

The Encounter

April 2012

The Parish of Victor Harbor
St Augustine's Church, Victor Harbor
St Christopher's Church, Mt. Compass

The Lord's Supper

I would like to think with you about the Lord's Supper or Holy Communion, focusing on a few main things, and the first is that it is the Lord Jesus who told us to "do this". Why would he tell us this? In general, surely it is because he knows it will help us and minister to us. Because he loves us, he wouldn't command us to do something that was without point, or meaningless.

There are three dimensions to this act and the Lord's Supper relates to the dimensions of the past, present and future.

The Past: Paul wrote "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body (broken) for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying "This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me, for as often as you eat this bread and drink the cup you proclaim the Lord's death until he comes" 1 Corinthians 11:23-26.

Our Prayer Book Catechism says that the sacrament of the Lord's Supper was ordained "for the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby."

And so, the bread, broken, given and eaten was intended to remind Christians of Christ's body given for our sins. The wine, poured out and consumed, was intended to remind Christians of his blood shed for our sins.

D. B. Knox in his article on "The Lord's Supper" says "The Reformers were united in their view that Jesus meant 'This bread is a figure, a sign, or a picture, of my body, and as you eat it, it calls to mind the fact that I give my life for the sins of the world'. We ourselves say of a picture, say of our mother, hanging on the wall, 'This is my mother', meaning 'this is a picture or representation of my mother.'"

The Present: Paul teaches, "the cup of blessing which we bless, is it not a participation [or communion] in the blood of Christ? The bread which we break, is it not a participation [or communion] in the body of Christ? Because there is one bread, we who are many are one body for we all partake of the one bread" 1 Corinthians 10:16.

And so Paul is teaching that taking the bread and wine is communion, sharing in, identifying with the body and blood of Christ, or to partake of the Lord's Supper is to come into spiritual contact with the sacrifice of Christ on Calvary.

Bishop J. C. Ryle (first evangelical bishop of Liverpool) wrote in his book *Knots Untied*: "the bread that a worthy communicant eats in the Lord's Supper, is a means whereby his soul holds communion with the body of Christ." Again Ryle

says of Christ's words, 'Take, eat: this is my body', and 'Drink you all of this: this is my blood . . .', "those words were never meant to teach that the bread in the Lord's Supper was literally Christ's body, or the wine literally Christ's blood . . . but eating the bread with faith, he feels closer communion with the body of Christ, and drinking the wine with faith, he feels closer communion with the blood of Christ."

The famous sixteenth-century Anglican theologian, Richard Hooker, wrote, "The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament."

The Roman Catholic and Lutheran Churches hold different views to the above. The traditional Roman view (transubstantiation) is that the "inner reality" of the bread and wine is changed into the body and blood of Christ.

The Anglican article of faith number 28 (at the back of our Prayer Book) says that "transubstantiation cannot be proved from Scripture, and that the body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith."

The Lutheran view, from Martin Luther, is that "This is my body" is taken in some sense as a literal statement. Luther's view was not that the bread actually becomes the physical body of Christ, but that the physical body of Christ is present, "in, with, and under" the bread of the Lord's Supper.

In contrast, the Anglican article 28 is saying that the bread after consecration is still literally and truly bread and the wine after consecration is literally and truly wine.

The Rev'd John Stott, well-known Anglican evangelical Bible teacher, wrote, "The Lord's Supper is more than a 'commemoration', by which we recall an event of the past; it is a 'communion', by which we share in its present benefits." Again, he writes, "As the officiant offers the bread and wine to our bodies, so Christ offers his body and blood to our souls. Our faith looks beyond the symbols to the reality they represent, and even as we take the bread and wine, and feed on them in our mouths by eating and drinking, so we feed on Christ crucified in our hearts by faith. The parallel is so striking, and the corresponding words of administration so personal, that the moment of reception becomes to many communicants a direct faith encounter with Jesus Christ" (*Your Confirmation*, pp. 142, 144).

The Prayer Book uses the phrase "our sacrifice of praise and thanksgiving", but in the Lord's Supper we are not offering to God the sacrifice of Christ, we are not repeating Christ's death—for that is once and for all and finished. We are not offering Christ's sacrifice to him, he is offering his sacrifice to us—it's

for you, my broken body is yours, my sacrifice is for you. We are not repeating his sacrifice, and so the Book of Common Prayer avoids the word 'altar' and uses instead 'The Holy Table' or 'The Lord's Table', for they saw the officiant at Communion not as a priest sacrificing on an altar, but as a minister serving at a table. The minister administers a sacrament to the people, he does not offer a sacrifice to God.

Article 31 in our Prayer Book says, "the sacrifices of Masses, in which it was commonly said, that the priest did offer Christ for the quick [living] and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

The Rev'd John Stott says "We participate in Christ's sacrifice only in the sense that we share in the benefits of it, not in the sense that we share in the offering of it." (*Your Confirmation*, p. 147).

