

# The Leaflet

No. 1058  
June 2016



The Rev. David and Gwen Currie:  
Farewell after a wonderful ministry at Scots' Church.



# 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),  
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
Assistant Organist	Ms R. A. Polo	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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*In This Edition*

Dear Friends.....	1
Revelation! .....	3
I Don't Want To Go!.....	5
Walking In Our Ancestors' Footsteps.....	8
Births.....	10
Cities of the Bible .....	11
An 80th Anniversary.....	14
Interview: Wendy Gregory .....	16
Victorian Presbyterian Churches Past and Present .....	18
Student Exchange to Germany.....	21
Life at Scots' Art Exhibition .....	25
Crathie Kirk .....	26
Help for the Homeless.....	28
Scots' Church P.W.M. U.....	30
Baptisms .....	31
News from Eilidh and Ben in Kazakhstan .....	32
Plants of the Bible .....	35
The Bible Garden .....	37
For Kids .....	39
Know Your Church .....	40
The Choral Music of John Rutter .....	42
In Memoriam .....	44
Biblical Crossword .....	46

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*Senior Minister*  
*The Rev. Douglas Robertson*

Dear Friends,

As we move into the winter season and the motorbike gets a little bit less use, the weather turns wetter and colder, reminding us of Scotland, as people keep telling me. Even if you've never been to Scotland, it has the reputation of always being cold, wet and miserable!

What rain reminds me of, though, rather than the land of my birth, is the grace and goodness of our creator, God, who blesses us with the rain to give life. Water is one of the most precious commodities on earth; we should value it more than silver

or gold. Where extreme poverty exists or where some natural disaster hits a population, one of the biggest struggles they face is access to clean, fresh water. It is absolutely essential for the health of our bodies that we drink water regularly, but it is also necessary for sanitation and hygiene, for preventing the spread of disease, and, of course, for watering the crops so that a good harvest might help longer term recovery.

Like so many of our natural resources we can take water and the rain for



Image source: Catholic Supply of St. Louis, Inc.



Image credit: Bidgee; source: Wikimedia Commons.

*We should never forget how close we might be to the next drought, and indeed how many people around the country, especially farmers, suffer for a lack of rain.*

granted, grumbling about ‘what a horrible day it is’ when a little rain falls. But here in Australia of all places, even when there seems to be an abundance of the stuff, we should never forget how close we might be to the next drought, and indeed how many people around the country, especially farmers, suffer for a lack of rain even as we worry about too much ruining our day.

*The Lord will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless all the work of your hands. (Deut. 28:12, ESV)*

But just as Jesus once said, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God’ (Mat. 4:4, quoting Deut. 8:3), so it is true that just as we need the rain for the good and wellbeing of our physical life, we also need the word of God for our spiritual and eternal wellbeing.

So the next time the rain falls, rather than fret about it, rejoice that God has given us rain for our life and his word for our spirit. Think upon these words from Deuteronomy:

*Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. For I will proclaim the name of the Lord; ascribe greatness to our God! (Deut. 32:1-3)*

Wishing you God’s richest blessing throughout winter.

Douglas



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

## Revelation!

Recently at the *engage* 5.00 pm service and the Thursday Lunchtime Series, we have commenced a series of sermons on the Book of Revelation. The commencement of this new series has been significantly influenced by the number of people who have asked

over the past couple of years: 'When are you going to do a series on the Book of Revelation?' And so last week, we began a series of sermons on the Book of Revelation for the Thursday Lunchtime Series and for our 5.00 pm *engage* service. At the City Bible Study on Tuesday evenings, we've begun a Bible study on the Book of Revelation as well.

I have been thinking about our culture's fascination with 'apocalyptic literature/movies' for quite some time, particularly as some of literature's most famous authors were at home in apocalyptic literature. People like J. R. R. Tolkien, C. S. Lewis, and John Bunyan in *Pilgrim's Progress* are famous for their apocalyptic stories. And then we have others like Aldous Huxley's *Brave New World*, H. G. Wells' *The War of the Worlds*, George Orwell's *1984*. And then we have all the superhero comics and stories, and Hollywood movies. Even 'Arnie' in *Terminator* says: 'I'll be back!' Recently, I watched *The Man from U. N. C. L. E.* movie with my Dad and even there was a reference to the 'apocalypse of the four horsemen'. And the reference seemed to come out of the blue.



*The Four Horsemen of the Apocalypse.*

Image credit: Waiting For The Word, source: Flickr.

Why does this sort of literature and movie genre resonate deeply and profoundly with us? And our fascination with it seems to be multi-generational. Is it because this literature genre raises the big questions? Questions of destiny, questions about where is history going, questions about the battle of right and wrong, questions about spiritual powers and principalities?

So when we come to what is the most obviously 'apocalyptic' book in the Bible, namely the book of Revelation, understandably people will have many questions. Revelation does have a reputation like no other book of the Bible. For some it is like a treasure trove to be plundered. But I think for the majority of us, this book of the Bible is shrouded in mystery. Perhaps in our experience it has been a source of endless confusion. And so in my first sermon in our series, I admitted to being a little apprehensive, even nervous, as we embarked on this series.

However, surely a book called Revelation should be clear. Revelation in Greek is *apocalypse*; it means to unveil, make clear. In the first sermon, I encouraged people to think of the Book of Revelation as being more like a picture book rather than a puzzle to be solved. And if it is a series of pictures, then its role as God's picture book is profound, especially as it concludes the Bible.

My prayer is that by the end of our series, this book will be a source of worship and praise of our returning King, Jesus Christ, and a source of wonder and delight and devotion of our great God. Please pray for us as we preach through the Book of Revelation.

Richard

### 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.scotchurch.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 Wendy Gregory in the church office on 9650 9903 for further information.



*Assistant Minister*  
*The Rev. David Currie*

### I Don't Want To Go!

It's amazing the little things that happen as the result of a word uttered on the spur of the moment! When the Editor of *The Leaflet*, Rosalie, said the deadline was approaching for what might be my 'farewell article', my automatic reaction was simply to blurt out: 'Oh no, Rosalie. It's getting hard to think about leaving all our friends here. I was thinking that the title for my article should be something like, "I don't want to go!"' And she said, 'Well, maybe you should just do that!' So here it is, with only one or two months to go before our departure, and as a feeling of 'loss' hovers over us at the thought of leaving so many dear friends, I find myself crying, 'I don't want to go!'

And it's not such a pathetic cry as I thought initially; in fact we find that it's a cry that echoes all through the Bible:

- **Adam and Eve**

Right from the very beginning in Genesis 3:8, having disobeyed God's command, the two culprits realise they are 'naked'. They know that God is in the garden, but 'they hide from the presence of the Lord', effectively saying: *I don't want to go!*

- **Jacob**

Jacob realises that Esau might not be too chuffed about the way he virtually cheated his brother out of his birthright, so when the news comes that Esau has not only agreed to a meeting, but is actually on his way, Jacob takes fright (Genesis 32: 6-12). He must have thought: *I don't want to go!*

- **Joseph's brothers**

If Jacob was not going to allow Benjamin to go with his brothers, Judah knew for sure that Joseph would not see them (Genesis 43:3-5), so in those circumstances Judah is thinking: *I don't want to go!*

- **Moses**

When God intends to set the people free, and asks Moses to go to Pharaoh, he comes out with one excuse after another (Exodus 3:11, 13 and 4:10), but they all mount up to: *I don't want to go!*

- **Jonah**

The Lord asks Jonah to go to the city of Nineveh and speak out against it. What does he do? He sets off in the opposite direction (Jonah 1:2 and 3), meaning: *I don't want to go!*

- **Jesus' disciples**

After fishing all night, they couldn't believe it when Jesus asks them to go out again! (Luke 5:4 and 5) *I don't want to go!*

So, after almost five years of making new friends; getting involved in new projects; conducting baptisms, weddings and funerals; journeying through the good times and some of the not-so-good times with Scots' Church; becoming a coffee connoisseur; Melbourne becoming our favourite city; taking up bike riding; enjoying 40-degree Melbourne summers (and every other season!); getting the opportunity to travel all over Australia; enjoying the privilege of working with the inter-church Melbourne Fresh Expressions Planning Group and seeing this network develop nationally; hosting visitors from the 'old country' and taking them on Currie Tours; celebrating our Ruby anniversary among Aussie friends; being a part of an amazing bunch of people at the Wednesday lunchtime service; being able to dine outside on our deck on a regular basis (not just once a year!); swimming in outdoor pools and in the Bay; getting acquainted with a variety of unusual Aussie animals and birds; growing to appreciate gum trees; worshipping in a beautiful sanctuary with a wonderful organist and choir; and most of all, a caring and welcoming congregation. Well, of course, it's for all these reasons and for many more that Gwen and I have found ourselves saying: *I don't want to go!* The past few weeks and months, as we've been making some initial plans for departure, have been really hard.

