



Trinitarianism

The Threefold Substance of Reality

Edward Rock

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A treatise on the holy Trinity,
Creation and the Social Order

Edward Rock

"Mammon, the least erected spirit that fell
From Heaven; for ev'n in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold
Than aught divine or hole else enjoy'd
In vision beatific . . ."

Excerpt - *Paradise Lost* - John Milton, (1608 - 1674) (Book 1, L 679)

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PUBLISHER'S FOREWORD:

It has been a source of amazement that Christian evangelism which has at times been rampant in the last 30 years, has not left behind it changed nations, ordered and free societies, repleted communities and social happiness.

The church has at times been a Good Samaritan, but has not extended its mission to trouble-free, safe highways.

Unlike Islam and Judaism, Christianity appears to have washed its hands of the social order, confining its attention to the victims of injustice.

It has therefore been seen by non-Christians as irrelevant to any necessary confrontation with evil.

It was not always so. The notion of Christendom, while often poorly comprehended, was once seen as a part of the gospel, inherent in the second of Christ's two great commissions to His church.

This booklet recaptures ancient truths that were once widely held; and builds on them in a way which makes them vitally relevant for sick and dying civilisations as we enter the new millennium.

It is, perhaps, fitting that this challenging material should have come from the laity, rather than the ministry, for it is generally the latter which has been the bottleneck, cramping vision and stifling progress.

It has therefore been a privilege to work with Ted Rock in the production of this booklet.

Jeremy Lee,
Pickford Productions.

FOREWORD.

The authority of the Godhead is in the function of Father, Son and Holy Ghost. The policy, or the end the Godhead intends for the world was clearly expressed in the ministry of our Lord Jesus Christ, in the prayer He gave His disciples. It contains the clear injunction that we should pray that all Earth's institutions come under God's authority: "... *Thy Kingdom come, Thy will be done on Earth as it is in Heaven ...*"

We are called on to seek perfection in the institutions which affect the 'house-keeping' of the world: "... *Give us this day our daily bread; and forgive us our debts as we forgive our debtors ...*"

The incentive for writing what follows is the prayer some of us have persisted with for the last few years: "*that both money and government may become the servants of the people under the authority of Jesus Christ our Lord.*"

That prayer was offered in the certainty that a christian society is impossible without a christian financial policy, administered by individuals answering Christ's description: "*He who is greatest among you shall be your servant.*"

I hope this small contribution will establish the distinction between the two conflicting choices of authority Christ outlined in Matthew 6:24: "*No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot worship God and mammon.*" The choice was integral to His following command: "*Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.*" (Matt. 28:19)

The Church is the only association on earth that can fulfill the trinitarian command, showing how mammon can be made subject to the authority of God.

TABLE OF CONTENTS

	Page
Chapter One	
Trinitarianism – A Brief Introduction	1
Chapter Two	
The Trinity in Creation	4
Chapter Three	
Trinitarianism in Government	11
Chapter Four	
Alternatives to Corruption	21
Chapter Five	
The Monarchy and Trinitarianism	26
Chapter Six	
The Trinitarian Function of Political, Economic and Financial Power	32
Chapter Seven	
An Australian Departure from the Power of Mammon	41
Chapter Eight	
What Now?	48
Appendix One	52

Chapter One TRINITARIANISM - A BRIEF INTRODUCTION

Wherever the Father is, there also is the Son and the Holy Spirit. Wherever is the Son, so is the Father and the Holy Spirit; wherever is the Holy Spirit, so also is the Father and Son. Where there is one there is all three and where there is three there is one.

In this mystery of the Holy Trinity lies the answer to all authority on Earth. Only when temporal rulers accept God as Father, Son and Holy Ghost, subjecting themselves in service to and defense of the Holy Trinity as the 'template' for all forms of government in Church and State will Christ's prayer, *"Thy will be done on Earth as it is in Heaven"* be fulfilled.

While the prophetic anticipation of deliverance in the Old Testament was expressed in trinitarian terms, such comprehension was implicitly rejected by those who had elevated themselves above God and man. Thus Christ's complaint to those who condemned His divinity: *"Do not think that I will accuse you to the Father: There is one that accuseth you, even Moses, in whom ye trust.*

For had ye believed Moses ye would have believed Me; for he wrote of Me. But if ye believed not his writings, how shall ye believe My words?" (John 5: 45,7)

In Moses' writings Christ was not there in name; but He was there as a Member of the Holy Trinity.

When, in that tremendous debate between Christ and the religious leaders recorded in John:8 - which concerned His function within the Holy Trinity - Christ stated simply *"Before Abraham was, I am"* his adversaries sought to kill him.

Prior to His resurrection Christ explained to His disciples the Holy Spirit's role: *"But when the Comforter is come, Whom I will send to you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me."* (John 15:16). Time and again He had told them how He Himself had proceeded from the

Father. Now He was telling them that the Holy Spirit *"Whom I will send unto you"* also proceeded from the Father.

He also told them *"I and My Father are One"* (John 10:30), thus establishing the Holy Trinity on unimpeachable foundations.

The Holy Trinity, Father, Son and Holy Ghost, Three-in-One and One-in-Three, is both singular and plural, spanning every aspect of power and authority. Not only was it through Christ but through the Father and the Holy Spirit that *"All things were made by Him, and without Him was not anything made that was made"*. (John 1:3) In the exercise of creative power no One of the Holy Trinity can be excluded from Another. Any such exclusion impugns the authority of all Three. It obscures the substance of the authority on which the whole of creation is based. The Athanasian Creed pinpoints the essence: *"We worship one God in Trinity and Trinity in Unity; neither confounding the Persons nor dividing the substance"*. The Holy Trinity cannot be divorced from its handiwork. The threefold balance is breathed into every manifestation of the material and spiritual universe. It is the Source of all life.

If we are to understand how God's design for His kingdom on Earth is to unfold, trinitarianism must be apprehended not only as the description of the Godhead itself, but as the universal template by which all life-forces are created, maintained and harmonised. This apprehension and application is the key to human regeneration.

Truth and the right use of power can only be expressed through these unnegotiable laws governing creation. Man's active acceptance of the trinitarian principles opens up their application to the dynamic of social power which, if followed, resolves all relationships between individuals and nations as successfully as the laws that sustain the universe.

No matter how much man flouts the trinitarian dynamic of creation, it will remain as God's foundation. The sun will rise each day, and the seasons will change as God decrees.

When man, created in the image of God is subjected to ungodly laws, he is sacrificed on the altar of denial which itself will crumble before Truth everlasting.

It is the commission of the Church to announce the Truth, "*teaching all nations*". It cannot retreat into a spiritual vacuum, in which the preoccupation with minor sins is substituted for the immense questions concerning the use of power.

Chapter Two

THE TRINITY IN CREATION

God's trinitarian hand is writ large in creation.

While this study is aimed mainly at examining how the trinitarian principle applies to the social order, it will help if we understand the application through creation. Time and again the trinitarian 'template' can be seen in the physical world.

Modern education is notable for the 'blank' drawn in this area. It is not even discussed. This is true not only of secular education, but equally in those institutions under the control of the Church. The time has come to restore what has been lost.

"In the beginning God ..." created the world in three distinct forms - heavens, earth and sea; each separate with its own function, but related as a 'unity in trinity', accessible to man as a source of life and unity with God.

The heavens are shared by Sun, Moon and stars.

The earth is essentially composed of solids, liquids and gases.

The air is composed of one part oxygen and two parts hydrogen.

Water is made up of oxygen, hydrogen and trace elements, which can appear in solid, liquid or gaseous form - ice, water or steam.

All physical life on earth depends on the trinity of air, water and soil for survival. Without one of the three all life becomes extinct. If the trinitarian 'substance' is divided, unity is shattered.

The main ingredients of soil - although there are innumerable sub-divisions - are "N.P.K." i.e nitrogen, phosphorus and potash. Agricultural sciences aim to obtain a balance between the three as near perfect as possible, in relationship with water. A deficiency leads to a loss of fertility that requires restoration to redress the imbalance.

Every student of trivia knows about the division of “animal, vegetable and mineral”, each dependent in its turn on the NPK life-forces, combined with the two-parts-hydrogen, one-part-oxygen substance of water.

The computations of ‘trinities-in-unity’ go on endlessly. Electricity, for instance, the use of which has transformed society, and whose bounds we are still discovering, is variously measured in amperes, wattage and voltage, constituting the strength, volume and force of electric current. Every electrician or computer scientist must understand their separate functions, integrating them into a ‘trinity-in-unity’ through electric cables composed in their turn of three wires - positive, negative and earth. The three must be insulated from each other, though twisted together to deliver one source of power. The smallest ‘short’ which disturbs the balance can wreck a complete system.

Indeed, both in the biological world and in the social order it will be found that balance is an integral part of the trinitarian principle. Where balance is disrupted, damage results.

In spatial terms, measurement is divided into height, depth and width, in all of which the law of gravity applies. Related to these is the trinity of weight, density and mass. Every structural engineer ignores the principles and balance involved at his peril. By observing and obeying them he gains success.

Time itself is divided into the dimensions of past, present and future. Only in the eternal does this dimensional trinity become one. God is eternal, the same yesterday, today and tomorrow; hence the incomprehensibility of timelessness, eternity and infinity: *“As it was in the beginning, is now and ever shall be, world without end. Amen”*

Thus could St Paul say: *“I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor*

any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord'.

The implications of applied trinitarianism are themselves infinite, unravelled by experience, application and revelation. The idea that the full revelation of God has now been fully revealed is colossal vanity

What of man? *"Then God said, "Let Us make man in Our image, according to Our likeness..."* (Genesis 1:26). Although one species, mankind is usually divided by anthropologists into three - caucasian, oriental and negroid; each with its own special attributes and talents.

Man is the fruit of a trinitarian family - father, mother and child. The family unit, designed for perfect harmony with the Holy Trinity, is established as the fountainhead of peace and goodwill on earth. Human associations, culminating in government itself, have no primary purpose other than to safeguard the sovereignty of the family against any external threat - particularly government itself. Modern government however, oblivious to the restraining balance of trinitarianism, now functions by enslaving the family to one incestuous monopoly - itself. All policies - taxation, finance, economics, education, social welfare - are tuned towards the subservience of the individual to the monopoly-state.

