

fellow workers

NEWS FROM AROUND THE PRESBYTERIAN CHURCH OF VICTORIA

A PUBLICATION OF THE PCV STATE NEWS COMMITTEE

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contribute

Your contributions to *fellow workers* are welcome! *fellow workers* is now published every quarter (March, June, September & December). All copy and enquiries should be sent to the editor (contact details above). The deadline for contributions to the next issue is **10th March 2008**. Photographs should be digital and sent by email if possible.

who am i?

I don't understand. Every now and again, when I'm about to say something, people start laughing at me. It's usually just after I start a sentence saying, 'I think...'. What's so funny about that?

I do think. We all think. It's a wonderful gift God has given us. That's one thing that separates us from the animals.

We alone of all of God's creatures reflect upon the nature of our existence. Human beings alone are concerned with the big questions of life: why am I here, what am I, what am I meant to be doing?

With the fall of humanity into sin, these questions bounce around in our heads like ping pong balls in a bath tub. We have been separated from God and have lost our sense of *identity* and *belongingness*. It's as though we have forgotten who and what we are. We don't think straight any more. We are now desperately trying to rediscover ourselves.

In 1 John, the Apostle's readers had been struggling with the same sorts of questions. Who am I? Where do I belong? In 5:18–20, he writes a series of 'we know' statements. In verse 18, he writes, 'we know that whoever is born of God does not continue in sin'. So we have our Christian lifestyle defined for us. In verse 20, he writes, 'we know...him who is true'. We don't just know *about* him; we actually know him.

In verse 19, John tells us about our identity and belongingness. 'We know that we are of God, and the whole world lies in the wicked one.' This is something John wants you to think straight about and be sure of.

What are we? We are 'of God'. To whom do we belong? We belong to God. We are 'of' him. I'm not sure how this fits with the oft-repeated slogan that 'you've got to be your own person'. We are fundamentally defined by our relationship to another. You are defined by the God whom you worship.

You are who you are, because of whose you are. You know who you are, because you know whose you are. This is thinking straight.

Being 'of God' defines you in numerous ways. You are the creature, and he is the Creator. You are the image, and he is the original. You are the subject, and he is the ruler. You are the worshipper, and he is the worshipped. These things define who and what you are.

To continue the list, you are the sinner, and when in Christ, he is the Saviour. You are the sheep; he is the Shepherd. You are the child; God is the Father. You are the justified; he is the justifier. You are the sanctified; he is the sanctifier. And so on. You are defined in all those ways. This is who you are. This is what you are. This is your identity.

Everyone is similarly defined by an overarching, dominating relationship. The catch here is that not everyone is 'of God'. A perverse, twisted relationship has come into existence. If you are not 'of God', who are you of? 'We know that we are of God, and the whole world lies in the wicked one.'

We are different to 'the whole world'. There are two communities: the Christian, believing community, and the world's not-believing community. The title of a recent book puts it well: this is *John*

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a royal audience

At about 7:20 pm on the evening of Saturday August 4, I was personally introduced to Her Majesty Queen Elizabeth in the drawing room of Balmoral Castle, Royal Deeside, Scotland. It is the single greatest honour that I have had in my life and to my mind it demonstrates once again the amazing providence of God because the seeds for my eventual invitation to Balmoral Castle can be traced through a sequence of events that date back to before I was born ... but perhaps that story can wait for another time.

Every year the Queen takes up residence in Balmoral Castle for about 8 weeks and during that time she attends the local parish church in the village of Crathie. In many ways this is a perfectly normal little country church, struggling with all the usual problems of gathering a viable congregation and paying its expenses.

During her stay, there is a long standing practice of the minister inviting guest preachers to occupy the pulpit and The Queen in turn invites them to spend some time with her at the Castle. It is, however, important to note that both the Queen and the minister are very careful to respect one another's proper jurisdiction. They have no desire to revisit the problems of patronage that gave rise to The Disruption in 1843, so it is the minister who first chooses who he wishes to preach and the Queen's invitation is only to the Castle, not to the pulpit.

It is only in recent years that such an invitation has been extended to ministers from beyond Scotland, with a couple of people coming from Church of Scotland congregations in Europe. I have created a new record, one that will be difficult to beat, for distance travelled to accept the invitation.

I was of course nervous before being introduced to Her Majesty, but I needn't have worried. The basic protocol is not so difficult to learn and essentially boils down to good old fashioned manners and respect. The Queen is incredibly well practised in leading the conversation and putting guests at their ease.

Hospitality in the Castle is impressive. I had my own appointed valet, Matthew, who made sure that my clothes were unpacked in drawers before I arrived at my room. He ironed my shirts, pressed my suits and polished my shoes before each meal, and dried out my clothes after

a rather wet walk through the estate on Sunday afternoon. I'm sure he would have run my bath and scrubbed my back had I dared to ask him!

I stayed two nights and dined with the Queen for three meals, Saturday dinner and Sunday lunch and dinner. There were no other guests there and no other members of the Royal family. We were accompanied at all times by her lady-in-waiting and equerry, but even so, I had the almost unbelievable experience of sitting beside the Queen and chatting very personally with her for the best part of 10 hours in total.

We spoke about all manner of subjects, but one of the most important pieces of Royal protocol is that what is discussed in the drawing room stays in the drawing room! All I will say is that the Queen was remarkably open about many subjects that I would not have imagined she would discuss with a stranger.

On reflection – although it wasn't put to me this way beforehand – I have wondered whether she views this as part of her own pastoral care, to create opportunities to speak more candidly with ministers than she might otherwise. This could explain why spouses are not included in the invitation to the Castle. It is not a social visit but a pastoral one.

I was much less nervous about the sermon than I thought I would be. Having already met the Queen the evening before I felt quite comfortable that she understood what I understood about Christian worship, which is that we are all equal in the eyes of God and the Word of God is over us all.

She is very humble in not wanting a fuss made of her at church. For security reasons she does of course have her own pew, and out of respect the congregation sings the National Anthem (God Save the Queen) at the very end of the service, but other than that she makes no pageant of her arrival, which is a disappointment to the crowd of tourists who gather outside but see little of her. The Queen expects no special consideration in the service.

I preached on Colossians 3:1-17.

Some of the important points I made were:

- you cannot take the moral imperatives of chapter 3 out of the gospel context of chapter 1;
- it is the person and work of Jesus in chapter 1 that sets Christianity apart from all other religions, even if they share similar moral imperatives to those found in chapter 3;
- the moral imperatives are not a pathway into heaven, but they are the only proper response of gratitude that arises out of faith in Jesus;
- newborn faith is not instantly perfect in its moral character, so it is the Christian's duty to work towards, strive for and aspire to the character of Christ which is what the moral imperatives amount to.

My biggest fear was running over the allotted time, which I did of course do. I am forever grateful to the minister, Rev Ken McKenzie, who then abbreviated the remainder of the service and perhaps saved me a stint in the Tower of London!

