

The Leaflet

The Scots' Church, Melbourne

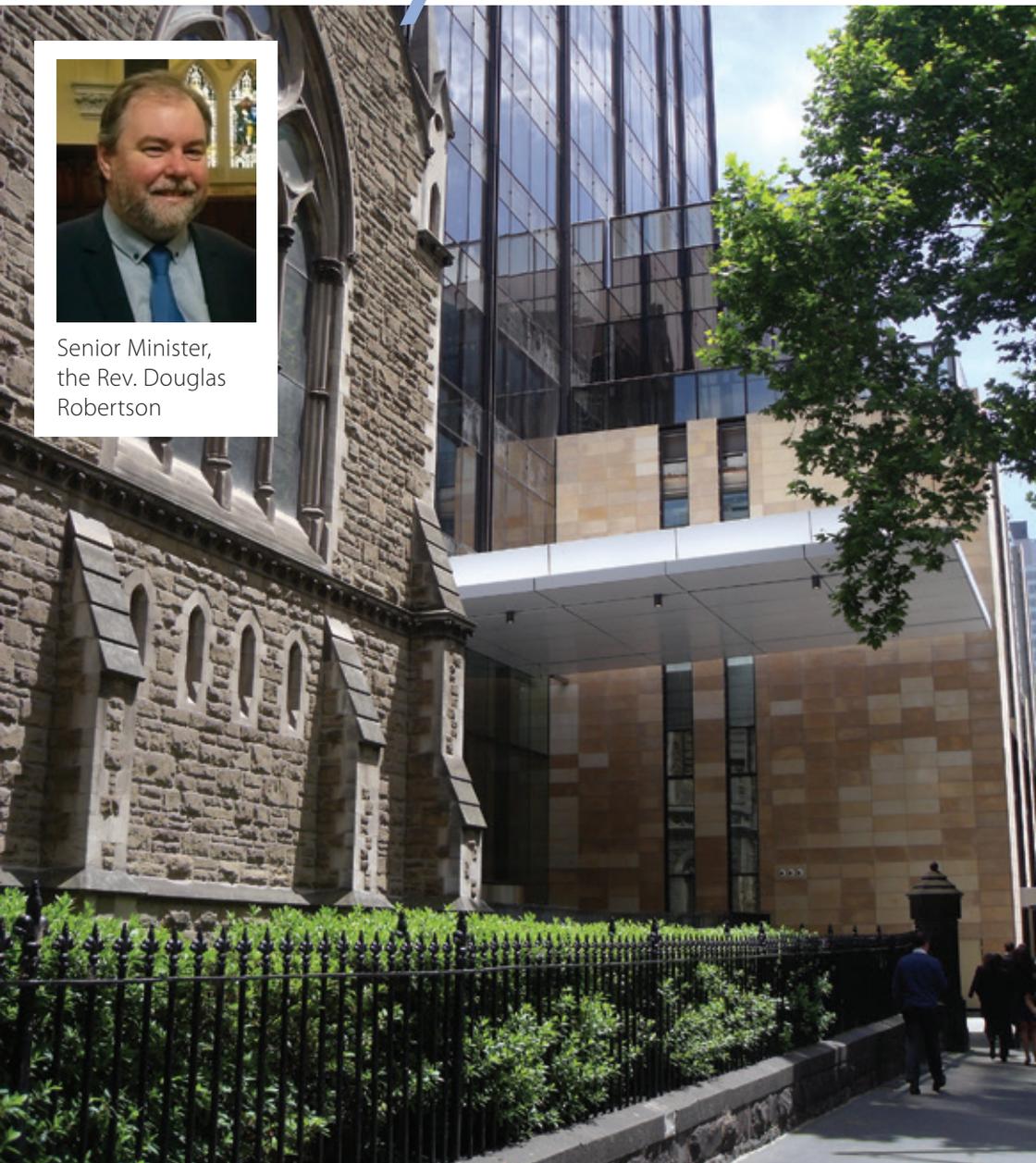


Issue No. 1052

June 2015



Senior Minister,
the Rev. Douglas
Robertson





THE SCOTS' CHURCH, MELBOURNE

The First Presbyterian Church in Victoria – Founded 1838

LOCATIONS The Scots' Church, Melbourne, 77 Russell St (cnr Collins St), Melbourne
Assembly Hall Building, Werner Brodbeck Hall, Grnd Flr, 156 Collins St, Melbourne
Assembly Hall Building, Robert White Hall, 1st Flr, 156 Collins St, Melbourne
St Stephen's Church, Flemington and Kensington, 26 Norwood St, Flemington

WORSHIP **SUN:** **9.30 am Service**, St Stephen's Church
10.30 am Indonesian Language Service (www.icc-melbourne.org),
Werner Brodbeck Hall
11.00 am Traditional Service, The Scots' Church
5.00 pm Engage City Church Contemp. Service, Robert White Hall
(Crèche and Sunday school are available during all Sunday services.)

TUE: **7.00 pm City Bible Study (CBS)**, Robert White Hall

WED: **1.00 pm Service**, The Scots' Church

THU: **1.00 pm Lunchtime Worship and Meeting**, Werner Brodbeck Hall
(Prayer requests may be given to the church office during office hours, or to any duty manager at any service.)

MEETINGS **SUN:** 9.15 am Choir practice

WED: 10.30 am PWMU (second Wednesday)
7.30 pm Kirk Session (first Wednesday)

7.30 pm Board of Management (fourth Wednesday, bi-monthly)

DIRECTORY

Senior Minister	Rev. D.R. Robertson	9650 9903
Minister, Central Business District	Rev. R. O'Brien	9650 9903
Assistant Minister	Rev. D.E. P. Currie	9650 9903
Minister, St Stephen's, Flemington	Rev. P. Court	9650 9903
Minister, Indonesian Language Congregation	Rev. C. Tirtha	9650 9903
Pastor, Indonesian Language Congregation	Dr S. Sendjaya	9650 9903
Administrator	Mr A. North	9650 9903
Ministers' Secretary	Mrs W. Gregory	9650 9903
Church Officer	Mr K. Bowden	9650 9903
Building Officer	Mr R. Holt	9650 9903
Bookkeeper	Mr M. Hirst	9650 9903
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Assistant Organist	Dr R. Batterham AO	9650 9903
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Hon. Secretary, Board of Management	Dr D. Sherman	9650 9903
Convenor, Planned Giving	Mr G. Harris	9650 9903
Christian Education Convenor	Mr G. Harris	9650 9903
Superintendent Sunday School	Mrs D. Sherman	9650 9903
Superintendent Indo. Language Sunday School	Mrs L. Sendjaya	9650 9903
Editor, <i>The Leaflet</i>	Miss R. Strother	9650 9903



Welcome to The Scots' Church, Melbourne,
and this edition of our bi-monthly newsletter,

The Leaflet

The Scots' Church Melbourne is a diverse and eclectic body of God's people who come together each week to worship God in a variety of styles and settings.

Beyond our weekly gatherings, we seek to love and serve the Lord by being faithful in our devotion to the Word of God, caring in our fellowship with one another and visitors, and generous in our outreach to the communities in which God has placed us.

We would be delighted to meet you at any of our church services or at any of our other public meetings and functions.

If you want to know more about the Christian faith, the Presbyterian Church, Scots' Church or the range of activities and ministries that we're involved in, please don't hesitate to contact us:

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Cover image: A view of Scots' Church and part of the new building
at 150 Collins Street from Russell Street.

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Senior Minister
The Rev. Douglas Robertson

Dear Friends,

A couple of weeks ago I went for a ride on my motorbike a little bit later in the afternoon than I had originally intended. I headed up north on the Hume Freeway to Broadford and then cut across country to Tyaak and Strath Creek, a road I had never been on before. By the time I got that far, the sun was already setting behind me and as a result I was treated to some of the most spectacular views I have ever seen ... and remember, Alison I watched the sunset at the Grand Canyon last year!

Around one corner, a magnificent vista opened up, of hills and valleys stretching for miles in every direction, the valleys darkening while the summits of the hills glowed golden, the colours and shadows changing even as I rode on.

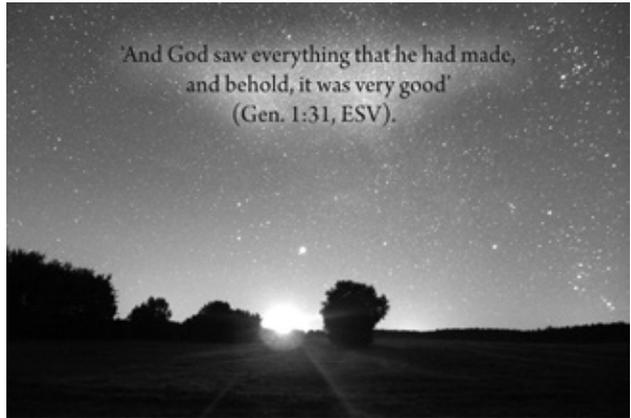
Around another corner I saw the moon, though at first I didn't recognise it. What a thing to admit. It was huge; it was sitting on the horizon, so I couldn't see the full shape of it; it was behind a bank of trees that made it shimmer; and it was a blaze of red and orange. My eyes told me it was a massive bushfire in the distance, but my mind couldn't make sense of that, given how cold and wet the weather had been recently. Eventually I worked out that it was the moon with the setting sun lighting it up in spectacular fashion.

Then, as I turned south again, I crested a hill—I'm not sure exactly where, but probably between Flowerdale and Hazeldene—and the great expanse of wonderful Melbourne stretched from left to right, lit up like Christmas lights or fireworks. The city was still about 60 or 70 kilometres away and it seemed to be suspended in mid-air, surrounded by the increasing darkness.