However, you don't need me to tell you what happened in every single Bible story mentioned earlier. THEY DID GO! Every single one of them seemed to have been reluctant: Moses kept putting forward one excuse after another; Jonah couldn't swallow God's instructions so a 'great fish' swallowed him; and the disciples

would have been thinking: ‘We’ve just been out fishing all night! Is Jesus really serious about asking us experts to reconsider, and go out again?’

But they did go. Every single one of them!

And, of course, there are some very significant reasons why Gwen and I will be delighted to be back in the UK. We’re really looking forward to spending time with our family once again, to the opportunity of giving a real hug (not just a Skype kiss!) to our grandchildren, and to reconnecting with friends in Scotland as we enter yet another new phase in our lives together. And it could just be that the Lord has a new area of ministry or mission, unknown to me at the moment, that He wants me to get involved in. If I could only see the other side of this ‘big break’ in our lives, I know I’d be thrilled and excited about some of the prospects and wonderful challenges which lie ahead. But for just now ...

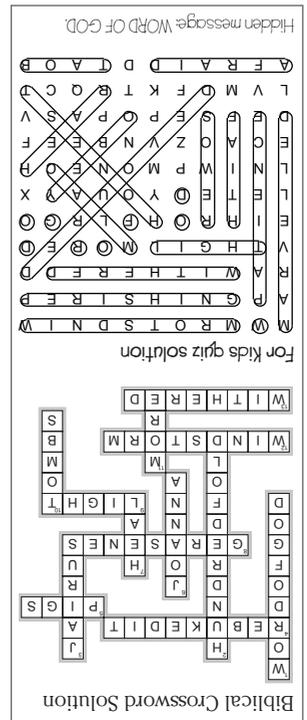
**I don’t want to go.** It all comes with that sense of feeling that we really do belong to two different places now. They just happen to be on opposite sides of the world—and you can’t be everywhere at once!

Gwen and I are simply so grateful for the opportunity that Scots’ Church have given us; to be able to minister here and to feel very much part of the Scots’ Church family. We have been really happy here, and that’s largely due to your friendship, support, love and generosity. For all of that we are most grateful and will forever keep you in our thoughts and prayers. Everyone asks: ‘You’ll come back and see us, won’t you?’ Yes, we hope we will, God willing.

Meanwhile, may God continue to richly bless you as you immerse yourselves in His love and grace, and as you continue to serve others, and reach out in ministry and mission to this fascinating city of Melbourne. We will never forget you. You will forever be in our hearts and prayers.

Much love and wishing you God’s blessing,

David and Gwen





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

### Walking In Our Ancestors' Footprints

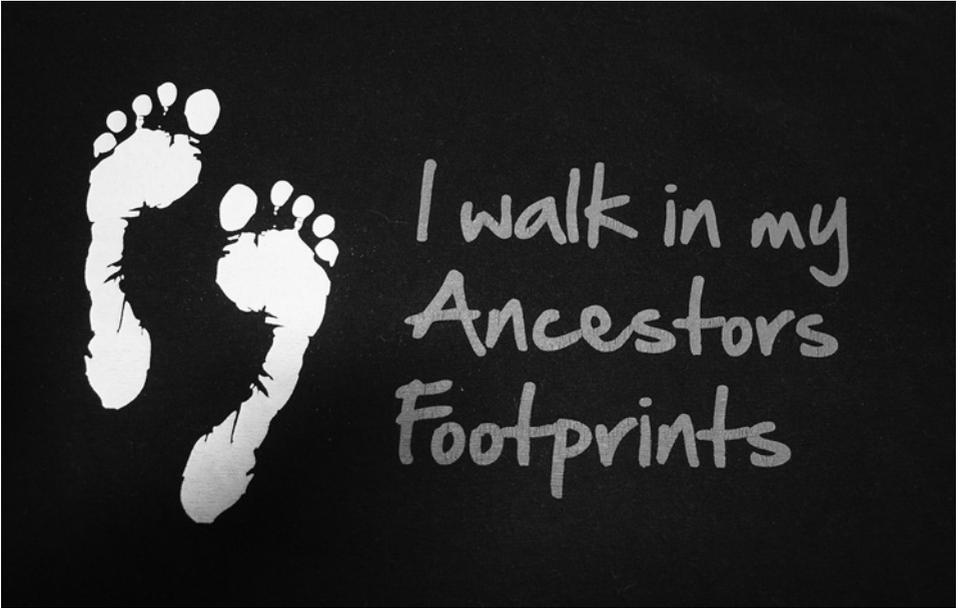
A couple of years ago, my wife Deb bought me a T-shirt at a fundraising event for the indigenous Weenthunga Health Network.

She was instantly struck by the message emblazoned on it: I walk in my ancestors footprints. She asked the man who had made them if it was OK for a non-aborigine to wear such a shirt. 'Of course', he replied. 'After all, everyone walks in their ancestors' footprints in one way or another.' That T-shirt instantly became my favourite. I love the ambiguity and the depth of its statement.

In a biological sense, I do walk in the Australian footprints of four generations of ancestors who emigrated from various parts of the British Isles. But in a deeper and more profound sense, I am conscious of walking in the footsteps of my spiritual ancestors—of those who came before me in the faith and who were used by God to make my own conversion and faith journey possible. It's in this sense that Christians of faith share a common ancestry; an ancestry we can trace back to our spiritual father, Abraham. He was the man of faith through which God promised to bless 'all the families of the earth' (Genesis 12:3, ESV).

The concept of walking in our ancestors' footprints took on a particular significance for me recently, thanks to a conversation I had with a local historian. She told me a great deal about our church in Flemington that I was unaware of.

One thing she told me really struck me. It concerns the building in our church grounds that has been used by the Presbyterian & Scots' Church Joint Mission for the last 22 years or more. I knew from its foundation stone that it had been built in 1910, but that was about as far as my knowledge went. The historian told me, from her research, that the hall had been planned and built for a particular purpose. It was a conscious decision of the church's elders to reach out to the many young, single men who drifted down from the countryside to find work at the nearby



*The message on Phil Court's favourite T-shirt.*

Newmarket saleyards. It was known then as the Young Men's Hall, and through it, the congregation connected with, and spiritually supported, a great many.

The Newmarket saleyards have long closed, and the area they occupied has become medium-density housing. But the vision of that earlier generation of church leaders and members is now being realised through the work of the mission, and the purpose for which the hall was built remains much the same. In this instance, we are indeed walking in the footsteps of our ancestors.

When I heard this story from the local historian, I was reminded of those stirring words from the author of the Letter to the Hebrews; words about walking in faith in our ancestors' footprints:

*Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin that clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. (Heb. 12:1-2)*

## A blessed visit to our congregation

Recently, we were blessed to have an ordained minister from Indonesia join us for worship on two consecutive Sundays. He is the Rev. Djoni Laisanna, who now lives in Indonesia's second-largest city, Surabaya.

Djoni is the brother of Jack Laisanna, one of our St Stephen's elders. Jack and Djoni are originally from Kupang, West Timor. It was a joy for Jack and his wife Yustina to have Djoni staying with them. It was also a joy to all of us that Djoni led us in prayer, in the Indonesian language, during the two worship services he attended with us.



*The Rev. Djoni Laisanna (centre) with his brother Jack and sister-in-law Yustina.*

Phil

## Births

The congregation rejoices together with parents as they welcome their newborn infants:

- ♥ Andy and Lanny Sentosa's first baby daughter, Agatha Ruth Sentosa, was born on Saturday, 7th May.
- ♥ Lukito and Mingraini Mustafa's second child, Phoebe Anastasia Mustafa, was born on Monday, 9th May.
- ♥ Harrison William was born to Christian and Larah Patone on 20th May 2016. A brother for Aimee.



*Harrison William Patone.*

'Behold, children are a heritage from the Lord, the fruit of the womb a reward'  
(Psalm 127:3, ESV).