After breakfast with the lady-in-waiting and equerry on Monday morning, I was driven in one of the Queen's fleet of Land Rovers back to the manse where my wife and son had enjoyed the fabulous hospitality of Ken and Jane and their children over the weekend.

Eventually we took our leave and drove away from the beautiful scenery of Royal Deeside, leaving behind an outstanding experience and taking with us many enduring memories.

*Rev Douglas Robertson
Minister, Scots Church, Melbourne*



Balmoral Castle

new ministers hit the ground running

willem vanderberg

horsham presbyterian church

On the 9th of January 2007 I began an interim supply posting at Horsham Presbyterian Church. Pam and I received a very warm welcome, in both senses – the mercury was often above 35o C and the people at Horsham were also very friendly and welcoming. Over the seven weeks of our supply we were privileged to visit all the parishioners, and other contacts, in their homes, including visits to Marnoo, Minyip, Stawell and Warracknabeal.

Towards the end of the seven weeks the congregation resolved to apply for an exit student to be appointed to Horsham, and as a result we returned to Nunawading only to pack our belongings and move to Horsham in mid-April.

How did I like the transition from College to Parish work? No more assignment deadlines to meet! Instead the joy and privilege of weekly sermon preparation, leading Bible Study groups, visiting parishioners, extending hospitality, and following up contacts in the community – now doing full-time what in the past, as an elder, I could only do on a part-time basis.

Do I miss Melbourne? Not a lot! We are happy to do without the smog and the traffic snarls. We do miss our children, grandchildren, parents and friends, who are indeed a long way away, but the telephone and email help us to keep in touch, and we have had the pleasure of quite a few visitors from Melbourne already. Last Friday night (7 September) was one such occasion. A goodly number of family and friends made the journey to come to the service of ordination and appointment of myself to the Horsham and Marnoo parish. That was an encouragement for the congregation as well as for us.

Moving to a country parish can appear a big challenge and adjustment, but as in the past we have seen God's hand in every aspect, he has gone before and prepared the way. We are never left alone, and we see the work of interim moderators, presbytery, and the church office as valuable. Ballarat Presbytery has made us very welcome, and its meetings are an encouragement as we have opportunity to meet with fellow-workers.

With God's guidance and enabling my desire is to preach and teach the whole counsel of God, and to encourage the folk

in their daily walk with the Lord – 'equipping the saints for works of service' (Eph. 4:12). I ask your prayers that God will keep us faithful as we seek to serve him in serving his people here at Horsham and Marnoo. It is a small church, but it is God's church, and the folk here are constantly acknowledging God's blessings on his church. Together we are praying and working for spiritual growth and that God will add to our number.

We thank God for bringing us to the Wimmera.

Rev Willem Vandenberg

miles fagan

noorat presbyterian church

Robyn, Rebecca, Joel and I have been in Noorat for eight months now. There has been a great amount of activity both in our lives and the life of the Church. For us there have been major movements and changes. For the church there was much activity, and together the ministry of the gospel is of first priority.

Moving from an inner-west Melbourne suburb to a rural community sounds like a mammoth change – and it has been – but through prayer and God's grace, it feels as if we have always lived in the rural township of Noorat.

Moving out from a life of study at PTC and Robyn working two part-time jobs to now being involved in a parish has been a blessing as our resources can be concentrated. The time spent at PTC and earlier in our careers in shipbuilding and libraries certainly has prepared both of us for the many challenges that have come our way already. Being organized, flexible and communicating within a family and ministry structure has been a key to managing our time and resources.

Rebecca and Joel have moved from a city school that was 200 metres from our house, thus leaving home as close to 9:00 am as possible, to catching the school bus at 8:15 am. The school transition has been fantastic.

When we arrived on the 10th January and unloaded the trucks on the 11th, the Manse was in sparkling condition. The church community had worked tirelessly to make the manse feel like our home. It was a wonderful reception. The congregation have welcomed us with open arms and hearts.

The church buildings are in good condition. The level of care that is shown to the grounds and buildings is testament to the level of care that they show to individuals. Noorat has been a great example to both the many visitors of this parish and to us.

The Apostle Paul lays a pattern for ministry, that of preaching, visiting and outreach. The preaching of Christ and his salvation is my first priority. Therefore, prayer, study and writing are three important tasks that take priority. However, I am not preaching to an empty building, so during the last eight months I have been visiting the congregation in a systematic way. This has been a blessing. The congregation does not live in a vacuum. Just as Paul would visit the market place to meet people, so I have gone to the 'market place' to meet new people and build relationships. The market places for me are the sporting clubs (Auskick and basketball coaching), the CFA, the schools (CRE).

The congregation have great hope and much enthusiasm to press towards the future and seek God's timing in our next steps forward. We continue to worship God and take the message of the Gospel to the people that are placed amongst us.

Rev Miles Fagan

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pyv news

pyv volleyball 2007 – a player's perspective

PYV Volleyball 2007 was a brilliant success in all aspects. It was up to a standard that anyone looking for some good, entertaining, and moderately competitive volleyball would have enjoyed. It was this standard, along with the fact that the people playing were all from Presbyterian churches across Melbourne who sought to play in a Christ-like manner, that made it successful.

I think that the most important thing about the day is that the competitors were not playing for any self-glory, but rather tried to play fair, and let everyone have a go. In a sense, the day is an opportunity to apply what we have all learned throughout the year in the youth groups we attend in a sports scenario. It is a great tradition that is looked forward to, and I hope will remain popular throughout the years to come.

In the end, it was the boys from Burwood who took home the much-coveted Men's trophy, but they had better



PYV boys and girls

watch their backs, as great potential lies in so many of our churches to win it next year. The winners in the mixed competition were Croydon Hills, while Surrey Hills proved too strong in the cheerleading for their formidable opposition.

Michael Johnston

pyv girls day out

On the 16 of June this year about 30 girls from all over Victoria came to Heathmont Presbyterian church for PYV's annual girls day out. Our speaker was Michelle MacIntosh who gave two talks over the day. The first talk was about Ruth: how she gave up everything to be with God and is an example of what we should try to be like. The second talk was from Genesis 1:27-31, about how everyone is made in God's image and thus we should see them in that way. Over all, the day was a success great! The talks were very challenging and it was great to catch



PYV trophy

up with everyone! And there was also heaps of junk food and we got Subway for lunch!

Jess Cafarella

pyv junior camp – breaking news

When this has gone to print, camp will have come and gone. As I write, however, we are preparing for the largest Junior Camp ever. Over one hundred campers are enrolled, in addition to over thirty leaders – representing almost a tripling of the camp size since 2004. We look forward to receiving clear teaching from Bill Medley, who will be speaking on the gospel of John. We also look forward to having fun and making new friends through group activities and free time.