Such policies, pursued worldwide, are in direct conflict with trinitarian principles regarding races and nations. Like the individual, each nation has its own body, mind and soul. Races and nations can only be successfully advanced as God created them in all their differences.

That God desires all peoples to accept Him as the one true God can never be disputed; but the emphasis is on voluntary acceptance sooner than imposition. God's kingdom on Earth can only evolve from sovereign people, races and nations freely choosing the trinitarian path - *"the way, the truth and the life"*.

Every form of freedom is now threatened. Individual sovereignty is enhanced when its boundaries are unbreached by the external usurpation of free

choice. Monopolies now seek not only the extinction of individual attributes but national and racial boundaries, insisting that it is wrong for races and nations to exercise a peculiar sovereignty over their own domain; developing their own culture and exercising national control over their own distinct interests. It is further argued that deviation from the collective will - sometimes called "world opinion" - is selfish, with the corollary that God made a terrible mistake in endowing men and nations with diversity.

In all human affairs the dominant preoccupation is the forced amalgamation of political and economic process, as well as culture, morality and religion. The 'trigger-words' multicultural and multiracial are indiscriminately employed to destroy national sovereignty - the right of nations to develop as God created them. Politicians elected with the latter in mind have assumed the right to enact the opposite without consulting those they were chosen to serve. Their propaganda claims that globalism and the centralisation of power, which means stripping the world's component parts of any choice, is the only way for peace on earth.

How different was Christ's exhortation to His followers: *"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world"*. (Matt. 28: 19,20)

Baptism in this sense does not mean standardisation or 'cloning'; the dictionary definition is 'a sign of purification'. God, Who at creation made man with the freedom to choose in His image, sent His disciples to extend such freedom to *all nations*. The human being is a trinitarian creation: *"May the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete ..."* (1. Thessalonians 5:23). Humans in association as congregations, societies or nations share a collective trinity: *"those who believed were of one heart and soul"* (Acts 4:32) while yet in their individual bodies! A spirit of belief and endeavor has marked the path of many nations.

Modern rationalists contend that government has the right to decide economic or social programmes. Policies are adopted and laws framed to

collectivise all effort towards the consummation of such centrally-devised objectives. Thus the true place for government is perverted by the belief it has been elected to direct rather than serve. It will brook no dissent. The path to dictatorship has been set.

The government for a free society is a servant. Its members are elected to serve the people by representation. A balanced trinity of interests is clear - God, government and the elector. A perfect balance is essential if unity of purpose is to be achieved. Should any be elevated to a position of monopoly, the trinity is shattered and with it God's relationship to men.

The trinity of God, government and elector reflects God's peculiar relationship with each individual. The basis of mutual love between the Creator and created is the uniqueness of each individual relationship. No two individuals were, or are, alike. Each has a unique relationship with God. Physically, no two have the same DNA or fingerprints. But differences are not just physical. No two artists will produce the same picture, nor have the identical appreciation of a sunset or the scent of a rose. God's one-to-one relationship with a person is different to His relationship with any other. Cloning - the ideal for the autocrat - never was, nor ever will be of God; for it eliminates the attributes created by God in human beings - initiative, inventiveness, humour, talent, or as Will Shakespeare had it, "infinite variety". The flowering of human potential only happens in an arena of maximum diversity.

The social programme which rejects these principles will die. It is satanic. The *herrenvolk* is as deadly as Dolly the cloned sheep or vassal sovietisation. Life-force is suffocated. This is the end-product of rationalisation, be it economic, political or religious.

The only *raison d'être* for government is service, so that individual attributes can flower into full potential. The pattern was set by God Himself. "*Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many*" (Matt. 20:28)

Obscuring the reality of individual, national and racial DNA imperils man's true purpose, not God's. National prosperity and the territorial imperative - whether individual or social - is the genetic response of man to his own DNA. So too is the desire, conscious or not, built into each person to seek and serve God. Those who have realised this are commissioned to extend to others the way each nation and race can live together in harmony, honouring each others' differences as gifts from God to all people on earth. The shared acknowledgement of this embraces the kaleidoscopic variety of ways in which freedom is expressed.

We are only beginning to understand, now that the Iron Curtain has fallen, how violated the human spirit became in its subjection to mass collectivisation on a scale never seen before in history. The cramped suppression of human aspiration was reflected in the grey uniformity of human effort. The ruthless dictatorship left no room for the beauty, uniqueness and variety of God. So God Himself was banished by decree.

Communism did not collapse because of any superior power manifested by a spiritually-decadent West. Western bankers and their compliant merchants did their best to sustain the Soviet with massive financial injections. The Western media trumpeted a soviet invincibility which did not exist. All the while the marxist-leninist behemoth was dying internally, finally collapsing in the stagnant pool of its own lies. Its proud boast that it did not need God became a painful moan in the wind of reality.

The rebirth of christian freedom in the former Soviet, and indeed the decadent West, can only come about by re-establishing trinitarian balance between God, government and elector. This restoration will make people free. The fearful dictator who seeks to mold his fellows into his own image will be banished. Those who are without fear and are faithful to God will, in service, lead their fellows into the way, the truth and the life found at the Father's throne.

In his biographical *The Oak and the Calf* Alexander Solzhenitsyn describes how he rediscovered his faith and free will, emerging from fear. He had lived in

such dread of the KGB that every phone call anticipated another summons to be grilled about his beliefs and activities.

Shortly after his deliverance from fear such a call came.

He politely replied that he was unavailable at that particular time, but if the officers wished to attend his apartment at a time he nominated he would be pleased to see them.

From that time Solzhenitsyn became a symbol of hope to his countrymen. The Samizdat (underground) press circulated his writings widely.

Every individual decision to exercise free will leads man towards or away from God. When Solzhenitsyn decided on freedom he made a quantum leap towards God. Although exiled from his homeland, Solzhenitsyn's *Rebuilding Russia* reached his people. It is an eloquent plea for decentralised power, the restoration of racial diversity and the establishment of financial sovereignty; all of which fit the unity-in-trinity of God, government and elector.

Chapter Three TRINITARIANISM IN GOVERNMENT

That the Holy Trinity is the ruling authority in the kingdom of God is to state the obvious. But where is the kingdom of God? And how does the Holy Trinity operate in that kingdom? Is the kingdom discernible on earth and, if so, how is man to apprehend it?

Christ dealt with these questions in at least two powerful statements. To begin with He established the credentials of citizenship: *“He that would be greatest among you shall be your servant”*. (Matthew: 20,27)

Those who would become great in service to their fellows first become servants of the Holy Trinity, “Whose service is perfect freedom” as the Prayer Book lays out.

In the second, Christ was specific on the constitution of the Kingdom, and where it could be found. When challenged by His opponents to elaborate on when the Kingdom would come, He replied in terms which brooked no argument:

“And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not by observation.

Neither shall they say, Lo here! or, lo there! For behold, the kingdom of God is within you”. (Luke 17: 20, 21)

Christ’s statement is unequivocal in establishing the Kingdom’s precedence over any earthly power. The Kingdom of God has only one location - within each individual. There is no alternative seat of power or authority acceptable to God.. Therefore, every earthly form of government, all law, all economic and financial policies are only legitimate in their obeisance to the sanctity of the kingdom within each person.

The Pharisees were Christ’s sworn enemies, committed to an alternative form of power and authority enshrined in a socio-religious power-structure to which all individuals were subjected. They believed they had been vested with the power to direct and control such a structure by God, anointed arbiters as to

what was, or was not acceptable to God. Every law they devised was directed to that end. They were outraged at the perceived threat to their dominance in Christ's invitation to all manner of people to enter His Kingdom. He was a deadly threat to religious monopoly.

But Christ never excluded the Pharisees from the Kingdom. Like all others, they were free to choose. Exclusion, if such was to be, was self-chosen. Christ decried the choice-process in previous times - those of Noah, Lot, Sodom and Gomorrah.

The keys to His Kingdom were available to saint and sinner alike. Christ came to save all, not an exclusive few, *"...not willing that any should perish, but that all should come to repentance."* (2 Peter 3:9) Those *'who would be greatest'* are commissioned to extend the bounds of the kingdom to all nations by their service.

Is that not the role of the church?

Where this commission is fulfilled, souls are saved **and nations uplifted into peace and harmony**. In other words, they are persuaded to align themselves with the three-fold principle of regeneration, as an alternative to the current confusion of man-made disasters.

We have historical examples of the healing process of trinitarianism in our own social evolution. We are apt to forget, as we gaze appalled on the current carnage in the world, that there have been periods of creativity as well as destruction. Where a conscious application of trinitarian principles - even if only partial - has been made in the past, the result has been an extension of personal freedom. An example is the development of the Australian Constitution, which drew heavily on previous successes in Britain, established over hundreds of years of trial and error. British government had been resolved into a diverse unity of three institutions, Monarch, Lords and Commons. The unity was never perfect, as each of the three at various times sought precedence over the others. When they were balanced, startling advances were made. Even in a trinitarian institution, a relapse into struggles stemming from the will-to-power must be guarded against.

The Australian constitution is essentially trinitarian-based. Its opening clause could not be more specific:

"The legislative power of the Commonwealth shall be vested in a Federal Parliament, which shall consist of the Queen, a Senate and a House of Representatives, and which is herein-after called "The Parliament"

Thus, at the constitutional convention in March 1898 - when it was proposed that a reliance on the blessing of Almighty God be included in the Preamble, - Sir John Downer was able to reply:

"I don't know whether it has occurred to honourable members that the Christian religion is a portion of the English Constitution It is part of the Law of England which I think we undoubtedly brought with us when we settled these colonies"

In contrast to today's politicians, our forefathers knew what they were doing, and where their service lay.

Unfortunately, the principles have not been kept alive by church, law or state for subsequent generations. Allegiance has, therefore, shifted from Almighty God to all-powerful government. Secular education and "higher learning" in the hands of non-believers has driven Australia backwards spiritually, despite the dross of materialism.

