



# The Cornerstone

## October 2015

Welcome to St Jude the Apostle - an Contemporary and Traditional Anglican Church reaching out to all generations at Everton Park

### SERVICES

#### TUESDAYS:

- 9:30 am Holy Communion Service

#### FRIDAYS:

- 1st & 3rd Fridays - 7 pm Alive & In the House - café style service

#### SUNDAYS:

- 7.15 am Traditional Communion Service  
(followed by morning tea on 1st Sunday of the month)
- 9.30 am Contemporary Communion Service with Kid's Time (followed by morning tea)

### October Calendar

#### MONDAYS:

- 7 pm - Men's Study Group

#### TUESDAYS

- 13th October - 7 pm Creative Arts Rehearsal
- 20th October - 6.30 pm Parish Council
- 27th October - 7 pm Leadership Workshop

#### WEDNESDAYS:

- 9.30 am - Gentle Exercises
- 10.30 pm - Beacon Counseling Ministry
- 14th October - 10.45am MU Meeting & Lunch
- 28th October - 12.30pm Beacon Counselling Ministry Supervision Seminar

#### FRIDAYS:

- 9.30 am - Ladies Study Group with Toddler Central

#### SATURDAYS:

- 4th October - 9.00 am Diocesan OHS Seminar
- 31st October - 9.00 am Pastoral Care Workshop

### CONTACT DETAILS

#### SENIOR PASTORS:

Andrew and Lynette Peters

#### RECTOR:

The Rev'd Dr. Andrew Peters PhD FAIM

#### CREATIVE ARTS DIRECTOR:

Lynette Peters MA (Mus)

#### WARDENS:

Jim Smith (Treasurer)

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## State of the Human Person

In the September publication of *The Cornerstone* we noted that, according to the Biblical story (Genesis 1-3), men and women together were created in the image and likeness of God. This means that human persons are intelligent, moral and spiritual beings, who were created with the power to think and choose, as well as being able to worship and commune with God. Not only that, but these capacities were evident in humanity right from the very beginning of their existence. As we investigate the Biblical understanding of the state of the human person it is important to note that it stands in stark contrast to the concepts proposed by the atheistic version of the evolutionary theory (for the discussion about this contrast please see the article *The Evolutionary Dilemma* at the end of this magazine).

### The Fall of Mankind – a Journey into Despair

Genesis 3 records the story of the Fall of men and women from a state of grace and peace with God, and from their original state of dignity and innocence. Adam and Eve represent humanity in relationship to God. They represent us at "the temptation" that came by the Devil, which instigated them to disobey God's commands and to exalt themselves above God Himself. Having sinned against God, by disobeying God's word, they fell into a state of rebellion and enmity with God. The word "state" used here is indicative of a way of "being" that is as deep a part of our personality that can possibly be (Genesis 2 & 3).

This spiritual condition of rebellion has been imparted to all members of the human race since (Romans 3:23; 5:12,19). Through sin and disobedience men and women were separated from the presence of God and have thus been spiritually dead and lost. For "all" have sinned and fallen short of the glory of God. (Psalm 14:1-3; Isaiah 53:6; 1 John 1:8-10). Paul and Jesus note that in this state men and women are both spiritually dead and lost:

*And you he made alive, when you were dead through the trespasses and sins* (Ephesians 2:1).

*For the Son of man came to seek and to save the lost* (Luke 19:10).

The impact of this shift in state of being cannot be underestimated. It continues to have devastating effect in human relationship down through the ages and in our contemporary world relationships across the planet.

**Sin Has Four Consequences:** God warned Adam and Eve that if they ate of the fruit of the tree of the knowledge of good and evil they would die. Their act of eating that fruit brought them, and the rest of the human race, into rough waters; excluded from the presence of God and barred them from access to His life. It established in both men and women a state of:

- **Estrangement from God** - Men and women are in rebellion to God and are at enmity with Him (Genesis 3:10; Isaiah 59:1-2; Romans 8:7-8).
- **Bondage to self or selfishness** - the lives of men and women are focused upon self-gratification and thus selfishness (James 1:14; Romans 8:6-8; Ephesians 2:1-3; Galatians 5:19-24).
- **Disharmony with other people** - not only are men and women at war with God, they are also at war with one another (Genesis 4:8; Colossians 3:5-9);
- **Spiritual death** (Genesis 2:17; 3:24; Romans 6:23; 8:6; Ephesians 2:1; James 1:15).

