

The Leaflet

The Scots' Church, Melbourne



Issue No. 1054

October 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)

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Pastor, Indonesian Language Congregation	Dr S. Sendjaya	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
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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: Her Majesty Queen Elizabeth II during a visit to
Her Majesty's Naval Base Devonport, UK, in March 2015.
(Image credit: Joel Rouse, Ministry of Defence; source: Wikimedia Commons.)

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Senior Minister
The Rev. Douglas Robertson

Dear Friends,

As I write, I have just completed a series of sermons on the wonderful Book of Esther, a story that would make a great Hollywood production with a central female hero for a change.

I was almost as fascinated by the historical context as I was by the theology of this book. It is set about 50 or 60 years after the end of a 70 year period in Israel's history that is spoken of as 'The Exile'. Many Jews had been forcibly scattered throughout the Babylonian empire as slaves, to weaken them as a nation and to prevent any possible uprising.

But then the Persians had defeated the Babylonians. They were more sympathetic to the Jews, allowing them to return to Israel and to rebuild the Temple and the City of Jerusalem. There were many false starts across several decades because of serious opposition, which you can read about in the books of Ezra and Nehemiah.

However, many Jews chose not to return, probably because they had by then spent several generations in their adopted homeland and they were enjoying the new freedoms of Persian rule. Ahasuerus was the third King of Persia following Cyrus (his mother's father) and Darius (his father).

Darius was the king of Persia who failed in an attempt to conquer Greece in 490 BC, defeated at the famous Battle of Marathon, where legend has it that a Greek messenger was sent back to Athens—a distance of 26 miles—and ran all the way, dropping dead from exhaustion as soon as he had delivered the news of victory.

And Ahasuerus, Esther's husband, was the king whom legend tells us took 1,000,000 Persian soldiers to do what his father couldn't do and expand his kingdom into Greece, but he too was defeated, at the Battle of Thermopylae in 480 BC, by just 300 Spartans.

Both of these stories have almost certainly been enhanced and dramatised in the retelling from generation to generation, but there is plenty of historical evidence

from outside of the Bible to give the story of Esther a truly remarkable setting in the royal palace of Persia.

If I can borrow a summary from the 18th century Jewish Rabbi Israel Baal Shem Tov, the story of Esther is a story of:

the hand of God concealed within the most circumstantial occurrences, of a people reawakening their intrinsic commitment to God and deriving from that the strength to persevere against all odds. [It is] the story of our everyday lives, in all times and under all circumstances.

Like the Book of Esther, community and social life in secular Australia is most often lived without any meaningful reference to God; it is frequently hedonistic, proud, greedy and selfish; and similar deep-seated hatreds and prejudices to the ones that Haman introduces are sadly often reflected in many of the most destructive conflicts around the world.

It can be a very challenging environment in which to live out a sincere faith in Jesus Christ, which I suppose is at least one of the reasons why—like the Jews of Esther's day—we perhaps tend to keep our religious convictions a bit quiet. Mordecai directly instructed Esther not to mention that she was a Jew.

Yet, it is often in the midst of challenges that true faith is rediscovered. At times of adversity, people turn to God, often without really knowing what or who they are looking for, but knowing that their own emotional, spiritual and even physical resources have run dry and they need help; like the Jews of Esther's day putting on sackcloth and ashes, and spending three days fasting.

And God does not disappoint. Even when his presence is not explicit and we might feel remote or isolated from him, when we turn to him we find that he is there.

Jesus said, 'And behold, I am with you always, to the end of the age,' (Mat. 28:20, ESV) and, 'Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, "I am going away, and I will come to you"' (John 14:27-28).

May you find that rich blessing of God's eternal presence in Christ Jesus, even if life seems like a struggle right at the moment.

Douglas



Minister, Central Business District
The Rev. Richard O'Brien

Words of Encouragement

Each week our 11.00 am service begins with music, a Call to Worship, a Hymn and Prayer. This article is based around the Call to Worship and the Prayer of Approach used at a worship service recently.

Call to Worship – Matthew 11:28-30, ESV

Jesus said: 'Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.'

Prayer of Approach and the Lord's Prayer

Lord we come before you this morning knowing that you are gentle and lowly in heart, and knowing that you understand us is so reassuring to us. Your promise of rest for our souls has never been more timely or needed, for we are restless as we come together to worship you as your people. Thank you for being so welcoming, understanding and kind through your Son, our Lord Jesus Christ.

Sometimes the burdens and confusion that we are feeling are tied to old hurts. Sometimes fresh hurts can be like a magnifying glass—because they remind us of unfinished business with you—like a broken bone that hasn't set properly, so sometimes we can be open to recurring pain. Yet you do not despise our tears nor the cries of our hearts.

Lord, as we come before you this day—we need you. Flood our hearts with your peace and assurance. Confirm the promise that Christ is over all, and that nothing can separate us from your love in Christ Jesus. Confirm the promise that we can do all things through you, as you give us strength. Give us the grace, remind us of your mercies afresh, and give us a sense of your abiding presence so that we can be like blooming flowers in the desert—filled with your unspeakable joy even in the hardest moments.

We pray this prayer in Jesus' name, who taught us to pray, saying together:

*Our father, who art in heaven,
Hallowed be thy name.
Thy kingdom come
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread
And forgive us our trespasses as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power and the glory, forever and ever.
Amen.*

I find pondering Luke 11:11-12, ESV, inspires in my prayer life:

What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion?

This is an encouragement to a humble, yet bold and persevering prayerfulness, even in the midst of the most difficult periods of personal, family, church and community life.

Richard

Mount of Beatitudes

The Lord's Prayer was included in Jesus' Sermon on the Mount. The traditional location of this important event was the Mount of Beatitudes, near Capernaum, shown in the accompanying picture.

A Roman Catholic Franciscan chapel can be seen at the top of the mount; there was a Byzantine church on the site from the 4th to 7th centuries, of which some evidence can still be seen.



Mount of Beatitudes, seen from Capernaum.

Reference: Mount of Beatitudes. Wikipedia: http://en.wikipedia.org/wiki/Mount_of_Beatitudes.



Assistant Minister
The Rev. David Currie

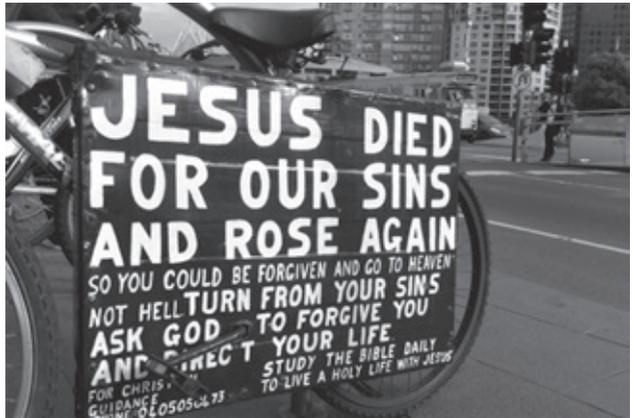
Between a Birth and a Marriage

You might be making your way along Swanston Street to visit the Art Gallery or just going for a coffee somewhere around Fed. Square, quite innocently enjoying your day, and then you'd notice the very confronting sign someone had incorporated into a bike frame. I

managed to get a photo of one of these signs recently so you could see what I'm talking about. And some folk used to walk around (still do walk around!) with similar messages written on billboards hanging across their shoulders; you know the kind of thing: 'The end is nigh!'

Well, I've heard two responses to this kind of confrontational evangelism:

- Wow! If that's true, I'm going to 'turn from my sins' right now and give my life to God; or
- If that's the kind of God you believe in mate, you can keep him!



Sign seen at Fed. Square in bike frame.

I personally believe there are more sensitive, more generous, more loving ways of sharing our faith. However, love them or loathe them, signs like this certainly make you think. We are, after all, living in what might be termed a kind of 'in between time', and that's what I want to say something about in this article: we are, as Christians, living in a period **between a birth and a marriage.**

Birth

Among all the possible pictures or images of God, there's one of which people can be highly critical, and that is a 'distant, impersonal God who creates, but doesn't care'. So you'll hear some people say something like: 'God doesn't care! How can he understand what it's like to be a human being? He'll never know what it's like to cope with the ups and downs of a human existence.'