Andrew Vines

looking ahead

PYV Summer Camp is just around the corner. Running over the usual dates of 27th Dec - 1st Jan, the speaker will be John Stasse. He will look at the "one another" sayings of the New Testament, while Prof Allan Harman will lead the intensive stream through a course on Christian doctrine. The activities will be based on an "Aussie Outback" theme, so put your Akubra, catch a crocodile and get on down to Summer Camp 07/08.

Andrew Vines

LIVE@DONVALE

strange country



Tamworth Country Music Festival Award Winner Steve Messer and his band Strange Country are performing live at Donvale. Enjoy two hours of original Australian country, blue-grass, blues and gospel music.

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Please bring a plate of food to share for a combined tea from 5.30pm.

A gold coin donation to cover costs is appreciated.

Focus on
THE Psalms

Donvale Presbyterian Church
Cnr Springvale & McGowans Rds, Donvale
www.donvale.org

pim at sunny terrigal (joke!)

At the start of September the Terrigal Presbyterian Church (NSW Central Coast) was host to a gathering of the Patrol teams of the Presbyterian Inland Mission from throughout Australia.

Even though they have often talked on by phone or HF Radio, it was the first time that some of the PIM family had met each other. It was a particular joy to welcome our youngest PIMer, John Purcell, the baby son of Andrew and Kerri from Charleville. There was great encouragement from the Scriptures through devotions led by Ken Rathbone and Maurie Cropper (ministers from neighbouring parishes) as well as input on grief and stress, Bush first-aid, and suicide prevention led by various local experts in these fields.



Cameron and Carmel Mackenzie (SA) with Fred Baird – showing him the vehicle used in the Flynn Patrol

It was particularly enjoyable to have the privilege of meeting Mr Fred Baird. Fred is a local church member from Terrigal and the nephew of Rev Dr John Flynn. Fred delighted us with many yarns from his boyhood of life with John and Jean Flynn. He also had many precious items of correspondence and memorabilia of the Flynnns.

On the Saturday of the Retreat, we were blessed with many people from surrounding churches coming for a PIM Open



Glenn Samuel, Laurie Pye & Laurie Peake having a chat at the Open Day

Day. It was a showery day. Some of the patrol teams seemed quite perplexed by the strange way that water was falling out of the sky – it was a long time since they had seen that happen! It was also a day of great encouragement as people from the wider church showed their support and interest in the work of PIM.

One of our workers was left speechless when a stranger came up to him and said 'I am very pleased to meet you; I pray for you every day before breakfast'. What a blessing to have him and many others interceding regularly for this important gospel work before the Throne of the King of Kings!

Our padres do not have the opportunity for fellowship with their fellow workers that most of our ministers take for granted,



John Purcell, youngest member of PIM

so these times are very precious. Sadly it went by all too quickly and we revert to communication restricted to phone, radio or email, but we look forward to another gathering in another place in a year or two.

*Rev Rob Duncanson
Convener, PIM*

news from PTC Media

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around the church

ordination at Noorat

It was with great pleasure that on Friday evening, 1st June 2007, at the Niel Black Presbyterian Church, Noorat Victoria, the Presbytery of Kilnoorat ordained Mr Miles Fagan as a Minister of the Word and Sacraments and inducted him into the pastoral charge of Noorat. The Rev J P Wilson was invited to come and preach the occasional sermon and charge to the minister and congregation. He offered a challenging word from 2 Chronicles 17 under the title: 'Godly Church Leadership'. The service was followed by supper and speeches. All went home filled, blessed and encouraged in the Lord.

myrtleford double anniversary

On 25th March, with the Moderator General, Rev Bob Thomas, as the Guest Preacher, St Andrew's Presbyterian Church, Myrtleford combined two anniversaries. Though not lengthy milestones, the celebration of twenty-one years since the re-formation of a Presbyterian congregation and ten years since the move to the present premises, are of significance to the small congregation. A total of 70 people came for a special service.

Among the guests were Mr Neil and Mrs Denise Mansfield and Mrs Margaret Smith and Mrs Anne Phillips. Neil was instrumental in the re-formation of the congregation as part of the Wangaratta Regional Parish, and Margaret and Anne were amongst the founding members.

Members of the two other congregations in the parish (Yarrowonga and Wangaratta) joined with the people of St Andrew's, as well as a number of people who were members of St Andrew's prior to the formation of the Uniting Church and one-time members of St Andrew's who now live elsewhere.

Those with a connection were asked to fill in questionnaires about their involvement – who and what they remembered – and to provide photos if possible. The response led to a photographic display of many significant events and lots of trips down 'Memory Lane'. This included thoughts on the formation of the Uniting Church and the re-formation of the Presbyterian Church. These have now been placed in a scrapbook. A leaflet was also prepared and distributed on the day as a keepsake.

'Tis Jesus the first and the last, whose Spirit shall guide us safe home. We praise him for all that is past and trust him for all that's to come.'

Rev Neil Harvey.

centennial celebration at sunshine

The Lord poured out many blessings throughout the centennial celebrations of Sunshine Presbyterian Church, McKay Memorial, during events held from 23 June to 1 July, 2007. It is a privilege to acknowledge one hundred years of faithful, consistent worship and service in the city of Sunshine in such a young country.

Tribute was paid to the memory of the well known industrialist, Hugh Victor McKay, whose philanthropy and inventive genius was used by God in the establishment of Sunshine and the founding of Sunshine Church. The name Sunshine was inspired through a sermon heard by Hugh and preached in Ballarat by the late Dr Thomas Dewitt Talmage, a Presbyterian evangelist from the USA. (refer history booklet & CD).*

On Saturday, 23 June, a community barbeque, organised by the planning team led by Pastor Cor Vanderhorn, provided a wide range of activities for nearly 200 visitors. The free event provided the local community with a variety of food and drink, jumping castle, varied entertainment for children, including music with ethnic input by Sudanese singers and a comprehensive historical display arranged by the Planning Committee Convener, Bronwen Merrigan.

Ninety local and interstate guests attended the Centennial Dinner, on Wednesday, 27 June, at the Sunshine Motor Inn. Distinguished guests included

the Mayor of the city Cr Margaret Giudice, Professor Allan Harman, Dr Mairi Harman, the Moderator of the PCV Rev Grant Lawry and Anne Lawry.

Kate Rice and Tim Campbell provided musical items and background music which appealed to all ages. The historical booklet and CD were presented by Bronwen Merrigan and Joan Vanderhorn who had spent many months of intense research and preparation with technical aid from Tony Galea, Fran Munro and Rev. Michael Wharton. Undoubtedly the highlight of the evening was the historical address given by Dr Mairi Harman on our superb Scottish heritage tradition and our concurrent responsibility. Pastor Cor showed a remarkable film of early Melbourne and the anniversary cake was cut by elders Colin Phillips, Bob Macdonald and Gilbert Bell.

A pleasing number attended a historical presentation on Thursday, 28 June in the Sunshine Church. Former member, Ray Browne, presented the story of H. V. McKay's family. As a gifted inventor and producer of farm machinery, Hugh's personal attitude was always: 'There must be a better way to do this.' Ray's talk enhanced our celebrations in acknowledging the role of the McKays in the early life of our church and Sunshine.