The road was very twisty and more than once I nearly missed a corner because of these distractions, but what a joy that ride was, with a beauty that I might not have seen—certainly not in the same way—if I had left the house two hours earlier like I had planned.

Recently in our evening services, Richard has started preaching on the creation stories in the book of Genesis, and as I looked again at these passages, I was struck by the simple truth of the repeated statement, 'And God saw that it was good.'

The waters of the sea and the dry land between and God saw that it was good; all the vegetation and fruit on the land and God saw that it was good; the lights of the sun and the moon and the stars that separate night from day and God saw that it was good; the living creatures in the sea, on land, in the air and God saw that it was good; and humanity, men and women, and God saw everything that he had made, and behold, it was very good!



Moonrise over Muritz National Park.

Photo credit: A. de Miguel, 2013. Source: Creative Commons.

Other than the sea, I saw everything else: the sun, the moon and the stars, the land and the sky, the water in dams and rivers, animals, birds, vegetation and fruit bearing plants and people. And I saw that what God had made was very good!

As a city boy I sometimes fear that our loss of connectedness to land and nature undermines the appreciation we ought to have, and the daily thanksgiving that we ought to give to God for all the bounty of creation, which is not just good for supplying our needs (food, clothing, materials for building etc.), but is actually spectacularly beautiful as well.

God spoke and it came into being, and creation now speaks to us of God, telling us of his creativity, his love of beauty, his attention to detail, his power, his artistry, his science, the giver of life and the author of love.

I hope you take some moments in your life, as often as you can, to drink in the goodness of God and the wonders of his creation.

Every blessing,

Douglas



Assistant Minister

The Rev. David Currie

**City Churches – Changed Days –
New Opportunities**
(Summary of Study Leave – March 2015)

Introduction

In our recent visits to Dunedin, New Zealand, and Sydney, Australia, Gwen and I were given the opportunity for a unique insight into the lives of a couple of the churches in these two fascinating cities. I'm pleased to say that the visits affirmed that our present approach to ministry and mission here at Scots' Church is, on the whole, a healthy one: allow Session Groups to work to selected priorities; review where we're at every two or three years; good preaching; a variety of worship times and services to reach different people; outreach into the community in different ways; and good pastoral care. However, one or two initiatives caught our attention and, having recently submitted my report to Session, I thought it would be good to disseminate more widely a summary of our findings in the hope that these will both encourage and challenge us as we continue to discern God's will for our congregation at this time.

Background

All churches are facing tremendous challenges today. Our multicultural society is becoming more diverse; patterns of work and family life are changing. There is far more choice available to people; the regular weekly patterns of work and church are not what they used to be.

Some commentators identify the principal destructive force in our modern society as consumerism.

The evangelistic task of the missional church is not just to reclaim human beings from the dehumanising influence of consumerism, but to liberate society itself from its subservience to consumerism. The missional strategy involves working with God to reclaim society from every dehumanising influence, including the consumerism which subverts religion to its own cause and brings about the 'commodification of relationships' of every kind, both human

*and divine. Missional (church) means joining with God in the transformation of all things, and that requires disciples, not consumers of religion.*¹

Our leadership team needs to maintain focus, because one of the major obstacles to a genuine missional engagement in these new circumstances comes, not from outside the church, but from within. That is, in times of challenge, our 'knee-jerk' reaction is often something along the following lines: 'How do we get more church members into our pews?' And it's the wrong starting place. This is to think 'inward' when we should be thinking 'outward'; this is to think 'us', when we should be thinking 'them'. We need to follow the Jesus model: deeper (into discipleship and into our community), not wider.

Knox Church, Dunedin, New Zealand

In Dunedin, I attended a meeting of the Presbyterian Research Network where the Rev. Dr Peter Matheson delivered a paper on 'Knox Church in the 1950s'. This was during the time when Peter's father, the Rev. James G. Matheson, was minister (he eventually became a moderator of the Church of Scotland in 1975). The subtitle of the talk, 'The church is going like a train!', reflected something of the difference between church services then and now. Peter used a lovely phrase to describe what the appropriate response was for any minister enjoying the benefits of packed churches in those days: 'My father simply surfed the waves of what God was doing at the time. And at the time, Knox saw itself as the biggest Presbyterian Church in New Zealand.'

Then, having outlined some of the things happening in a traditional church in those days, he concluded, 'All this just wouldn't work today!'



Knox Church, Dunedin.

1 Re-Imagining Church: Rose, Hughes and Bouma; Australian Christian Research Association, October 2014, pp. 36/7

Minister and congregation are taking bold moves to shift the focus from 'insider friendly' to 'outsider friendly', and the Sunday before I arrived, it had been agreed to hold the normal 10.00 am church service outside the church, so that passers-by could more easily join if they so wished.

The Scots Church, Sydney

It was really great to get the opportunity to meet the Rev. Dr Iain Barclay, a fellow Scot and colleague from the Church of Scotland, who has been minister of Scots Church, Sydney, for about three years now. He began our conversation by sharing with me a verse that had become influential in his ministry: 'But seek the welfare of the city where I have sent you ... and pray to the Lord on its behalf, for in its welfare you will find your welfare' (Jer. 29:7, ESV).



Interior view of Knox Church, Dunedin.

Photo credit: Benchill, 2009. Source: Wikimedia Commons.



The Rev. David Currie and Rev. Dr Iain Barclay.

Along with his leadership group, Iain was beginning to think, 'Instead of just waiting to see if people will come to us, maybe if we just give something ...' They did an audit of what was going on in Sydney already and discovered that one of the 'weak links' was simply offering breakfast for those who needed a meal at the start of the day.

In September 2012, they started what became known as the 'Earlybird Café' on Wednesdays at 7.00 am; it began with about seven people attending.

In June 2013, they decided to offer breakfast on Mondays as well, and, in October 2014, with a generous offer of help from the large building company, MIRVAC, they also covered Fridays. From those modest beginnings, this unique outreach has grown, is attracting attention, and now has 60 or 70 attending regularly for breakfast. The congregation does a great job, but also relies on volunteers (students etc.) to

Photo credit: Saradaka, 2013. Source: Wikimedia Commons.



The entrance to Scots Church, Sydney.

help with this outreach, and food is purchased from the Foodbank.

Conclusions

The church might occasionally be criticised for living in the past and for being seen as irrelevant today, but Scots' Church, Melbourne, and these churches I visited on study leave can still be beacons of light, both the living communities of God's people and the actual buildings we use. As one writer puts it:

So the recipe for the idea of the parish church might look like this: cultivate a relaxed awareness of the opportunities that surround us all; have faith in the resilience of God

and the church ... Be confident in the buildings too; they are signs of God's presence in the community ... A beautifully kept building, fit for few other purposes other than worship suggests ... life and otherness – something in the world, yet not of it ... Our era continues to be a time of questions, exploration, wonder and awe. The offering of an open building, and an outward-looking worshipping community, remain dominant signs on the cultural landscape, pointing to the deep generosity and openness of God.²

What a fascinating time to be part of Christ's church—in Melbourne, in Dunedin, in Sydney, in Scotland, in Indonesia, in China, in Iran, or anywhere else. Each and every one of us has a part to play, a unique and significant contribution to make: 'I planted, Apollos watered, but God gave the growth' (1 Cor. 3:6).

May God richly bless you as you play your part, and as we pray, work and worship together.

David

2 The Future of the Parish System: edited by Steve Croft; Church House Publishing, 2006, p. 14.



Minister, St Stephen's, Flemington
The Rev. Philip Court

Updates

Who do you see in the mirror of Jacob?

We recently completed a sermon series at St Stephen's around some key events in the life of the Old Testament patriarch, Jacob.

If you take some time to gaze into the mirror of the Genesis narrative of Jacob, don't be surprised if you recognise aspects of yourself and your own faith journey.

Jacob's heritage of faith was as good as it gets. His grandfather was Abraham, the one whose faith in God was 'counted ... to him as righteousness' (Gen. 15:6, ESV). His father was the faithful and obedient Isaac. But the God of Abraham and Isaac was, for a long time, most decidedly not the God of Jacob. Jacob was a grasping, cunning swindler. He robbed his brother Esau of his rightful inheritance and, egged on by his mother Rebekah, he even stole his father's blessing from Esau.

His fear of Esau drove him into exile for 20 years. During this time, he competed with his Uncle Laban, each trying to outdo the other in deceit and trickery. This was despite God's revelation of himself and his plans for Jacob, given to him in the dream known as Jacob's ladder (Gen. 28:10-22). That happened during Jacob's flight into exile, but for 20 years he kept on acting as if God was one of his servants, to be called on and used when he needed some help, and to be ignored the rest of the time.

It's only as he faces what he thinks is his greatest threat—the imminent approach of Esau with 400 men—that Jacob separates himself from all his worldly wealth and distractions. In his utter aloneness, he grapples with God. The fight of his life turns out to be the fight for his life. As the light of dawn dispels the darkness, he declares, 'I have seen God face to face, and yet my life has been delivered' (Gen. 32:30).

As the Old Testament scholar, William Dumbrell, observed:

Jacob is changed by struggle ... and, in the rite of passage, receives the new name Israel (which probably means 'God strives'). As one with whom God has

*striven, Jacob can now be said to have prevailed over himself; as a changed man, he is now able to meet and be reconciled with his brother Esau.*¹

Consider the story of Jacob's night of wrestling with a nameless man who ends up blessing him. If we look at it in the light of the Cross, we can see that the man represents Christ and the incident is the conversion of Jacob; his deliverance to new life in Christ.

Consider the Genesis narrative of Jacob in the light of your own life. Can you, too, say with Jacob, 'I have seen God face to face, and yet my life has been delivered'?



