



# *The Leaflet*

No. 1057, April 2016

*Celebrating the 90th birthday of Her Majesty*



# 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 Service** ([www.icc-melbourne.org](http://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 Congregation	Rev. C. Tirtha	9650 9903
Director of Music	Mr D. Lawrence OAM	9650 9903
Organist Emeritus	Dr R. Batterham AO	9650 9903
Session Clerk/Chair, Scots' Church Properties Trust	Miss D. R. Anstee AM DSJ	9650 9903
Honorary Treasurer, Board of Management	Mr J. Nuske FCPA	9650 9903
Honorary Secretary, Board of Management	Dr D. Sherman	9650 9903
Convenor, Pastoral Care	Mr D. Gibb	9650 9903
Convenor, Planned Giving/Christian Education	Mr G. Harris	9650 9903
Superintendent, Sunday School	Mrs D. Sherman	9650 9903
Administrator	Mr S. Ruddock	9650 9903
Assistant Administrator	Mr J. North	9650 9903
Bookkeeper	Mr M. Hirst	9650 9903
Ministers' Secretary	Mrs W. Gregory	9650 9903
Church Officer	Mr K. Bowden	9650 9903
Building Officer	Mr R. Holt	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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Web: [www.scotschurch.com](http://www.scotschurch.com)

Cover image entitled *Elizabeth II in Berlin 2015, aged 89*  
(Photographer: PolizeiBerlin; source: Wikimedia Commons)

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*Senior Minister*  
*The Rev. Douglas Robertson*

Dear Friends,

Through the winter months this year, it is my intention to preach a series of sermons from the 12 books at the end of the Old Testament that are usually referred to as the 'Minor Prophets'.

The word 'minor' does not mean they are unimportant; it is just a reference to their size. They are each quite short, compared to the writings of prophets like Isaiah and Jeremiah. However, a couple of them are longer than Daniel, so the way they are arranged in the Bible is not just about their size; and it's not chronologically either, as most of the Minor Prophets were written before Daniel, Ezra, Nehemiah and Esther, which appear before them in the Bible.

I believe the reason these 12 books were generally grouped together in the Hebrew texts of the Old Testament was simply because they fitted nicely onto the typical length of a single scroll. It was purely practical.

The books of 1 and 2 Samuel and 1 and 2 Kings will give you something of the historical, political, cultural, religious and military background; but especially from 1 Kings 12 forward, when Israel had a civil war and divided into two kingdoms, known as Israel and Judah.

Eventually both kingdoms were defeated. The Northern Kingdom of Israel was completely wiped out by the Assyrians in about 722 BC, while the Southern Kingdom of Judah was defeated by the Babylonians in about 586 BC, with many of its most important dignitaries taken to Babylon as slaves, while much of the population of Jerusalem was scattered around the empire to prevent them from forming an uprising.

Most of the Minor Prophets were written during the time of the divided kingdoms, when Israel, even though divided, was still relatively strong in the region. The two kingdoms were both secure and prosperous, but the prophets understood that as the kingdoms turned further away from God, usually led by their kings, they were potentially exposing themselves to God's judgement and their peace and stability

was not guaranteed into the future.

One of the most common misconceptions about prophets is that they are people who 'tell the future'. In truth, what they most often do is critique the present, often with reference to the past. They remind people of God's faithfulness and deliverance in the past, while challenging current lifestyles and the general direction society is headed in.

Their goal is that people would turn back to God and avoid the future that they predict.

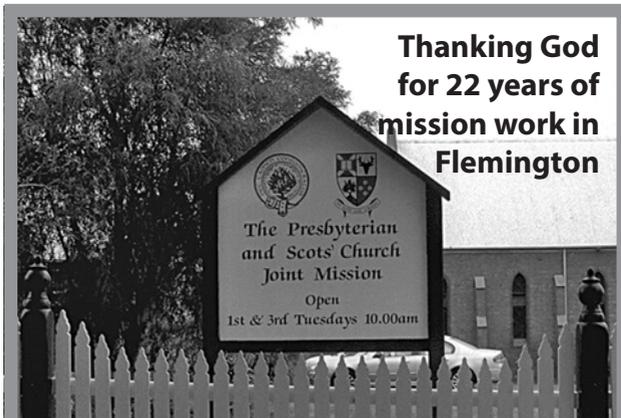
As such, we will be looking at these books to see what is in them about our own society, a strong and prosperous society that is turning away from God—just like Israel did.

Is there a prophetic warning here for us too? What therefore must we do?

I look forward to exploring these themes with you, but in the meantime I hope I've given you some background reading to begin with.

Every blessing,

Douglas



**You are cordially invited to a Service of Thanksgiving to mark the Presbyterian and Scots' Church Joint Mission's 22 years of operation in the Flemington area.**

The service commences at 2.00 pm on Sunday, 1st May at St Stephen's Presbyterian Church, 26 Norwood Street, Flemington. There is now extended off-street parking for your convenience.

Come along and see the recent improvements to the Mission Hall and surrounds for yourself; hear first-hand about the work of the mission; make a donation to support the mission's work; and stay for a time of fellowship over afternoon tea.



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

### The Glory and Majesty of Heaven

As I write this article for *The Leaflet*, we are preparing for Theo Van Der Staal's funeral on Friday, 11th March 2016 at Scots' Church. I have found myself thinking about the book that Theo gave me a couple of years ago: *Reformed Dogmatics: Abridged in One Volume* in which John Bolt has condensed Hermann Bavinck's

magisterial four volumes, *Reformed Dogmatics*.

*Notebook for Eternity* (p 29) quotes from the abridged version:

*Now as I look into the mirror of God's revelation, I only see his image; soon I will see him face to face and know as I am known. Contemplation, understanding and enjoyment of God make up the essence of my future blessedness. The redeemed shall see God... in a way that far outstrips all current revelation. And so I will know him... with a knowledge that has its image and likeness in God's knowledge – directly, immediately, unambiguously and purely. Then I will receive and possess everything I expected in hope. So contemplating and possessing God I shall enjoy him and be blessed in his fellowship: blessed in soul and body, in heart, intellect and will... The difference between night and day will be suspended. Time will be charged with eternity of God. Space will be full of his presence. Eternal becoming wedded to immutable being. Even the contract between heaven and earth will be gone.—Herman Bavinck (edited)*

This quote made me think of heaven and the chapters right at the end of the Bible: Revelation 21–22. They reek of the glory and majesty of heaven that Herman Bavinck described so well, and whom Theo enjoyed reading so much.

Richard

Reference: *Notebook for Eternity* 2015 W. Richards



*Assistant Minister*  
*The Rev. David Currie*

### Finding Your Way

As we make our way through February and March (and indeed, through the Season of Lent) towards Easter, our thoughts turn to Jesus and the disciples.

On the one hand, the disciples must have been really excited being involved in ministry with Jesus. But, on the other hand, at what point did it begin to sink in that all this could lead to a very messy ending? It can't have been easy for Jesus himself, caught up in all sorts of religious and political machinations, checking out with the Father whether this really was the right way forward.

Finding your way. It's not always easy finding your way through all of life's challenges. The disciples: finding their way as they give up their jobs and routines, and change direction to follow the rabbi, the teacher, the messiah, the Saviour of the World.

We had a great opportunity recently to think about this theme, and to encourage others to do so, when we participated in White Night (20th and 21st February), allowing Alinta Krauth to place her installation, *Cartology Apology*, in Scots' Church.

From 7.00 pm on the Saturday night to 7.00 am on the Sunday morning we had a steady flow of 11,000 people through the church, with lots of opportunity for chat and interaction. And here's what the *The Sydney Morning Herald* said about our installation:

*You had to dig a bit deeper to find hidden gems, but there were many small-scale visual surprises for those willing to wander. The city's churches again played host to eccentric visions ... Cartology Apology at the Scots' Church – a trippy, layered piece of animation constructed from topographical maps of Melbourne and surrounds.*

The artist and I worked together on a leaflet for all who visited—her background information on one side and a welcome from the church on the other—and I just want to share those words with you now since they fit so well with this Easter theme:



*'Cartology Apology' installation.*

*Scots' Church is delighted to host the same artist as last year, Alinta Krauth, who has very skilfully used the medium of light to weave a variety of ideas around the theme of mapping and cartography – the way Australia has been walked and mapped over thousands of years, our tendency as human beings to explore, to push the boundaries, or to rewrite history.*

*For each one of us, there are very challenging times in life when we can get 'knocked off course' by one tragedy or another*

*– I can't seem to find my way out of this. Is this the right way to go? I've lost all sense of direction.*

*It's like that well-known story of "the lost son" – having spent all his money, on the verge of starvation and complete ruin, he finally realises – "I'm completely lost here. I need to find my way home." "Given up for dead and now alive. Given up for lost and now found." (Luke 15:11 – 31)*

*As you spend a few moments contemplating this unique installation, make it a personal experience – how did I find my way here to this point in life?*

*And perhaps offer this short prayer:*

*'Thank you for all those who help me on my journey through life. Many feel they have lost their way in life. Help them to find their way again. And help*

*me to realise that  
your love can find me.  
Amen'*

*Thank you for visiting  
Scots' Church and this  
work by Alinta Krauth.*

What we do know from Luke's gospel is that once Jesus was sure about the direction his Father wanted him to travel, he was determined to follow that direction: 'When the days drew near for him to be taken up, he set his face to go to Jerusalem' (Luke 9:51, ESV).