Rev. Dr Allan Harman preached at the Centennial Service, on 1 July 2007, from 1 Corinthians 15 to an attentive congregation of almost 250 people who were welcomed in three languages, English, Korean and Arabic. The Sunday School sang 'The Great Southland'. The music team presented 'Dwelling Place' and accompanied Cor as he recited Rev. S. M. Lockridge's poem 'That's My King', challenging hearers to know the King personally.

The catering team organised refreshments and a 100th birthday cake. People congregated in the hall and the marquee



Sunshine centenary BBQ faces

set up in the church feature garden, while many viewed the photos and other memorabilia in the board room. A rich time of renewing friendships and recalling past fellowship ensued with former members and their families, past office bearers, descendants of former ministers and members of the McKay family in attendance. Many were deeply touched and it was evident that the Holy Spirit was at work.

Some comments from former parishioners:

I remain grateful for support from Sunshine when I went to work in Pakistan **(Rev. Dr Geoff Thompson)**.

I feel that the hand of the Lord was with all your planning as everything was perfect **(May Mulholland)**.

The singing of the last two hymns will be a lasting memory; in fact I was humming the tunes for a number of days **(busy surgeon, Mr Graeme Thompson)**.

You can take the boy out of Sunshine, but you can't take Sunshine out of the boy **(Dr Blair Currie)**.

From a local clergyman: To be in a situation of celebrating 100 years of proclaiming the Good News of Jesus Christ is an enormous blessing to you and to the whole Sunshine area **(Fr Peter Hoang OMI)**.

This week of celebration testified to the value of many members choosing tasks suiting their individual gifting and experience. We express appreciation for the constant prayerfulness of our beloved church family who faithfully prayed for over a year that the whole celebration would glorify God and him alone. It is our conviction that the prayers were answered. The Sunshine Presbyterian Church community moves into the future in faith, continuing the work that our Lord and Saviour, Jesus Christ, has set us to do until his triumphant return.

* History Booklets and CD's may be sought through Pastor Cor Vanderhorn, 9311 1661; Session Clerk Gilbert Bell, 9311 4103; Celebration Convener Bronwen Merrigan, 9311 2397.

Isabel G. Bell

a faithful servant of the lord Jesus

As the Clerk of the Kirk Session of the Moorabool I would like to celebrate the life of the Rev Stephen Sasdy and offer our condolences to Gizella, Ilona, Bill and families on behalf of the Presbyterian

Church of Victoria. Mr Sasdy passed on.

The people of the Moorabool Charge remember with great affection Mr Sasdy's 23 years of ministry in our three congregations: Anakie, Batesford and Russell's Bridge.

Mr Sasdy often told of his traumatic experiences during the War years and how he escaped to come to Australia. He worked in the Mines of Mt. Isa, for two years. He came with his brother to Victoria and both obtained a bush block in the Dandenongs. They cleared it with a horse and their bare hands.

He was an ordained Minister of the Presbyterian Church in Hungary and his desire was to serve the Lord in that capacity. He undertook a refresher course at the Theological College in 1959 and there he met his first wife, Joan, who was secretary to the Moderator and she taught him the English language. He was inducted into the Parish of Romsey in 1961. The Moorabool Parish became vacant in 1967 when the Rev. E. Johnson left. Rev. A. Hilliard was the Interim Moderator during the vacancy. A Selection Committee was formed and visited the Mansfield Church to hear Steve preach, as a result we called him to minister to this parish. He was inducted on 9th February, 1968 and, together with his wife Joan, started what eventuated to 23 years of Ministry.

I found Steve to be a bit of a character. He was also a bit of a 'villain'! He took on many ventures which surprised most of us – a bluestone building in Geelong called the Chas. Cole building, was to be demolished. He talked the owners into allowing him to acquire the stones which he numbered so he could build a replica of it somewhere in Batesford. He had the stones carted to a vacant block next to the Church. His plan never eventuated. He also helped to demolish the old Court House in Colac and had the material brought to Batesford and stored in a shed on Mr. Hill's property. Unfortunately it was not used either, except the slate, some of which was used to build the porch over the vestry here at Batesford just recently. He purchased a dairy farm at Connewarre, employed a manager with whom he had trouble. The manager was selling the calves for himself, so Steve sold the farm and purchased another block at Birregurra, built pig pens himself; that was not viable either, so that was sold, and he then purchased a 5 acre block in the area.

His wife Joan passed away in 1978 and he was devastated as she did so much for him with the congregations, filled in as organist etc. He remarried in

1989 to Gizella at Scots Church, Melbourne. He sold the 5-acre block and they purchased a house of their own in Quamby Avenue, Hamlyn Heights, Geelong.

Steve was very patriotic, obtained the Australian Flag through Mr. Gordon Scholes, who was a politician, attended Dawn Services every Anzac Day. He created an elaborate Christmas Carol Service every year. Different members of the congregation would take their truck to Durdewarra to collect Christmas trees. They were huge, they had to be perfect. We walked around to select the right ones, then placed them perfectly on the pulpit. He would decorate them himself. He invited singers to take part, accompanied by our talented organist, Mrs. Betty Warner. He loved chocolates, gave them away by the boxful. He would go to the Victoria Market, buy fruit and vegies to give away. He purchased and collected a huge amount of books, built bookshelves everywhere in the Manse. It was another huge job to clear them after he left!

He was inducted as the Moderator of Presbytery on 3rd February, 1991 and this was his last ministerial post before he retired at the end of December of that year, 1991. After retirement he gradually became crippled with arthritis, spent some time in hospital and the Mckellar Centre, before entering Glenburn Nursing Home. His wife Gizella was admitted to a nursing home in Melbourne where he eventually joined her some nine months ago. I kept in touch with him through his stepdaughter, Ilona and he passed away on 12th July, 2007, in his 94th year. I was privileged to be associated with such a wonderful man.

*Mr Colin E Baker
Session Clerk, Moorabool Parish.*

extensions at malvern

On Sunday 19th August 2007 the Moderator General, the Rt Rev Bob Thomas, preached at the service of worship in which the Malvern congregation gave thanks to God for the opening of its new foyer and crying room. The Moderator preached on 1 Peter 2, reminding us that believers are living stones. He also encouraged the people to view the new foyer as symbolic of combining the old with the new in the spiritual life of the church. For the first time in the history of the one hundred year building complex it was possible to walk from the church building to

continued from p. 7...



Malvern service

Church House under cover for morning tea. The structure is an impressive room with several glass features including the entrance and exit doors. There is also a sloped glass roof which retains the stained glass feature on the eastern side of the church.