Baptism of Mulki Adam.

New members admitted

It was a great delight to baptise Mulki Adam on Sunday, 29th March. Mulki emigrated from Somalia some years ago. Her baptism and admission to communicant membership marked, in an official sense, her conversion from Islam to the Christian faith, a conversion the Holy Spirit had already brought about in Mulki's heart. The choir, led by Ricky Sihombing, celebrated this wonderful event in the life of St Stephen's with a rousing rendition of *Jerusalem! Jerusalem!*

By the time this edition of *The Leaflet* goes to print, I expect we will also have admitted three more people to communicant membership on Sunday, 31st May. They are Rama and Julie Hutagalung, and Molly Mullany. May God bless them as He has blessed us with their fellowship.

Old friends drop in

In March, we had a visit from Mrs Shirley M'Bawa from the Presbyterian Church in Malawi. She and her husband, the Rev. Colin M'Bawa, once lived in the St Stephen's

¹ William Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament*, 2nd Edition, Baker Academic, Grand Rapids, 2002, page 30.

manse, with Colin supplying the pulpit during his theological studies. The Rev. Dr Douglas and Joan Milne accompanied Shirley on her visit.

Also, in March, I was delighted to give a guided tour of St Stephen's and the Flemington mission to the Rev. Robert and Shirley Culhane. (See my report on the Flemington mission for more.)

In May, we had the pleasure of seeing Jae Im Lee after an absence of two years. Jae worshipped with us for several years before returning to her home in South Korea. She is here on holiday.

It's a blessing to welcome new members to the congregation, but it's also a blessing to welcome old friends back.

Philip



Nurma Tjoeka (left) catches up with Shirley M'Bawa.



Jae Im Lee sits in the middle of a very warm welcome back.



Victorian Presbyterian Churches, Past and Present

St Stephen's Presbyterian Church, Surrey Hills

Known from its beginning in 1887 as Surrey Hills Presbyterian Church, on 23rd February 1947 a special naming service was conducted by the then minister, the Rev. Donovan Mitchell, in the presence of a large congregation.

Choosing as his text Acts 6:5 (ASV), 'And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit', Mr Mitchell urged the congregation to use the name of St Stephen with warmth and affection, recognising Stephen's dedication to Christ and his church.



St Stephen's Presbyterian Church, Surrey Hills, a landmark on the corner of Warrigal and Canterbury Roads.

The first service at St Stephen's was conducted on Sunday, 6th February 1887 in a nearby recreation hall, with less than 20 in attendance. Services continued there until a wooden church, built on the current site,

opened in March 1889. The first minister, the Rev. Frederick Darling, who was ordained and inducted in 1889, remained there until June 1892. At first his charge included the newly formed Box Hill congregation. However, as both congregations wished to have both morning and evening services and this could not continue, Surrey Hills became a separate entity, and linked up with the Canterbury congregation who had services in the afternoon at this time.

Elders were appointed at the end of 1891. Several pioneer members had come from the Hawthorn Presbyterian Church and good relationships between the two churches were established. On leaving St Stephen's, the Rev. Darling established Surrey College, an educational institution, nearby. Students were between five and 14 years of age, with a rapid increase in numbers in the early 1890s. The college was still functioning in 1897, although the length of time it continued after this is not known.

The Rev. Alexander McDonald, who had been minister at Wangaratta since 1880, accepted a call to St Stephen's and was inducted in June 1892, remaining there until March 1913. During that period, the present church was built. The church had initially purchased land on the corner of Warrigal (then Boundary) Road in 1888, and four years later acquired additional land on which the church and accompanying buildings still stand.

Tenders for a new building to replace the earlier wooden church were called for in September 1909. The builder was Mr A. B. Robertson and the architects Messrs Campbell and Kernot. The Rev. McDonald laid the foundation stone on 2nd July 1910, with the service of dedication taking place about five months later, on



The foundation stone of the present church building, laid on 2nd July 1910.

Sunday, 11th December. The service was conducted by the Rev. Alexander Skene, a professor at Ormond College, Melbourne University. A sizeable bequest had been designated for the new church building, augmented by a special appeal. Current and former members donated furnishings. Of special note were beautiful carvings of plants of the Bible and the burning bush (a symbol of the Presbyterian Church) on the pulpit, by member Mr J. K. Blogg. The bell, a gift from the Hawthorn church, was installed, but had to be removed for safety reasons some years later. A kindergarten hall was built in 1929. An appeal to raise funds for a pipe organ was launched in 1936, and a fine instrument installed in 1938.

The first manse was built in nearby Balmoral Crescent in 1925 and sold in 1961, with a second manse being purchased in Alexandra Crescent the following year. This was sold in 1999 and a manse purchased in Burwood in 2002.

The Sunday school was an important part of church life, and the annual Sunday school anniversary services were much enjoyed by both children and parents. In the early 1960s, there were 260 students, as it was the custom to send children to Sunday school even when the parents themselves did not usually attend church services. Later in the decade, numbers began to fall as Sunday became a day for pleasure. At St Stephen's, as elsewhere, Sunday school attendance declined dramatically over the following years. Great changes in community attitudes were also occurring at this time as previously accepted lifestyles and morals were questioned and sometimes rejected as old-fashioned. Sunday schools continued, but with much reduced numbers.

In the 1970s, the subject of Church Union became a major focus. St Stephen's voted to remain 'continuing'. At this time, some members left St Stephen's for the Uniting Church, and others who did not support the basis of Union, joined St Stephen's.

St Stephen's saw the following period as a new start. They began to reach out to neighbourhood children and families with a Holiday Club for primary school students. Work amongst the youth of the church also had a new beginning with the establishment of Presbyterian Youth Victoria, which is still active. Young people of the congregation participated enthusiastically, with some taking leadership roles.

The Rev. David Bradshaw, who had recently retired from his position as principal of Haileybury College, commenced his ministry at St Stephen's in 1974. He was followed



St Stephen's continues to have an active presence in the community.

at high school. After graduating in science in Sri Lanka, he studied theology at the Reformed College, Geelong, prior to joining the Presbyterian Church.

St Stephen's remains an active church in the community, with morning and evening services each Sunday. There is also church for the deaf on Sunday afternoons.

by the Rev. David Innes from Kirkwall, Orkney, Scotland, who accepted a call to St Stephen's in 1982. The move to Australia meant huge adjustments for him and his family. During his time at Surrey Hills he instituted successful mid-week prayer meetings. The Rev. Innes was moderator of the Victorian assembly for a year from October 1990. His ministry concluded in 1999. The present minister, the Rev. Chris Siriweera, began his ministry in 2003 after previous ministries at Noorat and Reservoir. He grew up in Colombo, Sri Lanka, and converted to Christianity while

References: 'Review of Eighty Years at St. Stephen's Congregation, Surrey Hills: 1887 – 1967', published by St. Stephen's Presbyterian Church Surrey Hills, Melbourne, Reporter Print, Box Hill; 'St. Stephen's, Surrey Hills Centenary Booklet: 1887 – 1987', published by St. Stephen's Presbyterian Church Surrey Hills, Melbourne; 'St. Stephen's Presbyterian Church Surrey Hills: 125 Years', published by St. Stephen's Presbyterian Church Surrey Hills, Melbourne.

Interview

The Rev. Christian Tirtha

Although Christian Tirtha spent much of his childhood in Indonesia, he was born in Mainz, Germany, the eldest of four boys. His parents met in Germany, where they were studying and working. After their marriage they remained in Germany for some years, before returning to Indonesia. Three of their children were born in Germany. As a young child, Christian's first language was German; however, on the family's return to their hometown in Bandung, Indonesia, he quickly learned to speak Indonesian and later English; he now speaks very little German.

Christian grew up in a Christian family environment, and was already considering full-time ministry in the future before he completed high school. This remained a long-term goal for him during his initial tertiary studies.

After completing his secondary education, Christian came to Australia to study. Following a short time in Adelaide, where he stayed with a cousin, he moved to Melbourne, where he commenced studies in graphic design and multimedia, graduating from Victoria University with diplomas in these fields in 1999.

During the time he was undertaking his studies, Christian began part-time work as a graphic designer with a family-owned printing company in Coburg. They were most accommodating and he was able to work flexible hours to fit in with his study program over this period, which was of great assistance to him. Following his graduation, he resigned to take up a position as a multimedia designer with a multimedia production firm in Collins Street, Melbourne; work he thoroughly enjoyed. During the dot-com collapse in 2000, the company he worked for was affected and eventually folded along with many similar companies around Australia. Christian then continued working in the same field as a freelance multimedia designer, also undertaking some tutoring.

Throughout this period, Christian had been involved in church life with an Indonesian congregation that met in Lygon Street, Carlton. He was active in the leadership team, youth programs, worship services and Sunday school. It was there that he met Milka, a student studying in the same field. They became friends, dated and were married in Indonesia in September 2006. During the time they were dat-



The Rev. Christian Tirtha with his family. From left: daughter Harmony, wife Milka, son Carson, and Christian.

ing, they returned to Indonesia for a holiday and to plan their marriage. At this time, Christian was offered a job in Bandung, and in April 2006, he and Milka decided to return to Indonesia permanently. About a year later, the call to serve in full-time ministry became stronger for Christian, and together they decided to embark on preparing for the ministry. He began studies in a Bible seminary in Jakarta in early 2008. At this time Milka had some medical issues and they needed to travel to Melbourne for a short visit for treatment. While here they managed to visit the Rev. Dr Tony Bird, a former missionary in Indonesia, whom they had met through the Indonesian church in Carlton. After meeting the Rev. Bird, a lecturer at the Presbyterian Theological College (PTC), and Rev. John Wilson, the then academic dean, Christian and Milka began to consider taking up his theological studies here. So, in short, they moved back to Melbourne. Christian commenced full-time theological studies as a private student at PTC in June 2008. He had met Dr Sen Sendjaya previously, and knew that he had started up an Indonesian Christian Church at Scots' Church, but had not been aware of the affiliation with Scots'. At this time, Christian was unsure of his future direction. By God's providence, both

Sen and Christian met for coffee. With a growing number of students in his congregation, Sen invited Christian to become a Youth Pastor, and he took up this part-time position in April 2010.

