the two go hand-in-hand, especially discussions with the Church of Rome. One of the pleas of those who welcomed the ASB was that the Church of England's services are now more akin to those of the Church of Rome. The ARCIC document on the Eucharist has itself revived in an explicit way the very doctrines of a substantial presence and mass sacrifice which Cranmer sought to throw down. Cranmer's heritage is being dissipated. The Church of England is being deliberately de-Protestantised, and as we have seen Protestantism is essential to true catholicism. It is the affirmation of Scriptural doctrine over against the accretions and corruptions of the papal system. The Church of England is being deliberately manoeuvred into a position where she will forfeit her claim to catholicity and apostolicity bequeathed her by Cranmer, for such forfeiture is a necessary condition of her being accepted by Rome.