*David with Jenny Pilgrim — and thanks to all the volunteers.*

Finding your way. It's not always easy in the complex and challenging twists and turns of life. But like the Prodigal Son, when we come to our senses, we realise there is a Father who loves us like no other can.

As we contemplate the great themes of God's love this Easter, may you be reassured that our Loving Father is waiting to assist you in 'finding your way'.

David

## **Service and sermon recordings**

If you wish to listen to some of the sermons preached at Scots' Church throughout the week, they are available for download on the church website at: <http://www.scotschurch.com/resources/sermon-series/>.

Alternatively, the 11.00 am traditional worship service is recorded each Sunday and is available on CD for a small charge. Contact the church office for information.

online





*Minister, Indonesian Congregation*  
*The Rev. Christian Tirtha*

**Welcoming Day 2016**  
**'Go the Distance'**

Welcoming Day is a bi-annual event that the Indonesian congregation runs to welcome primarily new students into our congregation. The event is usually held at the beginning of each semester, around the first week of university. Ever since we started it a few years ago, we've always tried to do it differently. We've had a games night, our own version of *The Amazing Race*, self-catered dining, and a treasure hunt. So for the first time this year, we've had our Welcoming Day away from the Melbourne Central Business District. After going through a list of possible sites, our choice fell on SkyHigh in Mount Dandenong, with its breathtaking panoramic vista of the city of Melbourne, beautiful gardens and plenty of outdoor play space in the woods.

The Welcoming Day team was led by Christian Putra, who was a multimedia design graduate and has been involved in The Crucible (our student ministry) for quite



*A group photo of the Welcoming Day event at SkyHigh, Mount Dandenong.*

a while. Christian oversaw 11 young professionals and students who commenced their work late last year. The team produced a set of posters, flyers and social media promotion that ran a couple months prior to our big day on 5th March. Posters were installed in restaurants, student colleges and meeting spots where Indonesian students and/or newcomers are known to be around. It was truly heartening to see how this team worked so hard behind the scenes. We went to SkyHigh twice to scout for the best spot to set up our 'base camp' and run the different activities throughout the day. Andrew, Kezia and Christian Theodore (yes, one of many 'Christians' in our congregation!) would regularly meet and compare notes to ensure the games would be enjoyable and provide ample opportunity for team bonding. Nadia and her team ensured that the meal was well prepared and packed on the day. Each week after our service finished, you would see Maleakhi and Nathania actively getting people to join, especially if there were newcomers in our midst. They also worked together with Indra to ensure that we could accommodate enough people in the bus and other cars used for travelling to the destination.

Upon arrival at SkyHigh, we had a quick icebreaking game before having lunch together. This was soon followed by the main event, where the participants were divided into competing groups. This year we chose the theme 'Go the Distance', with games and activities especially chosen to put the participants through teamwork trials of trust, intelligence, endurance and persistence. Although it sounds harsh on paper, it ended up a day filled with fun and engaging team activities, with many of the participants commenting how creative and unique the whole event was.

Finally, allow us to share how important the role of prayer is in this event. Early on, the team committed to pray for an attendance of at least 60 people, in itself a 'big ask' by our standard. We also regularly prayed for good teamwork, travelling mercies, a welcoming attitude among our regulars, as well as good weather on the day. As 5th March came closer, we all experienced how the Lord richly answers our prayers, although through ways and means often beyond our imagination. We are grateful to God's grace and providence in providing us with over 70 people in attendance, among whom over 25 of them were newcomers and a handful who hadn't been in a church community. Our prayer is that following on the heel of the Welcoming Day, we could begin sharing the Gospel of Jesus Christ with many of the newcomers, as well as include them in our discipleship programs.

Christian



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

## Standing on Common Ground

The Christian churches of Flemington and Kensington have a long-standing history of joining together for particular events that proclaim and demonstrate the love of Christ.

There is a Way of the Cross worship service that takes place every Good Friday morning. It starts at St George's, an Anglican church in Travancore, and finishes at Christ Church, a combined Uniting and Anglican church in Kensington. Along the way, we pause to hear Bible readings, to pray and to sing at four other churches: St Brendan's Catholic, Newmarket Baptist, St Stephen's Presbyterian and Holy Rosary Catholic churches. The numbers participating in this event are growing year by year.

We also hold an ecumenical Advent service that rotates between the six churches from year to year. It's a service of Bible readings and carols celebrating the coming of the Christ child.

There is also a third joint venture. This one is an ongoing program that depends on the sustained effort of volunteers and the generous provision of goods, goodwill, and a regular venue. It is the Flemington and Kensington Community Lunch. It is a free-of-charge and well-prepared sit-down meal provided to anyone in need, every Monday at midday. It takes place in St Brendan's parish hall and it feeds up to 50 people on any given Monday.

The volunteers who make this happen include several from St Stephens, and some from the Scots' morning congregation, too. Fresh food is supplied by Second Bite at no cost. St Brendan's make the hall available without charge, but despite this, there are costs incurred in such an extensive operation.

For the last three years, donations to support the Community Lunch have been raised through a Combined Churches Community Concert.

This year's concert, held on Saturday, 5th March, attracted over 70 people and raised over \$600. It was organised by Scots' Church's own Diana Mayne, who has close connections with St Stephen's as one of our regular organists. Diana played keyboard throughout the sing-along segments and in accompanying various acts. Her energy, dedication and musical mastery are quite outstanding.

For me, the highlight of the evening was our St Stephen's choir, led by Ricky Sihombing on vocals and Diana on keyboard, singing a spine-tingling rendition of *The Holy City* (Jerusalem! Jerusalem!).



*St Stephen's choir in full voice.*

All of this is, I believe, a practical and effective application of a sound principle for effective cooperation between churches of different Christian denominations: find as much common ground as you can and take every opportunity to stand together on it for the sake of Christ for the ones whom he called, 'the least of these my brothers' (Matthew 25:40, ESV).

If you would like to become a volunteer for the Flemington and Kensington Community Lunch, give Gabrielle a ring on 0408 992 810. We could sure do with some more help.

Phil



## Help for the Homeless



Frontyard Youth Services  
Melbourne City Mission

Commencing in 1984 as the Info Deli and established in 1989, Frontyard Youth Services has expanded over the last 21 years to become a one-stop shop serving young people with a range of needs in Melbourne's Central Business District (CBD). It was originally a partnership between The Royal Children's Hospital, Melbourne City Mission and Centrelink, and is now one of Australia's most successful integrated youth services. It includes nine co-located services, together with many visiting or referral services for young people aged from 12 to 25 years.



*Frontyard Youth Services, based at 19 King Street, Melbourne.*

Image credit: Nadia Wu; source: Frontyard Youth Services.

Frontyard Youth Services provides a range of services working together to address the physical, social and emotional needs of young people who are homeless or marginalised and who spend time in the Melbourne CBD. Some services extend to working with young people across greater Melbourne and the State of Victoria.

Any young person in the CBD aged between 12 and 25 years, who is homeless, at risk of homelessness, requiring support or is disengaged, is able to access the range of services available. As the first point of contact, Frontyard is the main referral point for all the associated services.

The central location of Frontyard at 19 King Street, Melbourne, is not a space to just 'hang out', but the place to access the co-located services. Enquirers can have a shower and change their clothes, and have something to eat. The facility provides all-day breakfast, shower facilities, toiletries, underwear and socks if needed, and phone cards. There is a free barbecue held each Tuesday. Available services include access to a doctor or dentist, legal advice, use of computers or iPads, the opportunity to talk to Centrelink, and other options for advice and support.

As a drop-in service, no appointment or external referral is required. The youth workers at Frontyard will direct enquirers to the services or co-located services as necessary.

Over 2,000 young people come to Frontyard each year, on average visiting about six times annually. This means that about 12,000 in-person contacts are made each year. In addition, Frontyard receives about 10,000 calls for assistance each year.

Frontyard Youth Services may be contacted on 03 9611 2411, Monday to Friday from 9.00 am to 8.00 pm, and Saturday and Sunday from 10.00 am to 6.00 pm. Out of hours: call Salvation Army Crisis Line on 1800 627 727.

You may be able to assist with pro bono specialist assistance, such as legal or other professional help, or with a donation to the work of Frontyard Youth Services.

References: Melbourne City Mission: Frontyard Youth Services. <http://www.melbournecitymission.org.au/services/homelessness/young-people-25-years/frontyard-youth-services>; Report: Towards 2017: Strategic Direction 2011 – 2017, Frontyard Youth Services. Melbourne City Mission.

## Queen Elizabeth Celebrates Her 90th Birthday

As Queen Elizabeth II celebrates her 90th birthday on 21st April 2016, it is timely to reflect on her relationship with the church, and her deep and abiding faith over her lifetime.

Any English coin with the Queen's portrait on it includes an abbreviation of one of her many titles: 'ELIZABETH II D. G. REG. F.D.', in full: *Elizabeth II Dei Gratia Regina Fidei Defensor*. The Latin text is translated as: 'Elizabeth II by the Grace of God, Queen, Defender of the Faith'. The sovereign also holds the title of 'Supreme Governor of the Church of England'.