Through sin the image and likeness of God in men and women became distorted and damaged.

**Jesus Christ the Redeemer** - The "Good News" is that in Jesus Christ, God has done everything necessary to liberate us from sin and restore the broken relationship between God and us. An offshoot of this is the restoration of our relationship with other people.

- **The Son of God through Jesus Christ came into the world to save the world** (Matthew. 1:21; Luke 19:10; 1 Timothy 1:15; 1 John 4:14).
- **Jesus died to save sinners** (Isaiah 53:5-6; John 10:10-11; Romans 5:8, 17; 6:23; 2 Corinthians 5:18-20).
- **We accept the offer of salvation through faith, accepting God's gift of His Son** (Romans 3:24-25; 5:1; Ephesians 2:8-10).
- **"Saving Faith" is the act of "receiving Jesus Christ"** (John 1:12-; Revelation 3:20).
- **New life is restored - God's life in us, eternal life** (1 Corinthians 6:17; 2 Corinthians 5:17; 1 John 5:11-12).



- **The blood of Jesus cleanses us from sin and takes away our guilt.** His blood cleanses the conscience and restores it (Hebrews 9:14; 1 John 1:8-14).

**Moving from death to life in Jesus Christ** - Jesus died on the cross so that we might be brought back into a intimate relationship with God. Both the access to, and the sustaining of, that relationship is not automatic, nor does it occur without our agreement and desire. To begin that relationship:

- **Men and women need to recognise that they are sinners and that Jesus calls them to repentance.**

*Jesus answered them, "Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance" (Luke 9:75-32).*

- **Men and women need to have a godly sorrow over their sins.** Paul writes:

*"For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death" (2 Corinthians 7:10).*

**Human sorrow or grief** - they are grieved because their sins have hurt them.

**Godly sorrow** - grieved because their sins have hurt God and others.

*Have mercy on me, O God, according to thy steadfast love; according to thy abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement (Psalm 51:1-4).*

- **Men and women need to repent and turn back to God** - repentance is a change of mind about sin and about obeying God and following Him in our lives. It is a change of direction from being self-centred to being God-centred.

*For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps... He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed (1 Peter 2:21-24).*

- **Men and women need to surrender their rights and reputations to God** (Matthew 5:1-10)
- **Men and women have to take up their cross and follow Jesus** (Luke 9:23-25; Mark 8:34-37; John 12:24-26; Galatians 5).
- **Men and women are called to obedience to God in Christ** (Luke 6:46-49; Matthew 7:21-27).
- **Men and women have to put their faith in Jesus Christ for:**

1. **Salvation** (Galatians 2:16; Ephesians 2:8; Hebrews 6:1).
2. **To die to sin and live to righteousness** (1 Peter 2:21-24).
3. **For wisdom, sanctification, righteousness and redemption** (1 Corinthians 1:30).
4. **To receive abundant life** (John 10:10).

We are brought into the Kingdom of God through our faith in Jesus Christ and we live our lives in the Kingdom of God through our faith in Jesus Christ. Paul writes,

*I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me (Galatians 6:64).*

### Restoring the Image or a New Creation

Selwyn Hughes, in his Seminar Book "Christian Counselling", links with many Christian thinkers down through the ages, when he notes that Christian counselling is 'restoring the image'. By this he means that the work of Jesus Christ on the cross was aimed at restoring the image of God in us, an image that has been broken and distorted by sin and rebellion.

However, we need to note that God in Christ is not only interested in restoring an old image, he wants to create a new person in us. He is creating new people in the image and likeness of His Son Jesus Christ. Paul writes, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Corinthians 5:17-19, see also John 3:3-6; Romans 6:4; 8:1, 15). Again Paul writes at his conclusion in the letter to the Galatians, "For neither circumcision counts for anything, nor uncircumcision, but a new creation" (Galatians 6:15).