Again John Stott says, "What then is the relation between Christ's sacrifice and us? It is multiple. We remember his sacrifice with adoring gratitude. We partake by faith of its saving benefits. We enjoy with one another the fellowship which it has made possible. And we offer ourselves to God in responsive self-sacrifice. But we do not and cannot share in Christ's offering of himself. To suggest this is to confuse what must be kept distinct, namely his offering and ours, the divine initiative and the human response.

The future: Paul taught, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" 1 Corinthians 11:26.

We go on doing this until Jesus comes, and therefore it has a future reference. And so we look forward to seeing the Lord and meeting the saints (God's people). Jesus holds us here, and others there.

And so, there is "the marriage supper of the Lamb" ahead for those who are saved by his blood.

The Book of Common Prayer service of The Lord's Supper included these words, "Almighty and ever living God, we heartily thank you that you graciously feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of your Son our Saviour Jesus Christ, and thus assure us of your favour and goodness towards us and that we are true members of the mystical body of your Son, the blessed company of all faithful people, and are also heirs, through hope, of your eternal kingdom, by the merits of the most precious death and passion of your dear Son."

CHRIST HAS DIED. CHRIST IS RISEN. CHRIST WILL COME AGAIN.

Alex Bainton

My Bella

When I first came to Victor Harbor to live, to be near my daughter who was then a teacher at Victor Harbor High School, I bought my lovely home but I was lonely and badly wanted a dog to keep me company. So Cheryl took me down to the Lonsdale Dog Rescue Home, as it was called then. I went twice, the first time I could not find a dog I could bond to, so the attendant suggested we go again after Christmas and New Year as people get dogs given to them that they don't want, so there would be many more to choose from!

This we did and the second time we walked the longer line of cages, where at last I found this small and frightened half-starved stray puppy cowering in the back of her kennel, looking at me with her beautiful eyes asking for help, I fell in love with her at that moment and never stopped loving her! I brought her home after paying \$80. When I first brought her home she was very naughty, wild and unruly. Gradually I calmed her down and won her trust; she has never tried to run away since.

I have taken her with me where ever I have gone, she sleeps alongside me. I am sure she would guard me with her life if I were ever threatened; I sleep in peace knowing she would hear any intruders long before I would.

She has been my companion and delight all these years and now that we are old and dependent she never leaves my side.

Pat Hodges

Recent Entries from the Parish Register

Internment of ashes - Roy William Finlay - 20th March, 2012.



We welcome as members of the Parish

Ross and Irene Reid
Dorothy Reynolds
and Rick and Dorothy Williams.

The resurrection gives my life meaning
and direction and the opportunity to
start over no matter what my
circumstances.

Robert Flatt

<http://www.quote garden.com/easter.html>

His Address

I'm searching around for the Kingdom,
from sin I so want to be free.
Christ's church I have found where His love will abound
and I'll be part of His great family.

I'll not be on earth, here, forever;
there's a place where I'm going to be.
I'm a new child of God, He'll not spare the rod
in this life that's the training of me.

God promised each one an apartment
in the mansion we'll find up His street;
So I'll follow His dear Son, Christ Jesus,
with such eager, loyal, heart, soul and feet.

St. Peter, I'll be there at the golden gate,
St. Peter will you let me in?
I'm sorry if I'm just a little bit late
but I had to repent of my sin.

Anstice F. Chiverton

The Image of Jesus

It comes in a dream as I lie in my bed
the image of Jesus who rose from the dead.
He stands with His arms stretched right out by His side,
a pillar of strength who just can't be denied.

I listen to Him as He calls out my name
but cower in fear as I think of the shame
of the sins I've committed and He took the blame
with His death on the cross; can my life be the same?

He calls out "Repent, I'll forgive and forget",
then I run to His side. Yes, there's hope for me yet.

I fall at His feet and cry "Save me, my Lord;
I'm sorry and love You, You're wholly adored."

He lifts me up high with the strength of His arms;
His angels surround us and sing of His charms.
"You were a lost sinner but now you are found,"
He says, as He places me gently—back on the ground.

Anstice F Chiverton

What Think Ye Of Christ?

What think you of Christ? is the test to try both your state and your scheme;
You cannot be right in the rest, unless you think rightly of him.

As Jesus appears in your view, as he is beloved or not;

So God is disposed to you, and mercy or wrath are your lot.

Some take him a creature to be, a man, or an angel at most;

Sure these have not feelings like me, nor know themselves wretched and lost:

So guilty, so helpless, am I, I durst not confide in his blood,

Nor on his protection rely, unless I were sure he is God.

Some call him a Saviour, in word, but mix their own works with his plan;

And hope he his help will afford, when they have done all that they can:

If doings prove rather too light (A little, they own, they may fail)

They purpose to make up full weight, By casting his name in the scale.

Some style him the pearl of great price, and say he's the fountain of joys;

Yet feed upon folly and vice, and cleave to the world and its toys:

Like Judas, the Saviour they kiss, and, while they salute him, betray;

Ah! what will profession like this avail in his terrible day?

If asked what of Jesus I think? Though still my best thoughts are but poor;

I say, he's my meat and my drink, my life, and my strength, and my store,

My Shepherd, my Husband, my Friend, my Saviour from sin and from thrall;

My hope from beginning to end, my Portion, my Lord, and my All.