The relationship of the Church of England and the monarch was established in the 1530s, through a series of parliamentary Acts that brought about the Reformation. King Henry VIII, who had broken ties with the Roman Catholic Church by denying the authority of the pope, declared himself as the supreme head of the church in England. This position has been maintained by the sovereign since that time. The coronation oath includes a promise to maintain the church. The sovereign must be a full confirmed member of the Church of England.

The relationship of the sovereign with the Church of Scotland is different. Since 1707, the British monarch, through the Treaty of Union, has been required to preserve the Church of Scotland. In all its activities it is self-governing; its supreme authority is the General Assembly of the Church of Scotland, presided over by a moderator chosen by the assembly each year. The crown is represented at the assembly, sometimes by the monarch, but more often by a lord high commissioner appointed by the Queen. The assembly has the power to pass resolutions without Royal Assent, provided it acts within the law of the land. The Queen is an ordinary member of the Church of Scotland.

Although the Queen's position as Supreme Governor of the Church of England is inseparable from the Christian faith, we are privileged to have a monarch with a deep personal faith. The Queen has consistently gained inspiration and strength



*Any English coin with the Queen's portrait on it includes an abbreviation of one of her many titles: 'ELIZABETH II D. G. REG. F.D.'*



Image credit: Peter Ellis; source: Wikimedia Commons.

*The Queen and Prince Philip attending an Anglican service in Canberra in 2011.*

from her Christian faith over the many years of her reign. The importance of this is reflected in her annual Christmas message.

In a rare disclosure, Queen Elizabeth has written about her religious faith in the foreword to a book to be released in April 2016, marking her 90th birthday. Entitled *The Servant Queen and the King She Serves*, it has been initiated by three Christian charities: HOPE (Helping Other People), The Bible Society, and the London Institute for Contemporary Christianity (LICC). They worked together to produce the book, giving a glimpse into the religious beliefs of Her Majesty. The book is published by The Bible Society.

Events to mark the Queen's 90th birthday will include a pageant celebrating her life, to be held at Windsor Castle in May. In June, the Queen and the Duke of Edinburgh will attend a National Service of Thanksgiving at St Paul's Cathedral, London. The Queen will also attend the Queen's Birthday Parade, and a Patron's lunch. ■

References: The British Monarchy: Queen and the Church of England. <http://www.royal.gov.uk/MonarchUK/QueenandChurch/QueenandtheChurchofEngland.aspx>; The British Monarchy: Queen and the Church of Scotland <http://www.royal.gov.uk/MonarchUK/QueenandChurch/QueenandtheChurchofScotland.aspx>; Queen of England Offers Rare Glimpse into Her Faith. CBN.com (beta). <http://www1.cbn.com/cbnnews/world/2016/February/Queen-of-England-Offers-Rare-Glimpse-into-Her-Christian-Faith>.

## *An Historic Agreement*

An historic agreement reached between the churches of Scotland and England was announced in a press release on 24th December 2015. This agreement, called the Columba Declaration, recognises the longstanding ecumenical partnership between the churches of England and Scotland, and provides the basis for future joint projects.

Discussions have been underway since 2000, and the report by the Joint Study Group called 'Growth in Communion, Partnership in Mission', which includes the Columba Declaration, in preparation since 2010. The four chapters of the report include the history of the partnership and shared beliefs between the two churches that allow close cooperation. The ways in which the partnership could grow are also explored. The report acknowledges the need to include other churches in joint ecumenical work, including the Scottish Episcopal Church and the United Reformed Church.

The churches of Scotland and England already recognise each other's ministers, as well as exchanging views on ministry and working together on a range of ecumenical activities. Each year, the Church of Scotland sends a representative to the General Synod of the Church of England, while the Anglicans send a representative to the General Assembly of the Church of Scotland. The report will go to both synod and assembly for approval this year. ■

Reference: The Church of Scotland, 'Historic agreement between Churches of Scotland and England charts way for future joint projects' 24 December 2015. [www.churchofscotland.org.uk/news\\_and\\_events/news/recent/historic\\_agreement\\_between\\_churches\\_of\\_scotland\\_and\\_england\\_charts\\_way\\_for\\_future\\_joint\\_projects](http://www.churchofscotland.org.uk/news_and_events/news/recent/historic_agreement_between_churches_of_scotland_and_england_charts_way_for_future_joint_projects).

### **View the press release**

The full text of the Columba Declaration is included in the press release on the Church of Scotland website at:

**[http://www.churchofscotland.org.uk/news\\_and\\_events/news/recent/historic\\_agreement\\_between\\_churches\\_of\\_scotland\\_and\\_england\\_charts\\_way\\_for\\_future\\_joint\\_projects](http://www.churchofscotland.org.uk/news_and_events/news/recent/historic_agreement_between_churches_of_scotland_and_england_charts_way_for_future_joint_projects)**.

online



## The Scots' Church PWMU Program 2016

- APRIL**                      **Wednesday, 13th at 10.30 am, Robert White Hall**  
Meeting—Guest speaker: Sharon Lane from Kildonan Uniting Care will talk about the history of Kildonan, started in 1881 by two women from Scots' Church.
- MAY**                              **Wednesday, 11th at 10.30 am, Robert White Hall**  
Meeting—Guest speakers: David and Lisa Pearce will speak of their work with MAF in Chad, West Africa.
- JUNE**                              **Wednesday, 8th**  
Visit to the Old Treasury Building—Further details will be available closer to the date.
- AUGUST**                      **Thanksgiving Month**  
**Wednesday, 10th at 10.30 am, Robert White Hall**  
Meeting—Guest speaker: The Rt Rev. Mark Smith will speak on his year as moderator of the Presbyterian Church of Victoria.
- SEPTEMBER**              **Wednesday, 14th at 10.30 am, Robert White Hall**  
Meeting—Guest speaker: Our Session Clerk, Rae Anstee, will speak about her recent trip to the UK.
- OCTOBER**                      **Wednesday, 12th at 10.30 am, Robert White Hall**  
Meeting—Guest speakers: Colin and Alison Morrow, padres with PIM, Mungo Patrol NSW/Vic., will speak about their work. (Colin is also Minister at Mildura Presbyterian Church.)
- NOVEMBER**              **Wednesday, 9th at 10.30 am, Robert White Hall**  
Annual General Meeting—Guest speaker: The Rev. Christian Tirtha, Indonesian Language Congregation.

PWMU Program 2016

## *The Chapel Royal*

In its final concert recital for 2015, the Australian Chamber Choir, under the direction of Douglas Lawrence, performed music from the Chapel Royal. This magnificent music ranged from a March and Canzona composed by Henry Purcell (1659–1695) for the funeral of Queen Mary II to a selection from the choral suite *English Eccentrics* composed by Malcolm Williamson (1931–2003). Williamson was an Australian who lived much of his life in England, and in 1975 was appointed Master of the Queen’s Music, the only non-English composer to be honoured in this way to date. The concert also included items by Orlando Gibbons (1583–1625), William Byrd (1539–1623), Thomas Tallis (1505–1585), and George Frideric Handel (1685–1759); all these men were composers who wrote for the Chapel Royal.

The Chapel Royal does not refer to a building, but a body of priests, singers and musicians who form an establishment in the Royal Household. There are several chapels associated with the Chapel Royal at present, including the Chapel Royal and The Queen’s Chapel at St James’s Palace, St George’s Chapel at Windsor Castle, the Royal Chapel of All Saints in Windsor Great Park, and the Royal Chapel, Holyroodhouse Palace, Edinburgh. Other chapels have been designated Chapel Royal in the past.

Image credit: Basher Eyre; source: Wikimedia Commons



*The Queen’s Chapel, Marlborough Road, London.*

Image credit: Johan Biliën; source: Wikimedia Commons.



*The large window to the right is part of the Chapel Royal, St James's Palace, London.*

The English Chapel Royal was established by King Sighbert of the East Angles in 635 AD to serve the spiritual needs of the sovereign. Through the mediaeval period, it accompanied the sovereign to the battlefield. During Tudor times, the Chapel Royal followed the king or queen to whatever palace was the favoured one at the time. The earliest permanent homes of the chapel were in the Tower of London, Westminster and Eltham palaces. It was centred mostly at Greenwich, St James's, Whitehall and Hampton Court palaces

in Stuart times. During the English Civil War, some members accompanied the future king into exile before it resumed in 1660 with the restoration of the monarchy.

Since the destruction of Whitehall Palace in 1698, the headquarters of the Chapel Royal have been at St James's Palace. Two consecrated buildings survive and remain in use by the Chapel Royal. These are the Chapel Royal and The Queen's Chapel. The former, a Tudor construction, was built by Henry VIII from 1531. The ceiling was painted by German painter Hans Holbein in 1540 to honour Henry's fourth wife, Anne of Cleves. A number of alterations were made to the chapel in 1836, including the installation of oak panelling and the construction of wide galleries. New pews installed in 1876 replaced the old Tudor ones.

