



conneXions

...growing God's family...

Issue 51

2010 Church Camp

Great teaching! Great fellowship! Great food! These were the highlights of the 2010 camp at Karnkendi, Nelson attended by some 50 people (campers and day visitors). Our speaker David Schulz led us in four sessions of Bible teaching. While the fine weather gave opportunities for relaxing outdoors.



Above: The camp was an opportunity to sing well known hymns and songs. And to learn several new ones, which will be introduced to the congregation.



Above: Swimming and enjoying the sun at the Glenelg River estuary.

Right: Paul Frost presented David Schulz (right) with two books in appreciation of his excellent Bible teaching on the fullness of the Spirit in Ephesians 5:15-6:9.



Our thanks to those who helped make the camp happen: Steven Fox (Registrar); Paul Frost who co-ordinated the music; the musicians and singers: Sally Duffet, Anita Fox, Francis Touzel and Christine Ware; and Heather Frost (Catering Co-ordinator) and her assistants.

Left: We finished off with a BBQ

INSIDE THIS ISSUE:

From the Pastor's Desk	2
Financial Reports for December 2009 & January 2010	3
Before the Throne of God Above	3
Church Calendar for March	4
Book of the Month: <i>Dug Down Deep</i> - Joshua Harris	5
Mission News	6
Truly Catholic - Carl Trueman	7
Rugby is not What Fuels My Happiness - Martin Downes	8
Wrong Reasons to Love the Church - Josh Harris	8

THIS MONTH'S HIGHLIGHTS

- Monday 8th 7:30pm Board of Management
- Sunday 14th 10.00am Lord's Supper
- Monday 22nd 7.30pm Elders' Meeting (Session)
- Friday 26th - Sunday 28th Ladies Weekender
- Monday 29th 7.30pm Annual General Meeting followed by the Sale of Gifts



From the Pastor's Desk

Thoughts for the sick bed - and for all of life...

In the coming weeks our thoughts will increasingly focus on the Touzel family as we pray for Heather's recovery from cancer surgery.

In recent months we have also prayed for Jonathan Murcott, Don Cooper, Blake Vause and Rod Wilmott, along with many others.

I have no personal experience of cancer, though long term chronic illness has been a part of my life for some time now.

Other Christians have reflected their personal experiences of cancer. One of them is John Piper. His testimony is 'Don't Waste Your Cancer'. He outlines what he means by this in ten points.

1. You will waste your cancer if you do not believe it is designed for you by God.
2. You will waste your cancer if you believe it is a curse and not a gift.
3. You will waste your cancer if you seek comfort from your odds rather than from God.
4. You will waste your cancer if you refuse to think about death.
5. You will waste your cancer if you think that "beating" cancer means staying alive rather than cherishing Christ.
6. You will waste your cancer if you

spend too much time reading about cancer and not enough time reading about God.

7. You will waste your cancer if you let it drive you into solitude instead of deepen your relationships with manifest affection.
8. You will waste your cancer if you grieve as those who have no hope.
9. You will waste your cancer if you treat sin as casually as before.
10. You will waste your cancer if you fail to use it as a means of witness to the truth and glory of Christ.

I have also been touched by the testimony of Kate and David Sunday, a ministry couple who are dealing with Kate's cancer, at the age of 40.

Kate tells of David's counsel to her: "...When we first entered the hospital on Jan. 29th and began learning that there was a strong suspicion that I have cancer, a great fear sought to grip our hearts. Right away David began speaking to me and reminding me of God's goodness. He challenged me to stay away from the "why" questions. Why me? Why now? Why when my children are still so young? . . .

He reminded me that those questions may not ever be answered on this side of eternity, and will lead me to confusion, despair, and bitterness against God.

Instead, he challenged me to focus in on the "who, what, and how" of

the situation.

Who are you, Lord?

What do you want to teach us about Yourself?

And, **how** do you want to use us for Your glory?"

David explains his perspective:

"I do believe that focusing on "Why?" questions can lead to confusion and despair if we demand answers from God that He has not promised to give us. Instead, by God's grace, and with the Holy Spirit's help, we want to focus on the "Who?, What?, and How?" questions - for these questions can lead us deeper into the character of God as we pour out the grief and sorrow of our hearts to Him. ...

In other words, "I gave you this thorn in the flesh to exalt my strength." This tells me something about who God is, what God is doing in my life, and how God intends to use me for his glory."

As we reflect on the advice of these Christian brothers and sister we should realize that these questions and principles should be applied and nurtured in our day to day lives. They are not 'emergency warnings', instead we need to train ourselves to be mindful of God and His eternal purposes, so that when illness, bereavement or other loss strike (and they will) our hearts will automatically follow this path of a life of growing faith.