# CITIES OF THE BIBLE

## NINEVEH

**The city of Nineveh was the oldest and largest in the ancient Assyrian Empire. For a period of 50 years it was the largest city in the world until it was destroyed by a coalition of former subject peoples at the Battle of Nineveh in 612 BC.**

Nineveh was located on the Tigris River, at the intersection of important north-south and east-west trade routes. It was one of the oldest cities of the ancient world, with the area being settled as early as 6,000 BC. By 3,000 BC it had become an important religious centre for the worship of Mesopotamian gods, including Ishtar. Built on a geological fault line, it suffered from earthquake damage on many occasions. Until very late in its existence, it was one of many capitals of the Assyrian Empire. The Assyrian monarchs did not build extensively in Nineveh until the reign of Ashurnasirpal II, who ruled from 883–859 BC. From that time there was considerable architectural expansion, with construction of palaces and temples.

However, it was King Sennacherib who made Nineveh a magnificent city, from about 700 BC. He laid out new streets and built a famous palace, which has been extensively excavated in recent times. This was comprised of at least 80 rooms, with deep foundations and walls 20 metres high. The palace contained many sculptures, and walls covered in carved stone panels



*Relief from the Royal Palace, Nineveh, depicting the royal lion hunt, 645–635 BC, British Museum.*

panels depicting battle scenes and boasting of conquests, including that of Babylon. At this time Nineveh covered seven square kilometres and was surrounded by an

enormous city wall with 15 great gates. Eighteen canals brought water to the city; some of the aqueducts can still be seen. The city was thought to have 100,000 inhabitants at its peak.

The last great king, Ashurbanipal, is notable for the remarkable library he established. It consisted of 22,000 flat bricks or tablets, all covered with Assyrian characters. Of immense value, they contain a record of Assyrian history, laws and religion. The tablets, sculptures and



*Tablet from the library of Ashurbanipal, describing the Deluge, Epic of Gilgamesh, British Museum.*

carvings excavated from the ancient palaces of Nineveh confirm the Old Testament accounts of the kings of Israel at this time.

In about 627 BC, after the death of Ashurbanipal, the Assyrian Empire began to crumble due to bitter rivals hoping to claim the throne. In 612 BC, Nineveh was besieged and sacked before being levelled to the ground. Its inhabitants were either killed or deported. From this time the site remained largely unoccupied. The modern city of Mosul, in modern Iraq, grew up on the opposite bank of the Tigris.

The first biblical reference to the city of Nineveh is in Genesis 10:11, where it is stated that Nimrod went into Assyria and built Nineveh. It is next referred to in the days of Jonah, when it is described as a great city, and the flourishing capital of the Assyrian Empire (Jonah 3:3 and 4:11, 2 Kings 19:36 and Isaiah 37:37). The prophet Nahum



*The restored Mashki Gate, Nineveh.*



*The exterior entrance of the restored Adad Gate, Nineveh.*

foretells its ruin, as does Zephaniah. In the New Testament, reference is made to the men of Nineveh in Matthew 12:41 and Luke 11:32.

Prior to the great archaeological excavations of the 19th century, there was almost no knowledge of Nineveh or the great Assyrian Empire. Although other ancient cities had left ruins, there was no evidence of Nineveh's great palaces or other structures to be seen. In the 1840s, work began to expose the vast mounds that lay on the opposite bank of the Tigris River from Mosul. The British archaeologist Henry Layard rediscovered the

lost palace of Sennacherib in 1849, and also unearthed the library of Ashurbanipal. The work of exploration continued throughout the 19th and 20th centuries, gradually revealing the extent and glory of Nineveh prior to its destruction.

The remains of the massive city walls, dating from about 700 BC, were destroyed by rebel groups in early 2015, as they sought to dismantle historical buildings and monuments in the region.

References: Encyclopaedia Britannica: Nineveh. <http://www.brittanica.com/place/Nineveh-ancient-city-Iraq>; WebBible Encyclopedia: ChristianAnswers.Net. <http://www.christiananswers.net/dictionary/nineveh.html>; Wikipedia: Nineveh. <https://en.wikipedia.org/wiki/Nineveh>.

## *An 80th Anniversary*

A congregation of almost 100 attended the service on 20th April, celebrating 80 years of Wednesday lunchtime services at Scots' Church. The service was conducted by the Rev. Douglas Robertson and the Rev. David Currie. Douglas Robertson's sermon, entitled, 'What do these stones mean?' was based on the text from Joshua 4:4-11. The organist, Douglas Lawrence, played music by J. S. Bach, D. Buxtehude and G. Pierne. The order of service was incorporated into a commemorative booklet providing a short historical overview of the service, and a vision of the future, together with some interesting photos.

A light luncheon was served under a marquee on the west lawn prior to the service, and the monthly Sausage Sizzle was also in full swing. This provided opportunities for a time of fellowship before the service began. A celebration cake was cut by David Currie following the service, when tea and coffee were also enjoyed by people at the rear of the church.

The Rev. James Golder Burns, on a four-month visit to Scots' Church from Marylebone Presbyterian Church, London, began the mid-week lunchtime services on 22nd April



*The celebration cake was cut by the Rev. David Currie.*



*Nina and Nita chatting over lunch on the west lawn, prior to the 80th Anniversary Service on 20th April.*

1936. The Rev. Dr F.W. Boreham followed, with an invitation to conduct the mid-week services for a month. An inspirational Baptist minister and prolific author, Dr Boreham continued to take the services for the next 19 years. He was followed by the Rev. A. Crichton Barr and the Rev. Gordon Powell. A male choir, formed in about 1968, assisted with the singing of the hymns. The service flourished in numbers and popularity, and has continued to meet the changing needs of the Central Business District over the years since its inception.

The Rev. David Currie has led the midweek lunchtime service since coming to Scots' Church in November 2011. He has worked to enhance the sense of fellowship and belonging within the congregation, providing opportunities for participation in the service. Tea and coffee, offered at the rear of the church after the service, also allow people who have the time to talk together. ■

## *Interview*

### Wendy Gregory

Wendy Gregory is well known to many of us as the person who speaks to us when we phone the church office or who greets us warmly if we call in. Wendy commenced at Scots' Church as the Ministers' Secretary in August 2013.

Born in Melbourne, Wendy grew up in Box Hill South. She has one younger sister. After attending Warrawong Primary School, she went on to Blackburn South High School for her secondary education. Through her childhood years Wendy attended Bennetswood (now Burwood) Presbyterian Church with her family.

Wendy's first job was as an assistant with an insurance company, subsequently moving to a similar position with another company. After three years she moved to Allan's Music, working first at the cash register, then answering correspondence. Wendy really enjoyed the environment there as music was a lasting interest for her. She began to learn classical singing at about 18 years, continuing lessons for eight years. At this time she became involved in the Babirra Theatre at Nunawading, sing-

ing in many Gilbert and Sullivan productions. She continued to sing with the group until the birth of her children some years later. Wendy still has links with Babirra and sometimes helps as a volunteer.

Another great interest for Wendy has been engaging in a wide range of team sporting activities over the years. She played netball until her early 20s, then took up cricket for a couple of years.



*Wendy Gregory at her desk in the Scots' Church office.*

Wendy and her future husband met in 1984 through the theatre, during a series of performances of Gilbert and Sullivan's *Yeoman of the Guard*. Graeme had been a Methodist minister and was the director of Berry Street Child and Family Care. Previously married, he had three sons, by this time, young adults. Wendy and Graeme were married in 1985 and had three children. Twins Sian and Huw were born in 1987 and Owen in 1990. Wendy started back at work in 1996. Graeme had retired six months earlier and he took over the care of the children through the day. Sadly, he died in 1999 after a long illness. At this time, Sian and Huw were at high school, and Owen close to finishing primary school. Wendy managed through this difficult time with the wonderful support of friends and an employer who was most helpful with flexible working hours.

After working as an administrative assistant for phone staff at publishing company Thomas Reuter, Wendy moved to the production area for printing books. When the company restructured, she took a position with an educational software firm at Eltham, working in the customer service area. This was very convenient for travelling as Wendy was living in Hurstbridge, where the large garden gave the children plenty of space for outdoor activities. Her next move was to her current position at Scots', bringing with her a wealth of varied experiences.

Wendy's love of singing continues as a member of the Maroondah Singers, a community choir that she joined about five years ago. She is also interested in a wide range of crafts, including knitting, crochet and making decorative wreaths. She finds great inspiration for new ideas from the website Pinterest. Her daughter, Sian, who is a secondary teacher in fashion and design, lives at home with Wendy. Huw, a competent pianist and jazz musician, is currently in Spain with his girlfriend, where he is teaching English. Owen, a talented artist in a variety of media, works for a multimedia company that designs games for Nickelodeon. Wendy has three step-grandchildren, all boys. Her parents are now in an aged care facility at Vermont South.

Each year, Wendy returns to Pambula Beach for a break, where she and her family have had holidays for 20 years, and is a place she has loved since going there as a child.