The Queen's Chapel, across the road from the Chapel Royal, was designed by famous architect Inigo Jones and built between 1623 and 1626. It was used by Roman Catholic Queen Henrietta Maria until the outbreak of the English Civil War in 1642. From 1670, it was used by Protestant courtiers from the continent.



*Portrait of a boy chorister of the Chapel Royal c. 1873 in the style of dress still worn today.*

Although originally part of St James's Palace, when adjacent apartments were destroyed by fire in 1807, they were not replaced and another building was erected between the palace and The Queen's Chapel. It once again became a Chapel Royal in 1938.

The highly regarded Choir of Her Majesty's Chapel Royal comprises six Gentlemen-in-Ordinary, who are professional singers; and ten lay choristers, the Children of the Chapel Royal. These boys hold the sovereign's scholarships at the City of London School, and wear gold and scarlet State Coats, still tailored to the Royal Warrant of 1661.

The Chapel Royal choir sings on Sundays each week at the Tudor Chapel Royal or The Queens's Chapel, and at other events elsewhere as commanded by the Queen.

The Chapel Royal is considered 'the cradle of English church music', with George Frideric Handel one of its most notable organists and composers. He was appointed by King George II in February 1723 as 'Composer of Musick for His Majesty's Chappell Royal'. This allowed Handel, still a citizen of Germany, to contribute to the music of the Chapel Royal, although not actually a full member. The great anthem, *Zadok the Priest*, was composed by Handel for the coronation of King George II in 1727. Based on the anointing of Solomon as king by Zadok the priest and Nathan the prophet, as described in 1 Kings 1:38-40, the words of this anthem are:

*Zadok the priest and Nathan the prophet anointed Solomon king.*

*And all the people rejoiced and said:*

*God save the King! Long live the King! May the King live for ever! Amen!*

*Hallelujah.*

It has been used at every coronation of an English monarch since then and is also sung annually at the Royal Maundy Service, when the Queen distributes Maundy money specially minted for the occasion. ■

## *The Rieger Organ in Scots' Church*

On the second Monday of February this year, an organ built by the Austrian firm Rieger Orgelbau was inaugurated in the new Paris Philharmonie, the main Paris concert hall. The organ has four manuals and 91 stops, which makes it very large indeed. The Paris organ can be seen as a further feather in the cap of this remarkable firm which has built so many important instruments.

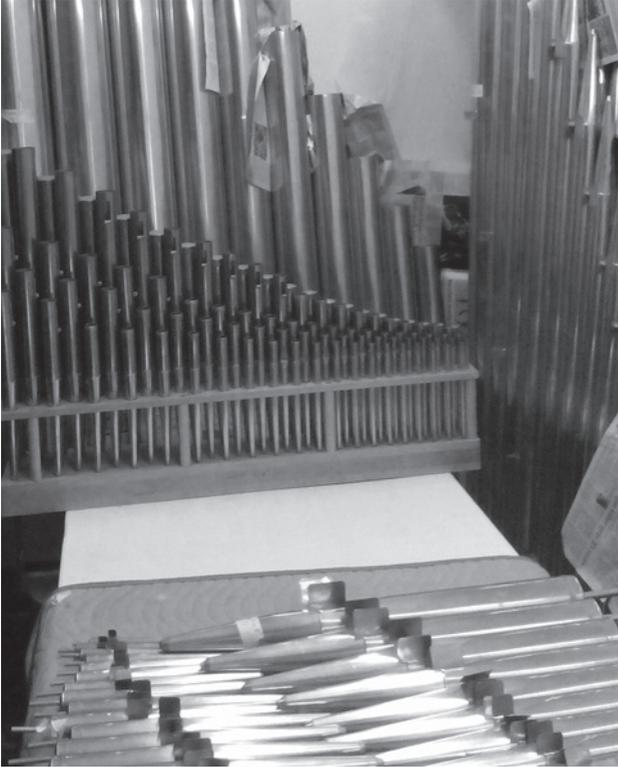
Among recent installations are an instrument in St Stephen's Cathedral, Vienna; the 'hanging organ' in Regensburg Cathedral, Germany, where a 37 ton instrument is suspended from four steel cables; St Gile's, Edinburgh; and a new organ in the Musikverein, Vienna, where, like at Scots', the original organ case has been retained. The Musikverein is the concert hall where the works of Mozart, Beethoven, Bruckner, Mahler and many other of the great composers first heard their music performed. It is the most important concert hall in the world.

The Scots' organ was inaugurated in February 2000. It is recognised internationally as an exceptionally fine instrument. It is the product of 600 years of organ building and embodies principles that will never change, as well as evidencing ever new technologies.

Cities are dirty and Melbourne is no exception. To the normal accumulation of dust has been added the inevitable effect of the new Westpac development. Rieger suggested a complete cleaning of the instrument, and checking and adjustment of the action of the instrument. This was done over a six week period in January and February this year. After the removal and



*Rieger Orgelbau Austrian team member George Pfeifer at work on the delicate task of servicing one of the organ's pipes.*



*Pipes laid along the pews, as the organ is dismantled for servicing.*

cleaning of the nearly 4,000 pipes, each pipe had to be checked and, in many cases, revoiced. Voicing is the procedure where tiny changes are made at the foot and the mouth of each pipe to get exactly the sound the voicer is looking for. This procedure has not changed since the first organs appeared in medieval times.

At Scots', we are so very fortunate to have this extraordinary instrument. It is yet another example of the foresight and vision of our trustees. 'Where there is no vision, the people perish.' Let us keep alive and ever

advance the cause of the finest music. Our church music is one of the great treasures of Western civilisation.

Douglas Lawrence  
Director of Music

### **International Organ Series**

The Scots' Church International Organ Series takes place in September each year. Details are in a brochure available at the information desk in the church vestibule.



# Plants of the Bible

## Sycamore Fig (*Ficus sycomorus*)



Sycamore Fig  
(*Ficus sycomorus*)

The sycamore fig (also known as sycomore), together with the common fig (*Ficus carica*), also referred to in the Bible, are both members of the genus *Ficus* which comprises about 1,000 species, mostly found in the tropics.

A far more robust tree than the common fig, the sycamore grows up to 20 metres tall with a dense crown of spreading branches. The bark is greenish yellow to orange and, like all figs, the tree contains a white sticky sap or latex, which can act as an irritant to the skin in sensitive persons. The heart shaped leaves are dark green above and lighter underneath, with both surfaces feeling rough to the touch.

The fruit of the sycamore is a large edible fig two to three centimetres in diameter. The figs are borne in thick clusters on the main stems or on older branches of the tree, which flowers and fruits throughout the year, peaking in the summer. Although the figs are inferior in taste and sugar content to the true fig, in ancient times they were widely consumed by the poor. The sycamore tree was most important for its wood which was used extensively as building timber.

There are many references to the sycamore in the Old Testament: 1 Kings 10:27; 1 Chronicles 27:28; 11 Chronicles 1:15; 11 Chronicles 9:27; Isaiah 9:10; Psalm 78:47; and Amos 7:14. In the New Testament, in Luke 19:3-4 Zacchaeus, a chief tax collector who was short of stature, climbed a sycamore tree to see Jesus as he was passing by. Jesus saw him and called him to come down as he wished to stay at Zacchaeus' house that day.

References: Old Dominion University Plant Site: Sycomore fig. <http://ww2.odu.edu/lmusse/m/plant/bible/sycomorefig.php>; Wikipedia. *Ficus sycomorus*. [http://en.wikipedia.org/wiki/Ficus\\_sycomorus](http://en.wikipedia.org/wiki/Ficus_sycomorus); Zohary, Michael. *Plants of the Bible*. Cambridge University Press, Cambridge, 1982.

## *Elder in the Spotlight*

### Ronnie Adahali

St Stephen's elder Ronnie Adahali and his wife Susana have been members of the congregation at St Stephen's Presbyterian Church, Flemington, for 20 years.

Born in Baturaja on the Island of Sumatra, Indonesia, Ronnie spent his childhood there until the end of Year 7. He went on to high school at Palembang, staying with his older sister through this period. After completing his secondary education, Ronnie went to Jakarta where he planned to study. Instead, he took a job as a draughtsman. It was at this time that he first met Susana; she had grown up in Kupang, West Timor, and was working at the post office in Jakarta before travelling to Sydney, Australia, to work.



*Ronnie and Susana Adahali.*

During the three years Ronnie worked in Jakarta, he and Susana corresponded regularly. He then came to Australia for a holiday, where he met up with Susana again and decided to stay here. At that time it was much easier to travel back and forth than it is at present. The couple married in Sydney, returning to Jakarta for some time, with a strong desire to become permanent residents in Australia, although this was not

easy to achieve. Their eldest son, Reynold Jojie, was born in Australia in 1981, and automatically became an Australian citizen under the law at that time. He was subsequently able to sponsor his parents for permanent residency. Their second son,



## *From the Archives*

### The Mid-week Service

In 1936, the Rev. James Golder Burns of Marylebone Presbyterian Church in London arrived in Melbourne to supply the congregation for four months. On Wednesday, 22nd April 1936 he began a mid-week lunchtime service. The service began with a 15 minute organ recital.