And then we remember the birth of Jesus Christ we celebrate year after year; God's only Son coming to earth, living, dying and rising again that we might have life in all its fullness. You read some of the most important verses in the Bible, and you begin to understand that our Christian faith is absolutely unique, partly because of this very special **birth**: 'In him the whole fullness of deity dwells bodily' (Col. 2:9, ESV), and 'For because he himself has suffered when tempted, he is able to help those who are being tempted' (Heb. 2:18).

Marriage

So here we are, left to get on with things until that day when we will see Jesus for ourselves, till that day when Jesus and His church will truly be together, when the 'bridegroom' (Jesus Christ) will sit down with the 'bride' (His church): 'Let us rejoice and exult and give him the glory, for the **marriage** of the Lamb has come, and his Bride has made herself ready' (Rev. 19:7).

As followers of Jesus, we truly do find ourselves **between a birth and a marriage**.

And in a way, this is exactly where, as a family, Gwen and I find ourselves at this moment in time: between a birth and a marriage.

Hard to believe after her birth in April that, at the time of going to print, our granddaughter, Isla, will be five months old.

As we had shared previously, 2015 is a big year for Gwen and I: so we return to the UK in October for a family wedding. Although presently living and working in London, our daughter Merle and her fiancé Charlie, have decided to get married in a small country church not far from 'the bonnie banks of Loch Lomond'.

Gwen and I are **between a birth and a marriage**. And this family wedding is no different to any other; there are lots of things to be getting on with: planning and

preparation, sending out the invitations, keeping in regular communication, and supporting each other and taking care of each other before the 'big day'.

And so it is for we followers of Jesus; as we find ourselves in this 'in between' place, there are lots of things to be getting on with between a birth and a marriage:

- **Planning and preparation:** remember our priorities to love God and to love and serve others with grace and humility. Jesus told numerous stories about planning, preparation and staying alert. Remember the

parable of the Ten Virgins with their oil lamps? Only 'those who were ready went in with him to the marriage feast' (Mat. 25:10). The best preparation is to look after others: 'as you did it to one of the least of these, my brothers, you did it to me' (Mat. 25:40).

- **Sending out the invitations:** *All are Welcome*¹ is one of the hymns we sing together, and it's what Jesus himself offered, isn't it? 'Come to me, all who



David and Gwen's granddaughter: Isla (four months).

¹ Hymn 198 in Church Hymnary, 4th Edition, Canterbury Press, 2007.

labour and are heavy laden, and I will give you rest' (Mat. 11:28). Our job is to continue letting people know, in a whole variety of different ways, that Jesus loves them and issues them this invitation.

- **Keeping in regular communication:**

Jesus prayed on a regular basis, and he teaches us to do the same (Mat. 6:9-13). Keeping in touch, good communication, it's a vital activity because it's the way we develop that relationship between ourselves and our Heavenly Father.

- **Taking care of each other before the 'big day':** this is when nerves tend to get a little frayed, isn't it? When the pressure is on, everyone is running around in circles, and everything seems to be going wrong with the wedding plans. And of course it can be the same in church. One of our priorities then is to take care of each other. 'Let love be genuine ... Love one another ...' (Rom. 12:9-10).

These days are not without their challenges, but we are living in very important times; what some scholars call a special dispensation: 'in-between' times. As followers of Jesus, we are living **between a birth and a marriage**.

David



Merle and Charlie at Loch Lomond (wedding venue).



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

Updates

Faith and wellbeing

Every miracle of Jesus, recorded for our benefit in the four Gospels, is more than a simple act of divine power. They are acts with a purpose; a purpose that is much more significant and far-reaching than the

immediate result they produce. They are acted parables that demonstrate things about the kingdom of God and God's plan of salvation. They teach us deep truths about God and about ourselves.

As an example, consider Luke's account of an incident where Jesus cleanses 10 lepers from their terrible disease (Luke 17:11-19).

A group of lepers is haunting the gates to a village on the Galilee/Samaria border. They are outcasts who must keep themselves in quarantine, living a painful, impoverished, isolated and lonely existence. As Jesus is about to enter the village, they call out to him from a distance, 'Jesus, Master, have mercy on us.' Maybe they are hoping for a few coins to help them survive. What they get is surely beyond their wildest dreams. Jesus tells them to go and show themselves to the priests, who then had a role similar to modern general practitioners in diagnosing disease. *And as they went they were cleansed.*

It's their response to this divine blessing that is so very telling. Nine respond one way, and one responds quite differently. Luke implies that the nine are all Israelites, whom he contrasts with the one Samaritan. The nine, who would perhaps have seen themselves as being part of God's chosen people, just seem to take this astounding blessing for granted. It's the despised Samaritan who comes back to Jesus, *praising God with a loud voice. He falls on his face at Jesus' feet, giving him thanks.*

Like the nine Israelites, most people seem to take God's blessings for granted. And the more privileged the society, the more it is so. We don't have to look any further than our own nation to see the truth of this.

Australia is, without doubt, one of the most privileged and prosperous countries in the world. Compared with the rest of the planet, we are rich. We are comfortable. We have many freedoms and liberties. We have a public education system. We have a public health system. We have a social security system. We get to choose our political leaders in free elections without violence. We have relatively uncorrupted police forces and a relatively uncorrupted justice system.

All these things are blessings from God's hand. But most of us do not appreciate our privilege, and don't see it as God's blessing.

It's faith, and only faith that makes the decisive difference. It's faith that instinctively makes us want to praise God. It's faith that prostrates us in thanks at Jesus' feet; the feet that were nailed to a cross for our salvation. The wellbeing that comes through faith is the wellbeing of our very souls. It's the well-spring of living water that sustains us in every facet of life on our earthly journey to paradise.

It was faith that caused Horatio Spafford to write that most beautiful hymn:

*When peace like a river flows all through my life,
when sorrows like sea billows roll;
whatever my lot, you have taught me to say,
it is well, it is well with my soul.*

In Luke's account of the 10 lepers, all 10 were cleansed, but only one was made well.

May Jesus' words to that one, be also his words to you: 'Rise and go your way; your faith has made you well.'



Doctors Jeanette and Stephen Davies.

Food for Thought

Every so often, St Stephen's has an evening get-together we call Food for Thought. The format involves people bringing along some food to share as a dinner. This is followed by a presentation on a particular topic of interest.

On Thursday, 20th August, 30 people gathered to hear from two of our regular worshippers: doctors Stephen and Jeanette Davies. Their topic was The Development of Therapies for Spinal

Cord Injuries. Stephen and Jeanette are an internationally-renowned spinal cord regeneration research team. Their research at the Florey Institute is leading the world and holds out the very real prospect of recovery for many future sufferers of spinal cord injury.

Their presentation was informative, lively and inspiring, generating much discussion.

God has called Stephen and Jeanette to this marvellous work of mercy. We at St Stephen's are also blessed with their active participation in our church life and worship.



Thirty people gathered to hear Stephen and Jeanette talk about their research.

Philip

The Florey Institute of Neuroscience and Mental Health

The Florey Institute of Neuroscience and Mental Health, the largest brain research group in the Southern Hemisphere, is located at the Austin Hospital, Heidelberg, Victoria.

Teams work on a range of serious diseases affecting the nervous system. Some of these include: stroke, epilepsy, Alzheimer's disease, Parkinson's disease, multiple sclerosis, traumatic brain and spinal cord injury, depression, and schizophrenia. They are also world leaders in imaging technology, stroke rehabilitation and epidemiological studies.

The Florey Institute employs over 500 staff, and educates over 100 post-graduate students each year. Researchers from around the world come to work with the team at Florey.

Reference: <http://www.florey.edu.au>.

The Foundation Stone, St Stephen's, Flemington

On Monday, 25th June 1888, James Urie laid the foundation stone of the new Presbyterian Church being built in Norwood Street, Flemington. Not only was James Urie the mayor of Flemington and a principal partner of stained glass firm Ferguson & Urie, he was also one of the major forces leading the building of the new church.

Tragically this lovely building was destroyed by fire in April 1970. The foundation stone of the church survived the demolition that followed, and can still be seen. It is located between the Mission Hall and the present day church building. The stone is sometimes used as a seat. The inscription reads:

THIS STONE WAS LAID BY
JAMES URIE ESQ.
MAYOR OF THE BOROUGH OF FLEMINGTON AND KENSINGTON
1888

The concept of a foundation (or corner) stone is derived from the first stone to be set in the construction of a building. It is important since all other stones will be set in reference to this stone, thus it determines the position of the structure. Over time the foundation stone has become ceremonial, and usually includes some sort of inscription, as in the instance of the stone at St Stephen's.