Just as Australia's Constitution bears the trinitarian pattern, so does its division of government. Apart from the Commonwealth Government, so also exist State governments and, within these, Local Government.

Each State has its upper and lower house with the restraining hand of the Monarchy - except Queensland, where an earlier Labor Party abolished the Legislative Council without asking Queenslanders for their consent.

This trinity of governmental systems - federal, state and local - permeates the heart and soul of Australian political life. The purpose of the division is to filter out of the legislative process any encroachment on individual liberty. The final legislative outcome after subjection to this filtering process should be such as to prevent any encroachment into the sanctity of the freedom of the individual, defined as the "kingdom within" that can be found in each Australian citizen.

In reality, the trinitarian balance has been fractured, as one tier of government seeks to dominate the other, and the bureaucracy, or the Executive, seeks to usurp the legislative process itself.

So pervasive has the bureaucratic dominance become that it has replaced the democratic process with a never-ending stream of regulations, capable now of stifling initiative and removing freedom-of-choice. The pharisaical society has re-emerged, just as tyrannous as that so strongly condemned by Jesus.

Massively-staffed Departments fight to duplicate each others' responsibilities and to extend the bounds of their bureaucratic kingdoms. In some states a chicken pen may not be built without a permit. In others, there is now an attempt to licence both wind-power and water!

In this process, the precious principle of subsidiarity has been lost. The principle says that no function capable of achievement by the individual or a small association should be handed to a larger. No power should be exercised at a higher level which can be exercised at a lower, and nothing should be annexed by government that can be effectively dealt with by individuals. Subsidiarity, a Christian principle, promotes personal responsibility, safeguards freedom and encourages individual initiative.

The division and limitation of power in the Australian Constitution is evidence of the applied principle of subsidiarity. It has been vitiated by the party system without a murmur of complaint from the church.

Until the lost principles of trinitarianism, subsidiarity, personal choice and individual responsibility are resurrected, the continuing debate will revolve round which version of monopoly-government will solve future problems. The fact that the participants in the debate may go to a Sunday service cannot disguise the anti-Christian nature of their weekday policies. In church they pay lip-service to Almighty God; during the week they promote globalism - the greatest vision of centralised power ever conceived in the mind of mortal man.

The original meaning of representative, democratic government has been perverted into a "majority numbers game".

Fifty one percent can dictate to forty nine percent. The “kingdom within” does not even figure in the contest. Democratic government in a godly sense concerns the defence of each individual against oppressive power - whether at the hands of another individual or a group. The moral authority should make it quite clear as to what is out of bounds before a vote is held.

Australia’s democratic system is about the relationship between monarch, politician and elector. Their true balance is in service to each other. All have their correct place if the extension of the Kingdom is to be effected. Each is prey to temptation, corruption and the forces of evil. The most vulnerable is the politician. He is elected by man, whereas the Monarch is, by heredity, elected by God. A variety of temptations and inducements lie in the path of the politician. All are designed to lead him away from his area of service - to those who voted for him.

The Monarchy, owing nothing for its existence to power-brokers, money-merchants or manipulators, is the greatest advance in government so far. Its incumbents may lack virtue; but the office is, by its nature, less vulnerable to the will-to-power which always lurks in the social order.

Politicians, too, need an enhancement of protection to limit their vulnerability. One idea - that they should be paid directly by their electors - may be worth consideration.

A true representative who aims to serve his electors properly will only give his support to laws which protect and enhance their liberty. He will guard his people against any type of invasion - restrictions, oppression, dispossession or disenfranchisement. He will act by conscience and, if he is to do this properly, it should be an informed conscience. If he has never heard of trinitarianism, or considered its application, how can he do what he should?

Political representatives in whom the Kingdom of God resides will apply their understanding to every legislative proposal before them, purging and pruning it along the lines advocated by Christ:

“I am the true vine, and my Father is the husbandman. Every branch that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth (i.e. prunes) that it

may bring forth more fruit If a man abideth not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned". (John 15: 1,2 & 6)

Laws to be considered should never be voted on until they have been read, understood and digested by each representative. At present, the stream of legislation is so great that no single representative can read it all, let alone understand it.

The representative will then apply the trinitarian test. Does the proposed law advantage some while disadvantaging others? Does it conflict with previous legislation and, more importantly, established liberties? Is it impartial? Is it in keeping with the customs and understanding of the people? Is it a form of social-engineering? Does it give latent power to administrators which could be misused? Is it needed at all? Should a previous law be abolished to make way for the new one?

No understanding of the perversions that have occurred can be reached without consideration of the party system. It has become a great evil. The individual seeking party endorsement must surrender what is sacred - his conscience. An external, unelected power - the Party Whip - has invaded the representative's domain and destroyed its integrity.

In exchange, the party member is 'endorsed' - not by his electorate. He now has increased security of tenure in parliament, with its financial "plums". Continued obedience will result in an early pension and superannuation benefits beyond the reach of ordinary members of society. He may even become a Minister!

From acting as an individual with integrity and a sovereign conscience, the party member now votes as one of a group driven by mob rules under the same power which, with Christ's permission, drove the gadarene swine into the sea.

Robbed of individual conscience, party politics becomes a form of mob-rule, parasitical and without health. It can only sustain itself by feeding on

power. While it uses soothing democratic platitudes, its aim is to gobble up democracy.

The only alternative is the power which can never be imposed. Christ even refused to rob Judas of his freedom of choice. Like Satan, Judas wanted a Christ who would surrender his personal sovereignty to a collective plan; which the party politician emulates when surrendering to the party system.

The awfulness of that demand is that those who sell their souls to it are never released from the knowledge of what they have done. Judas went out and hanged himself.

In his great high-priestly prayer recorded in John 17, Christ prayed for the integrity and sovereignty of His disciples, present and future, *"That they all may be one; as thou, Father, are in Me and I in Thee, that they may be one of us, that the world may believe Thou has sent Me"*. (John 17:21) Again, Christ was reiterating the Kingdom of God as the only source of the power He spoke of in Matthew 28:18,20 pleading they be given the grace and courage to carry out *"whatsoever I have commanded you"*.

The seventeenth chapter of John concerns the impartation of the sovereignty of God to men, *to deliver them from evil* so that *they may be one with us*. Christ knows, though He has done everything the Father required of Him that *"I have declared unto them Thy Name, and will declare it; that the love wherewith Thou has loved Me may be in them, and I in them"*(26). Though Christ was prepared to give His own life for them, His disciples had to choose of their own volition to be one with Father, Son and Holy Spirit.

There is nothing more sacred the church must defend than the personal sovereignty and free-will of each individual - not just church members, but of all.

In this defence the church must be up to its neck in politics, constitutionalism and the struggle for power; **but never in such a manner as to impose its own will on mankind**. Its commission is the truth that makes men free.

Every association contains the seeds of its own destruction - the elevation of the organisation over its members, subjecting the individual to the structure

rather than the other way about. The ultimate example was the old Soviet, where members worshipped the Party and the State. Even deviating members purged by Stalin accepted death without question, denying their right to their own opinions. The judge was acknowledged as infallible, and the State was worshipped as God.

Corporations and religious institutions can and do assume supremacy over individuals, thus mutating their stated purpose. The biblical literalist who insists that the last word has been recorded on The Word limits God's authority. Too often The Word is misused as an indisputable dogma, ignoring man's true relationship with God, Who never imposes His will. Voluntary acceptance is the only basis on which God and man can meet. God cannot be squeezed into the limits of man's understanding - especially those who minister to others. It was over their belief in their own infallibility that Christ strongly rebuked the Pharisees. Each person must build his own one-to-one relationship with God, unhindered by any outside force.

Thus, the prime role of Christ's church is to foster the Kingdom within each individual in a spirit of service.

Nor may the church allow other social or political organisations to rob the individual of the freedom to choose, using its authority to condemn such intrusions on liberty. The church must never fail to use, "*...every word that proceedeth out of the mouth of God*", (Matthew 5:4) - the weapon Christ referred to when tempted by Satan with universal power on the mountain in the wilderness. The church uses many words to pick at personal sins, yet ignores the vital ones directed at organisational perversions.

Used selectively, the written word can kill the unwritten Word.

With an unfettered conscience a political representative could breathe renewed integrity back into parliament. Opposition for the sake of opposition would cease. The modern party system creates and exploits class warfare and plays on hatred and division. Surely, this cannot go uncondemned by Christ' shepherds?

Rather, should it not be their desire to foster unity of purpose? That *"they may be as one"* in serving every section of the populace? The party system makes a mockery of Christ's injunction, *"He who would be greatest among you shall be your servant"*.

The party member pays lip-service to this ideal when convenient, but when voting obeys the party. Because this is never challenged, the community is confused, its voting restricted in an attempt to pick the lesser of two evils. Evil is evil.

Until the Church exposes this evil, the degeneration of government will continue. The starting point is the Kingdom within - as much for a representative as for those represented. The party hack, committed to the suppression of personal conscience, will be pruned and burned!

What we have been looking at is the corruption of power. It was summarised in Lord Acton's famous statement, contained in a letter to a Catholic Bishop in 1896, *"All power tends to corrupt, and absolute power corrupts absolutely"*.

Power is least corrupt when decentralised as far as possible. The principle of subsidiarity again appears. Those charged with making decisions should at least bear part of the consequences. Power becomes absolute when exercised by a few, or even one. Stalin and Hitler both exercised centralised, absolute power. The globalist, the international debt-merchant, the economic rationalist seek the same sort of power.

The opposite is Christ's form of power, decentralised as close to the individual and the Kingdom within as possible.

If we consider the concept of the Kingdom within each person we will see that power must be diffused to the point where people have control over their own destiny in association with God. From this starting point they can associate with others for their mutual benefit and freedom - but only to the point where they are not forced to sacrifice individual sovereignty. Individual sovereignty is not to be annexed, diluted or collectivised. Successful associations, acknowledging this, incorporate un-negotiable principles making possible mutual benefit without individual loss. If they do not do so, they will

ultimately founder, but not before wounding many individuals. In the final analysis, God rules.