Wendy really enjoys her work at Scots', with the variety it provides, and the many people she meets. Our thanks to Wendy for all the work she does to support Scots' Church in so many ways. ■



## Victorian Presbyterian Churches Past and Present

### Scots Pioneer Church, Mardan

**The Scots Pioneer Church at Mardan, Gippsland, was a Presbyterian church for many years before becoming Uniting and then closing its doors. It is now an ecumenical church, open to all for worship. Its continued existence is due to the vision, action and perseverance of our Scots' Church member, Mrs Margaret Castle, who brought it back to life.**

Mardan is a rural locality in the beautiful Strzelecki Ranges, Gippsland, with Mardan South just five kilometres away. Although the landscape is hilly, it is suitable for farming, and selections were taken up in the district in the 1880s. With many of the settlers of Scottish heritage, a Presbyterian church was built in 1890 on land provided by Mr Jim Mckinnon, the uncle of past member Flora Boxer (née McIndoe), and great-uncle of member Lionel Boxer. This first building was replaced by the present church, constructed in 1911 by George Gardner. The style of the church is described as Victorian Carpenter Gothic. This style makes considerable use of timber, and demonstrates the skill of tradesmen in drawing on the shapes and patterns of Gothic architecture. The church has a steep gable roof; with a small porch at the front, and an off centre gabled vestry with a chimney, which has a Federation cap, at the rear. The nave has lancet windows. Half height buttresses define three bays of the nave. Gables and frame cross bars are still in place. Ventilation structures can be seen along the roof ridge; these were a later addition.

The new building opened for worship services on 19th March 1911. The original church on the site, and later the new building, served as a meeting place for the community until the erection of the Mardan South Public Hall in 1912. The church was also used for Anglican services on alternate Sundays until 1924.

After the end of World War I, an honour roll was placed in the church recording the names of service personnel from the district who had served. The roll is listed under the Victorian Heritage Database as part of the Victorian War Heritage Inventory.

At the time of Church Union in 1978, the congregation voted to become Uniting. Over the following years, the numbers attending gradually diminished and the clos-



*Mrs Margaret Castle, whose vision to restore the church became a reality.*

ing service was held on 30th December 1990.

When the building was offered for sale in 1994, Margaret Castle made a decision to buy the church and restore it to its former beauty as a place of worship. She worked hard to return the building to a functioning church, bearing large costs in repairs and renovation. Margaret achieved her dream, and the Scots Pioneer Church, South Mardan, was reconsecrated on 17th February 2001. 'Pleasant Sunday Afternoons' were held

at 2.00 pm on the last Sunday of each month from March to November; these continue to the present day. Both local people and friends from Melbourne attend these services, which are followed by afternoon tea where all can relax and enjoy a time of fellowship together. On 3rd April 2011, the 100th anniversary of the Scots Pioneer Church, and 10 years of Pleasant Sunday Afternoons, were celebrated with a special service.

Some years after the church re-opened, Margaret was injured in a motor car accident, and services were temporarily suspended. A committee was formed to carry on the work that Margaret began.

Margaret's vision of the church as a place of worship, not just an historical building, has provided an important focus for the people who live in the area. Visiting speak-



*The Scots Pioneer Church, Mardan South, as it stands today.*

ers preach the message of Christ, and those who hear can be inspired and renewed. Also available for weddings, baptisms, funerals and other commemorative services, Flora Boxer's funeral was held at Scots Pioneer Church in October 2015.

Although Margaret remains unwell, it is wonderful that the Pleasant Sunday Afternoons continue, and that this lovely church maintains a Christian focus in the rural community of Mardan. Our thanks to Margaret for her vision and amazing achievement.

*(The Editor acknowledges the assistance of Mrs Christie Opperman in the preparation of this article).*

References: Australian Christian Church Histories: Mardan, Victoria – Scot's Presbyterian Ecumenical. <http://www.churchhistories.net.au/church-catalog/mardan-vic-scots-presbyterian-ecumenical/>; Mardan and Mardan South; Victorian Places. <http://www.victorianplaces.com.au/mardan-and-mardan-south>; Sydney Architecture Images – Victorian Carpenter Gothic. <http://sydneyarchitecture.com/STYLES/STY-V15.htm>.

## *Student Exchange to Germany*

Duncan Robertson, now in Year 11 at Scotch College, spent 10 weeks as an exchange student in Germany late last year. During this time he also travelled to Rome with his host family, and met up with other exchange students in Berlin.

The day after his Year 10 exams finished at Scotch College in late November, Duncan set out for Germany. He flew to Munich, then travelled on to Bayreuth, where he stayed with Benni and his family. Duncan and Benni were already friends, as Benni had been an exchange student at Scotch College last year, staying with the Robertsons.

Bayreuth, situated in the north of Bavaria, is the home city of the famous composer Richard Wagner, as well as having historical links with the rulers of Prussia.

On his arrival, Duncan immediately commenced studies at the school where Benni's father, Michael, is Vice Principal and also teaches English and history. Maria, Benni's mother, is a teacher of German and history at another school.



*Benni (left) and Duncan at St Peter's Square, Rome.*

The holiday break between Christmas and New Year saw Duncan travelling to Rome with Benni and his parents, and one sister Sophie and her boyfriend. (Elena, Benni's other sister, was unable to join the family.) The accommodation was excellently placed in central Rome, very close to the Vatican museums, which, of course, they visited. There were wonderful paintings and sculptures, and Duncan described the Sistine Chapel as 'stunningly beautiful'. St Peter's Basilica, under which Peter the Apostle is believed to be interred, was a massive building and very impressive.

During their exploration of Rome they visited

other famous sites, including the Colosseum and the Trevi Fountain.

They also travelled to Ostia Antica, a city from Roman times still very well preserved. Originally located at the mouth of the Tiber River, it is now placed some three kilometres inland due to silting of the river over the centuries. In ancient times, wealthy Romans had holiday homes there. As well as many houses with walls still standing, there is an amphitheatre, and a bakery that still retains its vaulted roof. Mosaics and frescoes have also been preserved.

After the Christmas break, Duncan returned to school for another two weeks before travelling to Berlin by bus to meet up with about 50 exchange students. Most of the



*The magnificent interior of St Peter's Basilica, Rome, Italy.*

students were from Victoria, including three from Scotch College, with a few from South Australia and Tasmania. Their accommodation was centrally located, near the famous Brandenburg Gate. It was a very busy week, with tours and visits arranged

each day. One building that made a big impression was the Reichstag Gebäude, where the German parliament sits. The exterior façade of the building is old, but within is an extraordinary glass dome with a spiral walk way winding up around it.

As Duncan travelled around Berlin, he was aware of the many remnants of the Berlin Wall that still remain. One section has been set aside as the East Side Gallery, with one side covered by works painted by artists, and the other by graffiti. Checkpoint Charlie is still in place, but bears little resemblance to the post there during the days of the Berlin Wall, where East and West met. It is now a tourist attraction!

The group also visited an underground nuclear bunker in West Berlin,



*The famous Brandenburg Gate, Berlin, Germany.*



*A watchtower on the Berlin wall, now a tourist destination.*

built during the Cold War. It was not well designed and was not deep enough for adequate protection, as this would have been too costly to excavate. Only eminent people had access to deeper, well-designed bunkers. They toured Museum Island, where several large museums are located, with war damage still evident on some buildings. This is seen as a reminder that such a catastrophic event must never occur again. A visit to the television tower, the tallest building in Berlin, provided some magnificent views over the city.

Nearby Potsdam was another place of great interest, and included a tour of the magnificent palace. Badly damaged by the Soviets, this has now been restored in the original style. The servants' quarters and kitchens were both housed in separate buildings, each grand in their own right. One point of interest was the façade of the main palace, which appeared to be built of bricks; these were painted on, to save money.



*The restored façade of the Potsdam Palace, Germany.*



*Sachsenhausen Concentration Camp, Germany.*

A visit to Sachsenhausen Concentration Camp, one of the first to be opened, was very sobering. Buildings still standing include some accommodation blocks, the mortuary, and a watchtower. After the war, the Soviets erected a commemorative monument to the decadence of the West.

Following his visit to Berlin, Duncan returned to school for just over another week before flying back to Melbourne to begin Term 1 at Scotch College, bringing back with him a wealth of memorable experiences as an exchange student.

We wish Duncan well in his studies this year. ■



**Life at Scots  
Church  
Art Exhibition**

30<sup>th</sup> & 31<sup>st</sup> July 2016

**Sketches  
Paintings**

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

Application forms and information available from [wendy@scotschurch.com](mailto:wendy@scotschurch.com).