Paul outlines God's desire for us to become a new creation when he tells us to put off the old nature or image and put on the new:

*Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness (Ephesians 4:22-24).*

*Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator (Colossians 3:9-10).*

This change from the old nature to the new is brought into being by the transformation of our minds. Paul tells us to be renewed in the spirit of our minds. The basis of this transformation of the mind and its renewal of knowledge, is the image and being of our Creator God and Jesus Christ His Son.



God Bless  
Ps Andrew Peters



version of that belief and faith). Normally someone like me would say, well I met some Christians, or went to church, and it all made sense. It did not happen that way. In the few quite times I had, I began to reflect on the nature of the human body predominantly, then the world and universe in which we lived. Finding a growing disappointment with the evolutionary theory I used the only resource at hand - reason, and began to nut it out (daring to use my own understanding as Kant proposed). In those few quite times I reflected on whether or not God existed and came to the conclusion that there has to be a God in the midst of this crazy world in which we live or otherwise the world made no sense at all. No amount of time + chance + impersonal matter, without some additional entity behind it all, could explain the quite complex nature of the world in which we live and our own human bodies.

If we were evolved from "impersonal matter" where then did all this personality come from? There just seemed to be more to us than simply the chemicals that go to make up our bodies - even if they produced "chemistry". During this time I came to a conclusion that God really existed. This did not cause me to seek further enlightenment by going to church, rather it was a deep emotional shock that caused me one Sunday night to see whether the church could help me in my despair. Well that did not bode real well (it wasn't that they Bible-bashed me; they simply didn't talk to me at all) and a short time after that episode I realised I was about to die and had this deep feeling that if I died at that point I would go to hell (this was not a informed conclusion, just a feeling). At that point I met Jesus Christ who cried out to me to turn back, for there was more! Now, I did not know it was Jesus at that point, but the authority of His voice and command turned me back that night. Even though I had made no commitment to God at that point the next twelve months of my life improved in quality and I began to meet Christians who really believed in a living Jesus Christ and that we could have a real relationship with God through Him. I finally committed myself to Jesus Christ when He spoke again to me at a Christian meeting and called me to follow Him.

### The Biblical Stories

Now whether we hold a literalist understanding of Genesis 1-3 or a mythical understanding of the stories which portray theological truths, we come into serious conflict with the atheistic evolutionistic position in two regards. One is the actual existence of a Creator God; and two the competence of humanity - morally, intellectually and spiritually - right from the beginning of its existence. The Biblical understanding of the state of the human person is in stark contract to the position put forward by Darwin, and subsequently other evolutionists, as noted above.

God Bless  
Ps Andrew Peters

1. Gaymon Bennett, "Introduction: Evil and Evolution", *The Evolution of Evil*, eds: Gaymond Bennett, Martinez J. Hewlett, Ted Peters, Robert John Russell (Germany: Vandenhoeck & Ruprecht, 2008), 7.
2. F.A. Schaeffer, *Back to Freedom and Dignity*, (Hodder & Stoughton, London, 1973), 11-14.
3. Immanuel Kant, *What is the Enlightenment?* December 1784

# Pastoral Care Workshops

**The Course:** *has been specifically structured as a seminar learning experience for those involved in leadership and ministry in their local church. The course is for prospective and existing:*

- \* Ministry Leaders
- \* Pastoral Workers
- \* Small Group Leaders
- \* Follow-up and Nurture workers

*This is not a clinical training program, but rather is aimed to equip those who are involved in general pastoral ministry, team leadership and ministry to new Christians in their local church or parish.*

**Pastoral Care is a "nurturing" that is spontaneous in action, but developed through training and learning.** Our ability to care for someone else increases when we understand that we need to continually learn and grow ourselves.