The service was also a means of giving thanks for the complete refurbishment of the church complex over the last several years. Works included the painting of both buildings, significant roof, floor and structural repairs, new carpet, heating, wiring, lighting and seating. The completion of the works sees the culmination of the hopes and prayers of the Malvern congregation over many years and is a testimony to the grace of God. May he use it and his people for the growth of his kingdom and for the furtherance of the gospel of our Lord Jesus.

Rev Philip Daffy
Minister of Malvern Presbyterian Church

faithful servant retires

The Rev Robert Boan has retired as the minister of the Morwell Presbyterian Church. The Gippsland Presbytery declares that the Morwell parish will be vacant from the 7 January, 2008. Mr Boan was inducted into the charge in April 2001 and has faithfully served the Lord Jesus Christ in both Morwell and the Presbyterian of Victoria as a whole. Although, Mr Boan has officially retired he will continue to serve on the Gippsland Presbytery as well do supply preaching at Morwell and in other congregations. Robert and his wife Mary plan to move to Mirboo North in their retirement. We wish Robert and Mary all of the Lord's blessings as they now begin to enjoy their retirement.

Mrs Sabine Bruce

ordination at Noorat

We give thanks and praise to the King and Head of the church, the Lord Jesus for the ordination of the Rev Willem Vandenberg. Willem was ordained by the Presbytery of Ballarat and appointed to the Horsham-Marnoo Appointment Parish on 7th September 2007.

The Service of worship was truly praiseworthy, with the Rev Len Pearce preaching the occasional sermon titled: 'Mending The Saints'. The scriptures

were read by the Session Clerk of Horsham-Marnoo and the Interim Moderator Ian Hutton, with the Moderator of Presbytery Mr George Smith and the Rev Dr. John Woodward conducting the ordination. It was wonderful to see members of Willem and Pam's family bring musical leadership to the service.

A packed church was testimony to the blessing and encouragement Willem and Pam have already been to the Parish. Willem and Pam are looking forward to many years of fruitful service in the work of kingdom.

Rev John Woodward
Clerk of the Presbytery of Ballarat.

a time to celebrate at caulfield presbyterian church

On the 16th of September 2007, the congregations of Caulfield-Elwood PC celebrated the baptisms of Aiko Yoshibayashi and Amanda Tey at Caulfield Presbyterian Church. The service was conducted by our Interim Moderator, the Rev Dr Botros Botrosdief. The service was attended family and friends of both the baptismal candidates and they all enjoyed witnessing this special occasion. There was a wonderful opportunity for both Aiko and Amanda to share their faith and testimonies in from of their families and friends who are non-believers. Aiko and Amanda both spoke of their love for and devotion to their Saviour flowing out of deep gratitude to His dying on the Cross of Calvary and being raised from the dead for their sins. As Aiko and Amanda spoke of the beauty and glory of Jesus Christ, it gave the rest of the church an opportunity to reflect upon their own commitment to our Lord and Saviour. Following the Lord's Service the celebration continued with a sumptuous fellowship luncheon.

Mr Sam Lim
Ruling Elder, Caulfield Presbyterian Church



Baptism at Caulfield

PRESBYTERIAN THEOLOGICAL COLLEGE

MASTER OF ARTS IN THEOLOGY

20th Century Theologians TH754

LECTURER: PROFESSOR DOUGLAS MILNE

Lecturer in Theology and Ethics, PTC Melbourne

Professor Milne is Principal of PTC Melbourne and author of *Let's Study Luke* and other commentaries. He has a passion for biblical, historical and systematic theology, and is currently doing research on aspects of Barth and Thielicke.

**The lectures will be given in week-by-week mode
from Feb 14, Thursdays 2-4pm**

A detailed outline of the content, assessment and bibliography for this subject is available upon request from

PTC 684 Elgar Road Box Hill North

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www.presbyteriancollege.org

ptc mission malawi 2007

This has been an amazingly satisfying three weeks in Africa. Hard for those who were separated from their wife and family; hard because of some living conditions (read: no plumbing); testing as we watched a tummy bug go through half the group; tiring as we drove for days on a crowded bus – but most satisfying. We are so grateful to the Lord our God for allowing us the privilege to learn from our African brothers and sisters and to be invited to share in their ministry of the gospel and to gain such insight into how they evangelise and grow the kingdom of God in Central Africa. The 13 of us are changed people. The Presbyterians in Malawi and in Zambia are teaching us about kingdom work – a work that doesn't rely on resources, money or facilities. All you need for God's work is a big heart for Jesus, lots of people and the power of the Holy Spirit.

Overall, the trip worked out even better than I had hoped for. All the men of the group had ample opportunities to teach, preach and lead within an African setting and culture. Some said that they had never before had the chance to teach so many times in such a short time-frame. Some of them reflected on how they were challenged by the different invitations to speak – often with little advance notice.

John Dekker showed remarkable gifts and graces as he taught biblical theology at the inauguration of CTC (Chasefu Theological College) Zambia. Other men shone during this teaching week at college including Clinton Le Page, Dean Carroll, Simon Veerhuis, Mark Smith, Cam Garrett, Hui Lim and Toby McIntosh. Clinton and Simon inspired the team in language learning – speaking to local Christians in three different languages! Toby and Hui demonstrated their many talents by taking their turn at driving the CCAP Zambian bus. Joel Mestry helped many in local congregations by giving his testimony (and encouraged us on long bus trips with his rendition of the Mauritian national anthem).

The two ladies had great opportunities ministering to women's groups (sometimes in very remote villages) and to young people at schools. Krissy and Sandy loved the women and children ... and they were loved by them.

Team spirit was remarkable. There were no complaints, no anger or disputes, despite testing times, changes of plan,



Malawi mission team

physical exhaustion and living closely together for three weeks. Each member rose to the occasion to take the lead when it was needed. Each member looked out for each other with Christ-like compassion. If this is an indication of the leadership of the Presbyterian Church of Victoria in ten years time then we will be well served. Thank you to all the PCV churches and individuals who supported this venture. Your contribution has been for the service in the kingdom of the Lord Jesus Christ. Every dollar has been used for the glory of God in Africa (firstly) ... but also it is an investment in future ministers' lives. The denomination has invested in nine future ministries within the PCV.

The suggestion has been strongly made that we should think of providing this Mission Trip once every 3 years in order to give the opportunity for every theological student at PTC to attend once in their training. It would be a big commitment (for funding) by the denomination, but if we think the investment is for the glory of God, then we should find a way.