Entry forms to be submitted by Wednesday, 13th July and exhibits to be delivered by Wednesday, 27th July or by prior arrangement.

## *Crathie Kirk*

Crathie Kirk is best known as the regular place of worship of the British Royal Family when they are on holiday at nearby Balmoral Castle. It is a parish church of the Church of Scotland, located in the village of Crathie, and is now united with nearby Braemar to form a single parish with two places of worship.

Although the present church building dates from the late 19th century, there has been a place of Christian worship at Crathie since the ninth century. Saint Manire, Bishop of Aberdeenshire and Banff and a follower of Saint Columba, who brought Christianity to Scotland, founded a church on the River Dee, which flows by the village of Crathie. A single standing stone is all that remains of Manire's church. The ruins of a 13th century church dedicated to Saint Manire can still be seen south of the current building, close to the banks of the river.

In 1805, a simple, unpretentious building, typical of Scottish Presbyterian churches of the time, was built. This was the church in which Queen Victoria first worshipped in 1848 when visiting Balmoral Castle. Ever since that time, members of the Royal Family and their guests have worshipped with the local congregation in the parish church of Crathie when staying at Balmoral.

Initially, the decision of Queen Victoria to attend Crathie Kirk caused some problems. As Supreme Governor of the Church of England, it was expected that she would worship in the Scottish Episcopal Church, which recognised the authority of the Bishop of Canterbury. However, the first act of Queen Victoria on her accession to the throne was to promise to protect the Presbyterian polity of the Church of Scotland, and it would have been illegal for her to worship in the Scottish Episcopal Church, a dissenting body in Scotland.

In 1893, Queen Victoria laid the foundation stone for the present church at Crathie, which is larger than the previous building. Built in the Gothic revival style, it was designed by Elgin architect A. Marshall Mackenzie. The walls are constructed from local granite and the roof of Scots pine. The local population raised funds for construction, and building materials were donated by surrounding estates. Princess Beatrice and Princess Louise, daughters of Queen Victoria, assisted by holding a bazaar in the grounds of Balmoral Castle. The church was completed and dedicated in 1895. The south transept of the church is reserved for royal use.

Queen Victoria donated two stained glass windows in memory of author and social reformer the Rev. Norman MacLeod, and also endowed the organ. Princess Beatrice donated four bells, which still hang in the bell tower. Edward VII donated two marble commemorative medallions in honour of his brother Alfred and sister Victoria; and his son, George V, donated a communion table in memory of his father. This was made from white marble quarried on the Island of Iona. Queen Elizabeth II donated a Bible decorated with the Royal coat of arms.

Our Senior Minister, the Rev. Douglas Robertson, had the honour to be invited to preach at Crathie Kirk on 5th August 2007, when the

Queen and other members of the Royal Family were in attendance. He was also invited to spend the weekend at Balmoral Castle as a guest, where he spent some time with the Queen. Alison and Duncan Robertson attended the service at Crathie Kirk on this occasion. The Welsh Guards, under the command of Major Hughes, were at the service to provide security for the Royal Family and the congregation. ■



*Crathie Kirk, built in Gothic revival style.*



*The interior of Crathie Kirk, with the communion table of white marble quarried on the Island of Iona.*



## Help for the Homeless



Youth Projects  
The Living Room

**The Living Room is an initiative of Youth Projects, an independent, not-for-profit agency providing health, outreach, employment, education and training opportunities for individuals experiencing a range of issues, including unemployment and homelessness. The Living Room and its associated café, Good 2 Go, are situated at 7-9 Hosier Lane, Melbourne, (between Flinders Street and Flinders Lane).**

Youth Projects was incorporated in February 1985. It developed from a drop-in centre, established by the Broadmeadows City Council in 1981, where young people were welcome to come and talk about their problems or issues. It soon grew to include a counselling service for drug and other problems. Over the years since its inception, it has expanded to offer a breadth of complex services, with locations at Glenroy and Sunbury, as well as at Hosier Lane.

The Living Room is a primary health service providing free health care and support to people who are homeless or at risk of homelessness, disadvantaged or marginalised, and who have complex healthcare needs. The goal is to improve the physical, mental and social well-being of individuals who seek their help. The Living Room is staffed by a team, including doctors, nurses and allied health professionals from a range of disciplines. The only centre of its kind in central Melbourne, it provides free, confidential and non-judgemental support.

Also offered is a range of free services including: shower and laundry facilities; food; telephone and internet access; mail services; housing support; legal assistance; counselling; nutritional advice; and art therapy workshops. The medical clinic, staffed by doctors and nurses, is available Monday to Friday from 10.00 am to 4.00 pm. It is also open on Saturdays from 12 midday to 7.00 pm.

The café, Good 2 Go, operates adjacent to the Living Room at the entrance to the building in Hosier Lane. Opened 18 months ago, the café is staffed by clients of Youth Projects who receive mentoring in hospitality and life skills, with plans to



*The Good 2 Go café, with manager Wallace, at the entrance to The Living Room in Hosier Lane, Melbourne.*

ensure they have the confidence and capabilities to move into secure employment. Although the café's profits are channelled into Youth Projects' homelessness services, the primary purpose is to assist young people to become job ready. Its co-location with The Living Room ensures cross-over support for its workers. The café's customers include tourists, Youth Projects clients and people in the area. Art projects by The Living Room clients are also on sale. If people wish, they are able to 'pay it forward' for a coffee for someone in need.

As one of its initiatives, The Living Room conducts regular art workshops for its clients. The staff are very pleased to receive donations of art materials to assist, including acrylic paint pens (Uni

Posca, medium or large tips) or acrylic paint pots (Matisse or Atelier) in any colour, also black fineliner felt-tipped pens of any brand, 0.4 or 0.5 thickness. They also need a range of medical supplies for the work of their clinic.

The Youth Projects initiatives strengthen links between a range of services and opportunities, recognising the complexities of people's lives. Their vision is to offer life changing opportunities for every person.



### **Contact details for The Living Room**

7-9 Hosier Lane, Melbourne

Phone: 9945 2100

Website: [www.youthprojects.org.au](http://www.youthprojects.org.au)

Reference: Youth Projects. <http://www.youthprojects.org.au>

## *Scots' Church S.W.N.U.*

### Kildonan Uniting Care

The guest speaker at the April meeting of the PWMU was Sharon Lane from Kildonan Uniting Care. She spoke about two stalwarts of the Presbyterian Church, Miss Selina Sutherland and Miss Maria Armour, who were so moved by the despair they saw across Melbourne, they established The Scots' Church Neglected Children's Aid Society in 1881 to provide residential care for homeless and neglected children.

In 1890, Scots' Church purchased a receiving home at 149 Flemington Road, North Melbourne, where the children were brought to before being sent out to foster homes in the country; however, some children were housed there for longer periods. In 1914, this receiving home was redeveloped and enlarged to become Kildonan Children's Home.

In January 1937, Kildonan moved to Elgar Road, Burwood, in order to accommodate more children and to give them space to play, and in 1941, the Kindergarten Cottage program began housing preschool children. In 1957, Mr Spencer Colliver was employed as the manager; he had come from a teaching profession with a deep desire to undertake social and spiritual work among underprivileged children. He reported back to the Kildonan Home Committee until it was disbanded in 1964.

The Elgar Road, Burwood site was sold to the State Government in 1960, subsequently becoming Allambie' Children's Home.

As a result of Mr Colliver's employment, in 1961, the Family Group Home Program was implemented and 70 children were gradually moved into mixed family groups containing 12 children plus a married couple. The Family Group Home service moved to the inner suburbs in the early 1970's where there was a greater need, and by 1989, they were all situated in the Richmond, Collingwood and Fitzroy areas.

Mrs Jean Taylor, the mother of Scots' Church elder, Mr Gordon Taylor, was a Kildonan Home Committee member from 1928, and started the Kildonan Opportunity Shops in the late 1950's, raising thousands of dollars for Kildonan. The first Opportunity Shop was opened in Heidelberg, and over time, nine more were opened around

Melbourne. Sharon spoke of Mrs Taylor's contribution to Kildonan over the years as 'extraordinary'.

Sharon said the children were always well cared for during their time in the homes. There were 97 years of shared history between Kildonan Uniting Care and the Presbyterian Church of Victoria, of which we should all be very proud.