### WORKSHOP THREE - OCTOBER

- Session 5: Self-Acceptance - search for True Identity
- Session 6: Healing of Bitterness
- Session 7: Overcoming Anger and Worry  
Overcoming Fear and Guilt
- Session 8: Understanding Core Values and Tacit goals

### WORKSHOP FOUR - NOVEMBER

- Session 9: Basic Relational Skills I - counselling skills  
Basic Relational Skills II - trust & uniqueness
- Session 10: Release from the Occult/New Age
- Session 11: Ministry of servant-leader

**DATES:** Saturday 31st October  
Saturday 28th November

**TIME:** 9.00 am to 2.30pm

**REFRESHMENTS:** BYO Lunch; morning tea/coffee provided

**COSTS:** St Jude's Members \$15 per workshop/day  
Other participants \$25 per workshop/day  
*Includes copies of notes & books*



# The Evolutionary Dilemma

We noted in the article *The State of the Human Person* that the Genesis story goes on to record the story of the fall of men and women from a state of grace and peace with God, and from their original state of dignity and innocence. This stands in stark contrast to the evolutionary theory which cannot conceive of an original state of innocence and dignity for men and women. Or if it could then it really stumbles on the retrogression of humanity into its current state of being. This is because of its proposal of the evolution of the human person from a more inferior sub-human version to the current one in which we stand. Gaymon Bennett notes in the *Introduction, Evil and Evolution*:

When Charles Darwin published *The Origin of Species by Natural Selection* in 1859, he drew a picture of the natural world replete with the struggle for existence, predation, suffering, death, and even extinction. That Darwin could find a thread of nobility in the progressive development from the realm of the brutes to the realm of the human intellect did not mitigate the long predecessor history of seemingly meaningless pain and death. Within Darwin's own lifetime his view of nature as a "struggle for existence" was interpreted as a "survival of the fittest", and nature portrayed as "red in tooth and claw".<sup>1</sup>

This suggests that the bad side of human personality comes from the very struggle for existence itself. For some this means, that given the right circumstances or environment, human beings can move beyond that side of their personality to bring forth good. We can lift ourselves up to a higher order of existence, at least in the moral and intellectual aspects of our being, if not the spiritual - since God is deemed to be non-existent or involved in this ongoing process.

## Imposing a Literalist Understanding?

Some would suggest I am purporting a literalist understanding of the Bible against all the evidence that science has provided for evolution. Yes and no - yes, if I had initially come to this topic as a Christian/God believer. But that is not where I began. I was an atheistic evolutionist. It was from that position I came to the conclusion that with all the evidence it could muster, evolution explained absolutely nothing at all. It could not explain the complex nature of the human body, let alone the universe itself - that is, how did it get so marvellously complex? That does not dismiss the evidence. It just notes that the evidence itself cannot answer the behind the scenes questions of: how did it do it; nor why humanity exists; and what is our purpose?

Even if it could explain the development of the respiratory system; the heart; the digestive system; the immune system and the recovery system, how does it really explain the automatic mind? Did some ancestor think I have got to get beyond having to tell my heart to beat and my lungs to breathe all the time, so I can focus on something else. Did he or she simply discipline themselves not to be distracted by such matters? I am not sure that a simply materialist approach - with its repeatable evidence and experience - takes us far enough to answer some really deep questions.

## Alone in the Universe dilemma

In fact, some evolutionists do not perceive an answer to some of these questions. For instance, Jacques Monod notes:

Chance alone is at the source of every innovation of all creation in the biosphere. Pure chance, absolutely free but blind, at the very root of the stupendous edifice of evolution: this central concept of modern biology is no longer one among other possible or even conceivable hypothesis. It is today the sole conceivable hypothesis.

If he accepts this message - accepts all it contains - then man (sic) must at last wake out of his millenary dream; and in doing so, wake to his total solitude, his fundamental isolation... the ancient covenant [between man and the universe] is in pieces; man knows at last that he is alone in the universe's unfeeling immensity, out of which he emerged only by chance. His destiny is nowhere spelled out, nor is his duty. The kingdom above or the darkness below: it is for him to choose.<sup>2</sup>

Monod makes it quite clear that there is no reason why humanity came into existence at all nor any purpose for humanity itself, let alone its individual members. So, being an atheistic evolutionist, I felt practically and philosophically alone in the universe as Monod describes. When I was falsely arrested for running over a pedestrian with my motor-bike (with witnesses to boot) my internal thoughts were - *there is no justice in the universe, who could possibly help to prove I was innocent* (however, I was not moved to further reflection on this when I was proven innocent).