Please pray for the CCAP Blantyre Synod, for:

its General Assembly meeting in August every second year (to which we have been invited) where there will be the election of new leadership, especially their General Secretary and Deputy and their Moderator and Vice; these are important decisions for the Synod; please

pray with us for the election of evangelically minded and spiritually discerning men to these positions

Colin and Shirley M'Bawa and the strategic ministries of theological training at the Resource Centre and for their church's orphan care ministry and vision to buy and run an orphanage in Blantyre

For the ministry of the Women's Centre (Chigodi) which is not well supported by synod, yet it conducts a strategic ministry to the women of surrounding villages for the gospel under the sacrificial leadership of Grace

Please pray for the CCAP Zambia Synod, especially for:

- its Moderator: Victor, General Secretary: Lazarus and Treasurer: Isaac; these are humble, gracious, faithful and hard working men who lead their small denomination with spiritual discernment and courage
- its new Theological College at Chasefu (far NE Zambia), and for their vision of building new buildings at this historic site
- the use of the synod bus "All For Jesus" donated courtesy of St Kilda / Malvern / Wangaratta churches, as a means of multiplying their ministries and keeping in contact with churches and prayer houses scattered over such a large country

*Rev John P Wilson
Lecturer, Presbyterian Theological College,
Melbourne*

wisdom for today

with dr tremper longman III

Dr Longman recently delivered MA lectures at PTC on “Preaching Psalms”

Dr Longman, would you tell us something of your background and how you came to faith?

I grew in Columbus Ohio and first went to a Billy Graham crusade when I was in 6th grade. I remember going forward and studying the Bible after that. But during High School I ignored my faith. Then a Baptist minister became interested in our American football team, Gridiron and he shared the Gospel with a bunch of us and some of us became Christians at that point. We went off to College. At that point, I started attending College lectures by a visiting theologian named R C Sproul and showed me that the Reformed Theology was the most consistently biblical form of theology out there. My wife

also had become a Christian in High School and we met in College. She had become a Christian through students at Westminster Seminary, including some who are now professors, like Andrew Lincoln. It was she that got me connected to the Orthodox Presbyterian Church (OPC) in Philadelphia.

Wisdom is a skill of living that gives guidance on how to live life in a way that conforms to God's will for us and also leads to success.

What Church did you attend as a teenager?

As a teenager I went to what was then the United Presbyterian Church, now known as the PCUSA. They tend to be of different stripes and this one was an orthodox congregation but did not make many demands on its members.

Where do you worship now?

I am back in the PCUSA, but it is an evangelical congregation and Reformed in its theology. It is typical of Southern California Churches to be more conservative and evangelical than those on the East Coast. Our congregation is a small, with largely older members. It was our friends and colleagues who invited us to

fellowship. Upon visiting the church my wife, Alice and I thought that it would be an encouragement to the church for us to make it our home, and especially so since Alice and I are two of the younger members.

With whom do you hold your ministerial credentials?

I am not ordained as a minister. I am ordained as a ruling elder. I was ordained as a ruling elder in New Life Presbyterian Church where a man named John Miller was minister. He has written a number of books about the church life.

Is it common the US to become a lecturer in a seminary without being ordained as a teaching elder (minister)?

It is an interesting subject because the reason I didn't become an ordained minister is because I didn't have a call to a particular church. The issue of people who ministering as teaching elders in the Church by lecturing in the Seminary was a question that was discussed in the 1970s and early 1980s in the Philadelphia Presbytery where there were many ministers teaching at Westminster Seminary, and this overloaded the Presbytery with teachers who weren't engaged in day-to-day ministry.

Of which denomination was that Presbytery a part?

When I first started worshipping at New Life Church it was a part of the Orthodox Presbyterian Church. Then in the mid 1980s there was an attempt to merge the OPC with the PCA which failed. Then a number of the churches in the OPC unilaterally left to join the PCA and New Life was one of them. This was significant since New Life had a membership of about 1000 people and the OPC was about 15,000 members in total. I as a ruling elder argued against that move, thinking that we should not leave a denomination with which we were already associated. I lost that and New Life joined the PCA.

What are you doing at the moment?

My day job is Robert H Gundry Professor of Biblical Studies at Westmont College, which is a small, at least by American standards, Christian liberal arts college. Westmont College is constructed along the lines of the model of Wheaton or Gordon-Conwell. Westmont has about

1200 students and it only offers undergraduate studies. Consequently, I do a lot of intensive courses (such as the one this week at PTC) at seminaries to keep my finger in seminary education.



You used to teach at Westminster Theological Seminary, is that correct?

Yes, for 18 years I taught at Westminster. From 1981 to 1998 I was Professor of Old Testament and for the last few years (1993-98) the chairman of the Old Testament department.

How would you describe your time at Westminster Theological Seminary?

My experience was wonderful, especially my first 15 years. In my mind, I had wonderful colleagues, a wonderful library, and great students. There was a period where there was a lot of internal theological controversy among the faculty. This was the case when I first arrived. It was at the end point of the so-called Norman Sheppard controversy. But after that finished, there was a wonderful collection of teachers and people such as Sinclair Ferguson, Harvey Conn, Ray Dillard, Bruce Waltke, and D Moses Silva, Tim Kellar. I could have happily continued at Westminster, but I decided that after 18 years of teaching I would try something new and teach in the undergraduate program at Westmont. I still go to Westminster, Philadelphia and teach courses.

You have focused your scholarly studies in the field of wisdom literature, how did come about?

It came about in that I did my doctoral dissertation on fictional Akkadian autobiographies. This sounds esoteric, but the form of some of those texts is similar to the form of the biblical book of Ecclesiastes. That got me interested in Ecclesiastes on a scholarly level. Of course Ecclesiastes is one of the most interesting books in the canon of Scripture. Eerdmans asked me to write a commentary on Ecclesiastes and on the Song of Songs. Following from that I wrote a commentary on Proverbs for Baker Books and right now I am working on a commentary on Job.

Christians often find wisdom literature difficult. How would you describe Wisdom literature?

You cannot encapsulate it in a couple of sentences because Proverbs, Ecclesiastes and Job work together to formulate our ideas about wisdom. Wisdom is a skill of living that gives guidance on how to live life in a way that conforms to God's will for us and also leads to success. But of course biblical wisdom is more than just that; it is more deeply about a theological relationship. You do not get to square one in wisdom unless you have the 'fear of the LORD'. The book of Ecclesiastes and Job, on the other hand, remind us that there is no automatic or mechanical connection between godliness and reward in this life. I find wisdom literature fascinating because of the different contributions that these three books make to what wisdom is.

For whom is wisdom literature written?

Wisdom literature is written for the Christian, who is the one who fears God in the biblical sense. The formula, "the beginning of Wisdom [or the beginning of knowledge] is the fear of the Lord" is saying that you cannot really be wise unless you have a relationship with God.

Is biblical wisdom literature unique or does it have some connection with Egyptian wisdom literature of that time?

An interesting facet to Old Testament wisdom literature is it appears from Egyptian wisdom literature that there is some connection between the two. However, I would say that this is the case because the Egyptians were keen observers of life. I would also add that the biblical sages would judged the Egyptian wise men as ultimately being fools, and that is the case because Egyptian wise men did not have a relationship with the true God.

Let's now come to the individual biblical wisdom books. The book of Job puzzles many Christians. How would you outline the message of the book of Job?