Around the same time, after much prayer and seeking wisdom from other like-minded leaders, Christian decided to apply as a candidate for the Presbyterian Church of Victoria. Both he and Milka were admitted as members of Scots' Church on 21st November 2010. He was ordained as an elder at Scots' Church on 27th March 2011.

During January 2011, Christian completed a four week full-time placement at St John's Presbyterian Church, Bendigo, and that year undertook the first part of his supervised field education with the Rev. Chris Siriweera at St Stephen's Presbyterian Church, Surrey Hills.

Christian received the award of Bachelor of Theology from the Australian College of Theology on 19th December 2011.

Christian continued as a part-time Youth Pastor, then undertook the second half of his supervised field education in 2014, with the Rev. Richard O'Brien, working with the 5.00 pm Engage congregation. Christian's appointment to the Indonesian Language Congregation of Scots' Church, to commence in December 2014, was confirmed by the Presbyterian Church of Victoria's Exit Student Committee on 18th August 2014. He successfully completed the Presbytery Trials for License on 26th October 2014, and the Presbytery of Melbourne West unanimously approved his licensing some three weeks later, on 19th November. Christian was now a full-time minister, and was fully ordained at a service held on 7th March 2015.

As a minister, Christian's work includes the portfolios of several departments, including the pastoral, prayer meetings, worship services, Sunday school and youth program. Dr Sen Sendjaya continues to be very much involved with the congregation as its founding pastor and teaching elder. Both Christian and Sen preach alternatively every two weeks. Christian deeply appreciates and values the support, feedback and perspective that Sen offers.

Christian and Milka have two children: Carson, born in August 2010, and Harmony, born in December 2012. Christian's work as a minister, together with his family life, keeps him busy, but he sometimes has time for his interest in reading and drawing.

Our warm congratulations to Christian on his ordination and appointment as full-time minister to the Indonesian Christian Church. ■

Eleven Cousins and World War 1

The story of Raymond Denton Fethers, a great-uncle of our member Dr Rosemary Fethers-Sahhar, who landed at Gallipoli on 25th April 1915, appeared in the last issue of *The Leaflet* (April 2015). Raymond Fethers was just one of 11 cousins of the Fethers family who fought in World War 1. Of these, three died and five were badly injured. Mrs Noel Joy Fethers, Rosemary's mother, who died in 2013, was a member of St John's Church of England, East Malvern, where 10 of these cousins are listed on the Great War Honour Board. Their names also appear on honour boards at St Mary's Anglican Church, Caulfield, and at Caulfield Grammar School. Percival George Fethers is listed on the Honour Board at Brighton Grammar School, and George Vernon Fethers is remembered in the Church of St Nicholas, Mordialloc, as well as at St John's. Some years ago, Mrs Fethers wrote an article about stories of the 11 cousins as a reminder of the horrors of war and the sacrifices made by so many to achieve a peaceful world for future generations. This article is the source of information for the following story of this remarkable family.

Major Erle Finlayson Denton Fethers, 5th Battalion, Victorian Scottish Regiment, was killed in action on the day of the first landing at Gallipoli, on 25th April 1915, after successfully completing two charges in dense bush. Erle was highly regarded as a leader and one who helped his men. A cousin, Lieutenant Noel Denton Fethers, spoke to Erle minutes before he was shot. Noel himself had just been wounded in the hip. After spending time in a Malta hospital, he



Erle Finlayson Denton Fethers.

went on to serve in Egypt and France, and was ultimately promoted to major.

Erle's younger brother, Raymond Denton Fethers, joined up as a private signaller with the 6th Infantry Battalion, and was also at Gallipoli from the first day. Sadly, he found Erle after he had been shot and killed. Raymond went on to fight in the Dardanelles; he was promoted to sergeant and was badly wounded on the following day. After spending a month in hospital in Alexandria, he was transferred first to a hospital in England and then in Melbourne where he spent two years recovering. He wore an iron brace for the rest of his life due to the damage to his hip.



Raymond Denton Fethers.

James Keith Fethers, youngest brother of Erle and Raymond, enlisted in the Mechanical Transports Reinforcements Unit soon after his 18th birthday in 1917. He served in France and returned home safely in December 1919. He was so affected by what he had seen that he never travelled to Europe again.

Another of Erle's cousins, Captain Robert Murdoch Finlayson Hooper, joined the Victorian Scottish Regiment. He served at Gallipoli and went on to Cape Helles where he was had several narrow escapes from bullets. However, he was killed instantly during the second battle at Cape Helles.

Another cousin, Lieutenant Percival George Denton Fethers, sustained



James Keith Fethers.

a head wound at Gallipoli in late November 1915. After recovering in hospital, first in Malta and then in Sicily, he fought in France where he was fatally wounded during the advance along the Hindenburg line, near Bullencourt, in May 1917.

Major Noel Denton Fethers, referred to earlier, was the third of five brothers who went to the war. The eldest in the family, Wilfrid Kent Fethers, who was a great friend of his cousin Erle, was in command of the 2nd Division of the AIF when it left Melbourne on 5th May 1915. He served at Gallipoli and took part in the final evacuation from there on 19th November 1915. Wilfrid was promoted to Lieutenant Colonel of the 23rd



Percival George Denton Fethers, who was killed in France in 1917.



ANZAC Cove, 1915.

Photo credit: Graham Bould, 2007. Source: Wikimedia Commons.

Battalion on the Western Front. He was badly wounded at Poziers on the Somme in August 1916, where he was awarded the DSO. He recovered and returned home. In March 1918, he left Sydney, again bound for France. During the time he had been at Gallipoli, Wilfrid had contracted an illness causing scarring of his eyes, later resulting in severe loss of vision. However, he went on to lead a full and useful life.

Cyril Denton Fethers, Wilfrid's next brother, joined the AIF as a private in 1915, and was quickly promoted to sergeant. He was selected for the first officers' training course for the AIF at Duntroon Military College and, on graduating, was appointed Second Lieutenant, 23rd Battalion, 6th Brigade. He was awarded the military cross at Bapume, France, and promoted to full lieutenant. Cyril never missed an ANZAC Day march and, as the years went by, he became the only soldier to follow the flag of the 23rd Battalion. He was unimpressed that he was no longer able to march at the age of 98, and had to be driven for his 99th and 100th years!

Bernard Denton Fethers, the fourth brother, joined the Army Medical Corps as a captain in early 1917, just after he had graduated MBBS at the University of Melbourne. He served in the Middle East and later in France where he suffered severe shell shock.

The youngest brother, Geoffrey Ernest Fethers, joined the Army Veterinary Corps as a captain, immediately after graduating in Veterinary Science at the University of Melbourne. He was later one of 2,000 horsemen of the 2nd Brigade of the Australian Light Horse who made the charge on Beersheba. Geoffrey knew Merrilyn and Lauris Murnane's father, also a vet.

The five Fethers brothers—Wilfrid, Cyril, Noel, Bernard and Geoffrey—were the only known five brothers to join the AIF and all survive.

One more cousin, George Vernon Bramwell Fethers, was in the 7th Battalion Cyclist Brigade. He served in France where he was badly gassed in April 1918. He returned to Melbourne, but never recovered full health.

The story of these soldiers, all members of the Fethers family, highlights the tragedy of war, the courage and bravery of those who fought, and the incredible sacrifice made by so many families as fathers, brothers, sons, cousins and friends joined in the war effort. ■

Reference: Noel Joy Fethers, 'Slaughter of a Generation: Eleven Cousins who went to War', unpublished, 2007. This article was prepared from family records, letters and newspaper clippings.



Above: Part of the display of World War 1 memorabilia related to the Fethers cousins. This shelf focussed on Erle Finlayson Denton Fethers.

Right: Rosemary Fethers-Sahhar and son David after completing the arrangement of memorabilia in the display cabinet placed in the church vestibule for the ANZAC Day commemoration.



State Funeral

The Right Honourable Malcolm Fraser AC CH

A state funeral for The Right Honourable Malcom Fraser AC CH was held at The Scots' Church on Friday, 27th March 2015. Mr Fraser, who was prime minister of Australia from 1975 to 1983, died on 20th March at 84 years of age.

The service was conducted by Senior Minister, the Rev. Douglas Robertson, assisted by the Rev. Richard O'Brien. Douglas Lawrence was at the organ, and the Scots' Church choir sang.

The church was filled to capacity, with arrangements in place for an 'overflow' congregation at St Michael's Uniting Church opposite. The service was attended by many dignitaries, including the Governor General, the Prime Minister, the Premier of Victoria, and past and present parliamentarians, as well as members of the Fraser family and their many friends.

The ABC broadcast the service live on national television. This involved an enormous amount of preparation in the days preceding the service by the Prime Minister's office, the staff of Scots' Church, and the ABC.

The funeral service of thanksgiving for the life of Malcolm Fraser was beautiful, dignified and inclusive of family members. Each of Malcolm and Tamie's children—Mark, Angela, Hugh and Phoebe—as well as granddaughters Hester and Angela, participated in the service.