## Man come of age

As a result of our aloneness in the universe, "man (sic) come of age" revels in the proposed freedom that such a state suggests. Immanuel Kant, one of the instigators of the Enlightenment, notes that *man come of age* is an emancipation from guidance or instruction to the use of reason as a self-determined process in decision making. He says,

Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's understanding without guidance from another... *Sapere Aude!* [dare to know] "Have courage to use your own understanding!" - that is the motto of enlightenment.<sup>3</sup>

But in its outworking such true freedom in a *world come of age* is hard to find, let alone produce.

For in the midst of a reaction against war (that the proponents of the Enlightenment believed was continually instigated by the Church) the centuries since, under their control, have produced unbelievable atrocities - beginning with the Terror of the French Revolution, two World Wars in the twentieth century and numerous wars and atrocities since. The Enlightenment project certainly did not solve, nor curtail that problem. Now, I agree that such criticism is a little unfair, but it is the same criticism that proponents of the Enlightenment threw at the Church and used to justify its dismissal of the Church, the Bible and God. It also doesn't exonerate the Church's responsibility for being heavy handed in imposing such guidance to which Kant refers.

## Moving from B to A

So how did I get from B to A - from being an atheistic evolutionist to a full-on believer in God (in the Christian

# Leading Your Church Into Growth

The aim of *Leading Your Church Into Growth* program is to engage both the leaders and congregations of our church in seeing, sharing and participating in the development and growth of our local Church. The program aims to engage leaders and congregational members to contribute to the aims and goals of our Church's life.

We have now completed over half of the programmed meetings with reflection on the three themes - *Our Focus - Our Plan - Our Culture*. The Leaders meeting worked on the initial analysing of the responses from our members. The final sessions will be looking at:

**Leaders:** Tuesday night Leaders' Workshops: October 27th will be looking at growth priorities.

**Congregation:** The remaining themes for our congregations are: *Our Calling - Our Journey - Our heart*

**Sermons:** these themes will be covered in the sermons on 4th, 11th, and 18th of October.

**Vision Presentation:** we will present the vision of the church which will include the outcome of our combined reflections on:

≈ St Jude's Day Lunch - Sunday 15th November

≈ High Tea after the Tuesday morning service on 17th November

## Leading Youth Church Into Growth Program for St Jude's

| Themes              | Sundays                        | Tuesdays                  | Leaders      |
|---------------------|--------------------------------|---------------------------|--------------|
| Our Calling         | 4th October                    | 6th October               |              |
| Our Journey         | 11th October                   | 13th October              |              |
| Our Heart           | 18th October                   | 20th October              |              |
| Growth Priorities   |                                |                           | 27th October |
| Vision Presentation | 15th November<br>St Jude's Day | 17th November<br>High Tea |              |

# St Jude's Day - Sunday 15th November

## Includes:

- # Great Service
- # Lunch and
- # Vision Launch



With Bishop Jonathan





**Anglican Church of Australia -  
Diocese of Brisbane**

**Safe Ministry Policy Statement**

The Anglican Church of Australia is committed to the physical, emotional and spiritual welfare and safety of all people within its own community.

The Church will:

- Carefully recruit and train its clergy and church workers;
- Adopt and encourage safe ministry practices by its clergy and lay church workers;
- Respond promptly to each concern raised about the behaviour of its clergy and lay church workers;
- Offer pastoral support to any person who has suffered abuse;
- Provide pastoral support to and supervision of any person who has been accused of abuse; and
- Provide pastoral support to an supervision of any person known to have abused a child or another vulnerable person.

Resolution of general Synod 2004  
Resolution of Archbishop-in-Council 2005  
Amended by Brisbane Synod 2007

**Ministry of the Month**

There have been some great works of service done in our Parish in August and September, such as the slashing of the watercourse noted in the St Jude's News.

This flower presentation, done by Rosemaree Lewis, for the *Flowers in Memory* for last Sunday was beautiful and well done. Thank you Rosemaree and all our teams who serve the Lord in our ministries.