John Newton

Divine Hymns of Spiritual Songs, 1802 http://www.hymnary.org/text/what_think_ye_of_christ_is_the_test

Report on South Coast Christian Community Care Incorporated.

There has been an increase in the number of families needing assistance since Christmas.

No interest loans are available for people who are genuinely need, for items like a new fridge, television, car repairs etc. This includes pensioners.

Port Elliot Bakery and Bakers' Delight donate their excess bread which is delivered each week in the evenings by volunteers to numerous families. Volunteers to help deliver the bread on weeknights from 5.30-7.00pm approximately are needed from time to time.

Eighty-eight Christmas hampers were provided over Victor Harbor and Goolwa and some extra ones were made up as well. Foodland Goolwa was very helpful in supplying and delivering the ordered food. Hamper items were also collected through National Australia Bank.

The work of South Coast Christian Community Care is getting more and more recognition from the Government agencies as people are referred on.

Cheryl Bainton

Visitations

My father and his friend Jim

Brenton and I called in to see my 91 year old father one afternoon; my sister and her husband were already there, helping Dad with his computer and re-potting some pot plants: a great family get together with a surprise. My sister showed me a book called *Met Along the Way in War and Peace* that Dad had been given by Jim Coulter, the author. Jim had been in the same Air Force group as dad. My sister being the proverbial book worm picked up the book and made the wonderful discovery about how this man's life was changed when God met him and saved his life many times for God's purpose:

"A few years ago my wife, Rita, and I were at the war cemetery at Adelaide River, Northern Territory. We found the grave of one of those ex-schoolmates, Flying Officer Ian Ingle, who died as a pilot in the defence of Darwin. "Died aged 21" were the final words on the tombstone. I suppose if I had thought about it I would have realised that he had been about that age. But the finality of that inscription underlined my own good fortune as a survivor—and with it a sense of responsibility towards all those who did not return. It gave me a certain impetus to write. I was conscious of all those whose life and voice were cut short by the war, to tell the future generations." He was encouraged and said, "I wish I had the inner certainty of St Augustine who stated: 'I am the sort of man who writes because he has made progress; and makes progress by writing.'"

A Fresh Start

". . . they did not want me up there." He calls it as his time was not yet. "What am I doing here? I don't drink, I don't smoke and I play tennis regularly!" I heard myself saying this rather aggressively to the head nurse on the Cardiac Intensive Care ward. Her reply was: "You are talking to me. The others have croaked before they got here!"

Well that was a clear-cut answer.

A few years down the track when I was getting ready for a stress test my specialist told Mary (the young assistant whom I had not met before), "Jim had a cardiac arrest and we had to do three angioplasties before one of them stuck."

Next I was confronted by three people with green masks assuring me, "You are alright now. You are back with us. You are perfectly safe now!"

He went on: "Jim, tell Mary about your out-of-body experience." A vision of heaven.

With this encouragement I told what I had experienced during the 17

seconds I was clinically dead. I was in a brightly coloured room with a group of people I had never seen before but felt very much at home with. Then it was made clear to me that I was to go to the most important meeting of my life. When I went through the door there was a sweep of steps that curved away into the distance. And at the bottom of the stairs was what I could only describe as a presence. Shining up through the stairs were shafts of light. I was halfway down them and looking forward to the meeting when people began to distract me and to my irritation someone took me by the hand and led me away, with me reacting, "don't they know how important this meeting is?"

In Jim's acknowledgements he says, "I am grateful for my cardiologist, Dr Ron Dick, for his provocative vision: 'We haven't done all this for you to live half a life. You are meant to write a book.' "

A Good Innings—His father said, "We had 17 wonderful years together." My mother died aged 39 in Perth, 1930. I was eight years old. My father's mother had also died aged 39 in Lismore, NSW in 1892 when he was eight years old. "To live is Christ, to die is gain" was written on her gravestone. It was only in later years that I realised it seemed strange that my father and I had been exactly the same age when our mothers had died, and that our mothers should share the same lifespan.

The abiding memory is a conversation I had with Dad. Perhaps he was trying to make sense of it for me—perhaps for himself. But what he said from his heart was: "We had seventeen wonderful years together. We had a good innings."

From that moment on I was left with an inner assurance that it is not the length of time you have but the quality of that time. While there was no obvious spirituality in our family life then, even at that young age I had a sense that Dad's comment about Mum's passing had something special about it."

Vicki

This book reminded me of a book *Three Special Stories* by Geoffrey Bingham in which my life story was interwoven with a family whom God used to bless my life and I am eternally thankful and for Geoffrey Bingham who gave God's Word to bring me to a good place so that I need not be tossed about by every wind of doctrine but could discern "The Way".

Vicki Randall had a vision; she was Jack and Lorrie Randall's daughter who had cancer. She was a Christian and a nurse by occupation. Vicki was dying as I began nursing at the Queen Elizabeth Hospital. I never met her but nurses in the Christian Group I met with were praying for her. I met her family by one of the nurses taking me to her parents' home. The Randalls were praying for revival and for people to come to know God through Christ!