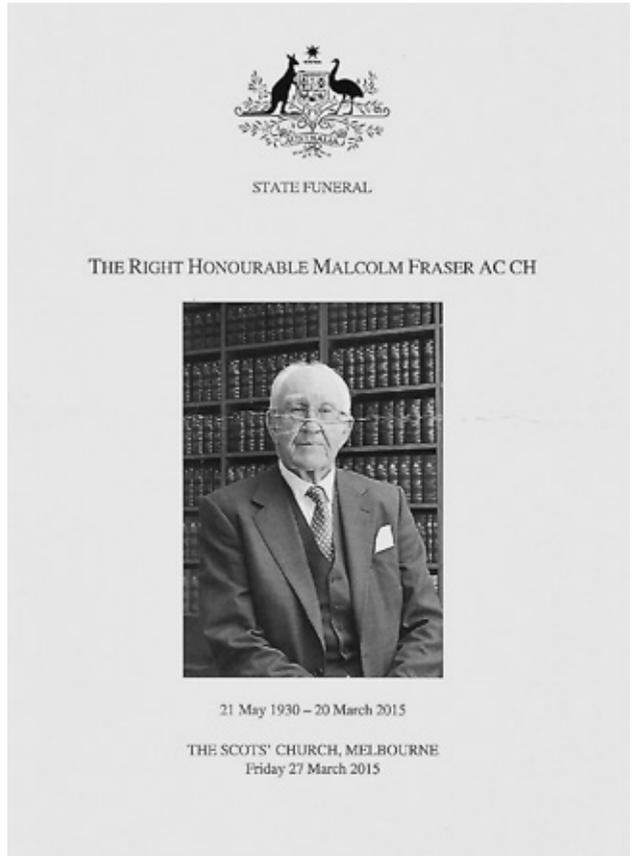
The National Anthem and an opening prayer were followed by the hymn, *I Vow to Thee, My Country*. Family members read scripture passages from Ecclesiastes 3:1-8 and Luke 10:25-37. Hester Fraser then accompanied herself on the piano as she sang a beautiful poem she had written in honour of her grandfather called *The Camellia Tree*.

A eulogy by The Honourable Peter Nixon AO paid tribute to Mr Fraser's long political career, from the time he was elected to the seat of Wannon in 1955, when his ability became apparent early, indicating that he would go far. Mr Nixon went on to speak of Mr Fraser's later work in many areas, including toward ending apartheid, and the founding of CARE Australia, a humanitarian aid organisation, in 1987, which he led from its inception until 2002. He also spoke of the great support Tamie had

provided to her husband through the years.

Following the singing of the 23rd Psalm, family members spoke of their father and grandfather as they knew him. The congregation sang the hymn, *Lead Us, Heavenly Father, Lead Us*, after this.

The Rev. Douglas Robertson then gave the address. He spoke first of the Frasers' link with Scots' Church. Mr Fraser had attended on a number of occasions as a member of The Melbourne Scots. More recently, he and Tamie had been present to launch a book about the Rev. John Flynn, *Angels in the Outback*, by Max Griffiths. In earlier times, Mr Fraser's grandparents had been members, sitting in Pew 112. He went on to draw a parallel between Mr Fraser, the Rev. Flynn and the parable of the Good Samaritan, from the reading in Luke's gospel. This parable challenges prejudices, as Flynn and Fraser have done. Each was moved by compassion to take practical action; this drove the Rev. Flynn into the Australian outback and Mr Fraser into public life. For Mr Fraser's family, this meant a sacrifice as they shared him with us all. We now share in the suffering of the family. As he concluded, the Rev. Robertson spoke of grief, and how God reaches out to us in our suffering, through the kindness and comfort of family and friends.



Order of Service for the state funeral of Malcolm Fraser.

Following the closing prayer and the commendation, the congregation joined in singing the hymn, *The Day Thou Gavest, Lord, is Ended*. The benediction was announced and the choir sang the beautiful music of *The Lord Bless You and Keep You*, arranged by John Rutter, as the casket was borne from the church. ■

The Right Honourable Malcolm Fraser AC CH

When Gough Whitlam was dismissed as prime minister in 1975, Malcolm Fraser was asked by the Governor-General to take over the task. He became prime minister on 11th November 1975, serving for over seven years until 11th March 1983.

Born in Toorak, Victoria, on 21st May 1930, John Malcolm Fraser was known by his middle name. The second of two children, his mother was of Jewish descent and his father, H N Fraser, of Scottish background.

Fraser was educated at Geelong College preparatory school, Toorak, and at Tudor House, Moss Vale, New South Wales, before completing his secondary education at Melbourne Grammar School. He went on to study at Oxford University, England, graduating with a degree in philosophy, politics and economics. On returning from Oxford, Fraser worked as a grazier at the family property, 'Nareen', in western Victoria.

Fraser married Tamara Beggs in 1956. He won the federal seat of Wannon in 1955 and, at 25 years, was the youngest member of parliament. After a successful career in politics, he resigned following the defeat of the Liberal party in March 1983.

Retiring to 'Nareen', Fraser continued to be active in public affairs, including a lasting commitment to the ending of apartheid in Africa and the establishment of Care Australia. His contribution to the progress of human rights in Australia and at an international level was recognised in 2000, when he was awarded Australia's Human Rights Medal.

In later years, he and Tamie moved to the Mornington Peninsula.

Reference: National Museum of Australia: Prime Ministers of Australia: Malcolm Fraser. http://www.nma.gov.au/primeministers/malcolm_fraser.

Martin, the Myanmar Missionary

In March, I intended to visit schools we support in remote areas of Eastern Myanmar (Burma). Government restrictions and controls imposed by the local armies dashed my hopes, and instead I met school committee members in accessible places elsewhere. When a school principal asked to meet in Yangon (Rangoon), a journey that took longer for her than for me, I appreciated an offer of accommodation from Presbyterian missionary, Martin Eagle.



Martin Eagle has given many years of service as a missionary in Myanmar.

love for Jesus, Martin is motivated by at least two passions as he serves God in the place to which he is convinced He has called him. Firstly, being described as a Partner Church Missionary, and having the support of the Australian Presbyterian World Mission, Martin's desire is to advance the cause of the gospel while holding closely to the tenets and practices of the reformed church. Secondly, his love for the country and the people of Myanmar sees him placed with joy in the middle of a crowded, bustling society where, while many are denied the creature comforts we take as being normal, there is a quality of life and respect that is sometimes missing from our human environment. It is into the bustling community around him that

I first heard of Martin's work from Scots' Church elder, Neil Gilmour, and over successive visits to Yangon, Martin and I became friends. He had told me of his life and mission, based in an inner suburban apartment block, but regulations and discretion had denied me a personal experience of it. Until now.

Martin was raised near Newcastle, New South Wales. In addition to his

Martin yearns to effectively spread the influence of Jesus and news of the salvation offered by God.

Martin's love for the people around him is evident, and he claims it started when he visited Myanmar as a young person, and it seems was immediately and permanently 'hooked'. Following a period of employment in the computer hardware industry and the completion of theological studies, Martin returned to the place that seems more like home to him than anywhere else. When talking to Martin about the future, the impression is gained that Martin cannot really envisage himself ever being elsewhere other than this place to which God has called him.

In travelling around Yangon, it can be surprising to see how large a footprint the church has made in the city. Churches of many denominations have given their name to large properties, most of which are still in use.

In addition, there is a large number of Christian groups holding services in flats and residential properties. Yet after 200 years (since 1813) of missionary service, there is little evidence that the Christian message has penetrated the mainly Buddhist population. Most of the Christian fervour that does exist is seen among people who have moved into Yangon from the more remote distant states. It was in the Chin, Karen and Shan homelands, and not in the cities of central Burma, that masses of people of various ethnic cultures responded to the gospel call, and it is now these people who have created a strong Christian presence in the city.

Martin worships, has fellowship with and is encouraged by people from the distant states who have settled in Yangon, but yearns to reach those who as yet seem untouched by the gospel. He communicates by teaching English and other subjects, both privately and in education institutions. He preaches in churches, and he is involved in discipleship at a personal level and through teaching. He also encourages and assists in practical ways when local people also teach and preach and disciple others. He also is constantly looking at and taking evangelistic opportunities, such as basing a public teaching program from his house or handing out tracts in the street, traditionally a successful way of encouraging interest in Myanmar. All this requires tenacity and patience, and does not come without the spiritual



Martin with friends outside his flat.

opposition that must be countered by faithfulness and the supporting prayer of others.

Martin lives on the ground floor of an apartment complex comprising 1,500 small flats, surrounded by a milling mass of people walking, riding in pedal-rickshaws, and, more recently, in cars, and by crowded tea houses, some with the very good take-away rice dishes that are a good and economic alternative to cooking. Most apartment blocks are seven storeys high and most have no lifts. When we went to church on a Sunday morning, we climbed to the seventh floor of another block, to find a church fully set up, with a congregation of people of Chin origin. They faithfully followed 'reformed' practice, used the Burmese language and not their own, and sang only psalms (not hymns) from a Scottish metrical version of a psalter in Burmese script.

The cities of Myanmar have never been 'gospel-friendly', but by quiet faithfulness and a strong commitment to God's calling, the influence of the Kingdom, the



Waiting for seventh floor worship.



The view from the church window.

knowledge of God's intention to save the world, has been spread. As Martin follows his call, I feel sure that he will appreciate the prayerful support of those who may never walk where he walks, but who also serve the God who he serves.

Michael North

(Contact details for Martin: PO Box 1326, Yangon, Myanmar. He is also keen to communicate with interested people through Facebook: facebook.com/MartinEagleMyanmar. Note: this page is available to anyone, with or without a Facebook account.)



The advertisement features a central illustration. On the left is a detailed sketch of a camera with 'Photos' written on its side. In the center, a hand is shown sketching a tall church spire with a pencil. Below the hand is a paint palette with brushes and the words 'Sketches Paintings' written in a stylized font. The background is a light grey with a faint architectural drawing of a church spire.