Sometimes a time capsule is included when the foundation stone is laid; it may contain artefacts to commemorate contemporary items such as coins or papers. It is recorded that a time capsule containing newspapers of the day was included at St Stephen's, although this did not survive the fire. However, the communion silver, the baptismal font, and some church records were retrieved. ■

(Ed: The assistance of Rosemary Fethers-Sahhar in the preparation of this article is acknowledged).



The foundation stone of St Stephen's, which remains following the destruction of the church building by fire in April 1970.

News from the Flemington Mission

With the re-flooring of the mission hall now complete, we took the opportunity to rearrange the interior and improve access to the hall.



Enjoying the hospitality in the mission hall.

As a result, there are no longer any steps to climb and the arrangements for food distribution have been streamlined. The decluttering has enabled us to install an extra table and chairs. We've even added an outside 'beer garden' (but without the beer, of course).

With Christmas fast approaching, our minds are turning to our annual mission barbecue, which will be held on Tuesday, 1st December. If you are curious as to what we do and how we do it, why not come along to the barbecue at 26 Norwood Street, Flemington, and see for yourself. The mission hall will be open from 10.00 am to 1.00 pm, as it normally is on Tuesdays.

If you would like to support the work of the



Soaking up some sun in the mission's beer-garden-with-no-beer.

mission, please consider making a financial donation. There are two ways to do this. You can mail a cheque to our treasurer:

Mrs Glenys Wright
~~86 Kurunjang Drive~~
~~KURUNJANG VIC 3337.~~

Alternatively, you can donate electronically to: BSB: 083 004, Account No. 51512 1952.

Please consider becoming a regular mission sponsor by donating a monthly, fortnightly or weekly amount. If you already use Internet banking, you can easily set up a periodic payment.

Philip Court
Missioner

Who Was Saint Stephen?

Saint Stephen was an early deacon in the church, and the first Christian martyr. The only first-hand information we have about Stephen is the account of his life and death in The Acts of the Apostles, Chapters 6 and 7, and the first two verses of Chapter 8.

Stephen was appointed one of seven deacons by the Apostles, to distribute food and aid to poor members of the early church. As a deacon, he was publicly acknowledged as having a good reputation, being full of the Holy Spirit, of faith and of wisdom. He was also a powerful speaker. His teachings aroused the enmity of the members of various synagogues, and Stephen was arrested and tried by the Sanhedrin or Jewish court of the time. During his trial, he presented a long speech in which he outlined his view of the history of Israel, including the mercies of God to that nation, and the ungratefulness by which it had repaid these. Accused of blasphemy, Stephen was taken out of the city to the appointed place, and stoned to death. This act was witnessed by Saul of Tarsus, who was later converted on the road to Damascus and became Paul, a follower of Jesus. Stephen died in about 34 AD.

References: Catholic Encyclopaedia: St. Stephen. <http://www.newadvent.org/cathen/14286b.htm>; Wikipedia: Saint Stephen. https://en.wikipedia.org/wiki/Saint_Stephen.

Longest Reigning Monarch

Queen Elizabeth II became Britain's longest reigning monarch on 9th September 2015. Prior to this historic achievement, Queen Victoria held this honour, having reigned for 63 years and 217 days.

Upon her accession to the throne on 6th February 1952 on the death of her father King George VI, Elizabeth became Head of the Commonwealth and queen regnant of seven independent Commonwealth countries, including Australia. Today Elizabeth is queen of 16 of the 53 member states in the Commonwealth of Nations. She is the Supreme Governor of the Church of England and Sworn Protector of the Church of Scotland. The world's oldest reigning monarch, as well as Britain's longest lived, she is also the longest-reigning British head of state and longest reigning female monarch in history.

Born in London on 21st April 1926 to the Duke and Duchess of York, later to become King George VI and Queen Elizabeth, Elizabeth was educated privately at



Queen Elizabeth II in June 2014.

Image credit: Northern Ireland Office; source: Wikimedia Commons.

home. From the time her father acceded to the throne on the abdication of his brother Edward VIII in 1936, she was heir presumptive, beginning to undertake public duties during the Second World War.

The coronation of Queen Elizabeth II took place on 2nd June 1953 in Westminster Abbey. In 1977, the Queen marked the Silver Jubilee of her accession with many events, including national and Commonwealth tours. Her Golden Jubilee, in 2002, once again involved extensive tours of her realms. However, there was also great sadness at this time as she lost her sister, Princess Margaret, in February 2002 and her mother, Queen Elizabeth The Queen Mother the following month. Her Diamond Jubilee, in 2012, celebrating 60 years as queen, was again a time of great celebration, with the Queen and Prince Philip touring the United Kingdom.

The Queen spent 9th September 2015 in Scotland with the Duke of Edinburgh, completing a number of engagements marking the momentous occasion. She was on holiday at Balmoral Castle, Scotland, throughout September. Many events were organised across the United Kingdom and beyond to celebrate this historic achievement. These included a photographic display entitled 'Long to Reign Over Us' illustrating the Queen's 63 years on the throne, open to the public at Holyroodhouse, Buckingham Palace and Windsor Castle.

Throughout her reign, Queen Elizabeth has shown a deep sense of religious and civil duty. She regularly worships with the Church of England and the national Church of Scotland, and has demonstrated support for inter-faith relations. Her annual Christmas Message consistently includes reference to her Christian faith.

The Queen has worshipped at Scots' Church on two occasions. The first was on 24th February 1963, the 125th Anniversary Service of Scots' at which the Queen unveiled



Queen Elizabeth II on the occasion of celebrating 60 years on the throne.



Queen Elizabeth II with prime minister, Mr Menzies, at a State banquet in Canberra during her first tour to Australia in 1954.

the memorial window and mosaic commemorating the service and sacrifice of members and adherents of The Scots' Church who served and fell in the two World Wars. The second was on 7th September 1981, when the crest and banner of the Order of the Thistle of the Late Right Honourable Sir Robert G. Menzies were presented to the church by his widow, Dame Pattie Menzies GBE. ■

References: Jackson-Edwards, Phoebe. Daily Mail Australia, 1st September 2015. 'Stunning photos chart the Queen's 63 years on the throne as she prepares to overtake Victoria as the UK's longest-reigning monarch'; The Scots' Church Melbourne. Orders of Service 24th February 1963 and 7th September 1981; Wikipedia. Elizabeth II. http://en.wikipedia.org/wiki/Elizabeth_II#Reign; Willis, Martin. 'When will Queen Elizabeth II have reigned for longer than Queen Victoria.' http://www.academia.edu/3662753/When_will_Queen_Elizabeth_II_have_reigned_for_longer_than_Queen_Victoria.

Special Service at Scots' Church on 6th September 2015

The remarkable achievement of Queen Elizabeth's reign was acknowledged at the worship service at 11.00 am on Sunday, 6th September. This incorporated elements of the services on the two occasions on which the Queen attended Scots' Church, including the hymns and the scripture reading from the Old Testament. One hymn was written by Peter Bladen, a member of the congregation, for the Queen's visit in 1963, with words that acknowledge the 125th anniversary of the church, sung to the beautiful tune *Finlandia* (verses 1 and 4 included here).

*We celebrate the years our Church has known,
The years of service and the joys thereof;
But far above the jubilee of stone
We praise the temple built with hands of love,
Whose guardian walls by faith are made erect,
The Altar with the Spirit's blossoms decked.*

*Invoke the strength of God the Father's might,
The Son's great love to witness and revere,
The Holy Ghost to flood our hearts with light,-
So shall our day of jubilee appear,
More than a shrine to hallow ancient worth,
A newfound joy and wonderful rebirth.*



The first lines of the hymn tune 'Finlandia'.

Resignation of Mr Andrew North

Our Church Administrator, Mr Andrew North, has resigned from his position after almost seven years of service with Scots', covering a period of enormous change.

Andrew took up his position in February 2009 after the refurbishment of the Assembly Hall had just commenced. At that time, planning for the redevelopment of the church hall site in Russell Street was well underway with a search by the APN Property Group for a lead tenant for the proposed building in progress. The search concluded successfully when Westpac took up this option.



Administrator Andrew North has been at Scots' through a period of enormous change.