Geoff who wrote this book had recorded Vicki's vision of heaven before she went home to be with the Father God! Her life was one of obedience to God and love of Him. Her mother Lorrie went to be with the Lord in 2003.

Vicki's Vision

Stood I in heaven's halls
soft was the glory,
yet reassuring. Stood I amazed
yet not bewildered in the quietness.
Seemed I alone, yet not alone.
No pain to sweep the mind
nor anguish, wearying the body,
but just the quiet, the quietness.
Nor need I raise my eyes
in fearful feel of judgement,
looking down long avenues
of never-ending, oft-repeated
dreary failure. A sweeter sight
than conscience promised;
of nothing done in spite or hate
or evil or impurity. Nothing!
Cross-glory is the cleansing,
cross-purity more brilliant
than human mind conceives. Back,
back to the primal innocence,
the pristine beauty of the image
of the eternal, the faithful Creator.
Here in heaven's hall has dropped away
tension upon tension. Only peace
pervades the once weary mind.
The heart leaps up in joy
beholding the King. His joy
leaps down to cover and sustain
this first great meeting. Partly I knew,
had known in days of prayer, fumbling,

seeking His face through many veils,
protected by darkness of intensest light,
partly I had known. But now
it is seeing, face-to-face.

The other impression—fleeting
yet permanent—of beings angelic
and beings human as more than human—
since such smiles of joy are rare
in substantial cosmic scenes. Then
incredible joy lilted down like showers
in a soft summer. Sudden understanding too
of his true nature, and love's.
Knowing that to truly be is to be
as God Who's love; never a pain
of human guile; never an evil
of disunion or disparity; only love
as God is love.

Then the recall to life.
Back to the bed of pain, the human scene,
The strange surprise of bed, the room,
The earth's familiar light, and her—
The mother one—and him the father,
And the family. Now all the same,
But different. A new meaning to the
Life about and death-to-come. A new
Deep understanding so that death
Is love invited, and life is now
Not life, nor death, and both
Are the one, the amazing
And incredible one.

90 years of Jack

This was a banner written on the wall of the Church social room where Jack Randall was celebrating his 90th Birthday with a large family, his 5 remaining children, Vicki being in heaven, 15 grandchildren and 10 great grandchildren. We joined this celebration; there were speeches about God's love and goodness to our generations through Jack and Lorrie as He had answered their prayers for revival.

Jesus' life on earth—30 years

His Visitation is light in our darkness. Isaiah says God said, "I will make you a

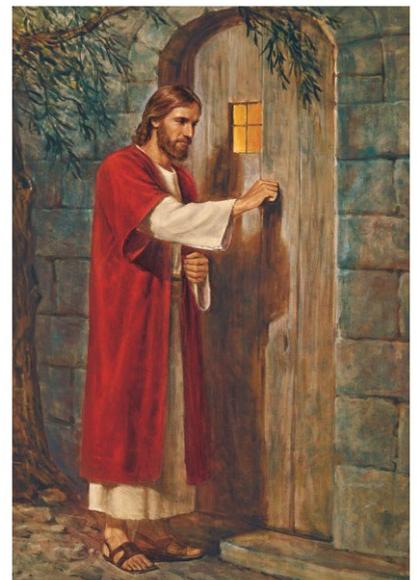
light to the Gentiles." (Isaiah 49:6)

Abraham is instructed to take some animals and birds, cut them in half (excepting the birds), and arrange the halves opposite each other. After he has done this, he falls into a deep sleep and is engulfed by a great darkness. Suddenly, Abraham sees a smoking brazier and a blazing torch passing between the carcasses. The hands that brought light into Abraham's darkness two thousand years earlier as God promised to seal His covenant are the hands that were crucified for you. We see that we are the object of His love and His promises are true by the action of the Cross as the sacrificial lamb bore our sins in His body on the tree. The Roman soldiers took the Son of God who has been condemned to death by the religious rulers of the day, spread his hands across the roughly hewn cross and fastened them to the beams with nails. Because of this, says Selwyn Hughes, we can never be forgotten: we are graven on the palms of His hands (Isaiah 49:16).

One KYB member saw this—the nails driven into the palms of Jesus's hands on the cross as being our names engraved on His hands that cannot be erased or forgotten. A most helpful and beautiful revelation was given to this KYB participant by God (and so given to all of us by her)—He died our death!

"See where before the throne He stands
And pours the all-prevailing prayer
Points to his side, and lifts His hands
And shows that you are graven there."

Charles Wesley (1707-1788)



Jesus Knocking at the Door, by Del Parson, © 1953 PI

Those whom I love I rebuke and discipline. So be earnest, and repent. Here I am! **I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.**

To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches." Revelation 3:19-22

Christine McLean

News from New Zealand

(A letter received from Rev Angela Dutton—Jim and Iris's daughter)

By now I am well and truly settling in to life over here. One of the first things that struck me when I arrived was how friendly and welcoming everyone was and I don't just mean the church people. As I dealt with the bank, local businesses and Government departments, people went out of their way to help me where ever they could as I tried to organise bank accounts, driver's licence and all those other things that go with moving to a new country.