Margaret Lowe



*Jean Taylor House, Abbotsford, named in honour of elder Gordon Taylor's mother for her many years of support for Kildonan, and used for residential care of children.*

## Baptisms

We warmly welcome all these new infants to the Scots' Church family:

- ♥ Liv Prinsloo, daughter of Natasha and Remo, born on 13th December 2015, was baptised on Sunday, 20th March 2016.
- ♥ Jessica Alice Hyndman, daughter of James and Bettine, and sister to Robert, born on 22nd July 2014, was baptised on 17th April 2016.
- ♥ Audrey Mei Yan, daughter of Claire and Robert, born on 30th December 2015, was baptised on 29th May 2016.



Audrey Mei Yan, with her parents Claire and Robert.



Liv Prinsloo with parents Remo and Natasha.



James and Bettine Hyndman, with Jessica Alice.

## *News from Eilidh and Ben in Kazakhstan*

In late March, Eilidh and Ben Crowley wrote with an update of their life in Kazakhstan, also describing some of the travelling they were able to undertake between arranging tours. The following is an extract from their email, covering the first months of 2016. Eilidh writes:

*We had a couple of tour-free months, plenty of organising still to be done for upcoming tours, but that can all be done with a laptop, so we made the most of it and ticked a couple of places off our wish list: Jordan, and to a lesser extent Israel, though the cheapest way to get there was through Cyprus, so we visited both parts of Cyprus as well. The twist is that the flights took us into Northern Cyprus and out of Southern Cyprus though, which is technically illegal since Turkey is the only country who recognises Northern Cyprus. Fortunately it really is just a technicality these days though, so we didn't have any issues.*

*We flew through Istanbul to Cyprus, but because we were flying into Ercan Airport in the Northern (Turkish) part they wouldn't check our bags through all the way from Kazakhstan, so in Istanbul one of us had to go through immigration and collect them and then check in to our next flight.*



*A wild donkey, in Northern Cyprus.*

*We arrived in Northern Cyprus and hired a car for a few days and really enjoyed ourselves. Right at the northern tip of the island is a national park, where they conserve the native wild donkey population, which was fun to see. We then crossed the border into the south and hired another car.*

*We really loved all of Cyprus which wasn't expected. Ben's been to a lot of the Greek islands, and to be honest it's not a holiday destination that particularly*

*appeals to either of us, but we really liked Cyprus. It's larger than the other islands, and therefore had a bit more to explore, but at the same time it still only takes you an hour or so to drive from one side to the other. Ultimately we preferred the north because it was much more different and exciting.*

*We then flew from Larnaca in Southern (Greek) Cyprus to Amman in Jordan. We had really high expectations for Jordan, having heard many stories about how progressive and western Jordan is, how comfortable and easy it is to travel around in and how friendly and accepting the people are. But sadly we were a bit disappointed, and found it to still have most of the downsides that*



*The Monastery, Petra, Jordan.*

*are typical of Middle Eastern countries. We also hired a car there and drove all around the whole country from Aqaba in the south to Irbid and Um Quays in the north. We drove through some refugee camps from the Syrian conflict and of course went to Petra. This was both amazing and horrible*

*at the same time. You're in this completely spectacular place, experiencing one of the greatest pieces of history, but you're constantly having to fend off people pulling at you and selling you their rubbish. Still though, a breath-taking place.*

*Israel was the surprise find, the diamond in the rough. We honestly didn't really have expectations of Israel, and we didn't expect to enjoy it as much as we did. Just the public amenities alone are enough to recommend going there for. Public toilets which are free, drinking taps, beautiful parks and gardens. Jerusalem was amazing. Very few times during my travels have I just completely been in awe of somewhere, having to take a step back to fully realise where I am. Jerusalem was one of these places, hearing all the languages from every corner of the globe, all the three main religions coming together in one place. We went to all the religious sites, but we did find some of them a little difficult to absorb. Most of the important places in Christianity are controlled*



*The Garden Tomb, Jerusalem.*

*by Orthodox and to a lesser extent Catholic churches. One place we loved was the Garden Tomb, where Jesus was possibly buried. It's run by volunteers and has been turned into a beautiful and tranquil garden. Amongst all of this though, Jerusalem is also a really lively and happening city, with*

*gentrified suburbs, trendy hipster cafes and restaurants, and a buzzing nightlife.*

*The Sabbath was also an amazing experience. Obviously driving through Caulfield or Balaclava in Melbourne you see small glimpses of it and when Ben worked at the Jewish hospital, Masada, he had some experience of observant Jews, but on Friday night literally everything closes and the whole country goes dead. We were standing on the main street in Jerusalem and everything just went dead in the space of 15-20 minutes. We then jumped in our car and experienced something like never before. It was like something from a dystopian film where a whole town was destroyed by a nuclear weapon or something similar. Jerusalem is a really hustling and bustling city, with a great mixture of old and new. It's the type of city that can take an hour just to drive around the old city walls. But now, we were the only car on the road!*

*We were away for about three weeks in total and had a really superb time. In Israel especially, we met some amazing people, and would definitely recommend it as a place to travel to. After Central Asia though of course – come and visit us here first!*

*And as time passes, we are becoming more at home in Almaty and widening our network of friends and contacts here. Our two English teaching jobs are going well, and we've now got our visas sorted out so we can stay here.*

*Love from Kazakhstan,*

*Eilidh and Ben.*

# Plants of the Bible

## Terebinth (*Pistacia atlantica*)



Terebinth  
(*Pistacia atlantica*)

Two species of terebinth—*Pistacia atlantica* and *Pistacia palaestina*—that occur in Israel and surrounding countries could fit the biblical context. However, scholars assume that the former, which is much larger, is the one to which there are many references in the scriptures.

Also known as *Atlantic pistacia* or the Mount Atlas mastic tree, *Pistacia atlantica* is well adapted to drought and the Mediterranean climate. A deciduous tree, it grows up to seven metres or more tall. It has a stout trunk covered in fissured bark and a dense crown of spreading branches. The pinnate leaves each have seven or eight lance-shaped leaflets. The flowers are tiny, green and thickly clustered with male and female flowers occurring on different trees. The fruit, borne on female trees, is fleshy and oily, six to

eight millimetres long, pink in colour when immature, later ripening to blue. The tree grows very slowly and can survive up to 1,000 years. Its extensive and deep root system allows it to remain green in years of drought.

The terebinth, like the oak, was revered by the ancient Hebrews, with stands of the tree serving as sites for worship and places of burial for the loved and respected dead.

Many Old Testament Bible stories include references to terebinth. These include the appearance of an angel to Gideon under a terebinth (Judges 6:11); the burial

Image credit: Davidben; source: Wikimedia Commons



*Terebinth (Pistacia atlantica) growing in the Elah Valley, Israel.*

by Jacob of idols under a terebinth tree at Shechem (Genesis 35:4); and the death of David's son Absalom, whose hair was caught in the branches of a terebinth tree. The 'oak' trees of 1 Chronicles 10:12 and 11 Samuel 18:9 refer to the same tree, the Hebrew *elah* or terebinth. David faced Goliath in the Valley of Elah (1 Samuel 17:2).

The resin and fruit oil of the terebinth have been used for a variety

of medicinal purposes over the centuries. The fruit is a source of food, although not favoured because of its turpentine-like taste. The tree is still planted for its shade and drought tolerance in the Middle East and beyond.

Essential oils contained in terebinth are used in the perfume industry, and resin is still used in the manufacture of alcohol and lacquer. Rich in tannins, the galls that form on leaves may be used as the raw material for tanning in the leather industry. The sap is also dried and used as 'incense' in some areas.

Terebinth is planted in some regions to combat soil erosion. It is used for reforestation of steep and arid slopes, with its extensive root system strengthening the soil. It may be seen as an urban street tree in many cities surrounding the Black Sea.

References: Flowers in Israel: *Pistacia atlantica* (Mt. Atlas mastic tree). [http://www.flowersinrael.com/Pistachiaatlantica\\_page.htm](http://www.flowersinrael.com/Pistachiaatlantica_page.htm); Old Dominion University Plant Site: *Pistacia* or Terebinth. <http://ww2.odu.edu/~1musselm/plant/bible/pistacia.php>; Wikipedia: *Pistacia atlantica*. [https://en.wikipedia.org/wiki/Pistacia\\_atlantica](https://en.wikipedia.org/wiki/Pistacia_atlantica); Zohary, Michael. *Plants of the Bible*. Cambridge University Press, Cambridge, 1982.

## *The Bible Garden*

You may not be aware that 'Bible Gardens' exist in many areas of the world, including Australia.