Our Mission Statement

– *why do we exist?* –

**Glorifying God: Father, Son and Holy Spirit
by growing His family through
Biblical teaching, prayer and loving relationships
locally, nationally, and internationally.**

Our Vision Statement

– *where are we heading?* –

**As a Gospel driven church
we aspire to establish
15 self-replicating growth groups
across the church
by 2012.**

Book This Date

Friday 18th - Sunday 20th February

2011 Church Camp
at Karnkendi, Nelson

More information will follow

Financial Updates December 2009

Income:	\$12,280.45
Includes:	
Offerings:	\$9,188.41
weekly \$2,297.10 (budget \$2,115.00)	
Donations:	\$2,179.90
Interest:	\$34.41
Other income	\$877.73
Expenditure	\$28,838.72
Includes:	
Pastors' remuneration & superannuation	\$8,149.01
Utilities	\$111.73
Missions	\$3,978.72
Rates & taxes	\$745.02
Repairs & maintenance	\$505.64
Social event	\$339.14
Pitt Bequest expenses	nil
Deficit for month:	-\$16,558.27

2009 Full Year Summary:

Budgetted Deficit	-\$41,562.00
Operating Deficit:	-\$29,907.35
Investment Interest:	\$32,397.70
Net Surplus for year	\$2,490.35

January 2010

Income:	\$14,220.70
Includes:	
Offerings:	\$13,555.70
weekly \$2,711.14 (budget \$2,346.00)	
Donations:	\$355.90
Interest:	\$72.04
Other income	\$236.36
Expenditure	\$12,577.69
Includes:	
Pastors' remuneration & superannuation	\$8,033.40
Missions	\$2,729.90
Insurance	\$1,031.70
Telephone	\$343.65
Christian Education	\$287.30
Pitt Bequest expenses	nil
Surplus for month:	\$1,642.31

Board of Management 2010 Elections

28th February & 7th March - nominations for 4 positions*

14th and 21st March - Elections

*communicant members and adherents are eligible for nomination



Before the Throne of God Above

James Davidson;
Noel Cusack;
Pearl Hellyer, Hannah Thompson,

Frank Mitchell, Fred Nash, Margaret Ware, Ina Earl; Mary Jeffrey; Brian & Betty Clayfield; Albert & Perle Harvey, Gladys Jones, Elaine Harfull, Jayne Pritchard, Vi Fraser, Blake Vause, Emmie Thompson, Ned & Joan Morrison, Don Cooper, Rod Wilmot and Heather Touzel.

Continue to uphold our church mission partners:

- Matthew, serving in west Asia..
- Cameron & Carmel Mackenzie, Flynn Patrol (SA), Presbyterian Inland Mission.

- School Christian Pastoral Support Workers: especially Matt Eudy (Yahl Primary School).

- Mission Partners/APWM national office: Bill & Jenny Lutton.

Also intercede for:

- Upcoming election for the seat of Mount Gambier; Patrick Secker MHR (Member for Barker).
- Premier Mike Rann and the State Government, Leader of the Opposition Isabel Redman.
- Converge International chaplains: Heather Baker, John Deer and Ian Touzel.
- St. Martin's Lutheran Church (Pastor Wayne & Correen Kerber).

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Thanks to Dad Hengeveld (See Genesis 6-8)

02-05-2010

I'M SORRY SIR, BUT YOU'LL HAVE TO PAY \$25 FOR THE SECOND BAG OR I CANNOT LET YOU BOARD ... ARK POLICY

2010 Ladies Weekender

Friday 26th - 28th March

at Karnkendi, Nelson

Speaker: Shirley Benn

(retired missionary and former Queensland State Director of OMF)

Theme: Jesus Christ Glorified

Part timers welcome. Bus available for Saturday visitors

Registrations due by 11th March

CHURCH CALENDAR - March 2010

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2 9am Women's Growth Group	3 10am Coffee & Craft	4 12pm - PWA Social Day at Milllicent PC	5 10.30am Bible Study	6 7pm Youth Group
7 Board of Management nominations NE, AL - R. Bannister	8 7.30pm Board of Management	9 9am Women's Growth Group 1.30pm Care & Concern	10 10am Coffee & Craft	11	12 10.30am Bible Study	13 7pm Youth Group
14 10am Lord's Supper Board of Management nominations	15	16 9am Women's Growth Group	17 10am Coffee & Craft 7.30pm Ladies Fellowship	18	19 10.30am Bible Study	20 7pm Youth Group
21 Board of Management elections NE, AL - G. Ware	22 7.30pm Session	23 9am Women's Growth Group	24 10am Coffee & Craft	25	26 10.30am Bible Study	27 7pm Youth Group
28 Board of Management elections	29 7.30pm Annual General Meeting 8pm Sale of Gifts	30 9am Women's Growth Group	31 10am Coffee & Craft			Ladies Weekender at
Karkendi						