For the next two years my task will be to transition two parishes from traditional Vicar-led ministry into a different model of ministry. Once the transition is complete my role will change to one of overseeing this new model of ministry. These past few months have been a time of settling in and getting to know the people and the places. The real work is just beginning so I anticipate a busy year as each of the parishes considers their future and their ministry needs. This will involve a calling process, seeking God's guidance as people are called to various ministries within the two parishes.

I am in each parish for two Sundays per month and the parishes join together for a combined service on 5th Sundays. I am finding that my Sundays are much more relaxed than they have been for many years especially the weeks I am in Waimea Plains parish. The congregations in the various towns are very good at working together and taking it in turn to host services, so often I only have one service in the morning and sometimes another one at the other end of the parish in the afternoon.



Black loop marks the approximate geographical area of the 2 parishes

I have outlined on the attached map the approximate area I am responsible for and yes it is quite a large geographical area but doesn't have a huge population. The largest town is Gore where I am living. The whole district of Gore which incorporates a number of small communities as well as the town of Gore has a population of just over 12,000.

The climate here varies from warm (up to mid 20's) on a good day in summer to very cold in winter (struggles to make double digits and snows in the town). The locals consider anything over about 22° hot and are in shorts and tee-

shirts once the temperature hits about 18°. This summer we went for about three weeks with no rain and this was considered to be drought conditions and cause for concern. It can snow here at any time of year although normally only during winter. The last snowfall in the town for 2011 was the first weekend in November. During January there were snowfalls down to about 700 metres, which put some snow on surrounding mountain tops and also on the Queenstown snow-fields, although this all melted within about 24-48 hours.



- Near Athol

The town of Gore is on the banks of the Mataura River which is very popular for brown trout fishing. The big event of the town year is the Country Music Festival and Golden Guitar Awards which is held in Gore each year on the



- Near Lumsden

Queen's Birthday weekend. This is the New Zealand equivalent of the Tamworth Country Music Festival so a very big deal for the town.

The Gore church is ecumenically minded and joins with one of the Presbyterian Churches and the Catholic Church for evening ecumenical services on Ash Wednesday, Pentecost and Advent Sunday. The three churches take it in turns to host the service

with a minister from one of the other two churches preaching. This year the Catholic Church will host the Ash Wednesday service and I will preach. Gore has a strong Ministers' Association with a good attendance from across the denominations and a willingness to work together.

Lumsden is the main centre in the Waimea Plains parish and has a population of approx. 900 in the town and immediate surrounding area. Whilst geographically this is the bigger of the two parishes it has a much smaller population base. Many of the churches in this parish are left unlocked and as a general rule don't seem to have too much trouble with theft or vandalism.

Sunday 4th March is New Zealand Children's Day. The Waimea Plains parish has decided to hold a parish service in the community of Mossburn. Whilst we do have a Church building in the town the decision was made to do something a little different and more children friendly so we are going to the local swimming pool for our service and will then enjoy swimming and a BBQ. Swimming in March in this climate seems a little strange but they assure me that the pool is under cover and kept at a very warm 29°.



A King's Banner

KING'S BANNER
presented to the
16th AUSTRALIAN LIGHT HORSE REGIMENT
(SOUTH AUSTRALIAN MOUNTED RIFLES)

The King's Banner is now in St Augustine's Church, Victor Harbor. The plaque on the wall adjacent to it reads:

"The King's Colours
Presented by
His Most Gracious Majesty
The King Emperor
to the
16th Australian Light Horse Regiment
in recognition of services
rendered to the empire
in South Africa 1904."

The 16th Australian Light Horse Regiment (South Australian Mounted Rifles) was a post-Federation successor (1st January 1904) to the South Australian Mounted Rifles Regiment whose members were in the contingents that served in South Africa during the Boer War of 1899-1902 and became entitled to this recognition of their service.

The origin of the King's Banner in St Augustine's Church is that in September 1903 the Secretary of State for the Colonies announced to the Commonwealth of Australia Government that "Colours had been specially designed and prepared for presentation to the various Colonial Contingents which served in the late War in South Africa in recognition of their valuable services to the Empire."

The banner is one of only 20 throughout Australia presented in Melbourne by the Governor-General, Lord Northcote, to Light Horse Regiments and to the Royal Australian Artillery and the Australian Army Medical Corps at a Royal Review of the Metropolitan Troops of the Commonwealth Military Forces of Victoria on the 14th November 1904 in honour of the birthday of His Majesty King Edward VII.

Among the instructions for the presentation was that each banner be received

by a party of three men representing their regiment who had either to have been decorated or been awarded the largest number of bars to the Queen's South Africa Medal; these for South Australia were: for the 16th Australian Light Horse Regiment, Major A. E. Cook, Quartermaster-Sergeant S. Goodall, Sergeant S. N. Kidman, and for the 17th Australian Light Horse Regiment, Major J. F. Humphries DSO, Quartermaster-Sergeant E. E. Warnes, Private J. Coon.

Of the 20 presented in 1904 throughout Australia only a few remain; the other one presented to a South Australian Regiment was laid up in Jamestown at the Church of St James the Great on Sunday 7th June 1925, but is in such a state of disintegration that it has been taken down.