Trinitarianism manifested in the Australian constitution provides the right foundational base for a successful society where each person can work out his own salvation and destiny. Only God knows what that destiny is to be. No church or government can make such decisions for others.

There seems little doubt our forefathers understood this, seeking to establish a society that served the individual.

The immediate task, as more and more perceive that we have lost our way, is to re-establish the trinitarian principles by which we can re-set our course, rebuild our vision and release our nation from the worship of Mammon. Politics, economics and finance will become servants of the people, so that each Australian can embark on the Great Adventure of finding and uniting with the Father, Son and Holy Spirit.

Chapter Four ALTERNATIVES TO CORRUPTION

In chemistry every action creates a reaction. Human social chemistry demonstrates the same law. As centralised corruption escalates, God-given reactionary forces emerge to defend freedom and responsibility.

There are, among others, two proposals with sufficient merit to start reversing the present disaster. A combination of the two would constitute a great advance towards freedom.

First is the Swiss system of Citizens-Initiated Referendum, Voters' Veto and the Power of Recall. The second we can call Citizen-Controlled Democracy.

The first allows citizens to participate directly in the legislative process. The second is designed to ensure - as nearly as possible - that elected representatives cannot escape accountability to those who elected them.

In the Swiss system of C.I.R. a percentage of citizens at any level of government may petition for any of three alternatives:

- * Legislation initiated by the petitioners;
- * A veto of government-initiated legislation considered unacceptable.
- * Recall of unsatisfactory representatives to face their electors (This could include removal of unsatisfactory public servants).

Once petitioners have gained the required number of signatures, the government concerned is bound to submit the proposal to all electors, and is bound to the result.

In Switzerland the people, by this provision, have been able to thwart moves to enter into unwanted international unions, and negate unwanted taxes.

It would only need one State in Australia to introduce this measure for it to mushroom across the nation. It would pave the way for further improvements in the voting mechanism, and good representation. In this context, the following should be considered carefully.

A 1996 Morgan Gallup Poll asked: **“How much control did people feel they exerted over the respective levels of government - Federal, State and Local?”**

The answers were hardly surprising. Only ten per cent felt they had any control over the Federal Government; thirty per cent over State Governments; but sixty per cent felt they could have real influence over Local Government.

This confirmed the fact that the further government is centralised the less confidence people have in their ability to influence its decisions.

Every aspiring dictator who distrusts the people will make the elimination of small, decentralised government a first priority. Local Government has been increasingly compromised, emasculated and amalgamated round the world.

This was illustrated in my own State of Victoria when the Coalition government came to power in 1992. The incoming Premier, Mr. Jeffrey Kennett, immediately instituted a ruthless programme - about which no mention had been made in the election campaign - of reconstructing Local Government under central control. The number of Councils was reduced to one-third. Legislation was introduced to severely curtail council autonomy so that its functions were decided by the State Government.

Although this ran counter to the Coalition's traditional position; and despite solemn pledges on the matter by the Premier when in Opposition, it was obvious that Mr. Kennett had succumbed to direction from a source that had nothing to do with the people of Victoria.

The Premier had, in fact, recently returned from a visit to the bankers of New York, which subsequently led to the biggest 'privatisation' programme Australia has seen. A compliant and toothless local government structure was probably a necessary adjunct to the programme. Here was a case of money talking, and the Victorian government listened and complied. The same pressure - the power of Mammon - is exerted on all Australian governments.

As the Morgan Poll showed, Local Government is much more susceptible to people-pressure than its bigger counterparts. Local Councillors are local

people. They are elected by a relatively small number, can be personally contacted and are more accountable.

In a Federal seat there can be between 80,000 and 100,000 people who do not even bother to argue they have any control over their Member. By contrast, a Councillor can be elected by as few as 3,000 electors - and a lot less in a rural shire.

The late Professor Gates, an authority on Local Government in Queensland, argued realistically that once a Council comprised more than 10,000 electors, it rapidly lost touch with the wishes of the people. Hence, amalgamation of Councils is an attack on the democratic process.

The vital problem, then, is how to create the same level of accountability in State and Federal Governments as at the local level. Obviously, it would be impossible to have a representative for every 3,000 people at state and federal level.

But it would be relatively easy to create the same degree of accountability by appointing from Local Councils the Members to serve at State and Federal levels. Those appointed in this way would serve limited terms, each remaining under the control of the Council from whence he was appointed. He would not relinquish his position as Local Councillor, and, after his term in the State or Federal sphere was completed, would return to his local role.

In this way the Federal or State representative would never be severed from a local allegiance. His original 3,000 voters would still be his focus, in the knowledge that he would return to them once his temporary role was completed.

His appointment would be made by fellow-servers in the local arena who knew his strengths and weaknesses, knowing also that their turn would come for similar service. The 3,000 or so who had originally elected him to Council would follow much more closely his advancement than the 100,000 indifferent voters in the current situation. If the power went to his head, he would more easily be checked. Federal or State legislation would be the fruit of consultation with his fellow Councillors and his original electors.

A rampant State Premier who determined to destroy Local Government would find his path blocked at every turn.

As the cycle continued, and State and Federal members were rotated from their local base, the cohesion between different spheres would grow. No member would serve at national or state level who had not served an apprenticeship locally. And each member would know his return to the local level would make him answerable for sins and omissions!

The integrity of the representative is a vital part of good government. Freed from party constraints, each could give to the best of his ability. The wisest and most committed candidates, who currently shun the public arena because of its corruption, would put themselves forward. There is little point in having talented representatives if their qualities are squandered in a dog-eat-dog struggle for power in a party structure.

This concept, called Citizen-Controlled Democracy (CCD) has advantages far outweighing disadvantages. The current expensive and deceitful bun-fights called Federal and State elections would no longer be needed. The Local Council election would gain hugely in importance. The 'faceless' power group that can intrigue at a centralised level would be largely disarmed by the decentralisation into hundreds of small elections inherent in this idea.

Party politics has never been successful at local level, although it increasingly intrudes as Councils and Shires are amalgamated into bigger units. Local electors in a local situation are much more in affinity with Christ's description of good and effective association:

"Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven.

For where two or three are gathered together in My Name, there am I in the midst of them". (Matthew 18: 19,20)

It is not suggested that Councillors should be declared Christians. Such claims as an ingredient of election campaigns have not enhanced the faith. But it is true that good fruit come from soundly-based associations - and by their fruits we shall know them. Christ is more likely to be present where the cut-

throat struggle for power has been eliminated and replaced with a search for agreement and unity.

Consider, for instance, three people meeting to resolve a problem and the alternative of 33 with the same purpose. The analogy is similar to the comparison of 3,000 and 100,000.

The late Anglican Archbishop of Melbourne, David Penman, kept a cartoon on his office-wall depicting a large number of people gathered round a table. The caption read “God so loved the world He did not create any committees”.

Additional benefits from CCD could be seen in the appointment to such offices as Prime Minister and Cabinet, - now attended by a further round of struggle and blackmail.

This could be replaced by the current local model, wherein Mayors and Shire Presidents are rotated annually. There would be no need for the infantile nonsense about “charismatic leaders” usually found subsequently to have feet of clay. A term in government would become a service rather than a career.

The maneuvering for a “snap election” to advantage one party would be all but forgotten. So, too, would be the contempt and cynicism with which so many view their politicians. The representative would be esteemed as a genuine servant, an extension of those ordained to act as shepherds of Christ’s flock.

Finally, the three tiers of government would develop true unity. No longer would the Federal politician look down condescendingly on his State counterpart, nor the State member on a town councillor. Under CCD, the guiding principle would more nearly follow the words of Christ in the prayer “*that all may be one*”. There would be a unity-in-trinity in local, state and federal government – a trinity in which both elector and representative become one.

Chapter Five

THE MONARCHY AND TRINITARIANISM

It is not only to forestall party corruption that the principles of trimintarianism are important.

All popularly-elected institutions are susceptible to corruption. While mechanisms like CIR and CCD are of value, the monarchical concept has provided by far the most valuable check on illicit power. Balanced with the bicameral system of Upper and Lower Houses, and diversified by decentralised government on the principle of subsidiarity, the Crown has emerged as the epitome of the service idea. It must be destroyed if impersonal centralised government is to triumph.

It is only recently, in historical terms, that the “divine right of kings” has been modified into the trinitarian nature of constitutional monarchies. The Church played a major role in that evolution. The same Church is sadly silent now, as the advance is under attack.

The Monarchy is the catalyst in the trinitarian model - not by any virtue in those who wear the Crown, but by the nature of their ascension to the throne. Kings and Queens are individually as imperfect as their subjects. But the hereditary principle by which Monarchs are made is in the hands of God. It is not subject to money, propaganda, parties, manipulation or any other power patronage.

The authority of the Crown resembles that of the family. There was a time when the Book of Common Prayer enlisted prayer for the Monarch, *that under her we may be godly and quietly governed*. The disappearance of such prayers marked a dramatic decline in the status of family and nation. The authority of parents over their children parallels that between Crown and subject.

Parental power is not exercised by a democratic vote, nor by sanction of the State. It is born when two people mutually decide their own future without any

outside form of coercion. Ominously, the State is increasingly usurping parental authority even, in some countries, deciding the number of children.

The hereditary factor is remote from blackmail, horse-trading and the power-struggle so evident in the multi-million-dollar circus in which votes are bought and sold in the presidential elections in the US and elsewhere.

A king or queen is born to serve. When a reigning Monarch dies, there is no constitutional crisis. No aspiring dictator can grab the reins of power. They are already in the hands of the hereditary successor. Any aspiring power-seeker would have to persuade or force all those in line of succession to the throne to deny their loyalty.

Nor do the forces of evil have any opportunity to decide the successor. The greatest of all safeguards yet devised finds expression in the phrase which, when Queen Elizabeth dies, will be, "The Queen is dead. Long live the King". On hearing this, the people are assured of uninterrupted continuity - no instability, no struggle for power, the essence of good and godly government.