The refurbishment of the Assembly Hall was completed in November 2009, providing a wonderful facility that allowed for multiple uses. It continues to be a major focus for many activities of Scots' Church.

The use of the church hall in Russell Street continued until the end of 2011. The space that had been vacated when the church offices moved to the first floor of the Assembly Hall was tenanted for about 12 months by the Women's Christian Temperance Union, who needed temporary accommodation for their offices.

At the beginning of 2012, demolition of the hall and other buildings began. From this time onwards, Andrew was involved in regular meetings with the builders, Grocon. The building project rapidly became a large part of Andrew's work,

although he still had to maintain his administrative responsibilities related to the church. During this time, the assistance of Jonathan North was invaluable.

Throughout the building of 150 Collins Street, both Andrew and Rae Anstee, Chairman of Trustees and our Session Clerk, were an integral part of the team. Andrew was the 'project manager' from the perspective of Scots' Church, ensuring that the church building and surroundings were not damaged in any way. Rae consistently worked to ensure that the interests of the ministers and congregation were met. Peter Weatherby of Fitzroys acted as a negotiator over any issues that arose during the building process, and Chris Potter of the O'Neill Group provided technical advice. It was a strong team working in the interests of Scots' Church.

During 2013, the site was excavated and building progressed up to ground level, with completion of the building works in 2014. There were many changes to the Grocon team over the time of the project; this sometimes presented challenges with continuity. Andrew's involvement over the project from its beginning ensured that details were followed through that may otherwise have been lost. Andrew spoke of the willingness of Grocon to be helpful throughout the process, in relation to Scots' Church and its requirements. Collaboration with Grocon continues, as the new building is still within its first 12 months of completion. Any dilapidation due to the building works is currently in the process of being identified and rectified.

Although the building project became a large part of Andrew's work and was a major personal achievement, he also introduced other changes. One of these was the streamlining of the accounting processes used by the church. The introduction of a web-based accounting system allows flexibility, is more efficient to manage and is more user friendly. A system of booking for the spaces in the Assembly Hall has been developed to ensure efficient and effective use of the excellent facilities available. The maintenance of the church buildings continues, in conjunction with the O'Neill Group who carry out regular inspections and prioritise any works required.

He has enjoyed various activities in the life of Scots' and getting to know many of the wonderful people associated with the church. He had an integral part in organising and being part of the Foundation Day celebrations, Open House Melbourne, Grand Final Service, Clean Comedy, visiting Turnbull Trust ministry, and other visiting ministers and ministries. He has attended Board, Finance, Property, and Property Trust meetings and eaten a number of sizzling sausages. He also played a significant role in arranging the Malcolm Fraser funeral.

Andrew sees that the position of administrator may move into a period of maintenance in the future, with greater emphasis on the refining of policies and procedures.

After a break following his departure from Scots' at the end of October, Andrew will take up a position as Business Manager, Mountain District Christian School, Monbulk.

Our grateful thanks to Andrew for all he has contributed to Scots' Church over his years with us. He goes with our best wishes for success in his new position. ■

Holy Trinity Anglican Church, Maldon

Holy Trinity Church at Maldon has a link with Scots' Church through its architect, David Relph Drape, who was the designer of our magnificent window, *The Teachings of Jesus*, in the gallery at the rear of the church.

Drape designed Holy Trinity in Early English Gothic style. Built of local schist stone with granite dressings, it was opened in 1861 and progressively enlarged until 1889. There is a splendid east window dating from 1864. Other windows include the signed work of William Montgomery, who designed three pairs of windows at Scots': *Mary and Martha at Bethany*; *Naaman and a servant girl*; and *Saul and David*.

Both Holy Trinity Church and the pipe organ are on the National Heritage Register.

Reference: Holy Trinity Anglican Church Maldon. <http://www.ohta.org.au/organs/organs/Maldon.html>



Image credit: Martinbgn, 2011; source: Wikimedia Commons.

Holy Trinity Anglican Church, Maldon

Interview

Lionel Boxer

Lionel was born in Toronto, Ontario, Canada, in 1957, the only child of John and Flora Boxer. Flora, who is also a member of Scots' Church, was born in Brighton, Victoria, and grew up on a farm between Leongatha and Mirboo North. About 60 years ago, she went to Canada for a year and stayed for

about 55 years. In 1958, Lionel's grandmother, who was born near Toronto, came for a visit and first put the idea in Lionel's mind that he should visit his cousins in Mardan. Throughout the 1960s and 1970s, Lionel visited his family in and around Melbourne on several occasions.



Lionel Boxer, with his mother Flora, at a ceremonial occasion.

Lionel first started worshipping at Scots' Church in 1990 after he moved to East Melbourne, and became a member in 1997. He was married to Trina at Scots' Church in 1998, which was the last ceremony conducted by the late Group Captain The Reverend Jack Pilgrim. On her return to Melbourne in 2010, Lionel re-introduced

Flora to Scots' and she became a member a few years later. Flora remembers first attending Scots' parading from PLC in East Melbourne with her classmates and later as a student at the Conservatorium at the University of Melbourne. Lionel is divorced and his 12-year-old daughter Lauren is in Year Six at Wesley College.

After completing high school in Toronto, Lionel studied engineering at the Royal Military College of Canada (RMC) and Ryerson Polytechnical Institute. During his time at RMC, Lionel played bagpipes with the Pipes and Drums of RMC and taught himself guitar. Since then, he has performed a wide range of music, including playing guitar in a rock band in various Richmond and Collingwood pubs during the early 1990s. Eighteen years after completing a degree in industrial engineering, Lionel completed a Masters of Business Administration, followed by a Doctor of Psychology at the Business Faculty of Royal Melbourne Institute of Technology (RMIT). Interestingly, during the 1970s and 1980s, Flora's cousin (brother of Margaret Castle) John McIndoe was registrar of RMIT along with another Leongatha friend, Allan Hulls, who was president of RMIT (now referred to as vice chancellor). Lionel's PhD studies applied discursive psychology and social constructionist theory to understand how CEOs deal with sustainability issues. A flippant single-liner of Lionel's findings is that CEOs do not deal with sustainability issues until they get caught not dealing with sustainability issues, and then they deal with sustainability issues a lot. On a more serious note, it became clear from interviewing several high profile Australian CEOs that it is necessary to state that employees do not have a right to engage in unsustainable behaviour and those who think they have that right need to be confronted and made to realise that they do not have those rights. The video of Lieutenant-General David Morrison about unacceptable behaviour in the Australian Army is a good demonstration of Lionel's findings. Sadly, too few leaders deal with unsustainable behaviour sufficiently.

In 1974, Lionel joined Toronto's 2nd Field Engineer Regiment, where his father John had also served following WWII service with the Royal Engineers in the 8th Army. After a few years, Lionel attended the Royal Military College of Canada in Kingston, Ontario. On return to Toronto, Lionel continued with his regiment in various army reserve postings, leading and training engineer soldiers and leaders. He was adjutant of a field medical unit from 1986 to 1987. In 1987, Lionel commenced a three year secondment to 7th Field Engineer Regiment in Ringwood, Victoria. This arrangement was cut short in 1990 due to legislative complications invoked by the recently introduced Canadian Constitution. Before these could be resolved,



Lionel has played the bagpipes for special occasions at Scots' Church many times.

Lionel began volunteering as a bag piper with 5th/6th Battalion, the Royal Victoria Regiment, whose antecedent unit, the 5th Battalion, the Victorian Scottish Regiment's monument and Colours are on The Scots' Church property. In 2000, Lionel was pressed into service and eventually commanded the Administration Company of 5th/6th Battalion, the Royal Victoria Regiment. As a consequence, Lionel has served in the same unit as his grandfather, Lance Corporal Robert Edward McIndoe MBE, a previous president of the Shire of Woorayl in Leongatha. During WWI, Lance Corporal McIndoe served on the Western Front from 1916 to 1918 in the 21st and 24th battalions of the 1st Australian Imperial Force (all Victorian infantry

units were consolidated into the Royal Victoria Regiment in 1960). In 2000, Lionel played bagpipes for six weeks at the Edinburgh Military Tattoo as a member of the Pipes and Drums of 5th/6th Battalion, the Royal Victoria Regiment. In November 2014, Lionel met with Brigadier David Allfrey to arrange the Pipes and Drums to participate in the August 2016 production of the Royal Edinburgh Military Tattoo.