In Canberra, Australian Capital Territory, a Bible garden is located within the Australian Centre of Christianity and Culture, situated on Lake Burley Griffin. This Bible garden was established through a grant from the Bible Garden Trust, a perpetual trust set up by the late Gerald H. Robinson for the purpose of creating and maintaining gardens featuring plants that are described in the Bible. He saw that this would help to educate people in the scriptures. The Canberra garden is set out in the shape of a menorah, said to represent the burning bush where Moses saw the angel who told him to lead the Israelites to Canaan. Construction of the garden began in 2007, with the official opening in August 2008.

Gerald Robinson was inspired to establish a Bible garden after visiting Bangor in Wales, where he had visited an established Bible garden. In 1962, he began to plan and set out his garden on land overlooking Palm Beach in Sydney, New South Wales; this was opened in 1966. The garden flourished under his care, with 143 of the 148 plants of the Bible being included. As he wished the garden to continue after his death, Robinson established the Bible Garden Memorial Trust in 1972, with himself and his daughter Beatrice as trustees. The purpose of the trust was to maintain the Palm Beach garden and any others developed in the future. It was evangelistic, educational and ecumenical.

Additional land was purchased at Katoomba in the Blue Mountains, New South Wales, in order to grow the biblical plants that would not tolerate the climate at Palm Beach. Sadly, this garden was not completed before Robinson died in 1972. Beatrice, a deaconess in the Anglican Church, continued to maintain and develop the gardens at Palm Beach and Katoomba, working extremely hard to continue to make her father's vision a reality. After her death in 1994, Robinson's four sons became trustees and, after much deliberation, agreed that long-term funding was needed to satisfy the requirements of the perpetual Trust Deed.

In 2001, a survey of the Palm Beach garden found only 15 of the original 143 plants could be identified. At that stage a decision was made to subdivide the Palm Beach property, selling the residential part and retaining the Bible garden, which passed into the care of The Friends of the Bible Garden and the Pittwater Council. The

proceeds from the sale of the residential property funded the establishment of the Bible garden at the Australian Centre for Christianity and Culture in Canberra.

There are noteworthy biblical gardens in Israel, the United States of America, Japan and the United Kingdom. A biblical garden is located in Elgin, adjacent to the city's cathedral. The first of its kind in Scotland, it covers an area of 1.2 hectares (3 acres). It includes 110 plants mentioned in the Bible and also contains sculptures depicting the parables of Jesus. Although it is of great interest to those who study the scriptures, it is a lovely garden for all to visit. An impressive central walkway of over 1,000 textured paving slabs has been laid in the shape of a Celtic cross. The plants are cross-referenced to specific passages in the Bible, together with an indication of their use in biblical times. ■



*Part of the central walkway, Biblical Garden, Elgin, Scotland.*



*A view in the Biblical Garden, Elgin, Scotland.*

References: Charles Sturt University: The Bible Garden. <http://www.csu.edu.au/special/accc/biblegarden>; The Moray Council: Biblical Garden. [http://www.moray.gov.uk/moray\\_standard/page\\_2007.html](http://www.moray.gov.uk/moray_standard/page_2007.html); Wikipedia: Biblical Garden. [https://en.wikipedia.org/wiki/Biblical\\_garden](https://en.wikipedia.org/wiki/Biblical_garden)

# Word search

## LUKE 8 (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 7.)

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

[www.WordSearchMaker.com](http://www.WordSearchMaker.com)

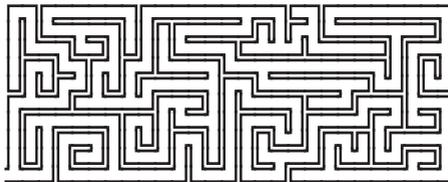


### The words to find ...

- AFRAID
- BOAT
- CALM
- DEVOURED
- FAITH
- HEAR
- HONEST
- LIGHT
- MARVELLED
- OBEY
- PATIENCE
- PERISHING
- SOWER
- WINDSTORM
- WITHERED

# Amazing maze

Help to show these children the way to Sunday school.



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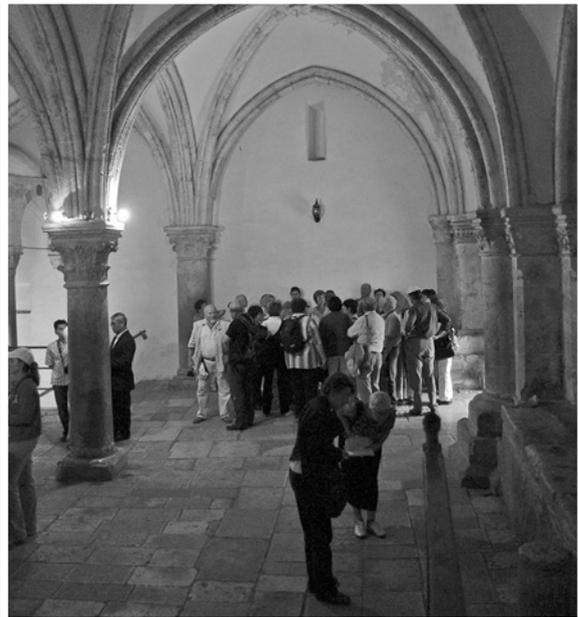
# KNOW YOUR CHURCH

## PENTECOST

**Pentecost is regarded as the birthday of the Christian church. It is the festival that celebrates the gift of the Holy Spirit on the Sunday 50 days after Easter and 10 days after the Ascension of Jesus.**

The word 'Pentecost', meaning 'fiftieth day', is the Greek word for the Hebrew word *Shavuot*, meaning 'Feast of the Weeks'. In ancient Israel, this was a festival of thanksgiving for the beginning of the wheat harvest and a celebration of the giving of the Law to Moses at Mount Sinai. With the outpouring of the Holy Spirit upon the apostles on the day of Pentecost, the Jewish feast was transformed to a Christian festival. At this time, a flame rested on the shoulders of the apostles and they began to speak in many languages through the power of the Holy Spirit.

The biblical narrative of Pentecost is found in the second chapter of the Book of Acts. About 120 followers of Christ, including the 12 apostles, together with Mary and other women, and the brothers of Jesus, were gathered together in the Upper Room when the Holy Spirit descended upon them. It was reported that about 3,000 souls were added to their number on that day. This was seen as the beginning of the continual outpouring of the Holy Spirit, available



*The Cenacle on Mount Zion, site of the Last Supper and Pentecost.*

to all believers from that time onwards. The Cenacle on Mount Zion, Jerusalem, is claimed to be the location of the Upper Room and the site of the Last Supper and Pentecost.

It is not known when the festival of Pentecost was first celebrated in the Christian church. However, it was referred to in a work of the Eastern Church, the *Epistula Apostolorum*, in the 2nd century, and by theologians writing in Alexandria and Carthage in the 3rd century.



*The dove, one of the symbols carved on our pulpit, denotes the Holy Spirit.*

Although we usually refer to Pentecost as being on one day, in the Eastern Church it can also denote the entire 50 days between Easter and Pentecost.

In some English-speaking countries, Pentecost is also known as Whitsunday, although the origin of the name is unclear. It may derive from the Old English word for 'White Sunday', as baptisms often occurred on Pentecost Sunday when special white robes were worn by those being baptised.

The symbols of Pentecost are those of the Holy Spirit. They include flames, wind, the breath of God, and a dove. The colour red is often associated with Pentecost.

References: BBC – Religions – Christianity: Pentecost. <http://www.bbc.co.uk/religion/religions/christianity/holydays/pentecost.shtml>; ChurchYear.Net: Liturgy, Church Year, and Prayer. What is Pentecost Sunday (Whitsunday)? <http://www.churchyear.net/pentecost.html>; Encyclopaedia Britannica: Pentecost: Christianity. <http://www.britannica.com/topic/Pentecost-Christianity>; Wikipedia: Pentecost. <https://en.wikipedia.org/wiki/Pentecost>.

## *The Choral Music of John Rutter*

John Rutter, a British composer and conductor, mainly of choral music, has had a profound influence on church music in England and far beyond.



*John Rutter, British composer and conductor.*

Born in London in 1945, Rutter's first musical education was as a chorister at Highgate School. He then studied music at Clare College, Cambridge, writing his first published composition while still a student. He later became director of music at Clare College, holding the position from 1975 to 1979, where he directed the choir in a number of broadcasts and recordings, giving up this post to allow more time for composing music. Two years later he formed his own choir, The Cambridge Singers, which he conducts, and with whom he has made many recordings through his own label, Collegium.

As a composer, Rutter has written a wealth of choral music, as well as pieces for orchestra and instruments, children's operas, and specialist writing for groups, such as the King's Singers. His music shows many influences, including French and English traditions of the early 20th century. Rutter's larger choral works, including *Gloria*, *Requiem*, *Magnificat* and *Psalmfest*, have been performed in Great Britain, North America and elsewhere. He collaborated with Sir David Willcocks in the editing of four volumes of *Carols for Choirs*, and has also edited other choral collections.