Book of the Month

Dug Down Deep | Joshua Harris

Over the years, Josh Harris has proven that he's a fantexcellent (see 'fantastic' + 'excellent') writer and teacher. His first book, *I Kissed Dating Goodbye* was a conversation-shaping book within many churches, and basically set the parameters for the dating/courting/dorting issue.

I like reading Josh's books. They're always well written, insightful, and challenging. *Dug Down Deep* is no different in that respect.

This book, however, is a little different than Josh's previous books. It's very conversational and autobiographical. It's like you and Josh are hanging out, talking about the Bible and knocking back lattes at Starbucks. And I think the conversational element of the book is part of what makes it so good.

You see, this book is about doctrine. People tend to react in two ways when they hear the word 'doctrine'. One group gets a wicked grin across their face that says, *I can't wait to beat someone into submission with this doctrine!* The other group shudders in a way that says, *Doctrine is cold, boring, divides churches, and is only enjoyed by boring people.* But Josh won't let you fall into either category.

Josh makes it clear that everybody is a theologian. Theology is simply what we believe about God, and we all believe stuff about God. The question is, are you a good theologian or a bad one? He also makes it clear that theology really matters. I mean really matters. He says:

Theology matters, because if we get it wrong, then our whole life will be wrong.

But theology isn't supposed to be boring. On the contrary, good, biblical theology is at the heart of a vibrant, loving relationship with God. Josh comments:

I write in hopes that you'll catch a glimpse of how good and beautiful the old paths of orthodoxy are, how firm and trustwor-

thy the solid rock of sound doctrine can be for your life.

Because doctrine is so important, Josh then spends eight chapters talking about essential Christian doctrines. He dives into the doctrines of God, scripture, the incarnation, the atonement, salvation, sanctification, the Holy Spirit, and the church.

Don't misunderstand though. This isn't a systematic theology. Josh certainly explains each doctrine from scripture, but he doesn't stop there. He also revels, marvels, and rejoices in each doctrine.

It's obvious that he's on an all-out mission to show the reader why these doctrines matter and why they're so glorious. For example, when talking about the atonement, he says:

Do you see how essential the atonement is to the Christian faith? Apart from the cross of Jesus Christ, our lives dead-end in hopelessness and terror.

In the final chapter of the book, Josh argues for what he calls 'humble orthodoxy'. It's not enough to simply know the truth. Our attitude

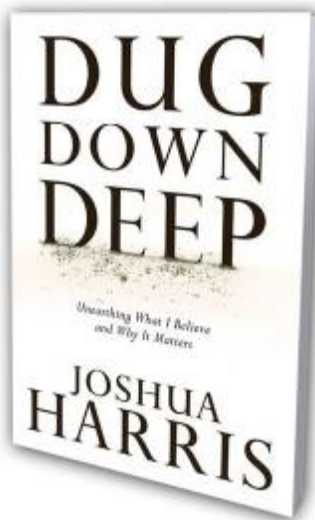
matters as well. Doctrine isn't a weapon for us to use in theological fistfights. Rather, a true understanding of God should bring us to our knees before God. True thoughts of God always lead to humility.

If the thought of studying about God seems boring, you need to read this book. You can't read this book without being persuaded that theology matters. A whole lot.

If you don't know much about God, you need to read this book.

And if you're a theology buff who has a dog named 'Propitiate', you should also read this book. It may give you fresh perspective on glorious truths you've known for many years.

— Review by Stephen Altrogge at <http://www.theblazingcenter.com>



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Church Office

Hours:

Monday: 1:30pm - 4:30pm
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1.30 pm – 3.00 pm.

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ConneXions Editor:

Ian Touzel

Editorial deadline: 3rd Sunday of the preceding month.

This Church seeks to comply with the Privacy Amendment (Private Sector) Act 2000 at all times. A copy of the Church's Privacy Policy is available on request. If you do not wish to consent to being identified in this or any other Church publication please advise the church office accordingly.

Sunday Services

Mount Gambier, Allison St.
10am—including Sunday School and crèche during school term.