Job's basic message is that God has wisdom and strength, and you only have wisdom and strength if God grants or gives it to you. The movement within the book of Job is from wisdom to faith. Job has a problem and Job's three friends present themselves as wise men who are able to guide Job out his problems. Then

Elihu comes along who also has an argument for Job. However, it is not until God speaks out of the whirlwind and says that I am the One with wisdom, that we gain a correct perspective. What we learn is that we sometimes we do not know why we suffer, but we certainly cannot attribute all suffering to sin. Even though sin can lead to suffering, it does not mean that all suffering is a result of a particular sin.

Is the Song of Songs allegory and how do you preach on it?

In a word, no! The Song of Songs is not allegory, but it certainly has a theological dimension to it. By this I mean that as the Song describes human love, it is using human love and marriage to describe the relationship between God and his people. The more we learn about love, the more we learn about our relationship with God. So when I preach on the Song of songs, I start out talking about human love relationships, marriage and things like that, but I always bring it back to our marriage to God. So although Song of Songs is not allegory, there are theological dimensions to the book. I also apply the message of the Song to the church's relationship to God, but not like the allegorist does. The allegorist takes the details of the Song and wrongly derives theological meaning out of them, and that is what I mean by saying that it is not allegory.

Many Christians see the book of Ecclesiastes as wholly negative book. Do you agree with this outlook, and how would you respond to such a claim?

I believe that Ecclesiastes ends very positively, fear God and obey the commandments. Although, if you isolate parts of the Preacher's speech, it certainly is pessimistic, but you are not to read the conclusion, 'Meaningless! Meaningless! Everything is meaningless', apart from the message of the whole book. The message of Ecclesiastes as a whole is that if you put your fear in the Lord and obey his commands, you will find meaning there. You will not find meaning in work or in wealth; you will never find ultimate meaning in those things.

What do you think is the value of the book of Psalms for today, living as we do so long after they were first penned?

First of all I think that John Calvin was right when he said that the Psalms are a mirror of the soul, that is, that as we read

the Psalms and put ourselves in the place of the Psalmist, the Psalms express emotions that we have that we find difficult to find words to express.

The Psalms minister to us as they move us toward God as we express our emotions toward God. I think also that the Psalms point us to Jesus.

What is the value of the Psalter for our corporate worship on the Lord's Day?

The Psalter had its original setting in the corporate worship. It was used in private devotions as well as you can tell from Hannah and Jonah, but it was the hymnbook of the ancient Israelite community of God. The Psalter gives us a prayer book. It ought to be read, preached on, and sung now. It encourages congregations to sing a lot together. I personally do not believe that we should only sing the Psalms, but they should be sung in worship.

In some Christian circles the book of Proverbs is used to preach a 'health and wealth' gospel, namely if you are faithful, you will be healthy and wealthy. How does the book of Proverbs guard us from falling into 'health and wealth' preaching?

Proverbs guards us against such teaching in three ways. One is to recognise that Proverbs are not making promises. That is not what Proverbs do. What they do is to say that if you adopt a certain form of behaviour it will lead to a certain consequence, all other things being equal. But it is not making a promise that if you do something, you are going to end up with material success. Secondly, you need to remember stories like the Joseph story, where Joseph does the right thing according to Proverbs, yet by rejecting the advances of Potiphar's wife's, Joseph does not gain wealth, he gets thrown into gaol. This reminds us that in the book of Proverbs you have what is called 'better than' proverbs. These are Proverbs that

...Of course wisdom is more than just that; it is more deeply about a theological relationship. You do not get to square one in wisdom unless you have the fear of the LORD.

continued from p. 11...

say something like, 'better wisdom with love than money with strife'. These 'better than' proverbs, of which there are a large number, probably 25 to 30 in all. They indicate that sometimes the wise person has to make a choice between wisdom or godliness versus money. Then most pointedly we have the books of Job and Ecclesiastes, both of which raise questions about this idea of a perfect correlation between wisdom and wealth. Proverbs itself will talk about how the wicked get wealthy, it may be short lived but they still may get wealthy.

Coming back to wisdom literature as a whole, what would you say are the most common abuses of this type of biblical literature?

We have already pinpointed a big one and that is using it for a 'health and wealth' kind of teaching. Another common abuse is to treat Proverbs as if they are always true. Proverbs are true when they are applied in the right circumstances and that is why you get proverbs that seem to

contradict each other, but they really don't, like Proverbs 26.4-5: 'Answer a fool according to his folly...' and 'Don't answer a fool according to his folly...'.

Speaking generally, what do you believe are the main issues to consider when preaching from wisdom literature?

The main issues are keeping in mind how wisdom literature works, namely some of the things we have already talked about. We need to keep in mind the theological dimension of wisdom and remember the Christological dimension of wisdom, which is that the New Testament points to Jesus as the very Wisdom of God. There are a number of New Testament texts, like John 1.1 and Colossians 1.15-16 that describe Jesus in language that is very similar to Proverbs 8 and the figure of Woman Wisdom. You have to avoid the danger of thinking that Proverbs 8, Woman Wisdom is some kind of prophesy of Christ. It is not identifying Jesus as Woman Wisdom, it is associating

the two. Of course if you identify them and treat the language literally you will end up an Arian (Jehovah's Witness) Christ, so is an important thing to be very careful about.

Finally Dr Longman, from the various books you have written, which one or two would you particularly recommend? Let's say that I only had enough money to buy one of your books, which one should I purchase?

Well, that is like asking me which one of my children I prefer (Tremper laughs). It depends on what a person is interested in and what they want to learn about. Among my commentaries, I would recommend one on Proverbs. Among the books I have written with the psychologist Dan Allender, I may suggest a book called *Cry of the Soul*. Finally, I would recommend *Introduction to the Old Testament* because it gives an introduction to all the books of the Old Testament and it has been recently updated.

Interviewed by Rev Tony Johnson

pwmu serving the presbyterian church

If the ladies who began the Presbyterian Women's Missionary Union in 1890 with a £50 donation could see the organization as it is now, they would be astonished. If they could understand the world we now live in they would surely nod their heads in approval. PWMU has a long history, but that does not mean that it is behind the times or irrelevant. It still does all the things that it set out to do when it was formed, but has changed again and again to meet each new circumstance in missionary work.

In the early days of the Union, PWMU was instrumental in sending out missionaries to Korea. Now it supports Victorian men and women from Presbyterian churches who become missionaries under the auspices of APWM and other agencies, and who work in many different countries, including Australia. It supports Presbyterian women who are training for missionary service, and those who undertake short term mission work. As well, PWMU sponsors bursary students – men from other countries or aboriginals who are brought to Victoria to study at the

Presbyterian Theological College for a time so that they are better equipped to minister in their homelands. Currently, PWMU has two bursary students in Melbourne, Rev Michael Ngaiyeye from Malawi and Suraj Chellaiah who has come from India with his family.