The banner in St Augustine's Church was laid up there in the presence of the Lord Bishop of Adelaide at a service at 8p.m. on Wednesday 17th November 1926. The service was advertised on 12th November in the Victor Harbor Times and reported in 19th November 1926 issue.

C.B. WELLS January 1996.

In Evil Long I Took Delight

In evil long I took delight, Unawed by shame or fear, Till a new object struck my sight, And stopp'd my wild career:	Alas! I knew not what I did! But now my tears are vain: Where shall my trembling soul be hid? For I the Lord have slain!
I saw One hanging on a Tree In agonies and blood, Who fix'd His languid eyes on me, As near His Cross I stood.	. . . A second look He gave, which said, "I freely all forgive; This blood is for thy ransom paid; I die that thou may'st live."
Sure never till my latest breath, Can I forget that look: It seem'd to charge me with His death, Though not a word He spoke:	Thus, while His death my sin displays In all its blackest hue, Such is the mystery of grace, It seals my pardon too.
My conscience felt and own'd the guilt, And plunged me in despair: I saw my sins His Blood had spilt, And help'd to nail Him there.	With pleasing grief, and mournful joy, My spirit now is fill'd, That I should such a life destroy, Yet live by Him I kill'd!

John Newton

<http://www.expository.org/newtongoodfriday.htm>

The Way, The Truth, The Life,

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." John 14:6

There is one true God (Jeremiah 10:10, 1 Corinthians 8:6). He is the Lord God (Deuteronomy 6:4). He is the Creator of heaven and earth (Genesis 1:1). He is the God of Abraham, Isaac, and Jacob (Exodus 4:5). He is the God and Father of our Lord Jesus Christ (Romans 15:6). No one can come to God, can know the truth of God, or experience the life of God, except through His Son, Jesus Christ (John 14:6).

Jesus is The Way.

Jesus did not say He was "a way" to God; He did not say He "knew the way" to God; He did not say "He had the way" to God; He did not say He was "the best way" to God. Jesus said, "I *am* the Way".

There is no need to look for a way to find the Way. He is the one-way, the straightway, the narrow way, the uncluttered and unhindered way—without crooked places, U-turns, or dead-ends. Every other way is the broad way, the perilous way, and the rough way. All other ways lead in the wrong direction.

Jesus is the right way, the true way, and the only way to God. His way is the highway of holiness, the roadway of righteousness, and the pathway of peace. He is the way to everything good, right, just and holy. His is the way to love and He is the way of love.

Because He is the Way, you can seek Him, receive Him, follow Him, walk with Him—full of faith, full of hope, full of joy, full of purpose, full of light.

Jesus is The Truth.

Truth is not information that we must study and learn with our intellect, but Truth is a person that we must receive and know in our hearts by faith. It is not the knowledge of facts that sets us free, it is in knowing the Truth, the Lord Jesus Christ, that sets us free.

Jesus is truly the Truth, the eternal Truth, the absolute Truth. He is not relative truth or cultural truth that is only applicable for certain societies or certain periods of time.

Jesus did not say He "knew the truth". He did not say He "had the truth". He did not say He was "one of many truths" that will bring us to God. Jesus said, "I *am* the Truth". In Him is no darkness, no deceit, no lie, no error, no exaggeration, no spin, no dishonesty, no pretense, and no pretend.

Jesus is not a half-truth, but the full Truth, the only Truth and nothing but the Truth. There is no need to look for a truth that will bring us to the Truth. Other "truths" will tickle our ears, or try to make us feel good about ourselves, but other "truths" will keep us in the darkness. Other "truths" are clouds of deception that keep us forever wandering, but never finding God or coming to the knowledge of the Truth.

Because Jesus is the Truth, He will speak the Truth—You can open your ears to Him and listen, you can open your heart to Him and trust, you can open your will to Him and surrender.

Jesus is The Life

Jesus is Life and the meaning of life. To live in Him is to be fully alive. His life is the good life, the abundant life, and the undefiled life. His life is deep like a well, mighty like an ocean, and flowing like a river. His life grows sweeter, richer, and dearer to the heart that knows Him and abides in Him. His life is not momentary or fleeting, but forever lasting.

Jesus did not say He "had the life". He did not say He "knew the life". He did not say He "will bring us to the life". Jesus said, "I *am* the Life". Jesus is the real life, the true life, the only life that is eternal life. There is no need to look for a life that will bring you to the Life. Jesus is the full life, complete life, abundant life. Other "life" will drain us, deplete us, and wear us down. Other "life" brings us death. Other "life" may help us cope or help us feel good for the moment, but no other life can bring God's life to us.

To have Jesus is to have the Way, the Truth, and the Life. There is no need to add anything to Him or to take anything away. It is in Jesus *alone* that we have the Way, we know the Truth, and we possess the Life that brings us to the Father.