*The Rev. James Golder Burns.*



*The Rev. Dr FW Boreham.*

In June 1937, the inspirational preacher, the Rev. Dr FW Boreham, was invited to conduct the mid-week service for a month. Dr Boreham, a Baptist minister and prolific author of 50 books (46 of which are in the Senior Minister's library) went on to conduct the services for 19 years. Many of his sermons are preserved in volumes of *The Leaflet*. The Rev. A. Crichton Barr continued the services until the Rev. Gordon Powell arrived in 1965.



*The Wednesday Male Choir.*

The Wednesday Male Choir was formed somewhere around 1968 at the request of the Rev. Powell to assist with the singing of the hymns. These services were recorded and then later broadcast on Sunday evenings at 11.00 pm on Melbourne radio station 3KZ and to 24 other radio stations in five states. All of the men worked within the city limits and made time during their lunch hour to be part of this choir; all of them were from their local church choirs. The organist and leader for this recording was Mr Alan Ball, a former elder and assistant organist at Scots'. Our own Church Officer, Ken Bowden, was a choir member. A recording of the choir, now on compact disc, is held in the archives.

The Rev. Powell encouraged people from all walks of life to participate in the mid-week service.

Judith Kilmartin



*The Wednesday Lunch-time Services Male Choir: a recording of the choir, now on compact disc, is held in the archives.*



*A mid-week service in 1972 saw people standing four and five deep in the aisles to hear an address by Colonel James Irwin, Baptist layman and lunar module pilot for the Apollo 15 mission.*



*'Cliff Richard, world famous singing star, speaking at the Wednesday lunch-hour service in Scots Church on Anzac Day.' (Courtesy of 'The Age').*

# Biblical Gardens

## *The Hanging Gardens of Babylon*

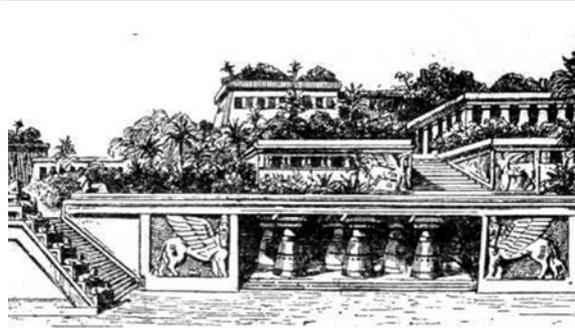
Although the Hanging Gardens of Babylon have never been definitely located, they are considered one of the seven wonders of the ancient world. German archaeologist Robert Koldewey, who excavated the area of Babel and Babylon in the late 19th century, thought he had found the cellar and other parts of the garden. However, there has been a recent alternative proposal from Stephanie Dalley, a scholar at Oxford University, that the hanging gardens were built by King Sennacherib in the Assyrian capital Nineveh. At the present time, the most common theory is that the Hanging Gardens were built in the ancient city of Babylon in the reign of King Nebuchadnezzar II, about 600 BC or a little later.

There are no surviving texts from the period that make a direct reference to the Hanging Gardens. The first description was by a Babylonian priest, Berosus, who wrote about 290 BC. However, his writings are only known through quotations of his work by later writers. Josephus, a famous historian who lived from about 37 AD to 100 AD, credited Nebuchadnezzar with the construction of the Hanging Gardens.



*A 19th century engraving the Hanging Gardens of Babylon, with the Tower of Babel in the background.*

There are many references to the city of Babylon in the Old Testament. Some examples include: Isaiah 13:19-22; Isaiah 14:22-23; Jeremiah 51:58; and Daniel 4:30. None of these texts include a direct reference to the gardens.



*A 20th century interpretation of the Hanging Gardens of Babylon.*

According to records, the purpose of constructing the gardens was to raise the spirits of Nebuchadnezzar's wife Amytis, daughter of King Astyages of Medes, who was homesick for the green hills and valleys of her native land. The Hanging Gardens were essentially an artificial

mountain with a series of rooftop gardens. Enormous terraces with arches were raised one above another, resting on pillars that were hollow and allowed large trees to be planted. Access to each level was by stairs.

The most extraordinary aspect of the Hanging Gardens was the reticulation of water from the adjacent Euphrates River for irrigation. This involved the raising of water to the uppermost level, allowing it to flow down through the terraces, with plants being watered at each level. Experts have proposed two ways in which this may have been achieved. The first, a 'chain pump', consisted of a series of waterwheels with buckets that transported water to pools at increasing heights until the water reached the top. There it could be released into artificial streams. Slaves provided the power to turn the wheels. The alternative proposal was the use of 'screw pumps' to carry the water upwards as they revolved. However, this is considered less likely as it was supposedly invented by the Greek Archimedes some 300 years later!

Although there are no direct biblical references to the Hanging Gardens, King Nebuchadnezzar and the great fortress city of Babylon form part of the story of the Old Testament. These gardens would have been a source of amazement to any who lived in Babylon or who travelled there.

References: Bible History Online: Hanging Gardens of Babylon. <http://www.bible-history.com/sketches/ancient/hanging-gardens-babylon.html>; The Museum of Unnatural History: The Seven Wonders - Hanging Gardens of Babylon. <http://www.unmuseum.org/hanggg.htm>; Study.com Hanging Gardens of Babylon: History, Facts & Location. <http://study.com/academy/lesson/hanging-gardens-of-babylon-history-facts-location.html>; Wikipedia: Hanging Gardens of Babylon. [https://en.wikipedia.org/wiki/Hanging\\_Gardens\\_of\\_Babylon](https://en.wikipedia.org/wiki/Hanging_Gardens_of_Babylon).

## *Funding Boost for Kirkbrae*

The construction of eight new independent living units at the Kirkbrae Presbyterian Homes, Kilsyth, is currently progressing well. The project includes a new administration building. However, a number of the older independent living units on the site require urgent upgrading if they are to meet the needs of future residents. In order to proceed with these renovations, funding has been made available through generous donations from The Scots' Church Properties Trust and the Mavis Smith Bequest.

Changing demographic patterns in Australia show that increasing numbers of aging people are living independently for longer. At present, the average age of residents living in the independent living units at Kirkbrae is 75 years, this being likely to increase in the future.

The aging independent living units, built many years ago, no longer meet the requirements of older people who are seeking modern, contemporary and convenient accommodation. Such issues as reduced mobility or impaired vision require careful consideration in the design of units. Some of the problems in the older units at Kirkbrae include steep entry steps, steps within some units, and outdated arrangements for bathrooms and laundry facilities. Although kitchens are reasonably designed, they lack convenience and appeal to prospective purchasers of the future.



*An independent living unit in the lovely garden setting at Kirkbrae.*

Proposed works to upgrade the existing independent living units focus on bathrooms and kitchens, with painting and cosmetic details to ensure a convenient

and attractive result. Bathroom alterations will include a 'wet area' for the shower, with easy, safe access and ample space, and repositioning of the vanity basin and toilet for increased convenience and safety. The current kitchens are largely functional and in good condition, but are dated and lacking in appeal. Resurfacing of cupboard doors and fixed panels, bench tops and tiles is planned. Replacement of stoves and floor coverings is also included. Units will be painted throughout. The estimated cost of refurbishment of each unit is \$18,000.

At its February 2016 meeting, the Social Services Committee of the Presbyterian Church of Victoria made a decision to allocate \$54,000 for the refurbishment of three units from the Mavis Smith Bequest, administered by the committee. In addition, the committee Convenor, Mr Robert Lowe, approached The Scots' Church Properties Trust with a request for some funding. The Chairman of the Properties Trust, Miss Rae Anstee, confirmed that a donation of \$54,000 would be made from the Holland/Williams Trust for housing elderly people, to facilitate the refurbishment of an additional three cottages. Mr Jim Nuske and Mr Bruce Evans, also trustees, are members of the Social Services Committee, and Miss Anstee served on the committee for 10 years. This generous donation reflects the high level of support from Scots' Church for the Kirkbrae Presbyterian Homes. ■

Reference: Ms Sandy Ward, Manager Independent Living Units, Kirkbrae, 'Upgrading Current Independent Living Units', February 2016.

*In Memoriam*

Our sympathy is extended to the family and friends of the following people:

- Mrs Beres Court, mother of the Rev. Phil Court, passed away on 23rd February 2016. Her funeral was held at Morwell on 3rd March.
- Dr Pauline McConnachie, a member of Scots' who transferred her membership to St James the Less Anglican Church, Mount Eliza, passed away on 1st March. A thanksgiving service for Pauline's life was held at St James' on 7th March.

Our condolences to the families of Mrs Court and Dr McConnachie.

*Psalm 121*

## *Interview*

### Lynne Dunoon

#### Founder and Consultant of the Multiple Birth Support Foundation

The story of the Multiple Birth Volunteer Support (MBVS) Foundation Inc. founded by Lynne Dunoon over 18 years ago, is one of a practical response to a need in the community, and the vision, skills and energy to develop this response to support families across the state and beyond. This volunteer support network for families with multiple births, including triplets, quadruplets and quintuplets, assists parents to care for their babies in their own homes.