Scots' Church
Melbourne

Life at Scots
Art Exhibition
25th & 26th July 2015

Sketches
Paintings

This exhibition will be held in the Werner Brodbeck Hall during the Open House Melbourne weekend. It is open to any member or friend of Scots' Church and entry is free. Any photograph, sketch or painting depicting 'Life at Scots' Church, Melbourne', and the original work of the owner, will be accepted. All exhibits must be mounted, but not framed, and not exceed 41 cm x 51 cm. A 2 cm margin is allowed. No more than four entries to be submitted per person. Collage of photos etc. will be accepted as one entry, provided it does not exceed the size limit.

Application forms and information available from admin@scotschurch.com.

Entry forms to be submitted by Wednesday, 8th July and exhibits to be delivered by Wednesday, 22nd July or by prior arrangement.

KNOW YOUR CHURCH

REVISED COMMON LECTIONARY

The *Revised Common Lectionary* is a collection of readings or lections from the Bible. These weekly readings are arranged over a three year cycle and are built around the seasons of the church year.

The practice of reading appointed scriptures on special days dates back to the time of Moses, and has continued in the Jewish community ever since that time. By the Medieval period, there was a standardised set of readings to be read in synagogues each week. The early Christians adopted the Jewish practice of reading passages from the Old Testament regularly, and soon added extracts from writings of the apostles and evangelists. Throughout the centuries, many lectionaries have been used in different parts of the Christian world.

Until the Second Vatican Council of 1962 to 1965, most Western churches, both Roman Catholic and Protestant, used a lectionary that repeated each year.

Following this, in 1969, the Roman Catholic Church introduced a series of scripture readings that occurred over a three year cycle. The lectionary included Sundays and some principal feast days, with four passages of scripture used in each celebration of Mass. For services held on weekdays, the number of readings was reduced to three. The post-Vatican II Roman Catholic lectionary was recognised as profoundly different from those used in the past as, for the first time in history, it covered a cycle of three years rather than just one.

The Roman Catholic lectionary of 1969 became the basis for many Protestant lectionaries during the early 1970s, with widespread adaptation in churches across North America. This resulted in the publication, in 1974, by the Consultation on Church Union (COCU), of the COCU lectionary. The *Common Lectionary* of 1983 was next to appear. The *Revised Common Lectionary*, still in use, was first published



A page from the 11th century 'Bamberg Apocalypse' Gospel Lectionary. The text is from Matthew 1:18-21.

in 1992 after a nine year trial period. It was the work of two ecumenical bodies: the North American Consultation on Common Texts and the International English Language Liturgical Consultation.

The *Revised Common Lectionary* has a three year cycle, with each year beginning on the first Sunday of Advent; this was 30th November in 2014 when Year B began, with the next cycle, Year C, due to commence on Sunday, 29th November 2015. The gospel readings in the Year A are from Matthew; in the second year, B, from Mark; and from Luke in Year C. Readings from the gospel of John can be found through the year, with passages included in the special seasons of Advent and Lent, during the Easter season and at Pentecost. In Year B, when Mark's gospel, which is shorter, is read, more passages from John are included.

Therefore, in any year, one of the first three gospels will be heard in full. Other readings include: a passage from the Old Testament; a psalm; and some selected verses from an Epistle. The calendar of the church year reflects the life of Christ. The gospel reading of the day usually provides the focus for the remaining passages, although this is not always so.

No Sunday lectionary can cover the whole of scriptures without very long readings each week, or a longer cycle of years. Consequently, there has been a certain amount of editing so that some verses of most books are omitted with the overall intention of allowing the writer's thoughts to be read and heard. Sometimes there has to be a choice between telling part of a story or of omitting it entirely.

The lectionary provides churches with a systematic pattern of biblical readings. It serves as a guide for preachers, church members and musicians, with texts that are suggested for a given Sunday being readily available. Our Senior Minister, the Rev. Douglas Robertson, uses the *Revised Common Lectionary* for guidance when planning Sunday services. He does not keep to it rigidly or use all of the selected readings, but in the special seasons of the year, especially Christmas and Easter, he refers to it for appropriate Bible readings.

References: Consultation on Common Texts: The Revised Common Lectionary (RCL) <http://www.commontexts.org/re/>; The Revised Common Lectionary <http://lectionary.library.vanderbilt.edu/>; Wikipedia: Lectionary <http://en.wikipedia.org/wiki/Lectionary>; Wikipedia: Revised Common Lectionary http://en.wikipedia.org/wiki/Revised_Common_Lectionary.

News from the Flemington Mission

Looking backwards ...

On a Saturday in March, I had the great privilege of hosting a visit from a couple who did a great deal for St Stephen's and the Flemington mission some 20 years ago. The Rev. Rob Culhane and his wife Shirley were stationed here in 1994-95. Rob was the missionary and also supplied the pulpit at St Stephen's. As a qualified carpenter, Rob did a massive amount of restoration work to the buildings and grounds—a labour of love from which we continue to benefit.



The Rev. Rob and Shirley Culhane take a trip down memory lane with a visit in March.

Rob is now the Minister of St Edward's (the Confessor King) Anglican Church in Blackburn South.

Looking forwards

We are soon to undertake some much-needed works on the mission hall in Flemington. A recent working bee cleared out everything but the bare essentials so we can have the hall re-floored.

During the building works, the mission will

relocate for a short while to St Stephen's church hall (the Muir Hall). Due to logistical difficulties, we will not be able to distribute food during this time. In other words, we will be limited to 'coffee and conversation' on Tuesdays until we can move back.

Our host church, St Stephen's, will soon be carrying out major works on the church grounds, which will greatly enhance the accessibility and utility of the mission hall.

The combination of these two projects will, I hope, lift the mission's capability to effectively serve the varied needs of those who seek our support and assistance.

You, too, can help us to achieve and maintain this transition. Please consider making a financial contribution to support the work of the mission. Cheques, made out to Presbyterian & Scots' Church Joint Mission, can be mailed to:

The Mission Treasurer
86 Kurunjang Drive
KURUNJANG VIC 3337

Donations can also be made electronically to BSB: 083 004, account no. 51512 1952. Donations are tax-deductible.

Philip Court
Missioner

The suburb of Flemington

Flemington is situated four kilometres north-west of central Melbourne, with a population of 7,528 according to the census of 2011.

In 1839, James Watson came to the colony of Port Phillip to purchase land for his own use, and for English and Scottish investors. Land close to the Maribyrnong River was released for cattle grazing in the 1840s. The area was named after the Flemington Estate in Scotland, where Watson's father-in-law was a manager. The Scottish estate had been called after the Flemish settlers there.

Various commercial and industrial activities were soon established in the area. The Victorian gold rush of the 1850s saw further development as Mount Alexander Road, the main route to the north-western gold fields, ran through the suburb.

Land for Flemington Racecourse was reserved in 1845. The famous Melbourne Cup thoroughbred horse race has been held there since 1861.

Flemington has a mix of housing styles, including single family homes, terrace houses and semi-detached properties. Many of these date from the Victorian and Edwardian eras. There are also public housing estates in the area.

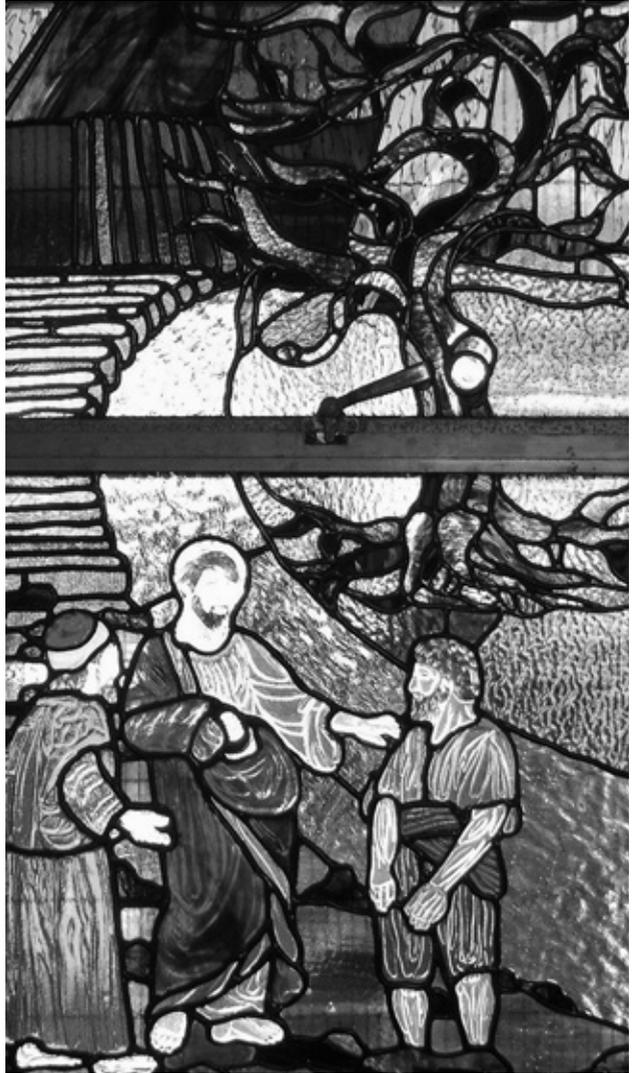
The suburb is home to a diverse migrant population.

Reference: Flemington, Victoria - Wikipedia. http://en.wikipedia.org/wiki/Flemington,_Victoria.