Brigadier Allfrey's invitation has been received and Lionel's current project is to raise funds to support the travel of about 20 members of the Pipes and Drums to and from Scotland to continue the 90 year alliance between the Victorian Scottish Regiment with the Gordon Highlanders.

Lionel's current army reserve posting is as a public relations officer in the Headquarters of the 4th Brigade. In that capacity he promotes the various activities of the army reserve within and without the several units in Victoria. Lionel's military activities extend beyond Scottish heritage. He is also a member of the South Melbourne 'Hellenic' RSL, which has recently led the commissioning of a statue near the Port Melbourne docks to commemorate Victorian nurses at the island of Lemnos during the Gallipoli campaign. Lionel's Canadian-born grandmother was a nurse during WWI, which is how she met Lance Corporal McIndoe after his ear drum was burst on Pozières. This began the Canadian/Australian connection within Lionel's family.

Even before completing his engineering degree, Lionel began private consulting, eventually coining the trading name Intergon, which referred to the integrated ergonomic services he offered to business and government organisations. Lionel designed and implemented offices and factories, materials handling systems, production processes, and other physical innovations, as well as provided leadership and management training to supervisors. On exploring business opportunities in Melbourne, Lionel had a chance meeting in a government office building that led him to change the direction of his career. Since that time, Lionel has based his career on quality management in business, education and government. Initially, he provided services in total quality management, which was a rebranding of the innovation and leadership services he had previously offered. In time, Lionel's main focus has become the development, implementation and auditing of quality, safety and environmental management systems. In Australia, he has worked as a private consultant and an employee of KPMG Consulting. He has been the quality manager of both Computer Power Group and Connell Wagner, founded by his friend Major Dr John Connell AM. Since 2009, Lionel has been a Management Systems Auditor with SAI Global (the privatised former government organisation Standards Australia). In his work, Lionel visits about 150 businesses in Melbourne, country Victoria and across Australia, with the occasional overseas assignment.

Lionel has volunteered with a number of organisations since moving to Melbourne 28 years ago. He became a joining member of The Army Lodge (being a member of Toronto's Ionic Lodge) and the Order of St John, where he was fortunate to work

with great Australians such as Sir Edward Dunlop and Sir Hubert Opperman. On visiting Lord Brassey Lodge in Leongatha, Lionel noticed on the WWI honour board that Dr Howden, who brought his mother into the world, was a long-time associate of his grandfather both in Freemasonry and during WWI on the Western Front. Lionel is currently the Almoner of The Army Lodge, having been master from 1996 to 1997.

Lionel still finds time to attend Scots' Church with his mother despite his many bag-piping, army reserve, auditing and family commitments.

Our thanks to Lionel for the enormous contribution he makes to both community and church in so many ways. ■



The BIG Hymn Sing!

**Come and join us at 5.00 pm
on Sunday, 18th October**

The singing will be led by:

The Scots' Church Choir and soloists
Engage Group

David Farrands Brass and Percussion Ensemble
Organists Ria Angelika Polo and Patrick Lawrence

Conductor:

Douglas Lawrence





Victorian Presbyterian Churches Past and Present

Scots Presbyterian Church, Maldon, Victoria

Maldon, 136 kilometres north-west of Melbourne, has the distinction of being designated 'Australia's first notable town' and has a 19th century appearance, maintained since the days of the gold rush in the 1850s. Maldon became one of Victoria's richest quartz-mining centres, although alluvial gold was far less common.

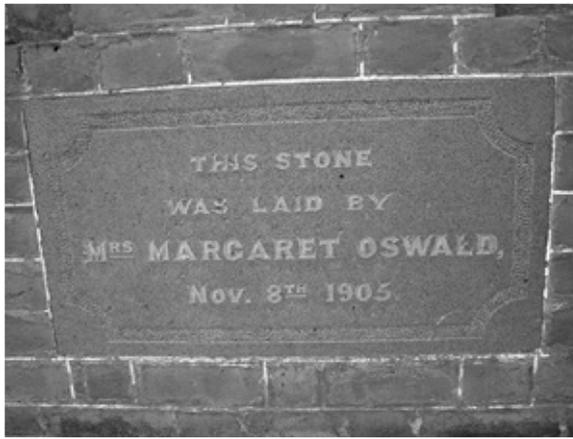
Scots Presbyterian Church, Maldon, was built on the site on the corner of Edward and Church streets in 1860. The first minister was the Rev. John Grant. Originally taking up an appointment in New South Wales in 1857, he moved to Beechworth, Victoria, subsequently transferring to Maldon. He was capable, but did not remain there for



The former Scots Presbyterian Church, Maldon, now a Neighbourhood Centre.

long. By 1860, he had been replaced by the Rev. A. Robb. In 1859, Maldon joined with the ministers and congregations of Castlemaine, Kyneton and Sandhurst (Bendigo) to form the Presbytery of Castlemaine. Other early ministers included the Rev. J. U. Taylor (1870) and the Rev. R. Angus (1882).

The present building, now a Neighbourhood House, replaced the original timber structure, which was removed from the site in 1902 to make way for the new church. The architect was Louis Boldini, who also designed several other significant buildings in Maldon. He was born in Ferrara, Italy, in 1832 and migrated to Dunedin,



The foundation stone.

New Zealand, with his two boys in 1875 following the death of his wife. After 13 years in Dunedin, where he was recognised as a renowned architect, he followed his two sons to Australia in 1888. After living for some years in Melbourne and Daylesford, he settled in Maldon in 1896 where he was active in the community. When he

died in 1908, a Presbyterian minister presided over his burial at Maldon.

Although there is little information available regarding the history of Scots Church, Maldon, a detailed account of the laying of the foundation stone of the church is recorded in the *Bendigo Advertiser* of 10th November 1905. According to this there was a large assemblage for the ceremony on 8th November, although the temperature was nearly 100 degrees Fahrenheit (37.8 degrees Celsius) in the shade. After the preliminary speeches and acknowledgement of major donors to the building fund by the presiding minister, the Rev. I. T. Swan, the contractor (Mr Odgers) presented Mrs Margaret Oswald, one of the substantial donors, with a silver trowel and she proceeded to lay the foundation stone.

The red brick church, which has some Gothic features, still retains its stained glass windows and timbered ceiling. The present day Neighbourhood House provides a focus for the local community.

References: Bendigo Advertiser, 10th November 1905. 'Maldon Presbyterian Church. Laying the foundation stone'; Built in Dunedin: historic buildings and their stories. Louis Boldini, architect. builtindunedin.com/tag/Australia; Maldon Visitor Centre: Historic Churches No. 7. Presbyterian Church. Updated 13th March 2015; Wikipedia. Maldon, Victoria. https://en.wikipedia.org/wiki/Maldon_Victoria; R. W. Hamilton, 'A Jubilee History of the Presbyterian Church of Victoria; or the rise and progress of Presbyterianism from the foundation of the colony to 1888', M. L. Hutchinson, Melbourne, 1888.

Open House Melbourne 2015

Once again Scots' Church did a magnificent job in opening the church and Assembly Building to the general public for the 2015 Open House Melbourne. There were 2,247 visitors on Saturday 25th July, and a further 2,145 people came through our doors on the following day.

In the church, we had organ demonstrations, children's activities, a prayer tree and a large cut out picture of the church for people to take selfies in front of, in a kilt if they wished! Visitors sat, looked, listened and interacted.



A view of the Assembly Hall from Collins Street during the weekend.

Outside the church, we had bagpipes and a Town Crier.

In the Assembly Hall, we had snacks and tables where people rested and refreshed, and we had a photo and painting exhibition with works provided by Scots' people and friends of Scots'.

Our most impressive attractions, however, were the many who helped by providing food, bragging about our facilities, playing music or manning the various activities, all ensuring that those who visited went away encouraged by their visit to Scots'.

Andrew North

Inaugural Art Exhibition at Scots' Church

The first Scots' Church Art Exhibition was held in the Werner Brodbeck Hall during Open House Melbourne weekend, on 25th and 26th July 2015. The theme of the exhibition was 'Life at Scots'. Entries were open to any member or friend of Scots' Church, and the categories were photographs, sketches, paintings, and collage. A sketching group came to the church one Saturday morning and did some sketches. These sketches were magnificent. There were about 60 entries.