It all began in 1997, when Lynne and her husband David were living in Swan Hill, Victoria, where they owned a holiday resort. A mother with a three-year-old child, who had given birth to quadruplets, was returning to her home in Swan Hill from the Royal Women's Hospital. The family attended the Lutheran Church, where their friends began to draw up a roster of volunteers to assist the parents in the care of the infants. Through Lynne, the Presbyterian Church, along with six other churches, offered to help. Lynne offered to coordinate the assistance to the family. At this early stage, one baby was still in hospital. The community rallied around, with volunteers providing hands on help with their babies and evening meals. Each church appointed a coordinator to provide a meal for the family each night of the week. This meant each church was allocated a different night in the week, with any one volunteer only providing a meal each six weeks, so the work was not onerous.

A total of 120 women offered to assist the family, and Lynne saw that it was important to keep their interest. They undertook a range of activities. One, who had completed a sewing course at Emily MacPherson College, headed a band of sewers who made such articles as attractive track suits with applique, and other items of clothing were donated. Most volunteers were on a roster to assist on a daily basis in the care of the babies, such as feeding, burping and changing them. Grandparents were also involved especially at weekends. Later, the parents were given a rest, with Lynne and David inviting them to stay at their resort.



*Lynne Dunoon.*

After three months, a meeting of all volunteers provided an opportunity to identify any needs or issues that had arisen so that they could be addressed along the way. At the end of 12 months, there was a 'break-up party'; at this time Kathy, the mother, took over the roster as fewer volunteers were required to care for their growing toddlers and older sibling. In many cases, some volunteers stay with their family up to pre-school age. It's a choice both volunteers and parents can make.

Some three months after this, quadruplets were born to parents in the Melbourne suburb of Wheelers Hill. Kathy, who had heard about this, phoned Lynne who happened to be coming to Melbourne for a visit at the time. Lynne visited the mother and suggested that an

article be included in the local Leader newspaper describing the Swan Hill story and suggesting that the Wheeler's Hill community may wish to be involved. Lynne included her Swan Hill address and received 53 letters in response, with another band of volunteers now organised to support the mother. The concept of a multiple birth volunteer support group was now underway to meet the needs of these families.

In 2000, Lynne and David retired and moved to Melbourne to live. In 2001, Lynne received a call from the doctor in charge of obstetrics at the Royal Women's Hospital in relation to the possible support of two mothers with multiple births, one in South Yarra and the other in Whittlesea. At this stage, Lynne saw the necessity to introduce some more formality to the process. She approached the Australian Multiple Birth Association (AMBA), a national body, and worked under the auspices of AMBA for over 10 years; this organisation arranged insurance for the volunteers. As a mature age student, and for some time before this program was initiated, Lynne had become a graduate in Social Science at Monash University as she very much wanted more education and the means of being able to deal with community development

rather than just good will. The knowledge she had gained proved to be of enormous value at this time of growing momentum. Lynne became a member of the Victorian branch of AMBA and a member of the Australian and Community Workers Association. Sometimes she was sent interstate to New South Wales or Queensland to support families, without any reimbursement of the costs involved with this.

Each time Lynne was called on to support a family, the process of recruiting volunteers began with an article about the family and its needs, with a call for offers to assist, in the local paper. A coordinator was also crucial to organise the assistance. It gradually became all-consuming for Lynne in retirement, with phone calls seven days a week, and her husband David acting as her 'on call' secretary. At this stage, during the late 1990's and early 2000, emails were not commonly used, whereas now almost all the contact is by email. A visit from the national president of AMBA led to the development of a strategic plan, including the formation of a separate organisation with support from AMBA. At first Lynne was apprehensive about taking this step, but her youngest son, an accountant, was most encouraging and offered to help her set it up.

Lynne began to develop more formal workshops to prepare volunteers for their role. 'Working with Children' checks and whooping cough inoculations became part of the procedure. Parents also attended the workshops so that they were aware of the various roles of the volunteers. The formation of the new organisation of the MBVS Foundation Inc. was established in May 2011, with a lawyer as the chairman, and a board of management, including people with expertise in 'not for profit' organisations, and a maternal and child health nurse.

This new organisation acquired the Tax Deductible Recipient (DGR) status from the ATO within eight months of its establishment. The DGR status, which ensures the MBVS has the capacity to apply for funding through trusts, has been allocated to less than 50 percent of charities in Australia.

Funding is crucial to the maintenance of support by the MBVS Foundation, and continues to be a focus. Volunteers with expertise in associated fields provide enormous assistance. Lynne is currently the program manager and continues to conduct all the workshops for the preparation of volunteers. She begins the support process by initiating articles in local papers. The most recent response to a call for family support has been in Morwell in regional Victoria, although it is impossible to meet all the requests that come in. During March 2016, Lynne set up the MBVS

Image source: Multiple Birth Volunteer Support Foundation Inc.



*Lynne began to develop more formal workshops to prepare volunteers for their role.*

she prepares for succession planning to ensure the organisation continues its supportive role of parents with multiple births.

Lynne and David worship with us at Scots' whenever they are able to do so.

The story of the MBVS Foundation is exemplary, with one person who identified a need, took action and developed the means to meet that need, in one community and then far beyond. We thank Lynne for all she has done and continues to do. ■

## Want to help?



If you would like to assist the Multiple Birth Volunteer Support Foundation, they are looking for volunteers:

- Human Resource workers who are eligible to join the Australian Community Workers Association;
- Volunteers who may like to help with administration;
- Volunteers to go into the homes of needy families to help with their babies and baby-related chores.

**Please contact Lynne Dunoon at [consultant@mbvs.org.au](mailto:consultant@mbvs.org.au).**

## *An Anzac Legend*

If you walk through the beautiful gardens surrounding the Shrine of Remembrance in Melbourne, you will find a sculpture of *The Man with the Donkey*. That man was Private John Simpson, who served as a stretcher bearer at Gallipoli in 1915 and who has become an Australian legend. Using donkeys to move wounded soldiers to the beach for evacuation, he continued this work for three and a half weeks until he was killed on 19th May 1915 during an attack on ANZAC Cove.

Image credit: I.A.O'Brien; source: Australian War Memorial, Canberra.



*John Simpson Kirkpatrick (centre) with his donkey 'Duffy' carrying a wounded soldier, some time between 25th April and 19th May 1915.*

Born in South Shields, County Durham, England, on 6th July 1892 to Scottish parents Sarah and Robert Kirkpatrick, John Simpson Kirkpatrick was one of eight children. He worked with donkeys during his youth.

After joining the British merchant navy in early 1909, Simpson deserted at Newcastle, New South Wales, in May 1910. He travelled widely in Australia, taking on a range of jobs, including cane cutting, coal mining, and working on Australian coastal ships.

Following the outbreak of war, Kirkpatrick enlisted as John Simpson, possibly not using his surname to avoid being identified as

a deserter. His motivation for joining up appears to have been partly related to the prospect of returning to England. Simpson enlisted as a field stretcher bearer in Perth in August 1914 and was assigned to the Third Field Ambulance, Australian Army Medical Corps.

Simpson landed at Gallipoli on 25th April 1915 with the ANZAC Forces. As he began to carry wounded comrades to safety on his shoulders he saw a donkey that had

been brought in to carry water, and began to use it to transport his fellow soldiers. He used several donkeys, including Duffy 1, Duffy 2, Murphy, Queen Elizabeth and Abdul. Other stretcher bearers also began to use donkeys to move soldiers.

Earning the admiration of everyone in the valley where he was working, Simpson and his donkey worked tirelessly. According to accounts of the time, he was fearless and unconcerned amidst the fighting, removing wounded men from areas under fire. He demonstrated the valour and ingenuity for which the Australian soldiers at Gallipoli were so well recognised.

On 19th May 1915, while carrying two injured soldiers, Simpson was struck and killed by machine gun fire during the Third Attack on ANZAC Cove. He was buried on the beach at Hell Spit. Simpson was posthumously mentioned in despatches. His story remains one of the most famous associated with the soldiers of Gallipoli. ■



*The sculpture of 'The Man with the Donkey', in the gardens of the Shrine of Remembrance, Melbourne.*

References: Benson, Sir Irving. 'The Man with the Donkey: John Simpson Kirkpatrick, The Good Samaritan of Gallipoli'. Hodder and Stoughton, London, 1965; Australian War Memorial: John Simpson Kirkpatrick: Simpson and his donkey. <https://www.awm.gov.au/encyclopedia/simpson/>; Australian War Memorial: Private John Simpson Kirkpatrick. <https://www.asmm.gov.au/people/P10675912/>; Wikipedia: John Simpson Kirkpatrick. [https://en.wikipedia.org/wiki/John\\_Simpson\\_Kirkpatrick](https://en.wikipedia.org/wiki/John_Simpson_Kirkpatrick).