Roy Lessin

<http://www.meetmeinthemeadow.com/2012/03/the-way-the-truth-the-life-part-1, 2, 3>

Mothers Union is reaching out to families through these projects

Local

A parenting education program has been running each Friday in Mt Barker through February and March. A crèche and morning tea are provided by the local MU members and the program is conducted by Liz Hampel who is an accredited leader in our Diocese.

National

Our Northern Outreach fund supports the Bishops in their projects in North-West Australia, Northern Territory, North Queensland. These funds provide pastoral care situations for clergy families. It also supports the ongoing parish ministry of indigenous Women Clergy and provides text-books for the education of indigenous women at Wontulp-Bi-Buya College.

Our region of the World

1. Mae Salit Kee Nursery School for the Karen and local children living in Refugee camps on the Thai/Myanmar border.
2. Burundi—the MU advanced programme for Micro-Management.
3. Development Project for Melanesia and Solomon Islands—strengthening family values and family life within the Anglican Church Priorities. Young people face challenges as few opportunities exist for further education and employments. Unemployment leads to high rates of unwanted pregnancy, crime and domestic violence. MU has also won the Parenting Program in all Dioceses, aiming to reduce divorce rates, encourage good parenting skills and help people to encourage youngsters become responsible members of their community.

Cheryl Bainton.

Men point to the sad incidents of human life on earth, and they ask "Where is the love of God?" God points to that Cross as the unreserved manifestation of love so inconceivably infinite as to answer every challenge and silence all doubt for ever. And that Cross is not merely the public proof of what God has accomplished; it is the earnest of all that He has promised.

Sir Robert Anderson

http://www.hopetriumphant.com/easter_quotes.htm

ST MONICA'S FELLOWSHIP PROGRAM 2012

3rd Wednesday of each month, 1.30pm Church Hall.

- February 15th Annual General Meeting A reflection with roses
March 21st Aprons - the real truth!
April 18th Treasure show and tell
April 19th Fundraiser - Cards and lunch
May 16th Rev'd Keith George
June 20th Hospital Chaplaincy
July 18th noon Soup lunch Mother's Union joins us.
Display of Historical Lady Victoria Buxton book
August 15th Betty Gregory's Costume Display
September 19th Open Meeting - Visitors' Day
Barbershop Quartet "Harborside Boys' and Speaker
October 17th Bush Church Aid - Vivienne Bleby
October 18th Fundraiser - Cards and lunch
(November 17th Cater for Concert in the Church)
November 21st Out to end of year lunch
December 3rd Cleaning Blitz

All are very welcome to join in any fellowship event. There is always a trading table and afternoon tea.

Visitors are always welcome

Contact Sue Armstrong or Cheryl Bainton

Interlude

We get ourselves so busy—
inside the head
and body—tight!

No time to contemplate
to notice the beauty
all around us—
in everyday things.

Missing out on time,
pleasures of life
that can only be known
when quietness of spirit.

Being childlike, care free
and in tune with
the Creator, creation and creatures.

Parched souls, need renewing.

Glenys Tucker

"Your Word is Settled in Heaven" for ALL those times we actually do or say these things: Psalm 119:89

You say, "It's impossible."

God says, "What is impossible with men is possible with God." Luke 18:27

You say, "I'm exhausted."

He says, "Those who wait on the Lord shall renew their strength." Isaiah 40:31

You say, "Nobody loves me."

He says, "I have loved you with an everlasting love." Jeremiah 31:3

You say, "I can't go on."

He says, "My grace is sufficient for you." 2Corinthians 12:9

You say, "I don't know what to do."

He says, "He shall direct your paths." Proverbs 3:6

You say, "I can't do it."

He says, "I can do all things through Christ who strengthens me." Philippians 4:13

You say, "It's not worth it."

He says, "We will reap a harvest if we do not give up." Galatians 6:9

You say, "I can't forgive myself."

He says, "In Christ God forgave you." Ephesians 4:32

You say, "I can't make ends meet."

He says, "God shall supply all your need." Philippians 4:19

You say, "I am afraid."

He says, "God has not given us a spirit of fear, but of power." 2 Timothy 1:7

You say, "I can't handle this."

He says, "Cast your cares on the Lord and He will sustain you." Psalm 55:22

You say, "I'm not smart enough."

He says, "If any of you needs wisdom, you shall ask God for it." James 1:5

You say, "I'm all alone."

He says, "I will never leave you nor forsake you." Hebrews 13:5

With prayerful good wishes and thanks be to GOD!

Submitted by Sam and Mike Ryan.

Good News

All of us love good news, especially when bad news abounds. As Christians, we are called to share the Good News. We proclaim that Jesus was born of a virgin, lived and walked on earth, suffered and died on the cross, was buried, and was resurrected three days later. So what's so good about that?

First of all, we need to ask ourselves: Why did God go through such trouble to offer us forgiveness? Couldn't He just forgive us? Yes, but if He did that without dealing with our sin, He would be a loving but not a just God. To be true to His character, God cannot say, "I love you so much that I am willing to forgive you and forget the other aspects of my character." In His love, He can't disregard justice.

So in eternity past, His plan was made. Jesus, the Son of God, came to pay the penalty of our sins. On the cross, God poured out His wrath against sin on Him. And when, as the sinless One, Christ conquered death and rose again, His death on the cross not only satisfied God's justice, it also provided forgiveness to all who believe in Him.