Prizes in each category were awarded, and judging was done by Thelma Cardwell, a friend of Lois and Gordon Taylor who has experience judging the



Some of the paintings and sketches on display at the Exhibition.

Whittlesea Show Art Exhibition. The quality of the work submitted was outstanding and exceeded our expectations. We hired display boards from an outside organisation and they worked well, although there were some problems displaying heavier entries. At least 2,000 people visited the exhibition. The light refreshments offered in the Werner Brodbeck Hall over the weekend by the Outreach Committee raised \$1,100.

Ministers' Secretary Wendy Gregory was outstanding in her assistance with the exhibition. Andrew North, our Administrator, helped enormously to arrange for the show. Neil Gilmour, Gwen Currie, Lois Taylor, Gordon Taylor, and the Rev. David Currie were all of great benefit in getting the exhibition ready.

We hope to have another exhibition next year.

Charles Castle



Judge Thel Cardwell and photographs.



Portrait of Phil Court – best painting.



From left: Pauline and Charles Castle, Lauris Murnane, and the Rev. David Currie at the Art Exhibition.

Plants of the Bible

Rue (*Ruta chalepensis*)



Rue
(*Ruta chalepensis*)

Ruta chalepensis, also known as common rue, or fringed rue, is only mentioned once in the Bible. Luke 11:42 states: 'But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God' (ESV).

Native to the Middle East, Mediterranean region and North Africa, rue is still widely grown in rural areas. It is a hardy perennial flowering plant of the citrus family, Rutaceae, and grows to 80 centimetres tall. The leaves are divided into several segments, giving a feathery appearance, and contain oil glands that make them aromatic. The scented flowers are bright yellow, about two centimetres across, with four or five petals with rolled and conspicuously fringed edges. The fruit is a textured capsule divided into pointed lobes.

In ancient times, the plant was used in cooking in the Middle East and in Roman recipes, but it is no longer popular as it is very bitter. However, villagers still use rue to make herbal tea or as a flavouring for black olives.

An essential oil extracted from the leaves is used in perfumery and as a food flavouring. However, there are reports of toxic oils in the plant that may promote

localised sunburn or produce contact dermatitis. Rue should therefore be handled with care.

Rue is used in traditional medicines in some parts of the world for a range of conditions such as fever, inflammation, laxative, and to treat tooth and ear ache.

References: Flowers of Chania. *Rutachalepensis*. http://www.flowersofchania.com/html/header_defaultmasterborder.html; Old Dominion University Plant Site. Rue. <http://ww2.odu.edu/~lmusselm/plant/bible/rue.php>; Wikipedia. *Rutachalepensis*. http://en.wikipedia.org/wiki/Ruta_chalepensis.

Chamber Choir in Melbourne After Acclaim

The Australian Chamber Choir (ACC) ‘with complete stylistic perfection ... astonished the audience with their vocal virtuosity’—a review in Denmark’s leading newspaper followed their performances in Copenhagen’s Trinitatis Church and in the Sorø International Music Festival.

During the first three weeks of July, Scots’ Church Director of Music, Douglas Lawrence; his wife, Elizabeth Anderson; and their son, Jacob, took five other members of the Scots’ Church Choir and others on the ACC’s 16-concert tour of Germany, Denmark and Switzerland. For the first time, this year, they also took with them a group of 28 friends, including Glen Witham, and Sally and Andrew Kemp. Merrilyn Murnane and Max Griffiths also met up with the choir for their Copenhagen performance.

Handel’s *Messiah* is a work well known to Scots’ parishioners. Handel wrote *Zadok the Priest* (the final work on the ACC’s next program) for the coronation of King George II. Since then, it has been performed at every English coronation, and at the wedding of Australia’s Mary Donaldson to Prince Frederik of Denmark. Douglas Lawrence explains: ‘The English, it seems, take the honours for music to mark grand occasions, perhaps because they have had plenty of time to get



Jacob conducting a rehearsal at St Martin’s, Wangen.



Arriving by ferry at Romanshorn, Switzerland.

it right! Since King Sigbert of the Angles established the body of priests, singers and musicians known as the Chapel Royal in 635 AD, English monarchs have continued to employ that country's finest composers—Tallis, Byrd, Gibbons, Purcell, Handel!

The Chapel Royal Program



The ACC's Chapel Royal program begins with Purcell's moving *Entrada*, written for the funeral of Queen Mary, and played on sombre baroque oboes and bassoons. This flows seamlessly into his *Te Deum Laudamus*: two majestic trumpets make way for an intimate trio of voices before Purcell's sublime choral sound is heard for the first time. In the fabulous acoustics of Our Lady of Mount Carmel (Middle Park), you might imagine yourself in Westminster Abbey.

Scots' Church parishioners receive:

1. A 10% discount when you book in advance for the concert. (Use the promotion code 'SCOTS' online or ask for the Scots' discount.);
2. An invitation to join the choir for a reception afterwards in the Pilkington Room, next door to the church;
3. Free tickets for school-age children when booked in advance with a paying adult.

Elizabeth Anderson
Manager
Australian Chamber Choir
www.AusChoir.org
www.Facebook.com/AusChoir

Interview

Rosemary Clencie

Rosemary Clencie's forebears were McKenzies and McDonalds who came from Gairlocharea in the Western Highlands of Scotland. They were crofters and, with the clearances, were moved off their lands. They travelled firstly to Nova Scotia in 1830, then to South Australia and on to Waipu in New Zealand. Some of the family returned to Australia and settled as farmers at Boomahnoomoonah, south-east of Yarrawonga, Victoria.

On retiring from farming, Rosemary's mother and grandmother moved to St Kilda in the 1920s and, from that time, the family was associated with St George's Presbyterian Church, Chapel Street, St Kilda (to become Uniting in 1977). Rosemary began in the Sunday school and continued to attend St George's until 2014, when it was sold as part of the Uniting Church's fund raising program. (It was bought by St Michael's Grammar School, who had been renting all the property for their music campus since the early 1990s.) It was devastating to lose the church under those circumstances and Rosemary decided to return to the Presbyterian Church again. She is most grateful to the members of Scots' Church for



Rosemary Clencie.

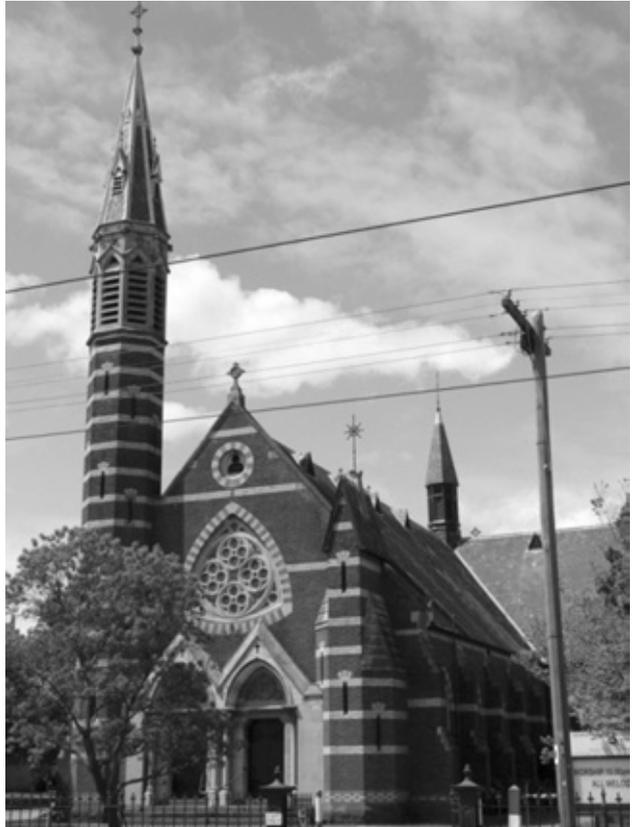
accepting her into the congregation and making her feel so welcome.

Rosemary attended school at Caulfield Central School and McKinnon High School, then went on to teacher training at Toorak Teacher's College. She taught at several schools in Victoria and for a year in Darwin. She went to Monash University to upgrade her qualifications, but switched to full-time study to complete a Bachelor of Arts Honours in Visual Arts, and Renaissance and Reformation History. Rosemary then completed a Post Graduate Diploma in Museology at Victoria College and worked firstly for the

Ministry of the Arts as part of a cataloguing team. The team worked with many historical societies and the National Trust property, Como House, in South Yarra. She moved from there to Dromkeen, the Children's Literature Foundation, and finally to Telstra to manage the historical collection here in Victoria.