# Word search

## ACTS 1 (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 24.)

H	A	S	C	E	N	S	I	O	N	O	I
R	E	Y	A	R	P	U	L	Y	S	P	S
J	E	R	U	S	A	L	E	M	I	R	R
I	S	S	E	N	T	I	W	T	J	G	A
D	A	E	D	U	J	H	K	A	N	M	E
T	E	M	G	R	M	P	T	I	M	A	L
W	P	Z	E	T	O	O	R	R	C	T	O
M	A	T	I	W	L	E	M	A	W	T	L
F	E	T	E	T	F	H	M	M	H	H	I
P	K	R	E	F	P	T	V	A	M	I	V
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[www.WordSearchMaker.com](http://www.WordSearchMaker.com)

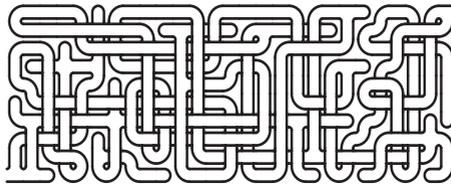


### The words to find ...

- ASCENSION
- BAPTIZED
- ISRAEL
- JERUSALEM
- JUDEA
- MATTHIAS
- OLIVET
- PETER
- POWER
- PRAYER
- SAMARIA
- SUFFERING
- THEOPHILUS
- WATER
- WITNESS

## Amazing maze

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## Victorian Presbyterian Churches Past and Present

### St George's Church, East St Kilda

**St George's Presbyterian Church, East St Kilda, later to become Uniting, was one of three Presbyterian churches granted land at the time the suburb was being developed. Although a record of the one acre (0.4 hectare) of land granted to St George's Church appears in the government gazette of 10th September 1866, it was 10 years before action was taken to form a Presbyterian congregation in East St Kilda.**

On 10th July 1876, a public meeting for the purpose of forming a Presbyterian congregation was held in the Orderly Room of the Army depot next door to the granted land in Chapel Street. The first Sunday services were held in the Orderly Room on 13th August 1876. Trustees were nominated and appointed by the Presbytery, and in February 1877, tenders for erecting the church building were accepted from R. S. Elkins. The architect was Albert Purchas.

The foundation stone of the new building was laid on 21st April 1877 by Sir James McCulloch, a staunch and consistent supporter of the church in its early years. The opening services were conducted on 1st October 1877 by the Rev. Dr Cairns and others. The first minister called to the church was the Rev. J. L. Rentoul, who commenced his ministry there in June 1879.

The church grew rapidly and it was soon necessary to increase the seating capacity. At this time, plans to expand the building to accommodate 650 were adopted. The completed building, as it stands today, was first used for divine worship on 3rd October 1880. The first election of elders was held just two months later.

The church building was constructed in polychromatic Gothic Revival style. The red brick building has cream brick contrasts and Waurm Ponds freestone dressings; the building rests on a bluestone plinth and has a slate roof. At the front of the church is an unusual banded octagonal tower that terminates in a spire. There is a dominant rose window within a curved triangular form. The church has an aisleless nave, broad transepts, and internal walls of cream and coloured brick. The stained glass windows were manufactured by Ferguson & Urie of Melbourne.



*The unusual octagonal tower with a spire, St George's Church.*

The pipe organ was manufactured by T. C. Lewis & Sons of London in 1881 and installed by George Fincham of Melbourne in 1882. It is a rare surviving work of Lewis, with the only other Lewis organ in Victoria found in St Paul's Cathedral, Melbourne. The organ was rebuilt and enlarged in 1935 by Frederick Taylor of Melbourne; however, the pipe work and original sound were retained. The organ was designed to blend with the setting and avoid obstruction of the stained glass windows.

The second minister at St George's, the Rev. John G. Mackie, was called to the church when Mr Rentoul took a position as professor at Ormond College, The University of Melbourne, in 1883. He was followed by the Rev. Alexander Skene and the Rev. Graham Balfour. The Rev. Andrew Gillison was minister from 1909 to 1915. He was appointed as a chaplain to the armed forces in World War I, serving at Gallipoli with the 14th Battalion, where he was killed on 22nd August 1915. The congregation was deeply saddened by his untimely death.

The church continued to grow and flourish through the middle years of the 20th century, with a number of fine ministers. The Rev. H. Douglas Fearon, who served from 1949 to 1957, continued the high standard of leadership demonstrated by his predecessors. His daughter was Elizabeth Fearon, a much-loved past member

of Scots' Church. Mr Fearon retired in 1957 due to ill health.

The minister at St George's at the time of Church Union in 1977 was the Rev. James Mills. He served the congregation faithfully for 19 years. The congregation voted to become Uniting and was linked to two Congregational churches to become the East St Kilda Parish.

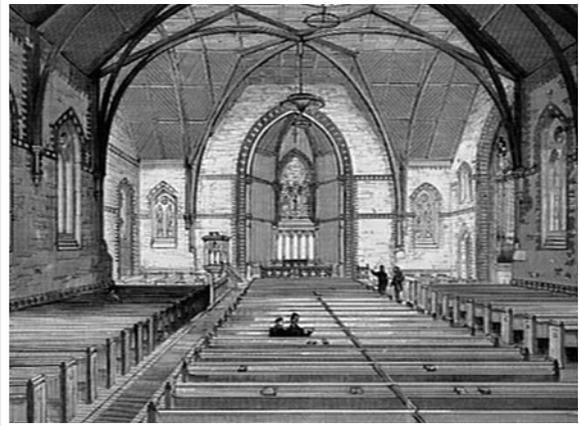


Image credit: Alfred May and Alfred Martin Ebsworth; source: Pictures Collection, State Library of Victoria.

*Interior of St George's Presbyterian Church (wood engraving, 1880).*

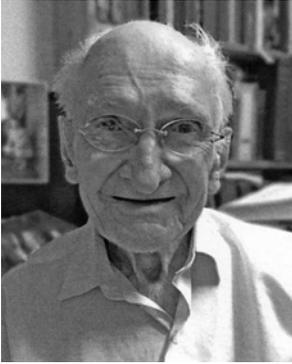
The years that followed were not easy ones for the St George's congregation. The appointment of the Rev. John Bottomley as minister of the East St Kilda Uniting Church Parish began a period of revitalisation.

The Rev. Angela Tampiyappa followed Mr Bottomley. Worship services continued until 2014, when, sadly, St George's was sold as part of the fund-raising program of the Uniting Church. The building was bought by St Michael's Grammar School after leasing it for many years as their music campus. It remains on the Victorian Heritage register.

*(The Editor acknowledges the assistance of Mrs Rosemary Clencie, a past member of St George's and a member of Scots' Church, in the preparation of this article.)*

References: Bottomley, John, with Gary Bowman, Stuart Bryan, Rosemary Clencie and Peter Gray. 'Sorrow's Gift: God's grace for pilgrim people', Published by Centre for Creative Ministries, St. George's East St. Kilda Uniting Church, Melbourne, Australia, Printed by Print Direct, 2002; Organ Historical Trust of Australia: St. George's Uniting (formerly Presbyterian) Church, Chapel Street, East St. Kilda. <http://www.ohta.org.au/organs/organs/StKildaStGeorgesUC.html> St. George's Presbyterian Church, East St. Kilda, 1876 – 1926: Jubilee Souvenir Book. 'The Prahran Telegraph' Printing Co., King Street, Prahran; St. George's Presbyterian Church St. Kilda: The First One Hundred Years. Published at the celebration of the Centenary. Printed in Australia by Victorian Printing; Victorian Heritage Database Report: St. George's Uniting Church. Victorian Heritage Register (VHR) Number H0864.

*In Memoriam*



**The Rev. H. Arthur Stamp  
MA (Qld & Cantab), BDHons (MCD)  
5th September 1919 – 7th December 2015**

Henry Arthur Stamp was born on 5th September 1919 in Cairns. His parents were Christians and he regularly attended church from kindergarten through to leadership positions in the Presbyterian Fellowship of Australia (PFA). Arthur left school early and worked at cabinet making in the Queensland Railways. This attention to detail and love of working with wood stayed with him for his whole life. He returned to school and studied hard, teaching accountancy at school, one year ahead of his students, eventually topping Australia in his final accountancy exam at 18, and continuing to teach this for the next six years. In 1945, he began studies at Queensland University, gaining a BA with first class honours in Philosophy in 1948, with the conferring of an MA after his outstanding results.

On 21st February 1948, Arthur married Doris Campbell in St Andrew's Presbyterian Church, Creek Street, Brisbane. The previous year, Doris had given up her job to spend a year studying at the Melbourne Bible Institute to help equip her for a Christian ministry with Arthur. After studying at the University of Melbourne in the Theological Hall of Ormond College, Arthur gained a BD Hons in 1951. His exit appointment was to Eaglehawk for six months, after which he took up two awards: the Presbyterian Church of Victoria's Stewart Travelling Scholarship covered a year's overseas postgraduate study, followed by the Presbyterian Church of England's Lewis Gibson Scholarship, which enabled him to continue studies at Westminster College in Cambridge for several years. Doris returned to Queensland with her young son and worked to save enough money to support the three of them for Arthur's last year at Cambridge. After his graduation with an MA, he and Doris pedalled a tandem bicycle containing their belongings and camping gear, with four-year-old Stewart on the front bar, around the south of England to Wales,

the Midlands and back to London—over 1,770 km (1,100 miles) in six weeks. Before they sailed to Australia, Doris spent time exploring her father's country. She and Stewart travelled through Scotland on coach tours, while Arthur taught book-keeping for the Glasgow Corporation Education Department and did pulpit supply on Sundays.