**Information for Parents and Carers**

The Anglican Church of Brisbane is committed to striving to provide a safe and supportive environment for children and young people in all its ministries.

The Diocese has implemented this **Child Protection Risk Management Plan** to assist in protecting children and other vulnerable people from harm in the Church. The Plan helps ensure that the Diocese's ministries are safe and supportive environments by providing strategies to identify and minimise potential risks. Screening lay employees and volunteers through the *Commission for Children and Young People's* blue card system is an integral part of our Plan.

The Risk Management Plan addresses the following elements:

- A Child Projection Risk Management Plan **Policy Statement**.
- A **Code of Conduct** for clergy and lay Church workers who work with children.
- A **Safe Ministry Check**, which provides procedures for recruiting, screening, selecting and supervising lay Church workers.
- A **Protocol for Dealing with Complaints**, which provides clear and mandatory procedures for managing complaints and information regarding sexual misconduct by clergy and lay Church workers.
- Procedures for addressing breaches of the Risk Management Plan.
- Procedures for ensuring the proper implementation of this Plan and regularly reviewing its contents.
- Maintenance of a register for all lay Church workers who hold blue cards.
- A specific Risk Management Plan for high-risk activities and special events.
- A strategy for communicating the Plan to parents and carers of children who participate in all ministries in the Diocese

*Copies of the documents in bold are available for downloading from the Diocesan website: [www.anglicanchurchsq.org.au](http://www.anglicanchurchsq.org.au)*

**Stafford Men's Shed**



*Ps Andrew – Lyman Gillies–Linton Smith–Bob Mowat - Dick Symes*

Thanks to the Stafford Men's Shed carpenters who constructed our new altar and Pascal Candle Stand. Also to Steve Zatorsky, the Stafford Men's Shed chief craftsman and designer of the items, who was unable to make it for the photo. The final finishing and polishing of the altar and Pascal Candle was organised by Ces Ryan. Thanks to Dick and Helen Symes who donated the cost of the project and to Dick for organising it.

**August to October Building/Growth Appeal**

**CERTIFICATION & CLASSIFICATION  
CORNERSTONE MINISTRY CENTRE**

**The Cornerstone Ministry Centre needs to be re-classified as a Office Complex as per the approval by BCC in the DA approval. The Certifier has required some minor adjustment to the emergency exit doors before giving the final certification and classification. The works have been completed and we are waiting on the Diocese to sign IDAS forms for BCC so we can then have the final inspection.**

|  |                   |
|--|-------------------|
| Certification: Certifier (\$1556); Doors (\$930) & Exit Sign (\$200) | \$2,686.00        |
| Parent's Lounge Gate   | \$ 580.00         |
| Child-proof fence between alfresco patio and the Watercourse         | \$ 800.00         |
| <b>Total Required</b>  | <b>\$4,066.00</b> |
| <i>13 of our families have donated Gifts to Date</i>                 | \$1,761.10        |
| <i>7 of our families have promised further Gifts</i>                 | \$ 483.00         |
| <b>Remainder Needed</b>  | <b>\$1,821.90</b> |

**ADVERTISING ON 96.5 FM RADIO**

|  |                   |
|--|-------------------|
| 1Weeks Advertising on 96.5 FM Family Radio—amount needed       | <b>\$ 590.00</b>  |
| <b>LOAN PAYMENT</b>  |                   |
| Loan Payment - August, September & October (\$1,622 per month) | \$ 4,866.00       |
| Donated/Promised - August to September Paid                    | \$ 3,284.74       |
| <b>Remainder Required for October</b>                          | <b>\$1,581.26</b> |

***“whoever sows bountifully will also  
reap bountifully”*** (2 Corinthians 9:6).

**Merchant Card Facility**

St Jude's has its own merchant card facility that means members and guests can use their credit or debit cards to make payments for:

- Tithes and offering;
- Mission donations;
- Building Fund donations [**not for Tax Deductible Education Trust donations**];
- Event/seminar fees;
- Book Purchases; and
- Other.

*Please see Jimmy or Ps Andrew if you wish to use this facility.*