This is not the case when a President or Prime Minister dies in office. The last breath is the signal for the power-seekers to swing into action. Contesting groups lobby, intrigue and count heads.

As a document designed to thwart the will-to-power the Australian Constitution has no peer, and the primary reason is the 'non-power' role of the hereditary Monarchy. Those seeking the abolition of the Monarchy lust after the power which the Crown leaves safely in the hands of the people.

There is a minor but understandable concern in Australia over who the Government will recommend to the Queen as Governor-General. But that concern has largely been empirically laid to rest by the effect of the institution itself on new incumbents. Two Labor stalwarts appointed by Labor Governments, Sir William McKell and Mr. Bill Hayden, were so infected by the attributes of their office that they changed their views. It is now history that Prime Minister Whitlam recommended Sir John Kerr to the governor-generalship because of his close affinity with the Labor cause, anticipating that he would rubber-stamp all legislation. But when Whitlam went too far, Sir

John saw no alternative under his constitutional reserve powers but to dismiss the government and return the matter of choice to the people. The resulting election saw an overwhelming rejection of Whitlam in favour of an alternative. The incident clearly illustrated the ‘non-power’ of the monarchical institution, which defers to the power of the people.

The essence of monarchy was aptly described by the late Yehudi (Lord) Menuhin, the violin virtuoso who, while an American citizen, chose to live under the British Crown. His perception of the value of a monarchical system is unequalled:

“Britain, which of all countries of the world has evolved with a minimum of revolution and the guillotine, is supremely fortunate in its daily acknowledgement of a value higher than power. Just as in a coral reef the remains of the previous generations constitute the physical protection of the species, so in Britain the fossilized heritage of the past gives checks and counter-checks to society, most strikingly in the vestigial, symbolic presence of the monarchy which commands a loyalty owing nothing to power. Power must always be partisan; it belongs to money or the military, to Republican or Democrat, left or right, capital, labour or bureaucrat - to those in power. To have a non-power above power seems to me the ultimate safeguard”. (*Unfinished Journey*, pp. 275-76)

The term ‘non-power’ perfectly describes the power offered to man by Jesus Christ; never imposed, but translated into the power-to-choose inherent in genuine freedom. Such diffused power is the formidable opponent of evil in the world and, as Menuhin has shown, expresses itself more completely in a monarchical system than anywhere else.

The will-to-power cannot countenance monarchy. It must destroy it. In this respect, the foul, hidden assassination of the whole Russian royal family with the advent of Lenin’s Soviet was, in retrospect, the pattern.

After the overthrow of the Kerensky government in the Russia of 1917 by the internationally-financed exiles Lenin and Trotsky, the Royal family was imprisoned. While they were alive the seizure of complete power was in jeopardy. Every member of that family had to be eliminated, no trace left on which to rebuild. At dead of night the parents, children and servants were

riddled with bullets. No trial was ever held, no exile offered. Every stone that might have memorialised their passing was razed. The Romanoffs became a sacrifice on the altar of material power, which planned the destruction not only of monarchy but God Himself. The traditional family was systematically attacked throughout the Soviet. Divorce was made as easy as a “drink of water” and became known by that phrase. Children became wards of the State, brainwashed to inform on their parents for any sign of ‘deviation’.

There are ominous signs of similar policies being edged into place in Australia. ‘No-fault’ divorce has become endemic. Single parents are subsidised. Children can inform against parents, even ‘divorcing’ them! At the age of sixteen they can repudiate parental authority, being subsidised by the state if they leave home.

In Australia the Crown - the only institution above the contest for power - cannot be abolished without a referendum of the people. That right is embedded in the Constitution, given to the people by the crown, a right the political parties would dearly love to see transferred from people to parliament.

After half a century of unrelenting misrepresentation, and the eradication of teaching about our system from the education system, the time is considered right to destroy the Monarchy. Its continued presence is a threat to the elimination of nations and economies inherent in the new world order.

What can be said of the host of rank-and-file politicians who, after swearing allegiance to the Crown, openly defy their oath or affirmation of office?

Under Australia’s Constitution every Member of Parliament makes the following commitment, by oath or affirmation:

“I, A.B. do swear that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Her heirs and successors according to law, SO HELP ME GOD!”

or:

“I, A.B., do solemnly and sincerely affirm and declare that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Her heirs and successors according to law.”

A strong and honest leader who has taken this Oath himself would invite advocates for a republic to win seats in Parliament, repudiate the Oath or Affirmation of loyalty, and demonstrate their acceptability to the people of Australia.

In Australia's constitutional crisis the Republicans knew they would fail miserably in such a contest. Globalism and Republicanism are one of a kind. Those who have spearheaded the push for a Republic – such as Rupert Murdoch and Malcolm Turnbull – have been revealed as servants (slaves?) of global financial power. The monarchical institution that acts to return power to the people is anathema to global financial power.

The Prime Minister of the day, John Howard, is a globalist in essence no different to his predecessor Paul Keating. The globalist press of Australia provided the fiction that John Howard, the globalist-monarchist, was different to Paul Keating, the globalist-republican.

The constitutional convention (now known as the “Con-Con”) proposed by Howard was then promoted by the press to keep the pro-republican propaganda rolling.

The November 1999 constitutional referendum saw every State and a majority of Australians reject republicanism. Australia's monarchy survived in what was a remarkable tribute to the Anzac instincts of the people to discern and defeat forces destructive of national sovereignty. That this occurred even though younger Australians have never been taught the principles of a decentralised monarchical system is remarkable. Every disadvantage of power hungry, self-serving politicians, goaded and directed by the global media, was pitted against them. Their only weapon was an instinctive acknowledgement of the remnants of a Christian constitutional heritage, about which the church itself has now only the haziest understanding.

The Queen is an Australian citizen, the first among us. Her office is of God, and her role vital in a trinitarian system. Her peoples are still in deadly danger of being destroyed for lack of knowledge.

Only the concerted efforts of those who understand, - “humbly relying on Almighty God” as our endangered Constitution says - can alert others to the advance of globalised evil.

Chapter Six

THE TRINITARIAN FUNCTION OF POLITICAL, ECONOMIC AND FINANCIAL POWER.

Political, economic and financial power are three areas which should have one objective: service to mankind. In trinitarian terms, the three should overlap into one, and the one into three if the pattern of reality established by the Holy Trinity is to be observed.

When finance is elevated above the other two, there is no affinity with Christ's teaching, and balanced harmony is fractured.

A Christian gospel which ignores the power of finance over politics and economics is a filetted gospel, robbed of Christ's power and authority. It fears confrontation with the one power on earth Christ said was opposed to God; the power of materialism, money or as Christ named it, Mammon. Christ said no person could worship God and Mammon. Mankind will only serve God when the power of Mammon has been subjugated to God.

The only body on earth that can bring about that subjugation is the Church, charged by Christ to shepherd His sheep and find good pasture for all.

If the church is to fulfil its role it must define and uphold, against all opposition, the basic principles involved in creating and distributing a money supply which serves the people, thus releasing the bounty described in Matthew 6:24, 34.

A Christian economy would function by eliminating any form of coercion against producer or consumer - the underlying weapons of a centrally-controlled economy.

The objective of a Christian economy is to fulfill a trinitarian function, delivering goods and services to each individual **As, When and Where required**, the essence of decentralised service. The individual consumer is master, the economy the servant. Money becomes a ticket, not a truncheon.

The whole tenor of Matthew 6:24, 34 sets down from the first verse the principle from which all else flows:

"No man can serve two masters ... Ye cannot serve God and Mammon".

Serving God results in the economic picture painted by Christ in the next nine verses - unattainable when Mammon is predominant. Even believers tend to think the picture too good to be possible. But, in effect, those ten verses tell us that man cannot serve a centralised economy without denying God. Any attempt to do so will ultimately bring material and spiritual poverty.

The ten-verse message means that economic sovereignty, matched with financial sovereignty would result in a range of choices for individuals far beyond that now available, from a provision by the Holy Trinity of an abundance beyond present belief.

The potential inherent in a consummated Christian economy requires a faith and vision stretched to its limit. Man in a loving relationship with God is capable of conditions so brilliant that our present situation is seen for what it is - the despair of a dark age. Freedom and security would be so intrinsic that fear would flee.

Christ said that God's provision for the birds of the air and lilies of the field, where *"they toil not neither do they spin"* was nothing to what could be available to human beings. *"Are ye not much better than they?"*, Jesus asks in Matthew 6:26 Christ asks us to contemplate a release from privation of such dimension as to enable an advance in moral, material and spiritual progress beyond present imagination.

If the transition from the province of Mammon to the Kingdom of God is to be attempted, the Christian church must offer to the mind of man a new vision of the proper role of money, in which it becomes no more than a service-tool, so unimportant that it loses its sway over human purpose. Its power over the kingdoms of this world would disappear. No longer could it create trade or military wars. Neither could it pervert political decisions. It would no longer be the 'license to live'. Severed from wage-slavery, its true function would become as natural as the air we breathe, serving to promote life *"which is the life of men"* derived from the Trinity. A key to these ten verses lies in the words *"Seek ye first the Kingdom of God and His righteousness"*. Where does that Kingdom

reside? As we have seen already, within each individual. The duty of Christ's shepherd is very clear: *"Feed my sheep"*.

Sadly, many Christians are as sceptical as their non-believing counterparts when it comes to the possibilities of God's intentions. The sin-judgmental syndrome has them in its sway

The challenge demanding realisation is love, whose engine-room is faith, *"the substance of things hoped for, the evidence of things unseen"*. (Hebrews 11:1)

The connection between *"faith"* and the *"substance of things hoped for"* is ultimate reality, not tangible evidence. Existing evidence demands no faith. Faith changes ultimate reality into tangible evidence. The things we see about us could never have been had they not once been a concept in the minds of their inventors. Their past faith made these present things possible.

A God-given concept in the mind of the Church, to which faith is applied, will deliver the kingdom *"on earth as it is in heaven"*.

Can Christians get their mind round the concept of an economy of such abundance that all have enough, operated with such precision that man's toil is no more than incidental, and in which the Holy Trinity is the provider in love?