5:30pm—Evening worship

1st and 3rd Sundays:

9:30am (EST)—Nelson

11am —Allendale

5th Sunday

10am—Family Service and a 'bring & share' lunch at Mount Gambier



Mission News

local | national | international

Content removed
from web edition.

Stamps! Stamps! Stamps!



Many people give
used stamps

to the Care and Concern Committee to help support Missions Partners' world-wide mission work. (Mission Partners is the world missions arm of the Presbyterian Church of Australia.) Here is what happens to the stamps:

- Members of the Wednesday morning Coffee and Craft group and other church folk trim the stamps.
- They are sorted into two categories: Australian and foreign.
- Then they are bagged and sent to Mission Partners in Sydney.
- A lady picks them up along with other stamps collected from around Australia and sells them.

Is it worthwhile? Judge for yourself... From the proceeds of sales last year, Mission Partners gave 40 of our missionaries \$400 each for Christmas. That's \$16,000!!

More stamps required for this year... Thank you!

– Muriel Hillyer

*Thank you
for
\$586.55*

Recently the collection tins from Sunday morning tea have been opened and the giving amounted to \$586.55. This will be forwarded to Mission Partners.

Truly Catholic | Carl Trueman

Most Reformed people probably do not think of themselves as *catholic*. Now, there is a sense in which that is correct: if you are a member of the Reformed, then, by definition, you are *not* a member of the Roman Catholic Church. At least, if you are, and the minister or the priest finds out about it, you are going to be in some considerable trouble. Yet there is also a sense in which Reformed people *are* catholics. To be catholic, after all, really only means to be part of the one great communion of saints, of all those who call upon Christ for salvation and who are entrusted with the faith once for all delivered to the saints.

There are various ways in which this should manifest itself, but one of the most significant is in the way we think about the Bible. Do we just pick it up and read it for ourselves, effectively reinventing the faith every time we open the cover? Or do we self-consciously read it with the church, listening to the many great voices of the past as we engage with its text? Up until the last century, there would have been no question: the church's teaching in the past was of vital importance to understanding the Bible in the present. Now, however, it is not so much the case.

Various factors have brought us to this sorry pass. *Science* has led us to believe that the past is merely useful as a prelude to the future, which is bound to be better than the present. There is much truth in this: after all, who wants to go back to a world with no antibiotics? But while the forward-looking, future-prioritizing scientific mindset works well with medication, it is not so good when it comes to cultural expectations with regard to an historic faith which demands by its very essence continuity with the past and gives no guarantee that the future will necessarily represent a great leap forward. There are other factors, too: *consumerism*, with its built-in imperative which makes all possessions obsolete almost as soon as they are purchased; the *cult of youth*, with its insistence that

the least experience and most unqualified people in this world are the ones to whom society, including the church, needs to listen more than anyone else; *technology*, whose constant change and development favors younger, more nimble minds and gives technique the edge over character and experience; and, of course, the *theological brains* which have bought into the modern specialist research mentality – our equivalent of the scientific paradigm.

We even find such characters in evangelical quarters – you know, the kind of theologian who spends his entire career redefining things that don't need redefining, fixing doctrines that aren't broken in the first place, replacing the creedal equivalent of a Chipendale chair with something in a flat pack from IKEA, and generally wandering around the theological landscape like a latter day Frank Spencer (remember him?), crashing cars into lampposts and blowing up the gas boiler he was brought in to fix.

There are too many problems to address here, but for the Reformed to take its place in the catholic church, a number of things must be self-consciously pursued by its members.

First, we should acknowledge our debt to the past and to the way in which that past connects to our reading of the Bible in the present. The obvious factor here is the church's confession, the Westminster Confession of Faith [plus the Larger and Shorter Catechism]. It is surely time that we stopped paying mere lip-service to these documents and brought them back into the day to day life of the church. Indeed, they should be embraced and become an integral part of the church's life at a congregational level.

This is *not* to place them on a par with Scripture; but the Reformed is committed to regarding the Standards as a summary of the system of doctrine taught in Scripture; and, as such, they offer a great overview and synthesis of

biblical teaching. In an era when people know less and less about the Bible, it is not enough just to tell them to learn the stories; they need to put the whole thing together as well; and the Standards help to do that.

Secondly, by placing the Standards at the heart of the church's life, the Reformed reconnects with the great traditions to which the Standards themselves belong: Trinitarianism, the doctrine of the person and work of Jesus Christ, the nature of the church as a body committed to the preaching of the Gospel and the administration of the sacraments.