Today, when we trust Jesus as our personal Saviour, our broken relationship with God is restored. In Him, we have His joy and peace, no matter what our circumstances may be, and we have the promise of eternity in heaven with Him when we die. This is Good News!

As we move into a brand new year, let us take this Good News to people around us and beyond—in both words as well as in deeds.

Let us be Good News people.

Albert Lee

Director of international ministries for RBC Ministries

"May there always be work for your hands to do,
May your purse always hold a coin or two.
May the sun always shine warm on your windowpane,
May a rainbow be certain to follow each rain.
May the hand of a friend always be near you,
And may God fill your heart with gladness to cheer you."

— Irish Blessing

<http://www.goodreads.com/quotes/show/314986>

Prayer by Bishop T.D. Jakes

Father, in the Name of Jesus, bless me even while I'm reading this prayer and bless the one who sent this to me. Open supernatural doors in our lives today. Save and set us free! Give us a double portion of your Spirit as we take back everything that the Devil has stolen:

Emotional Health, Physical Health, Finances,
Relationships, Children, Jobs, Homes, Marriages.

I cancel every plot, plan and scheme the enemy has devised against us in the
MATCHLESS NAME OF JESUS.

And I declare:

NO WEAPON FORMED AGAINST US WILL PROSPER.

I speak LIFE into every dead situation. And, I thank you that nothing is over until YOU say it's over! I speak prophetically into our lives and to our situations:

Our households are blessed;

Our health is blessed;

Our marriages are blessed;

Our finances are blessed;

Our businesses are blessed,

I cancel every plot, plan and scheme the enemy has devised against us in the
MATCHLESS NAME OF JESUS.

And I declare:

NO WEAPON FORMED AGAINST US WILL PROSPER.

I speak LIFE into every dead situation. And, I thank you that nothing is over until YOU say it's over! I speak prophetically into our lives and to our situations:

Our households are blessed;

Our health is blessed;

Our marriages are blessed;

Our finances are blessed;

Our businesses are blessed,

Pray this prayer,.

Submitted by Sam and Mike Ryan

ST AUGUSTINE'S MOTHERS' UNION

Meets in the St Thomas Chapel Room 4th Tuesday at 1.30pm or per program,

PLEASE COME AND JOIN US IF YOU CAN

Theme for 2012 Mother's Union's Gifts, Discover and Celebrate

March 18	Mothering Sunday
March 26 th and	Lady Day celebrations 11am. Murray Bridge Shared lunch trading table
April 24 th	Further thoughts on our theme
May 29 th	Cheryl reports on Australian Council trip
June 26 th	Hospital Chaplain
July 16 th	Diocesan Annual General Meeting at Morphett Vale.
July 18 th noon	Join with St Monica's Fellowship.
August Saturday.11 th	Provincial Joining Together Day at Magill
August 28 th	We celebrate our founder Mary Sumner
September	International Wave of Prayer for work of Mother's Union
September Tuesday 11 th	Visit to our link branch at Mitcham
October 23 th	A treasure hunt through the Bible
November. 27 th	lunch out.

Mother's Union is part of the worldwide Mothers' Union, an international organisation with over four million members in 81 countries, where members carry out work in support of family life. Awareness of the daily experiences of many members worldwide makes Mother's Union committed to social justice and the empowerment of women. Members have a common desire to improve their own family life and that of others through faith in Christ, prayer and practical action.

Cheryl Bainton

The joyful news that He is risen does not change the contemporary world. Still before us lie work, discipline, sacrifice. But the fact of Easter gives us the spiritual power to do the work, accept the discipline, and make the sacrifice.

Henry Knox Sherrill <http://www.quotegarden.com/easter.html>

Let every man and woman count himself immortal. Let him catch the revelation of Jesus in his resurrection. Let him say not merely, "Christ is risen," but "I shall rise."

Phillips Brooks <http://www.quotegarden.com/easter.html>

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ST. AUGUSTINE'S VICTOR HARBOR and ST. CHRISTOPHER'S MT. COMPASS

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Mount Compass	Mark Gilpin	8556 8252
	John Newell	8554 9540
Councillors:	Sue Armstrong	
	Syd Armstrong	
	Gillian Colaruotolo	
	Jo Gilpin	
	Dion Murdoch	
	Kirsty Newell	
	Jill Smith (Parish Secretary)	
	Milton Smith (Parish Treasurer)	
	Angela Stevens	

Office Bearers:

Mothers Union

Cheryl Bainton (Co-ordinator)

Susan Ritchie (Treasurer)

Ladies Guild

Cheryl Bainton (President)

Anne Chiverton (Secretary)

Merlene Poole (Treasurer)

Editor's Note.

Thank you to all who contribute. It is you that make this Edition what it is. I just arrange the pieces. I would encourage writers to continue to submit articles that would provide information about life in our parish and would spur one another on toward love and good deeds and encourage one another. These articles could be left at the church office, or

email to brentonmclean@internode.on.net

Brenton McLean, Editor