What appears impossible to uninspired man is more than possible to those of faith through whom God works.

For money to perform a Christian function it would be created as Christ would create it - completely debt-free. Any subsequent debt between individuals would then be payable. The creation of new money by licensed debt-merchants is the universally-endemic weapon of slavery.

When distributed free of debt from the point of creation it would emulate the grace of God and go to each individual without discrimination.

It is at this point that economic and financial democracy becomes the reality intended by God.

Those responsible for this creation and distribution would be administrative engineers measuring and making available a money supply that was an exact reflection of reality. They would continually monitor the capacity

of reality, the physical economy, to expand or contract, varying and distributing the money accordingly.

This form of Christian economic democracy would best be done within sovereign nations or communities, in which the peoples of different races and cultures could express their infinite diversity through their God-given peculiarities, organising their economies to reflect their uniqueness.

Trade between nations would become a civilised exchange of services, in which neither trade-partner was hostage., with the practice of Christian charity filling any gap in natural deficiencies. All would seek self-sufficiency, but at nobody else's expense. Sovereignty would be honoured and differences revered.

In the prophet Micah's words, quoted in the celebration service at St Pauls for the Queen's first 25 years as sovereign: *"They shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it"*. (Micah 4:4)

The aspects of a Christian economy are clearly laid out in Christ's teaching. Matthew's gospel highlights three important foundations which apply to an economy liberated by a Christian financial policy:

- (1) Matthew 6: 24-34. Christ's depiction of a Christian economy.
- (2) Matthew 17: 24-27: The Christ-like function of money created free from debt.
- (3) Matthew 20: 1-16: The great divorce between employment and financial sovereignty.

Matthew enunciated these principles with a clarity that should never be a "glass darkly" to believers with faith. Matthew, perhaps, understood more than his fellow-disciples about the power of Mammon. He had previously been a tax-collector, hated and feared by the rest of society. The misuse of money had provided him with a fortune. On his conversion he recompensed those he had wronged.

His three teachings outline principles on which to build the Kingdom of God on earth, overturning the condemnation of others so loved by the

Pharisees and their modern counterparts - politicians, bureaucrats, planners and economists. The key in all three is grace.

Unconditional grace is a hurdle for those in power who cast favours or penalties based on their judgement of their fellows. Christ's grace is for all. His rain falls on just and unjust alike! None can earn grace. It is His gift, as is His Kingdom.

The first, Matthew 6: 24-34, is simply a plea by Christ for mankind to believe that God's grace has provided enough for all.

The second, Matthew 20: 1-16 reveals Christ's severance with one of the 'sacred cows' of modern polity - full employment.

In this parable, where a master pays labourers for work done, he deliberately disconnects financial income from employment. He substitutes a principle - the connecting rod between God's love and the economy; *"whatsoever is right I will give you"*. To the objectors who had worked all day compared to the one hour of the latecomers, the master put the position of God pursuing His act of grace: *"Is it not lawful for me to do what I will with mine own?"* He then caps that rebuke with an even greater, which must have infuriated the pharisaical mind: *"Is thine eye evil, because I am good?"* The act of grace is neither law nor statute, and only the eye that is evil is blind to it.

As Matthew 6:24-34 and 20:1-16 centre on the gift of grace and the sin of judgement, so 17:24-27 centres on the creation of money. In this incident - not a parable - but a deliberate enactment of finance-economic policy, Christ created money out of nothing, debt-free. He explained to Peter that money could be used either to advance the freedom of the children of God, or to enslave them to the kings of this earth.

For Christ, and therefore for a Christian economy, money must be created debt-free. This is an adjunct to the creation of money from nothing as Christ did at Capernaum, and as the modern banking system does today

. But here any similarity ends. Christ created debt-free money from nothing to ensure freedom for Peter and Himself. Modern banking creates money out of nothing in exchange for the freedom of the borrower. Creating money out of

nothing as an interest-bearing debt, the banker is no longer merely a lender of money. He manufactures it, setting in motion a debt-structure that is unrepayable, and is now globally universal.

Of all instruments it is the most potent in the accumulation of power, nationally and internationally. It will continue until the intervention of the Christian church. The church is custodian of Christ's example, in which all money must be created free of debt - an act of grace to be applied by all nations within their own jurisdiction.

Here is the touchstone for free societies, making possible Matthew's vision (6:24-34). Its introduction will enable the currently impossible, abundant and peaceful societies, freed from Mammon. A much bigger arena for free choice will fulfill the scope of the Church.

Grace is not an instrument of power. It is akin to the 'non-power' attributes of the Monarchy, referred to earlier. It does not impose, but demonstrates the power of love as opposed to the love of power.

On the other hand the creation and distribution of money as a debt is an instrument of enslavement for citizen and nation alike. Compound debt and interest in turn compounds poverty, greed and exploitation as inevitably as the sunrise each day. Those strong or ruthless enough to ride the debt-tsunami can only do so at the expense of an ever-expanding number of victims. But material survival is often at the expense of spiritual growth. The rich may clamber over the bodies of the poor, but passage into the Kingdom is as remote as the eye of a needle! The natural desire for security inherent in human nature becomes, in a debt-society, an obsessive search for material profit that can ultimately destroy the soul.

To make a reality of Christ's prayer, *"Forgive us our debts, as we forgive our debtors"*, the only choice is to align financial policy with those policies offered by Christ in the three teachings referred to.

Christ calls us to be magnanimous and gracious to each other. This is only possible if we first accept God's grace in the realistic policies outlined by Matthew. To do so allows a change of lifestyle - a redemption - from a form of

social struggle having no affinity with the love of God. We are called to develop an attitude to each other that most find extremely difficult. To envisage the essence of God's grace - unearned, undeserved, unmerited - available to every individual, saint and sinner, rich or poor, has proved to be the most difficult position for Christians to adopt. We subconsciously believe spiritual and material rewards should be 'means-tested'. While paying lip-service to the doctrine that Christ died for us all as the ultimate act of grace, we fail to apply the same principle in a lesser form to the creation and distribution of financial credit. Hence the social friction in society. It is the cause of political party warfare, trade and military wars, and often racial division. Would there be such exploitation of Aborigines in Australia, for instance, if money were removed from the equation?

Since it is indisputably true that God sends the sun and the rain to fall on the just and unjust alike, - good, bad, indifferent, red, yellow, black and white - He expects us to do the same with the fruitful abundance a free people harvests in partnership with Him. True sharing obviates greed, covetousness and coercion. The self-righteous politician who believes he has the wisdom to produce 'equality' would disappear, replaced by true servants whose greatest reward would be appreciation. Only grace can unlock these possibilities. Without it we must continue to decline towards catastrophe.

"And of His fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ". (John 1: 16,17)

This grace has been available from the beginning of time under Christ the Creator. *"Before Abraham was, I am". (John 8:58)* The law adopted by the priests under Moses became a law of judgement imposed by a privileged few. That minority turned the injunction, *"By the sweat of thy brow shalt thou earn bread,"* (Genesis 3:19) into an instrument of terror which made them hated and feared by the rest of the populace. They decreed the elimination of any alternative to work. There was no room for forgiveness, love and generosity (except to feed their coffers). The imperative was that man must work to live. Upon that doctrine was built the precept that God was unforgiving, unable to pardon the

most venial error. To assuage and eradicate the slightest sin a tyranny of regulative controls was built to which every individual was subjected.

The same doctrine is the basis of the regulatory State today.

Christ attacked this tyranny head on. His grace and truth offered the opposite. He scathingly compared our slavery to the freedom of the birds of the air and the lilies of the field, *"who toil not neither do they spin"*, asking *"Are ye not much better than they?"*

When attacked for picking wheat with His disciples on the Sabbath He replied that the Sabbath was made for man, not man for the Sabbath. The same principle applies to all institutions, church, industrial, educational or state

Similarly, when He healed on the Sabbath He answered His critics by showing that under a gracious and loving God, the needs of individuals were above that of systems. The Sabbath, He pointed out, was for rest from labour and closer communion with God; but also that every day was the Lord's day

Following His teaching on grace in Matthew (6:24-34) He went on (7:1-12) to deal strongly with judgmentalism, the enemy of grace:

"Judge not that ye be not judged.

For with what judgement ye judge, ye shall be judged: and with what measures ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask for a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets”.

When Christians learn to accept the grace of God in a Christian economy, the debt merchants will stop substituting stones for bread, and serpents for fish.

Judgement and favouritism in the halls of power will give way to love and grace, and the expanding search for revelation will never cease. We will then be close to the kingdom of God.

Chapter Seven

AN AUSTRALIAN DEPARTURE FROM THE POWER OF MAMMON.

There was a moment in Australian history when its leaders adopted some of the principles in a Christian economy. It caused unprecedented concern to the debt-merchants.

It may be profitable in this small treatise to re-examine this period, which the usurers would rather erase from our memory.

During the Second World War it was vitally important to run a war-economy without inflation, so that efficient production gained maximum potential.

The Curtin government was threatened at the 1943 election by an Opposition campaigning against the inflation incurred by high wages, no unemployment and a shortage of peacetime goods.

There was plenty of money around - all created and borrowed into existence - but prices were rising, generating a consequent demand for wage-increases. Inflation was a major problem. The Opposition, led by the Menzies-Fadden partnership, while having no answers, was making political hay and enhancing its election prospects.

At that point the Curtin government developed a completely new financial policy, never used before in Australia, a system of price-subsidy. The basic items in the economy became eligible for a price-subsidy, thus stalling all price increases.

Money was used for a desirable end, and a desirable result was achieved. Without any 'squeeze' or recession, inflation was halted. Australia was able to do this because it was financially sovereign.

Such a policy today would be opposed by the international debt-masters, and banned as a threat to their power.

For the last three years of the war, and one year thereafter, there was no inflation whatsoever. In fact, prices fell slightly. Wage and price controls had

failed in the first half of the war. The use of money to stabilise prices succeeded in the second half. The relationship between the volume-of-money and the price structure, after all, is simply a mathematical equation. and a correct balance was achieved without coercion on either producers or consumers.