Along the way, Rosemary has travelled fairly extensively, nursed her mother, and married Alan. She has three stepchildren and six step grandchildren. Her interests include listening to classical music, reading, gardening and doing Tai Chi.

We are delighted that Rosemary has joined the Scots' Church family, and look forward to continuing fellowship with her. ■



St George's Church, East St. Kilda, where Rosemary was a member for many years.

KNOW YOUR CHURCH

SPIRES

The soaring spire of Scots' Church stands at 64 metres (210 feet) above the ground and is in keeping with the Decorated Gothic Revival architectural style of the building.

Sometimes the terms 'spire' and 'steeple' are used interchangeably. However, a steeple is the tower of a church or other building and may include a superstructure built above it, such as a spire or lantern. A spire is the pointed termination above a tower and is often very high. Symbolically, spires are seen to have two functions: to give the impression of strength; and to reach toward the skies. The hopeful and celestial gesture of the spire is one reason for its association with churches.

Originating in the 12th century as a simple, four-sided pyramidal roof, usually quite stunted and capping a church tower, the spire developed throughout the Gothic period over the following centuries. By the Decorated Gothic period in 14th century England, the spire had developed to an elongated slender form set in from the edge of the steeple on which it sat, with corner pinnacles and often the addition of decorative gabled dormer windows. In Gothic architecture, the spire, in its mature form, was the crowning glory of the building, as well as reaching upward as a symbol of heavenly aspiration. In the Middle Ages, gargoyles that looked as hideous and frightening as possible were sometimes added to steeples to drive away the evil spirits many Christians believed were around church buildings.

As architectural features, spires are most commonly found on church buildings, although may also be seen on other structures. They were a feature of churches built during the Gothic Revival of the 19th century. An interesting wood engraving of *The spires of Melbourne* by Albert Martin Ebworth in 1886 (see illustration) depicts eight spires and their height built on churches in and close to the city, including (from the left): St George's Presbyterian East St Kilda (100 feet); Presbyterian West St Kilda (142 feet); Scots' Collins Street (211 feet); Wesleyan Lonsdale Street East (180 feet); Independent Collins Street East (150 feet); Christ Church South Yarra (182 feet); St. Mark's Fitzroy (120 feet); and St John's Toorak (120 feet). All were Gothic except for the Independent (now known as St Michael's). At the time this wood carving was

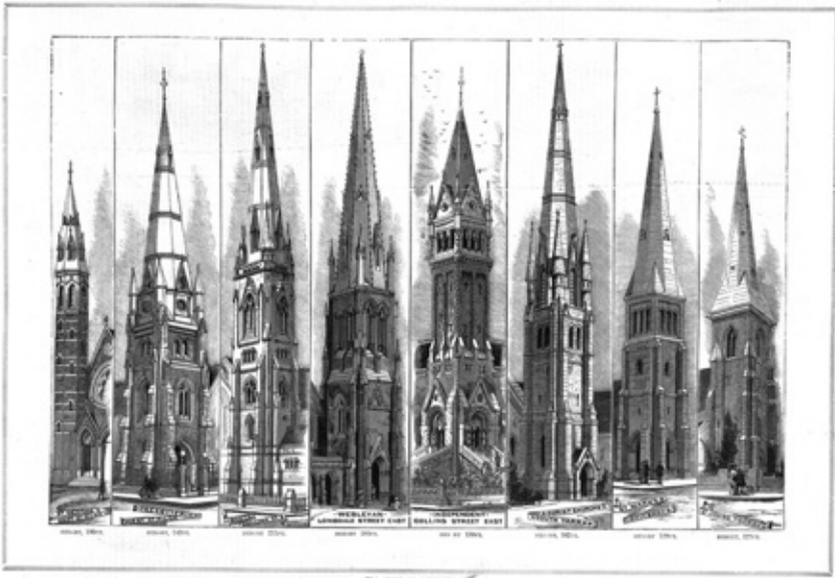


Image credit: Albert Martin Ebworth. Source: State Library of Victoria.

A wood engraving of 'The spires of Melbourne' by Albert Martin Ebworth in 1886.

produced, neither St Paul's nor St Patrick's Cathedral had a spire; these were added to the buildings in the 1830s.

Since it was built as part of the present church in 1874, there have been some issues with the spire on Scots' Church. The top 5.5 metres was rebuilt in 1923, and the top 12 metres required rebuilding in 1936. Following major damage by lightning in 1963, the spire was lowered by 12 metres. As part of the extensive restoration to the building exterior, which commenced in 1986 and was completed in 1994, the spire was rebuilt to its original height. The beautiful spire is well worth our attention.

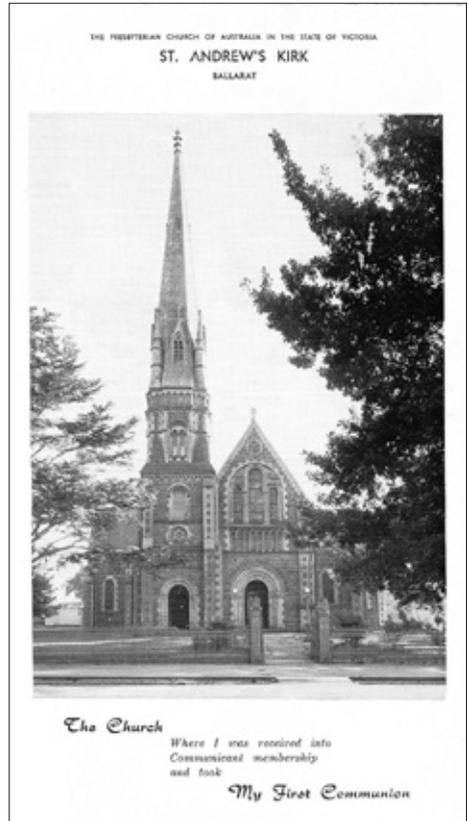
References: The Argus, Wednesday 6th March 1946, page 26. 'Difference between a steeple and a spire'; Encyclopaedia Britannica. Spire: Architecture. <http://www.brittanica.com/technology/spire>; Ward, Rowland S. The Scots' Church, Melbourne: A Story of 175 Years 1838 – 2013. Australian Scholarly Publishing Pty. Ltd., North Melbourne, 2014; Wikipedia. Spire. <https://en.wikipedia.org/wiki/Spire>.

A Link with St Andrew's Kirk, Ballarat

In the August 2015 issue of *The Leaflet*, the history of St Andrew's Kirk was featured. This beautiful church has had a long history as a major focus of Presbyterian worship in Ballarat.

Mrs Helen Holman, an elder and trustee of Scots' Church, has a strong link with St Andrew's Kirk. Helen, who grew up near Casterton in western Victoria, went to Clarendon College, Ballarat, as a boarder, from late primary school and through her secondary education. With the school, she attended St Andrew's regularly. When Helen decided to become a communicant member there, the minister at the time, the Rev. David Ryrie, presented to her a manual he had prepared entitled, 'Christian Belief and Behaviour: Fundamentals of Church Membership. A Manual of Preparation for Intending First Communicants'. This substantial publication was written to help people understand what the Presbyterian Church teaches about the Christian faith, and how it functions as one part of the universal church of Jesus Christ.

The contents of the manual begin with an introduction: 'Why be a member of the church?' Three major sections follow. The first, 'Christian beginnings', considers the decision to join the church, and how to grow as a Christian. The second section looks at Christian belief: in God; Jesus; the Holy Spirit; the Bible;



The photo of the church appeared in the manual presented to Helen Holman on the occasion of her admission to membership at St Andrew's Kirk.

The Rev. Dr Peter Thein Nyunt of Myanmar

The Rev. Dr Peter Thein Nyunt is an acknowledged expert on presenting the Christian message using Buddhist concepts. His background places him in a unique position to be able to do this.

Born into a Buddhist family in a rural village on Manuang Island, Rahkine State, Myanmar, Peter was the youngest of nine children. His parents had a small rice farm, his father supplementing the family income by operating a small ferry boat, but there was never enough money for all their needs.