On their return to Victoria, Arthur's first appointment was to St Andrew's Presbyterian Church in the parish of Port Fairy and Orford, in 1955. It was the early years of Stewardship Campaigns. Over 70 Presbyterian parishes had already participated, and a successful program was conducted in 1957. Arthur also began the first monthly newsletter, *Contact*, which still continues today. Not surprisingly, with his extensive qualifications, Ormond College needed him to lecture in Old Testament studies, language and exegesis, so the family moved to Melbourne.

In 1964, Arthur accepted a call to Scots' Church, Ringwood. He described this as halcyon days—400 communicants, 400 youth in Sunday school, Bible classes, PFA and sports clubs, plus adherents. After Church Union in 1977, he was again called on as a lecturer, this time for the ongoing Presbyterian Church. His parish work continued as minister of Ringwood/Heathmont Church. He and Doris retired to live in Ringwood at the beginning of 1987. Arthur served as moderator of the Presbyterian Church of Victoria in 1984, and as first president of The Burning Bush Society, for which he wrote many booklets, and these can be found in the State Library. He had a long association with Scots' Church, attending many services and home fellowship groups over the years.

The funeral service for Arthur was conducted by the Rev. Graham Bradbeer. Friends and family spoke of their many memories. Stewart did the eulogy and recalled his father's great interest in early radios, and building a TV from an ex-army radar tube. He repaired TVs for family and church folk. As a keen photographer, he made 16 mm movies in the 1930s and 40s. He had an amazing memory and was an advocate of eating healthily. Stewart spoke of what underpinned Arthur's ministry: justice, kindness, Christian love, the Gospel, freedom, dignity, goodness, food, shelter, education, health—all should be the right of every human, and Christians should achieve these ends with and for their fellow humans.

Arthur is survived by son Stewart, daughter Gillian and six grandchildren.

Jenny Young

## *In Memoriam*



### Henrik Theodoor Van Der Staal

3rd May 1939 – 5th March 2016

The funeral for Theo Van Der Staal was held at Scots' Church on 11th March 2016. The following eulogy was given by the Rev. Richard O'Brien.

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*Theo Van Der Staal had been a regular attender in our congregation in recent years. He had a gentle, calm, engaging presence and once you were in a conversation with Theo, you knew it was never going to be dull; you were never sure where it was going, and he was always interested in you. And when he wasn't in his usual pew, half way to the back on the left side, people would ask – "Is Theo okay?" Or if he was there and some of the people around him, were not in church on that particular Sunday, Theo would ask – "I haven't seen such and such lately, are they okay?"*

*So this big, gentle, calm Dutchman is going to be missed, of course, by his family and friends, but also by us here at Scots.' And I am conscious that I only knew him for just a few years, as a pastor, but let me share some thoughts with you.*

*What struck me about Theo was that he integrated his faith and his art.*

*Phillip Stark tells me that Theo had approximately, give or take, a "million" books. He had many beautiful art books.*

*He loved the Dutch masters such as Rembrandt, of course, but not just the Dutch masters. He was eclectic in his interests and he thought deeply about the creative arts. And we've heard of his impact on his art students. But for Theo art was a way of expressing his faith. He used to remind me about Abraham Kuyper, the great Dutch theologian and prime minister, who said, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!" I couldn't have*

*a conversation with Theo without the conversation turning to the gospel of Jesus Christ. Theo integrated his faith and his art.*

*And so it is appropriate to read Psalm 19 as part of the service today, because it tells us of the glory of God being declared in creation. And so Theo never saw his art as an end in and of itself. He saw art as a gift to give glory and praise to God. He integrated his faith and art.*

*What also struck me about Theo was that he was a life-long learner.*

*And it's the story behind the reading of Galatians chapter 4 verses 1 to 7 reading at this service that is the story of my friendship with Theo. This will not surprise his family but two Christmases ago, Theo gave me a Christmas present. It was the abridged in one volume, 'Reformed Dogmatics' by Herman Bavinck, the great Dutch theologian. I was stunned and moved.*

*This was a part of our much longer conversation about God and Theo's spiritual journey. We worked our way through Mark's gospel in a membership course. His enthusiasm was contagious. He'd come up to me at the end of each week and say – "Look, I'm sorry if I spoke too much." Clearly all present enjoyed what he was saying, and I'd laugh and say, "Theo, just let others share too." We started to chat about what it meant to know God, and the great words that help us to understand the message of Easter, and how it is that through Jesus Christ, our sins can be forgiven. How it is all a gift from God.*

*And in our conversation, I mentioned J.I. Packer's book 'Knowing God'. It has 22 chapters. I've always thought that chapter 20 is the high point of the book. Packer says: "I am a child of God, God is my Father, heaven is my home, every day is one day nearer. My saviour is my brother, every Christian is my brother too." God adopts us into his family through Jesus Christ; we can know God is our heavenly Father and He loves us and cares for us; Jesus is our brother.*

*When I visited Theo recently what did he have beside his bed? His well worn Bible and a copy of Packer's 'Knowing God', which he had read, two or three times.*

*What did Theo want to talk about?*

*All he wanted to talk about was chapter 20 of Packer's Knowing God and Jesus as his brother. He kept on saying, "I have never thought about the doc-*

*trine of adoption, and that Jesus is my brother.” He was passionate, gentle, calm, and was assured that God was his father, that he had been adopted into God’s family and Jesus was His brother. He said, “Can you please tell the people at Scots’ that I am calm and at peace.”*

*Because Galatians 4: 1 – 7 is about this truth and it had so gripped Theo over recent times, that I read to him on a visit two days later. Let me read verses 6 – 7: “[6] And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” [7] So you are no longer a slave, but a son, and if a son, then an heir through God.”*

*Theo is now in the presence of his heavenly Father, with Jesus his brother.*

### *Let us pray*

*Father, we thank you for Theo. We thank you for the man he was calm, gentle, enthusiastic passionate, a generous uncle and friend. For his art teaching, and for the way that he lived out your grace to him in his life. Father, thank you for his calm assurance – that what Packer wrote resonated with him so personally and so deeply – “I am a child of God. God is my Father; heaven is my home; every day is one day nearer. Mr saviour is my brother; every Christian is my brother too.” A life well lived.*

*We pray for his family and friends; for the loss that he is to us all. In the midst of our loss may we know the peace of God that passes all understanding, may we take the time to contemplate our life, and your majesty and Jesus Christ.*

References: Bavinck, Herman Reformed Dogmatics “Abridged in one volume” (editor: John Bolt) 2011 Baker Academic. On the back cover there is a comment by J.I.Packer author of Knowing God “Bavinck was a man of giant mind, vast learning, ageless wisdom, and great expository skill. Solid but lucid, demanding but satisfying, broad and deep and sharp and stabilizing, Bavinck’s magisterial Reformed Dogmatics remains after a century the supreme achievement of its’ kind”; J.I. Packer Knowing God, 1993, Hodder and Stoughton, London.

## **Guidelines for *The Leaflet***

The length of articles ranges from short items to 1,000 words or more, with a maximum of 2,000 words. Advertising information is not included in *The Leaflet*.

## Biblical Crossword

### Acts 1 (ESV)

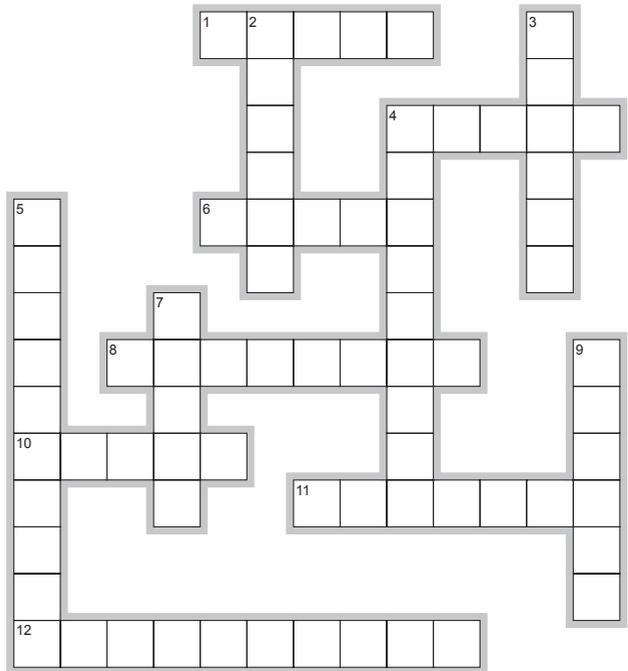
Solution on page 24.

#### Across

1. For how many days after his resurrection did Jesus appear to his disciples?
4. Who had betrayed Jesus?
6. Who stood up and spoke to a gathered company about scripture being fulfilled?
8. Who was chosen to replace the apostle who had betrayed Jesus?
10. What did Jesus promise when the Holy Spirit came upon the apostles?
11. Jesus said his disciples would be witnesses in Jerusalem, Judea and what other country?
12. To whom was the book of Acts written?

#### Down

2. After the ascension of Jesus, the apostles returned to Jerusalem from what mount?
3. When the apostles returned to Jerusalem after the ascension of Jesus, to what did they devote themselves?
4. In which city did Jesus order the apostles to wait for the promise of the Father?
5. Through whom did Jesus give commands to the apostles? (2 words)
7. With what did John baptise?
9. Before his ascension, the apostles asked Jesus whether he would restore the kingdom to which country?



EclipseCrossword.com

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