The same principle could be varied into a fuller application, in which required additions to the money-supply are distributed in the form of a dividend to citizens, who are seen as shareholders in their country.

This annual dividend would be a supplement that freed all citizens from coercion by monopolies currently having a stranglehold on wage-slavery.

The war-time measure was a limited application - a hint of what was possible. Money, as always, had to be created and distributed, and under the pressure of war, the government chose a policy designed to evade an inflationary consequence. A Federal Minister, Senator Keane, Minister for Trade and Customs, explained the need for price-compensation in these words:

"We must not look upon subsidies under the new plan as payments to which an industry is not entitled. They are not payments because the industry is inefficient in comparison with other industries, and they do not resemble doles. They are payments because the Government considers it more economical to meet increased costs through subsidies rather than rising prices ..." (The Sydney Morning Herald, April 14, 1943)

In his last sentence, Senator Keane could have justifiably substituted the word "moral" for "economical" because the result was justice and equity to all. There was the element of grace, whereby all benefited without exception. Moreover, it distributed purchasing power **outside** the wage and salary system, thus relieving producers of increased wage-costs. It was an embryonic dividend system.

Had it been allowed to continue, it would have led organically to a full dividend system as it became clear that automation was progressively replacing human labour.

There is little doubt that the forces of Mammon understand the issue and the consequent threat to their monopoly. The battle over the dismantling of

the successful price-compensation scheme was a fascinating insight into the perennial struggle between the worshippers of God and the worshippers of Mammon.

The price-subsidy mechanism was successful round the world, being used in Canada, New Zealand and Britain, all of which became noted for their cheap and stable food-costs.

It should be noted that every time the International Monetary Fund gains ascendancy over national financial sovereignty, it demands the dismantling of price-compensation measures on basic items. Millions have been thrown into starvation as a result. We should not forget the pictures of IMF chief Michel Camdessus, acting for the private bankers, standing over Indonesia's President Suharto as the latter was forced to sign the order abolishing the food and fuel subsidies in his country. It resulted in the riots, killing and abject poverty which have dogged Indonesia ever since - and from which it had largely escaped before.

The masters of debt care no more for the starving millions than for the death of a sparrow. Shylock has no pity.

The death of the war-weary Curtin led to the succession of J.B. Chifley. War-time price-subsidies were a reflection of Curtin's philosophy, oriented toward the interests of people and country.

Chifley was an old-time socialist, and saw war with the hated banks and private capital as his first priority. He tried to nationalise the banks, a move that ultimately brought his own political demise. Australians were easily convinced that a State monopoly of banking was not in their best interests, and swung behind the Menzies-Fadden Opposition. Menzies, Fadden and MacEwen promised they would restore the price-compensation scheme that Chifley was dismantling in retaliation for being thwarted on bank-nationalisation. Inflation had again broken out in consequence, and the Menzies-led Coalition promised to "put the shillings back into the pound" with the restoration of Curtin's wartime measures. They were adamant they did not need wage and price control to be successful.

A hide-bound Labor Party rejected its own war-time programme. It was taken up by the Opposition, which romped into power in 1949.

Within six months they had repudiated their election promise

The noted Australian pioneer R.M. Williams illustrated what had happened in his autobiography, *Beneath Whose Hand*.

Williams tells of a meeting addressed by Menzies in Northfield Hall, South Australia in the lead up to the 1949 election. At question time Williams asked whether Menzies would keep the value of the pound.

"Yes, my boy. I will keep value in the pound!"

Menzies' promise at that meeting became the headline in the *Adelaide News* and the slogan for the election.

A year later Menzies had repudiated that promise, claiming it was not government's responsibility to solve inflation, it was the peoples'. He returned to the same hall, and again Williams was present. Williams waved the *Adelaide News* with the Menzies promise, shouting "MENZIES YOU LIED TO US!"

Menzies took a considerable time to reply, deserted by his usual quick repartee. Finally he said:

"Yes, my boy. For various reasons of political expediency I did let the pound go bad" - and then ... boomed, "But I gave you a lot more of them!"

Menzies had, in fact, retained a well-known marxist-socialist as his chief financial adviser, Dr. H.C. ("Nugget") Coombs. History has never recorded why. Suffice it to say that the programme trumpeted by the Liberal-Country Party Coalition, which had proved so successful under Curtin, was dropped without trace within six months. Coombs was subsequently elevated to chairmanship of the newly-created Reserve Bank of Australia.

During his long period in this position Coombs never deviated from two of the basic ten steps in Marx's Communist Manifesto for communising a nation:

No. 2: A heavy, progressive or graduated income tax.

No. 5: Centralisation of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.

These two policies are an exact description of the finance-economic policies of the Menzies government and those that succeeded him, Coombs being the key administrator.

The policies resulted in a continuous rise in interest rates, bringing with them increased costs, wage demands and steadily mounting inflation - all of which the subsidy-principle would have averted.

Poverty increased at the lower level, and the welfare state grew, demanding higher taxation. Continuous fresh volumes of money were created to fuel the inflationary cycle, but always as a debt, injected into society as an increased cost.

Any plea to use the same money-increase **without** debt to reinstall the successful wartime measure was greeted with scorn, described as "funny-money". But there was little laughter among Australians as they gradually lost control over Australian equity in property, business, constitutional sovereignty and the right to freedom in their own country.

We have reached the stage where these tragic developments are dispossessing the people, now raising their children in a dying society. The inevitable symptoms - gambling as a national pastime, the depopulation of rural Australia, poverty and crime, a vision-less youth, drug-taking and suicides - tell the story.

The sad betrayal by the Menzies-Fadden Coalition paved the way for a series of Governments, started by Whitlam, truly international in character, devoid of any loyalty to country or service to the people. The following governments of Fraser, Hawke, Keating and Howard have furthered the betrayal.

And the church has kept silent, and maintained its neutrality while this disaster has been going on. Individual Christians - pitifully few - have taken up the battle, often with the sanctimonious disapproval of their comfortable congregations.

If we do not join battle now, Australia's fate will be the same as those in the Third World, most notably in Africa, where a number of self-sufficient economies have been destroyed.

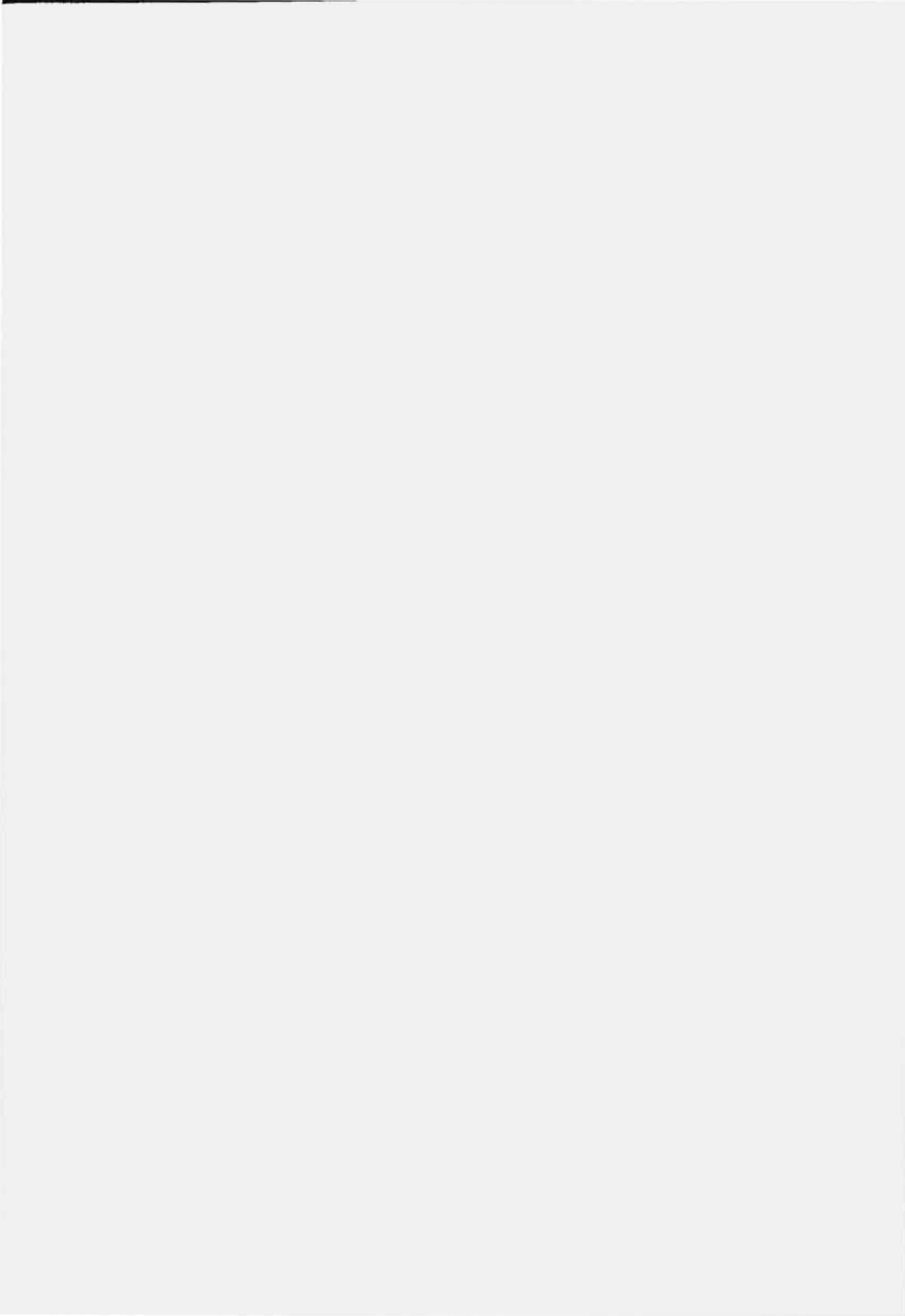
The excuse that we have no answers is a lie. Our historical development and our heritage is steeped in Christian principles - subsidiarity reflected in our now-crumbling federal system, our Constitution and Monarchy, our system of private property, our once-envied legal system and our tolerance in what used to be called "The Lucky Country".