For most of his teenage years, Peter lived in a Buddhist monastery and was ordained as a novice at 19 years of age. It was a sheltered community, maintaining little contact with the outside world. In 1990, at the age of 20, Peter moved to a monastery in Yangon, where he was ordained as a monk. This was situated in an area where there was a large Christian community. He became angry at Christians over their encroachment into Myanmar, rumoured poor ethical standards, and attempts at converting Buddhists to Christianity. He visited the pastor of the small church next door to the monastery in order to confront him with these issues. However, he was impressed with the way in which the pastor answered his questions

and Peter visited him regularly over the next few months, slipping quietly out of the monastery. He then made a decision to become a Christian, moving into the church building as he had nowhere to live. Soon afterwards he commenced theological studies, completing a Bachelor of Arts in Bible/Theology in 1995. He immediately pio-



Peter preaching the gospel to the Buddhists.

neered the Bethel Assembly of God church in a poor Buddhist suburb of northern Yangon. This church now has 60 to 80 members and an established leadership team. He began teaching at the Evangel Bible College in 2001, moving to the Myanmar Evangelical Graduate School of Theology (MEGST) two years later, where he is currently Vice-principal and Professor of Missiology. His plan is to step down from MEGST at the end of February 2016 and to keep focusing on the ministries among the Buddhists in Rakhine State and beyond.

Peter is Director of Bethel Missions, which he established in 2003, primarily to begin outreach work in his home state of Rakhine State, where there is much poverty. This work has now grown to include over 1,000 God-fearing people in 20 villages, as well as reaching beyond the state. Peter completed a doctorate in 2010, in which he explored ways to communicate a contextualised Christian message to Buddhists; this has been most helpful to the growth of Christianity in the area.

In 2010, Peter began to implement a strategic plan to reach people in their villages at Christmas time, by providing a meal and a gift, and a gospel message. This was followed up in January with another visit to talk with small groups. This program continues each Christmas, and is proving to be just one of many fruitful initiatives that help people, and



Peter and the trainees.



Baptising a Rakhine Buddhist convert, aged 65.

also spread the gospel of Jesus Christ to the Buddhists in particular.

In 2012, Bethel Missions set up a partnership with GraceWorks Myanmar, a joint Australian–Myanmar organisation. Together they commenced a Community Development Education (CDE) program that empowers poor communities to work towards self-development. The 13 paid facilitators and five volunteers are involved in community-led and funded projects in poor rural areas.

Peter is visiting Australia to raise interest in and support for his work in assisting community development and church planting. Another major focus is the raising of awareness of the plight faced by victims of the recent devastating floods in Rahkine State and other areas of Myanmar.

If you are interested in supporting Peter's work, donations may be sent to the Convenor, Miss Rae Anstee, Outreach Committee, Scots' Church, for forwarding on to Myanmar. ■



Peter inspects a house damaged by flood waters.



Victims of the floods receive rice, as Peter oversees the process.

Word search

Luke 10 (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 line to bottom line. Words can go horizontally, vertically and diagonally in all eight directions. (Solution on page 39.)

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

www.WordSearchMaker.com

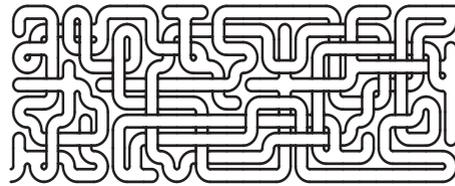


The words to find ...

- BLESSED
- CARE
- COMPASSION
- HARVEST
- HEAL
- HEAVEN
- JOY
- LABOURERS
- MERCY
- NEIGHBOUR
- PEACE
- PLENTIFUL
- WISE
- WOUNDS

Amazing maze

Help the Samaritan to find the way to the inn, for the wounded traveller.



www.davidbau.com



Biblical Gardens

The Garden of Eden

Many references to plants, flowers, trees and herbs occur through the Bible, in many contexts. There are also several gardens associated with significant events, in both the Old and New Testaments. The first of these is the Garden of Eden.



'The Garden of Eden' by Thomas Cole, oil painting, 1828.

The Garden of Eden, described in the Book of Genesis in chapters 2 and 3, was planted in the east. It included every tree pleasing to the eye and good for food, and a tree of life in the midst of the garden. The tree of the knowledge of good and evil also grew there, and Adam and Eve were forbidden to eat its fruit. The garden remained a source of food, protection, enjoyment and absolute freedom, until they



Detail from 'Expulsion from the Garden of Eden' by Thomas Cole, oil painting, 1828.

ate the fruit of the tree of knowledge and were driven out of the garden forever.

There is a further reference to the trees of the Garden of Eden in Ezekiel Chapter 31.

The question of the location of the Garden of Eden has concerned biblical scholars for centuries. Although many would consider the garden to be mythological,

there has been much speculation, which continues to this day, over its possible former location. Genesis 2:8-14 provides a description of the garden's location, using some names that are recognisable today. Although opinion differs about the rivers called Pishon and Gihon, the Tigris and Euphrates rivers are well known. The land of Cush is known as modern Ethiopia. If the Tigris and Euphrates were the same rivers as those of today, the Garden of Eden would have been located in the Middle East. However, over time floods can dramatically change the course of rivers, and the catastrophic flood of Noah's day would have significantly altered the surface of the earth in that region. The great theologian John Calvin struggled over this question, acknowledging the effects of the great flood in his deliberations.

Although the location of the Garden of Eden remains unsolved, the concept of the beautiful garden as described in Genesis remains the sort of place any gardener would be proud to create.

References: Ham, K. Answers in Genesis. 'Where was the Garden of Eden located?' <https://answersingenesis.org/genesis/garden-of-eden/where-was-the-garden-of-eden-located/>; Morris, J. D. The Institute for Creation Research. 'Where was the Garden of Eden located?' <http://www.icr.org/article/where-was-garden-eden-located/>; Rush, R. liftjesuscross. 'Four Gardens in the Bible.' <http://liftjesuscross.com/2012/04/18/four-gardens-in-the-bible/>; Wikipedia. Gardn of Eden. https://en.wikipedia.org/wiki/Garden_of_Eden.

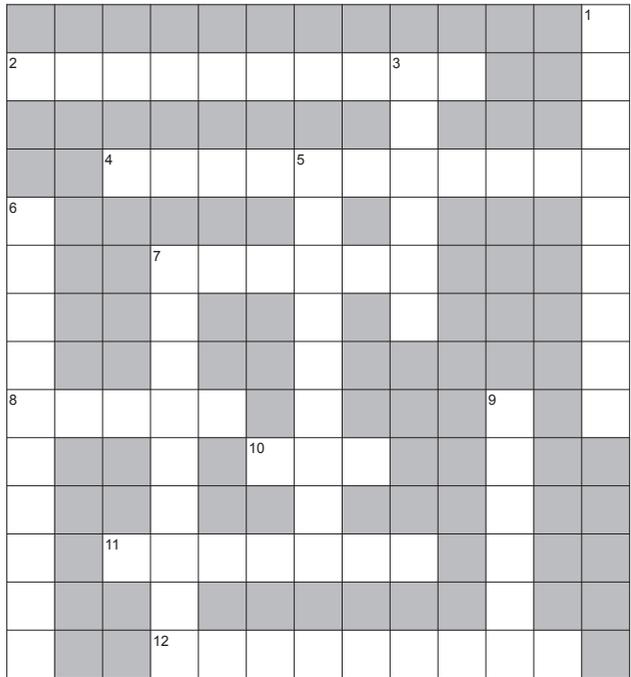
Biblical Crossword

Luke 10 (ESV)

Solution on page 39.

Across

2. Jesus appointed how many to go to towns ahead of him? (2 words)
4. The lawyer asked Jesus about inheriting what? (2 words)
7. A priest and who else passed by the injured traveller on the other side of the road?
8. Unrepentant cities named by Jesus included Tyre and _____.
10. The people Jesus had sent out returned with what?
11. What sort of coins were used to pay the innkeeper for caring for the injured traveller?
12. Who had compassion on the injured traveller on the roadside?



EclipseCrossword.com

Down

1. Another unrepentant city named by Jesus was _____.
3. Jesus sent people out as lambs in the midst of _____.
5. A lawyer asked Jesus, 'And who is my _____?'
6. Jesus rejoiced in the ____ _____. (2 words)
7. Jesus said that the _____ were few although the harvest was plentiful.
9. Jesus was welcomed into the home of _____.

Want to join us at Scots?'

**You'd be sure of
a warm welcome.**

Please contact the Session Clerk,
Miss Rae Anstee, on (03) 9650 9903.