A Stained Glass Window is Dedicated

At a service held on 30th November 2014 at St Stephen's Uniting Church, Williamstown, a magnificent stained glass window was dedicated in honour of Christopher Francis Gibb, son of our members Valerie and David Gibb, and father of Darcy and Stella. The service was conducted by the Rev. Dr Ken Dempsey, who had supported Christopher for some time, including the period of his illness.

The window was presented to the church by David Gibb on behalf of the Gibb family, with the Rev. Dempsey responding on behalf of the congregation. Some members and friends from Scots' Church attended the service, together with the Gibb family, including Christopher's sister Davina, her husband



Detail of the fig tree, as referred to in Mark's gospel and depicted in the stained glass window.

Jason and their daughter Ruby; and Stella and Darcy with their mother.

Christopher Gibb died on 13th January 2013 from cancer, at 45 years of age. He had commenced attending St Stephen's some time earlier, as it was close to where he was living at the time. He had been retrenched from his job, and his relationship with his partner was in difficulties. Chris found warmth, support and encouragement at St Stephen's and, after some time, his situation finally seemed to be improving when he was offered the position of Scientific Territory Manager for In Vitro Technologies Pty Ltd. It was soon after this that his cancer was diagnosed. Over the months of suffering that followed, the Rev. Dempsey and the St Stephen's congregation, together with Valerie and David, Davina and Jason, provided constant care, support and comfort.

The beautiful window in memory of Chris was designed by Valerie and manufactured by Kim Lester in consultation with Valerie and David. It portrays those aspects of life most important to Chris. The window shows Jesus talking to his disciples on a road in Galilee in a rural setting and features ploughed fields, yellow and green crops ready for harvest, and fishing boats sailing on a spectacularly blue Sea of Galilee. Beyond the sea, there is an impressive purple mountain range. The window also depicts the fig tree that Jesus cursed as told in Mark 11:20-25. Verses 24 and 25 were very special to Chris, especially as he prayed to God for assistance to solve certain problems in his life and to cure his cancer. Valerie designed the window to express the overwhelming importance to Chris of this passage of scripture and the interpretation he made of it.

What a wonderful way to remember a much loved son, brother and father. ■



The beautiful stained glass window at St Stephen's Williamstown, in memory of Christopher Gibb.

Plants of the Bible

Darnel (*Lolium temulentum*)



Darnel
(*Lolium temulentum*)

Although it cannot be confirmed, many modern students of Bible plants have accepted *Lolium temulentum* or darnel as 'tares'. Referred to in the Parable of the Tares in the Gospel of Matthew 13:24-30 (KJV), in many modern versions, the word 'weed' is substituted for tares. In this parable, the tares or weeds grew amongst the wheat where they were allowed remain until harvest. Then the weeds were gathered and burned, and the wheat harvested and stored in barns.

Darnel, a member of the Poaceae or grass family, is an annual plant. The stem of the plant grows to one metre. It branches from the base into secondary stems, each terminating in a compact spike six to 12 centimetres in length. The spikes comprise many spikelets, each bearing a few flowers that produce purple grains not unlike wheat. It has a world-wide distribution, although it may have originated in the coastal region of Syria. Grains of darnel have been found in a 4,000 year old Egyptian tomb.

Darnel is found in the same production zones as wheat. The two plants are so similar that, in some areas, darnel is referred to as 'false wheat'. The resemblance of darnel to wheat is close until the ear appears, when darnel is more slender. When ripe, darnel appears black, whereas wheat appears brown.

References: Plants of the Bible - Old Dominion University Plant Site: Zawan and Tares in the Bible. <http://ww2.odu.edu/~lmusselm/plant/bible/tares.php>; The Poison Garden website: *Lolium temulentum*, darnel. http://www.thepoisongarden.co.uk/atoz/lolium_temulentum.htm; Wikipedia: *Lolium temulentum*. http://en.wikipedia.org/wiki/Lolium_temulentum; Zohary, Michael. Plants of the Bible. Cambridge University Press, Cambridge, 1982.

Interview

Mary Ruth Tweeddale Orme (née Bridge)

Mary Orme's paternal great-grandparents met on the *Travencore* in 1849, on the journey from the United Kingdom to Point Henry, near Geelong. William Farrah Bridge, from England, and Mary Tweeddale, from Ponfeigh in Lanarkshire, Scotland, had both heard about the Rev. John Dunmore Lang, the first Presbyterian minister in Sydney, who had travelled back to the United Kingdom from Australia on nine occasions to encourage migration, speaking of the boundless opportunities available here. They were married at Scots Kirk, West Geelong, and settled in the area. Mary Tweeddale's family in Scotland were tenant farmers, and Mary has in her possession a sheet and tablecloth

made from flax grown on the estate.

Mary was born at 'Koonara' Private Hospital, Geelong, on 9th August 1945, the day the atomic bomb was dropped on Nagasaki, and two years after the birth of her brother David. She grew up on a farm at Portarlington, a seaside town on the Bellarine Peninsula, where she was surrounded by animals and birds, many of whom were her pets. Mary spent much of her early childhood playing outside—a wonderful life for a child. She attended



Mary Orme.

the local Presbyterian church (now Uniting) Sunday school, worship services and Presbyterian Fellowship of Australia. On occasions, she went to services at the Anglican church, where her aunt played the organ for many years, Mary sitting next to her on the organ stool.

The walk each day for Mary to Portarlington State School was about 1.5 kilometres. She remembers with pleasure the fancy dress party organised by the school each year, when some of the dresses she wore included a 'Cocktail Party', 'Merry-go-round' and 'Coconut Ice', with Mary winning prizes for her efforts. She learned ballet, tap and Scottish Highland dancing, and had piano lessons.

Mary's secondary education was at 'Morongo' Presbyterian Girls College, Bell Post Hill, Geelong, now Kardinia College. Mary left home each morning at 7.00 am, travelling to school by two buses, and arriving home at 5.30 pm—a long day! At the instigation of her headmistress, Miss Lucy Shaw, Mary applied for and was awarded a Nursing Bursary, which paid for half her school fees for two years. She had wanted to be a nurse from the age of six, and Miss Shaw suggested the Alfred Hospital for her nursing training.

Commencing her training at the Alfred in March 1963, in 'Group E', Mary found her first year very lonely, as other girls from 'Morongo' began in the following intake. However, as her training continued she felt much happier, becoming friends with a group of girls who had come from the Presbyterian Ladies' College (PLC). During her training, Mary often attended Toorak Presbyterian Church (now Uniting) as her rosters allowed. Mary's 'Group E' have a special bond and still meet frequently. In the past, Mary has organised some gatherings at the RACV Club, and is presently in the process of organising a group 70th birthday lunch there in September.

In 1963, Mary met the man who was to become her husband: Barrie J. Maclachlan Orme, who was a general practitioner in solo practice in Hawthorn East. They met through an aunt of Mary, who was a companion to Barrie's mother. Both Mary and Barrie enjoyed Scottish country dancing, attending The Melbourne Scots, and Barrie played the bagpipes. As he was growing up, Barrie had attended Burwood Presbyterian Church (now Uniting). The couple were married at Scotch College Chapel in September 1966. After their marriage, they attended Trinity Presbyterian Church, Camberwell, where their four children were baptised by the Rev. Bill Loftus. Their daughter Kirsty attended PLC from the age of five, and their three sons—

Duncan, Ruari and Fergus—went on to Scotch College after a year at ‘Glamorgan’, the preparatory school of Geelong Grammar School. Mary worked on various school committees over many years.

Following Church Union in 1977, Mary made marmalade, jams and sweets for the Trinity Presbyterian Church fetes as they assisted in raising funds for a new theological hall.

In 1970, Barrie moved his practice to Camberwell. The receptionist was part-time, so Mary assisted when needed in the surgery and office. She was even called upon to deliver a baby on the surgery couch with no midwifery training! It was a very busy life.

In 1977, Barrie took a break from medicine for a year to write a book on ‘Piobaireachd’, the classical music of the bagpipes. Barrie and Mary, together with their children, travelled to Edinburgh via the Philippines and Greece. While there, Kirsty attended St George’s School for Girls, and the three boys, Stewart Melville Boys’ School. During school holidays they took the opportunity to travel extensively around the United Kingdom and Europe. They visited many churches in Edinburgh and eventually worshipped at Buccueuch and Greyfriars Free Church of Scotland, where they befriended William and Ena Mackay, who had returned from Peru. William subsequently became principal of PLC Melbourne. The family returned to Melbourne via North America, crossing Canada from Toronto to Vancouver on the Canadian Pacific Railway, then flying on to Disneyland and Hawaii.

When Kirsty was in her teens, she befriended the daughters of the Rev. David and Anne Innes, encouraging the family to move to St Stephen’s Presbyterian Church, Surrey Hills, where the Rev. Innes was minister. The family remained members there until Barrie was unable to drive, when Brian and Helen Bayston suggested joining them in worship at Scots’ Church. They took up the offer and were so pleased that they did, as they found everyone so kind and helpful.

Following Barrie’s retirement, they sold the family home and bought two hectares of land on Lake Eildon, near Mansfield, where they built a home and established a beautiful garden and orchard. They also bought a small flat in Southbank, to be near the children and grandchildren. Barrie and Mary began a Presbyterian church at Mansfield, with the Rev. Dallas Clarnette coming every second Sunday afternoon from Benalla. This discontinued when Barrie became ill, and Rev. Clarnette retired. When Barrie became too ill to travel, they sold both properties

Word search

Mark 4: 5:1-13 (ESV)

Find the words in the grid. When you are done, the unused letters in the grid will spell out a hidden message. Pick them out from left to right, top to bottom. Words can go horizontally, vertically and diagonally in all eight directions. (Solution on page 39.)