We are now raising generations that never experienced the free-and-easy Australia of the past. Only a faith-led repentance that will confront the forces of Mammon, turning to a proper relationship with the Holy Trinity, can deliver us from evil.

The Christian church must be seen and heard, becoming a rallying point for those seeking truth and justice.

Christ put it thus:

'If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin' (John 15:22).



Chapter Eight WHAT NOW?

"As it was in the beginning is now and ever shall be, world without end. Amen".

This ancient trinitarian prayer, embracing past, present and future in terms of time, offers the only path when all else is without hope. The Christian who embarks on this path will see it leads to victory over evil. God's power and authority are eternal. If we are to avail ourselves of that power and authority there is but one means - prayer.

Man, perforce, must ask, because God never imposes His will. *"Ask, and it shall be given unto you"*. The Christian faith rests wholly on the ultimate 'non-power' - love and free-will.

In the mundane sense such a concept is inexplicable. It cannot be used to force or coerce. The power of God is not employed to compel, through fear or other means, a predetermined result. Depending on a voluntary partnership between man and God, it is the only power that works.

Being created as a spiritual being, each individual has an innate comprehension of this truth.

Ask any person you meet - particularly those having little or no contact with the denominational church - a simple question.

"Do you see yourself as mere flesh and blood, like the carcass on a butcher's hook? Or is there something else?"

There may be a momentary hesitation; but in almost every case the answer, with a great degree of certainty, is that there is something else. It may be undefined. But it is a recognition that man is a spiritual being.

Each person has a conscience, defining what is right and wrong. A Christian missionary with 25 years service in Africa told the writer that, no matter how pagan a tribe might be, it knew when it was engaged in evil. Participants usually chose dead of night, or some remote place to practice the

worship of evil. In their 'heart-of-hearts', their innermost conscience, they knew their practice was not acceptable.

Every person is born with a knowledge of right and wrong. This knowledge can be mutated by false education, propaganda or religious practice. But it is still there.

Winston Churchill is reputed to have said a politician must have a well-trained conscience! The statement confirms the existence of conscience itself.

Here is the source of God's power and Christ's victory over the world. Each of us is potentially a power-house, calling on a power-source superior to anything the world can muster. Christ's revelation on the source of the Kingdom of God is the mandate:

"The Kingdom of God cometh not by observation: neither shall they say, Lo here! or Lo there! For behold, the Kingdom of God is within you".

The kingdom is latent within each individual. It cannot be seen or touched or observed by the senses. It has nothing to do with principalities and powers of this world. It can only be actualised through the spirit. Christ said: *"...the true worshipper shall worship the Father in spirit and in truth"*.

Truth is reality, and reality truth, activated by each individual through prayer.

Unless the individual can move beyond the here-and-now to the ultimate reality through faith and prayer, that individual cannot serve God, and will serve Mammon.

Nicodemus, one of Israel's masters, came to Jesus seeking ultimate reality. Christ told him, *"Except a man be born again, he cannot see the Kingdom of God"*. (John 3:3) The latent kingdom was in Nicodemus. A decision could ignite it into life. He would need to forsake the religion he followed, acknowledging instead that the source of ultimate reality was in Jesus Christ, the Son of God.

"He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

If ye abide in Me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples". (John 15: 5,7 & 8)

This is the only successful form of power Christians need to see government and money changed to serve. The necessary works will be the fruit of prayer. Prayer, therefore, is the only source of power that will effect change.

These things are the responsibility of those who are the salt of the earth.

Christ left no room for doubt in the minds of His disciples:

"Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

He expanded the analogy:

"Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". (Matthew 5:13-16).

The power of the Christian faith lies with the minority given the responsibility to care for the masses, making available to them the love of God. The "*salt of the earth*" are, in fact, shepherds who create a pasture in which the sheep may safely graze without fear, coming to know the one true Shepherd.

Unless the "*salt*" declare the truth about money, Mammon will reign. If they declare the truth from the housetops, praying that money be created and used as Christ desires, Mammon will go down to defeat, and God will be served.

The power to overcome evil lies in prayer. Prayer is the supreme spiritual force, like none other. Christ in His parable (Luke 18:1-8) declared, "*Men ought always to pray, and not to faint*". The message of the parable is persistence in prayer. Such persistence, in the face of apparently hopeless conditions, is the test of true faith. He who gives up for lack of instant answers loses the battle for the Kingdom. "*And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God*". (Luke: 9:62)

The last question Christ asks in the parable of the faithful widow is directed to the “salt”.

“Nevertheless when the Son of man cometh, shall He find faith on the earth?”

This raises huge questions. Are the bishops, priests, ministers, pastors and elders in the denominations the salt of the earth? Are they capable of petitioning the unjust magistrates, the politicians, with the same persistency as the widow? Are they capable of petitioning the Prime Minister and the Premiers without ceasing, until their voice swells into a clarion-call for truth? Are they prepared to publicly denounce usury and the debt-merchants? Should we expect such fearless leadership from Christian leaders? Will they be numbered with the faithful when Christ returns? If so, this issue will be speedily resolved. Or - are the faithful, the “salt”, really the unsung, unknown Christians, praying ceaselessly and with unshakable faith for the deliverance of the whole world from evil - the power of Mammon - and the victory of Christ?

These are the questions this small treatise seeks to have answered. For some years a small, scattered group have regularly prayed *“that both money and government shall become the servants of the people, under the authority of Jesus Christ our Lord”*.

Faithful prayers are God’s millstones, which grind exceeding small over periods of time that seem long, but which are but a day to God.

After His resurrection, *“Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world. Amen”*.

“As it was in the beginning, is now and ever shall be, world without end.

Amen.”

†††

A PRAYER FOR AUSTRALIA.

Our Father and our God, who bestowed on all peoples their own peculiar sovereignty.

We pray for the extension of sovereignty in all its forms; and the defeat of those who would seek to overthrow Your gift.

We pray particularly for Australia's constitutional sovereignty, so that we as a people may enjoy the freedom You have given us to express that unity-in-diversity among nations which marks Your creative power.

To this end we pray that both money and government shall become the servants of the people under the authority of Your Son and our Saviour Jesus Christ our Lord; that every Australian may enjoy the gift of financial and political freedom.

We ask for these most precious gifts in the name of Your Son, Who taught us that whatsoever we asked of You in His Name, You would grant our request. Amen.

A PRAYER FOR THE REVIVAL OF CHRIST'S CHURCH.

Our Father and our God, we pray for the revival of thy Church under the authority of those commissioned in the name of the Father, Son and Holy Ghost to disciple the nation and to shepherd your flock. We pray that they will fearlessly proclaim the function of godly government through the doctrine of subsidiarity, that financial sovereignty for both nation and citizen be established, to the overthrow of the power of mammon.

We ask for this great gift in the Name of our Lord Jesus Christ, Who lives and reigns with You and the Holy Spirit for ever and ever, world without end. Amen.

WHAT THEY HAVE SAID:

"With over forty years involvement in the Christian debate I found TRINITARIANISM very stimulating. It opened up new areas of thought regarding the Trinity I had not previously considered."

David McDougall, M.Ed. Th.L. Mystery Bay, NSW.

"In my profession as an "A" grade motor engineer, adherence to basic principles controlling constructive power is essential. Failure to comply results in disaster. Rock's book eloquently illustrates how the explosive power of money and government uncontrolled by basic Christian principles results in social disaster."

Ralph Provan, Seymour, Victoria.

"Thank you, Edward Rock for this gem of wisdom. It summarises life's battlefield. Yes, disobedience will continue to destroy nations and enslave individuals unless man and his institutions recognise this trinitarian source of power that releases man's individualism, giving him security as well as a harmony of relationships. Your "Trinitarianism" will kickstart the new millennium."

Roy Earle, (retired farmer), Mooloolaba, Queensland.

"I, as a Christian, have been confused all my life about the intrinsic connection between the Christian faith and the trinity of politics, economics and financial policy. Edward Rock's "TRINITARIANISM" has cleared away my confusion. Praise God!"

John Paine, ex-RAFVR pilot and farmer, Casterton, Victoria.

God's revelation as the Holy Trinity, one God in three persons is at the heart of the Christian experience of God. Ted Rock's work is both a reminder and a challenge to us, that we should be looking to see how God's trinitarian nature is revealed in His creation. As St. Paul says in Romans 20, "Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made." Ted seeks to explore this in terms of our social and political life. As the work is seminal, there is much detail that needs to be developed and refined. Yet the underlying theory is a timely reminder that should view the whole of life in the light of the revelation of God's triune nature.

(Rev'd) Bruce Charles - Rector, Anglican Parish of Wonthaggi and Inverloch, Victoria.

Athanasian Creed

Whosoever will be saved , before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be both God and Lord, So are we forbidden by the Catholic Religion to say, There be three Gods, or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other; none is greater, or less than another; But the whole three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved is must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God, of the substance of the Father, begotten before the worlds; and Man of the substance of his Mother, born in the world; Perfect God and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood; Who, although he be God and Man, yet he is not two, but one Christ; One, not by conversion of the Godhead into flesh but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth at the right hand of the Father, God Almighty, from whence he will come to judge the quick and the dead. At whose coming all men will rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

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It Was on active World War II service in New Guinea That Ted Rock abandoned the then-fashionable marxist creed for Christianity. From that moment he committed himself to the pursuit of applied Christianity, extending from faith in God to the social order, and particularly the fearful power that attends finance. He found this concept little understood or unknown in the denominational scene.



This booklet is the fruit of the extensive study and prayer he has devoted to the issue in the half-century since then.

He is convinced that, until the Church widens its gospel to the full dimensions provided by Christ's teaching, it will continue to retreat before the human disaster facing us at the start of the new millennium.

Born in 1922, Ted is married with four children and eleven grandchildren. Before retiring, he was - as was his Master - a carpenter and builder.

In 1980 he formed, and has chaired since, the Christian Alternative Movement, a non-denominational association of Christians committed to the principles in this booklet, linked in many areas of Australia by his newsletter and united in the prayer to be found at the end of this booklet.