Further, the very act of reasserting the importance of the Standards is itself a counter-cultural move, pointing to the fact that no, we do not reinvent the faith every Sunday; rather, in gratitude and humility, we receive the faith that has been handed down to us by previous generations, and we keep it safe for our children and their children after them. Creeds, like the Standards, give continuity and stability to our faith and to our testimony.

Some may well regard this move as idolatrous: saying to themselves, "does it not exalt the doctrines of men as if they were the word of God?" Well, no, it does not. Rather, it acknowledges our indebtedness to those who have gone before us.

Anyone who uses a Bible translation is indebted to the past, to traditions of linguistic, textual, and translations work. Thus, in acknowledging our debt to the past we are, perhaps, simply being honest. Oh, and also *catholic* as well, in our acceptance that our day, generation, and congregation are not the final word on everything.

Carl Trueman is vice president for academic affairs and professor of historical theology and church history at Westminster Theological Seminary, Philadelphia, PA, USA.



'Rugby is not what fuels my happiness' | Martin Downes



Euan Murray is the Scottish tighthead prop, and a British Lion. He's also a Christian and will not be turning out for his country this Sunday [7th February 2010] when they play France in their opening Six Nations game.

The Guardian newspaper has an interview with him about why he's not playing and in that interview he explains the gospel:

He suggests that the path many professional sportsmen follow is "rotten". He tries to explain. "All the shiny bubbles," he says, holding out his big hands and shaking his head in sadness. "The money, the possessions, the fame, the great elusive relationship – all bubbles that appear perfectly spherical, all the colours of the rainbow. They're bright and shiny and light as a feather, and you chase them because it's good fun, but the minute you get them they burst and they're empty." He pauses. "I'd had enough of chasing bubbles."

What were the "bubbles"? "The attraction of all the glamour and glitz that society puts up on a pedestal and says is the be all and end all. All the tinsel, you know? The success. There are many ways of measuring success – it could be in popularity, the funniest guy, or the guy with the best scores, it could be money, it could be getting the best-looking girl, lifting the most in the gym, having the best clothes, it could be being the best rugby player in the world." He trails off. "It's not wrong to be funny, or have a great-looking wife. It's not wrong to have money and to want to be the best player in the world, but if that is your idol then that is wrong."

In finding God, he says, Murray was able to change his path. He picks up a mug of tea and a glass of water and holds them out in front of him. "This is the tea, all dirty and horrible, this is me, yeah? That's Jesus," he says, motioning to the water. "Pure. He's taken that filth upon himself and before God he says, 'Punish me for it'. He's been punished and look what he's given me. That perfect goodness in the eyes of God. He's declared me innocent." He swills the dregs of the tea and smiles. Can it be that simple? "I'm ashamed of the things I've done. Of course I am. But I'm thankful I have a saviour. He's saved me from that lifestyle. He's given me a new life."

You can read the whole thing here:

<http://www.guardian.co.uk/sport/2010/feb/04/six-nations-scotland-euan-murray-interview>

Martin Downes is minister of Christ Church Deeside (North Wales, UK), writer, editor of the *Foundations Theological Journal*, and Welsh rugby fanatic. Check out his blog: <http://www.against-heresies.blogspot.com>.

Wrong Reasons to Love the Church

| Joshua Harris

Do you love the church? Romans 12:10 tells Christians to "Love one another with brotherly affection."

The affection and love we're to have for fellow-Christians is to be based on the work of Jesus Christ for us. It's not about elitism, it's not because Christians are better than anyone else, it certainly isn't because Christians are necessarily more lovable. We love the church because we love the Savior who redeemed the church.

Acts 20:28 tells us that Jesus obtained the church with his own blood. Is this what your love for the church is based on? If it's anything less, it won't last long.

- Don't love the church because of what it does for you. Because sooner or later it won't do enough.
- Don't love the church because of a leader. Because human leaders are fallible and will let you down.
- Don't love the church because of a program or a building or activities because all those things get old.
- Don't love the church because of a certain group of friends because friendships change and people move.

Love the church because of who shed his blood to obtain the church. Love the church because of who the church belongs to. Love the church because of who the church worships. Love the church because you love Jesus Christ and his glory. Love the church because Jesus is worthy and faithful and true. Love the church because Jesus loves the church.



Joshua Harris is senior pastor of Covenant Life Church, Gaithersburg, MD, USA. The above is an excerpt from his sermon *We are Here to Love the Church*.

The Tree of Life

Why can we have the tree of life? Because Jesus Christ climbed the cross, the tree of death. And because Jesus climbed the tree of death you can have the tree of life

– Tim Keller