In 2002, Rutter's setting of Psalm 150, commissioned for the Queen's Jubilee, was performed at the Jubilee Thanksgiving Service, St Paul's Cathedral, London. He was also commissioned to write an anthem, *This is the Day*, for the wedding of Prince William and Catherine Middleton at Westminster Abbey in 2011.

In 1980, Rutter was made an Honorary Fellow of Westminster College, Princeton, New Jersey, United States, and a Fellow of the Guild of Musicians in 1988. In 1996, the Archbishop of Canterbury conferred a Lambeth Doctorate of Music upon Rutter in recognition of his contribution to church music. He was awarded a Commander



Clare College, Cambridge, where John Rutter was Director of Music.

of the Order of the British Empire in 2007 for services to music.

The high regard Rutter has for choral music is evident in a recent interview, published by J. W. Pepper on 31st March 2015 as a transcript. John Rutter states that choral music is:

*something that goes to the very heart of our humanity, our sense of community, and our souls. You express, when you sing, your soul in song. And when you get together with a group of other singers, it becomes more than the sum of the parts. All of those people are pouring out their hearts and souls in perfect harmony. Which is kind of an emblem for what we need in this world, when so much of the world is at odds with itself.*

Rutter goes on to speak of musical excellence and says that:

*a church or school without a choir is like a body without a soul. We have to have a soul in our lives. And everybody tells me, who has sung in a choir, that they feel better for doing it.' Rutter sees music, not as one of life's 'frills', but as a 'great oak that rises up from the center of the human race and spreads its branches everywhere. That's what music does for us. And choral music must stand as one of the supreme examples of it.*

We are blessed at Scots' to have a choir that surrounds us with glorious choral music each Sunday, and on many special occasions through the year. ■

References: Biography: John Rutter <http://www.johnrutter.com/biography>; John Rutter choral composer biography <http://www.ssingers.com/composers/John-Rutter>; Wikipedia: John Rutter. [https://en.wikipedia.org/wiki/John\\_Rutter](https://en.wikipedia.org/wiki/John_Rutter); Transcript of video: Interview with John Rutter. Created by J.W. Pepper, filmed and edited by Rocco Richardson, interviewer Tom Sabatino, produced by Frank Dolfe, Rocco Richardson and Scott Grady. Published 31st March 2015.

## *In Memoriam*



### **Eric Pretty**

**18th November 1930 – 12th May 2016**

Eric Pretty was born in Mooroopna, where his father was an orchardist. He spent happy childhood years there, and when he was 13, his father decided on a change of direction, purchasing a poultry farm at Frankston. Eric transferred from Shepparton to Frankston High School, a transition he did not find easy. The family were Methodist and were closely involved with church activities; Eric's father was the 'circuit steward' for the Mooroopna and Tatura circuit. Eric sang his first treble solo at a Sunday school anniversary; it was the beginning of a life-long interest in singing.

After completing his secondary education, Eric first worked on the family's poultry farm. His father then bought a gift shop in Elsternwick, where Eric again worked in the family business prior to gaining a position at Manton's in Bourke Street, Melbourne. He moved to John Danks Hardware a couple of years later, first as a despatch clerk and later in sales. It was here that he met his future wife.

Eric and Beverley were married at St Andrew's Presbyterian (now Uniting) Church, Box Hill, in 1953, and soon afterwards made a decision to join the church there. Their daughter, Judy, was born in 1954. Eric moved to Lamson Paragon Printers at this time, staying with that firm until he retired. For nine years he was the sales representative for the Western District, an area that extended from Geelong to the South Australian border; he was Victorian Salesman of the Year in 1958. From 1964 to 1968 he was promoted through the ranks until he was appointed regional sales manager for Victorian country, Tasmania, southern New South Wales and the Australian Capital Territory. He later became the administration manager, a new position created because of the company's expansion, where he remained until his retirement in 1990.

Eric's interest in singing continued throughout this time. He sang as a tenor in the St Andrew's choir for 20 years. He also joined the Services Commemoration

Choir in 1950 for a period of four years. This choir had the honour to sing twice before Queen Elizabeth II during her visit of 1954: in the forecourt of the Shrine of Remembrance and at the Returned Soldiers' League Service at the Melbourne Cricket Ground (MCG). In 1964 he joined the choir of the Royal Melbourne Philharmonic Society, singing at 173 concerts with the choir. He also served on the committee, and was chairman for some years. He retired in 1994 and was awarded a life membership.

An active member at St Andrew's, Box Hill, Eric was elected to the Board of Management in 1961 and was ordained as an elder in 1965. He resigned his eldership at the time of 'Church Union' in 1977, although he remained at St Andrew's for a time. He transferred to Canterbury Presbyterian Church in 1978, where he was again elected to the Board of Management and later as an elder. Following a change of minister, he and his wife decided to move, coming to Scots' Church in 1991. Sadly, Beverley died in 2003.

Eric was elected to the Board of Management at Scots' in 2005 and was inducted as an elder in 2007. He was a member of the Outreach Committee and assisted with the 'Planned Giving'. He was 'on duty' each week for the midweek service, when he also covered the Welcome Desk.

On 14th November 2015, Eric celebrated 50 years as an elder in the Presbyterian Church—a wonderful achievement. He gave a lifetime of faithful service to the church in so many ways.

Eric also had wider interests. He joined the Australian Railway Historical Society, Victorian Division, in the late 1960s, and was the marketing manager for 10 years—a voluntary position. He served on the council for 12 years, including four years as president. He was later awarded a life membership. He retained a lasting interest in the Railway Museum at Newport. Eric became a tour guide at the MCG in 1991, soon after his retirement, describing it as the best volunteer job in the world! He was also a keen lifelong supporter of South Melbourne/Sydney Swans football team.

Although of an independent nature, Eric relied on his daughter Judy and her husband Allen for help during difficult times. He was very proud of his two grandsons and great-granddaughter.

Eric passed away on 12th May 2016. A thanksgiving service celebrating Eric's life was held at Scots' Church on Wednesday, 18th May. Our thoughts and sympathy are with Judy and Allen and their family, and with Eric's many friends. ■

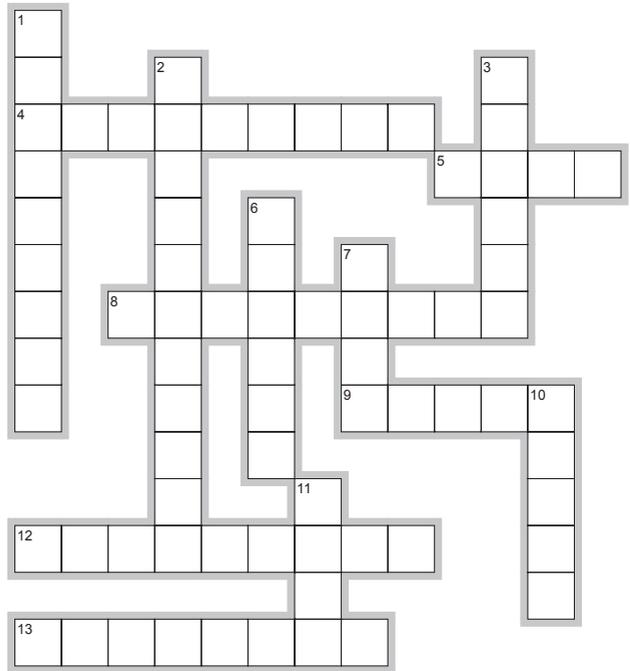
## Biblical Crossword

### Luke 8 (ESV)

Solution on page 7.

#### Across

4. How did Jesus calm the storm? (2 words)
5. When the demons left the man, to what herd did they go?
8. In what country did Jesus meet a man with demons?
9. A lamp is placed on a standard so that those entering can see what?
12. When Jesus fell asleep in the boat, what came down on the lake?
13. In the parable of the sower, what happened to the seed that fell on the rock?



EclipseCrossword.com

#### Down

1. Jesus said that his mother and brothers were those who hear what? (3 words)
2. How much did the seed that fell on to good ground yield?
3. Name the synagogue ruler whose daughter was dying.
6. Some women who had been healed went with Jesus, including the wife of Chuza called \_\_\_\_\_?
7. Jesus sent the twelve apostles out to proclaim the kingdom of God and to \_\_\_\_?
10. Where did the man with demons live?
11. To one who has, what will be given?

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Miss Rae Anstee, on (03) 9650 9903.