K I D E V O U R E D N
 D G D T H G I L O G M
 M E T S E V R A H N W
 R O E F G E O D H I P
 O M Q S W L C T T S B
 T R N O H B I H A A P
 S W S D D A E E S E B
 D X A N F R C L L R L
 N M K V E A W K E C A
 I Q L D E P X Q E N M
 W K Z P V S R X P I P

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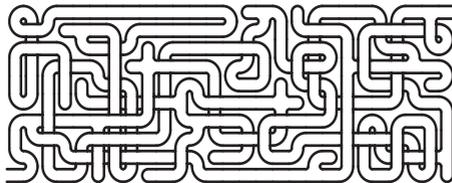


The words to find ...

- ASLEEP
- DEVOURED
- FAITH
- HARVEST
- INCREASING
- LAMP
- LIGHT
- PARABLE
- PEACE
- SEED
- SOWER
- WAVES
- WINDSTORM
- WITHERED

Amazing maze

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BIBLE PLACES

Mount of Olives

There are many biblical references to the Mount of Olives, or Mount Olivet, in both Old and New Testaments. A mountain ridge east of the Old City of Jerusalem, at 826 metres, the peak is the highest point in the area and offers a fine vista of the city and its surroundings.

The Mount of Olives is named for the groves that once covered its slopes. It is first mentioned in the Old Testament, when King David fled over the Mount to escape from his son Absalom (2 Samuel 15:30). Other



The Mount of Olives today from the east gate of the Temple Mount.

references include the building of King Solomon's pagan temple there (1 Kings 11:7-8), Ezekiel's vision of the glory of the Lord on the Mount (Ezekiel 11:23) and the prophecy that the Mount would be split (Zechariah 14:4).

In the New Testament, Jesus went there to pray or rest, and often travelled over the Mount. He went down from there into Jerusalem on Palm Sunday (Luke 19:29-40). In addressing his disciples there, he foretold his second coming (Matthew 24:27-31), and prayed there prior to his arrest (Matthew 26:30). It was also the site of his ascension into heaven (Acts 1:9-12).

From the early days of Christianity the Mount of Olives has been a site of pilgrimage. By the sixth century there were 24 churches there, surrounded by monasteries. It remains a major site today for pilgrims from Eastern Orthodox, Catholic and Protestant branches of the Christian faith, with a number of churches located there.

References: Bible Places: Mount of Olives. <http://www.bibleplaces.com/mtolives.htm>; Mount of Olives: See the Holy Land. <http://www.seetheholyland.net/mount-of-olives/>; Mount of Olives: Wikipedia. http://en.wikipedia.org/wiki/Mount_of_Olives.

Photo credit: Neilwiththead, 2009.
Source: Wikimedia Commons.

James Urie

A Link Between Scots' Church and St Stephen's, Flemington

James Urie was a partner in the firm Ferguson & Urie, Melbourne's first stained glass manufacturer, established in 1853. This firm manufactured the magnificent gallery window, *The Teachings of Jesus*, the largest and oldest window in Scots' Church. The window was presented to the church in 1876 by The Honourable Sir Samuel Wilson, then president of the Victorian Legislative Assembly. Ferguson & Urie were also responsible for the second largest window, *The Last Supper*, installed in the south transept of the church some three years later.

As well as being a partner in Ferguson & Urie stained glass, James Urie was also a much respected councillor and mayor of Flemington and Kensington Borough, and a staunch member of the Presbyterian Church. He is credited with being one of the main instigators of the building of the Flemington and Kensington Presbyterian



James Urie.

Photo credit: Ray Brown. Source: fergusonandurie.wordpress.com.

Photo credit: Alan Elliott, 1943. Source: State Library of Victoria.



St Stephen's Presbyterian Church, Flemington, destroyed by fire in April 1970.



'Glencairn' in Flemington c. 1900.

Photo credit: Roslyn Hyde. Source: fergusonandurie.wordpress.com.

Church, later named St Stephen's. Sadly, the beautiful and substantial church was destroyed by fire on 24th April 1970.

Born in Kilmarnock, Scotland, in 1828, James Urie came to Melbourne in 1853 and, through hard work, established the firm of Ferguson & Urie. In the early 1870s, he purchased land in Wellington Street, Flemington, where he built a house, 'Glencairn',

for his mother. After her death, he enlarged the house, located just around the corner from Norwood Street, and moved there with his family. He lived there for the remainder of his life. Urie's house in Wellington Street still stands and has long been the Presbytery (manse) of St Brendan's Catholic Church, which was built alongside it.

Initially, the members of the Presbyterian congregation at Flemington and Kensington had intended to erect a small church at a modest cost, but Urie was insistent that it was worth the effort and cost to construct a substantial building so that it would serve the congregation for many years.

The architect for the new building was Mr Duguid. The church building was described as an amphitheatre in form, with pews to seat 360 people radiating from the pulpit. There was a nave with side aisles, and the roof of the nave was supported by cast iron columns and heavily moulded beams. The roof of the nave and aisles

were finished in stained and varnished kauri pine, as was a dado on the side walls of the church. The spire towered over 30 metres above floor level, with a handmade cast iron finial. The external walls were of brick with tuck pointing, and included decorative bands of coloured bricks.

Although there is little evidence concerning the stained glass windows in the church, it is reasonable to assume that they were manufactured by Ferguson & Urie. There were 10 double-light stained glass windows in the side aisles, as well as a large gable window. Many years later, in 1924, the congregation also made a decision to install a window in memory of the soldiers who fell in World War I.

On 25th June 1888, James Urie laid the foundation stone of the new church in Norwood Street on the land where St Stephen's still meets. Before the ceremony commenced, about 450 children from the Sabbath school marched in procession to the site. Before the conclusion of proceedings, Urie presented each child with a medal commemorating the event. At the time of laying the foundation stone, a time capsule containing periodicals of the day was placed beneath the stone.

The church was officially opened for worship services on 10th March 1889. James Urie died less than 17 months later after a short illness, aged 62 years. His funeral was recorded as being one of the most impressive ever seen in Flemington.

By all accounts James Urie was highly regarded. His obituary, which appeared in the *North Melbourne Advertiser* on 25th July 1890, page 2, stated:

Relatives, friends, and acquaintances have just cause to deplore the demise of one endeared to them by reason of innumerable good qualities, kindly disposition, and upright character. In commercial circles too, where his unswerving rectitude and sterling honesty in all matters of business were well known, the deceased merchant will be greatly missed ... The deceased was a leading member of the Presbyterian church and chiefly to his exertions and assistance is due the presence of 'the Kirk' in Norwood Street.

Since the destruction of the church by fire, St Stephen's has met in the church hall, which has been adapted for the purpose and provides a most appropriate place of worship. ■

References: Ray Brown, Ferguson and Urie: Colonial Victoria's Historical Stained Glass Craftsmen 1853-1899. 1888: James Urie lays the foundation stone of the Flemington and Kensington Presbyterian Church. <https://fergusonandurie.wordpress.com/2014/08/14/1888-james-urie-lays-the-foundation-stone-of-the-flemington-and-kensington-presbyterian-church/>; Obituaries Australia: Urie, James (1828-1890) <http://oa.anu.edu.au/obituary/urie-james-14449>; The Scots' Church, Melbourne, 'The Stories in Stained Glass: The Scots' Church, Melbourne Stained Glass Windows', Madding Crowd Publishing, BPA Print Group, 2011.

Biblical Crossword

Mark 4; 5:1-13 (ESV)

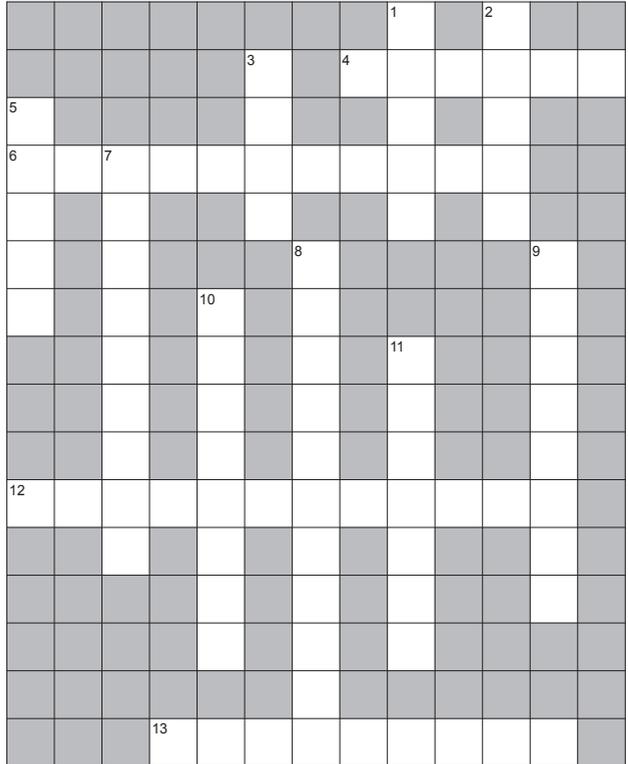
Solution on page 39.

Across

4. What did the man with the unclean spirit call himself?
6. Jesus compared the Kingdom of God to a man scattering seed where? (3 words)
12. What did Jesus say when waves were breaking into the boat? (3 words)
13. When Jesus was out on a boat, what arose?

Down

1. To whom did the man with the unclean spirit run?
2. The seed sown on the path was eaten by _____?
3. Where did the unclean spirits go?
5. A man with an unclean spirit lived in what place?
7. Jesus said that, to one who has not, even what he has will be _____
_____. (2 words)
8. When seed fell on good soil, it increased up to how much?
9. By what method did Jesus teach the crowds?
10. What happened to the seed that fell on rocky ground?
11. To what seed did Jesus compare the Kingdom of God?



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