There is a strong emphasis in PWMU on active and pro-active support for missionaries through the dissemination of information, prayer and finance. Regular meetings are held at branch, Presbytery and State level which aid this process. Missionaries are asked to speak as often as is practicable when they are home. This is just one way that members can get to know the missionaries and their needs. PWMU members are also in regular personal contact with all the missionaries by letter or email.

Today there is the added dimension in that PWMU administers the interest from funds which were generously donated in the past through legacies and trusts. Some of these have very specific purposes, but most have wide application. Every Victorian Presbyterian missionary has been blessed and will continue to be

blessed by the application of these funds to specific needs at specific times. Sometimes they don't even have to ask: the members note a need or activity and ask for funds to be applied for this purpose.

The monthly PWMU newsletter appears to be the only regular digest of news on Victorian missionaries. This newsletter is sent free to all our missionaries as is fellow workers. The PWMU newsletter can be made available to anyone who wishes to subscribe to it, not just to members. (\$15 for 10 issues per annum). It aims to provide readers with information that will enable them to uphold missionaries in prayer. It is also one of the ways that the governing body of PWMU, the State Council, keeps members up-to-date with its activities.

We would encourage all women in the denomination to take an active interest in PWMU which is the major women's organisation in the Victorian state church. Those involved in it find it an exciting and vital part of the work in God's Kingdom.

*Esther Vayne
Secretary, PWMU*

school chaplaincy

'As a teacher I see the friendship, unconditional love and giving attitude that chaplains give to school staff and students. They have certainly added to the educational standard and the ethos of my school.' Sarah Coleman, (Regents Park)

Throughout Australia school chaplains are making their mark in their communities. The Federal Government's \$30 million funding of school chaplaincy has opened new opportunities for the Church. But what does school chaplaincy look like? How can we get involved or support it? School chaplaincy is a cutting edge ministry that takes the message of Christ into the community.

The term "chaplain" comes from the story of Martin of Tours, a Roman soldier, who stopped to help a shivering beggar. In an act of kindness he cut his cloak (called a *chappella*) in half and gave it to the beggar. As the legend records it, Martin of Tours had a vision that night and saw Christ wearing that cloak he had given the beggar. The event turned him to serve Christ as a "chaplain" in the army.

Chaplaincy has grown in many areas but the central philosophy is to "be Christ" in the community. Today we see chaplaincy throughout our community. Traditional forms of chaplaincy see men and women ministering in hospitals, prisons, police stations, and the Australian Defence Force. Newer forms of "urban" chaplaincy have seen chaplains ministering in sporting clubs (e.g. Melbourne Football Club), industry (e.g. Kodak), SES.

"Chaplaincy is the means for taking the Message to the market."

Chaplains in public schools have recently become a major focus because of the Government's funding. The Government has identified a need within our post-Christian society. Christian chaplains provide an answer, taking the Church into the community. Chaplain Paul Cameron describes chaplaincy as, "the means for taking the Message to the market." The church has identified the need to be relevant to a changing culture and chaplaincy has provided a vehicle to take the unchanging message of salvation through Christ to a changing culture. Chaplains take the Church into the community and reach people who would not normally enter a church building. It is a

cutting edge ministry with amazing stories of Jesus changing hardened hearts.

School Chaplaincy: Making a difference in our community

The PCV's Health and Community Chaplaincy Committee commissioned Integrated Chaplaincy Training (ICT) to be run through the Presbyterian Theological College. ICT, developed by Rev. Dr. David Wilson, has proven valuable in exposing students to a wide range of chaplaincy areas, including school chaplaincy. ICT lecturer, defence force chaplain and school chaplain Rev. David Horne has been a school chaplain for over seven years. He describes his role as a blessing but one not without its struggles. "It took time to develop trust among the staff and students." David's main role is counselling and listening to a myriad of issues of both students and staff. Relationship concerns with friends and family, moral issues, stress and depression, and faith issues are just a taste of the issues he hears. David also runs lunch time Christian programs and a "Men of Steel" program bringing fathers and sons together after school for manual arts projects. As a school chaplain David provides a unique service to the school and wider community.

David's chaplain tips:

David's school chaplaincy, he says, can be summarized in one word: Servanthood. Mark 10:45 explains that the King of Kings came not to be served but to serve. David shows his servant heart through the little things such as:

- Filling up the teachers coffee/tea supplies in the staff room
- Arriving early to school to meet and chat with teachers as they arrive at work
- Developing a tree planting project for the school grounds. This includes growing plants in the school greenhouse
- Walking around the grounds at lunch time chatting with students
- Driving the school bus to events
- Going on camps to mentor students

These little tasks have shown the school that he is serious about serving them. The trust this has developed is reflected in the large number of students with no Christian background coming to chat to him.

Case study:

Rev. Tony Salisbury is an ordained Minister to the Surrey Hills Presbyterian Church deaf congregation. He faithfully

serves the members of this congregation. However, he has a deep desire to proclaim Christ in the wider deaf community. This passion has seen his appointment as university Chaplain at RMIT to the deaf students. He describes chaplaincy as a ministry of "being there" for the students. He has had the privilege of listening to students problems, to pray and support them in the stresses of university life, and offer guidance on moral and life issues. Without Tony, most of these deaf students would not have a caring person to talk to. They would have no one representing Christ in their lives. Recently Tony and wife Anne have begun the process of applying to a local secondary college as a chaplain to the deaf students. "The deaf community can be isolated. Working as a school chaplain offers me the opportunity to open this community to the love of Christ. Most of these students don't have knowledge of Jesus and what he has done for them." The HCCC thanks God for the ministry of Tony and Anne and their desire to serve Christ and their community in schools.

What do you need to do to become a school chaplain?

Tony fits the requirements for school chaplaincy having a tertiary degree with subjects in two out of the three areas:

Theology
Pastoral Care or Counseling
Education

ACCESS, formerly CCES (telephone 03 9601 3777) can provide more information on chaplaincy vacancies and funding for your school chaplaincy position. The Presbyterian Theological College offers degree level theology, pastoral care, counselling subjects, along with ICT subjects. Contact Academic Dean Rev. John Wilson (03 9898 9384). Remember your Health & Community Chaplaincy Committee is also here to help.

Have you considered supporting school chaplaincy?

Prayer is vital for school chaplains, future school chaplains and the Council for Christian Education in Schools (CCES)

Financial support for school chaplains is essential, even with the Government's grant.

The need is great but the workers are few. Have you considered becoming a school chaplain?

a few minutes

*with the past moderator of the presbyterian church of victoria,
the reverend grant lawry*

Grant, tell us about your travels, duties and responsibilities during the past year as you served as the Moderator of the Presbyterian Church of Victoria?

Apart from chairing the October Assembly meetings and the May Commission of Assembly, the duties of the Moderator are to visit the congregations in the presbyteries allocated to him by the Assembly, and in my case, I visited the presbyteries of Melbourne North and Bendigo. I also represented the Assembly at special services within the life of the PCV, at certain events at our schools and in the life of the wider Church, for example, I attended the Heads of Churches meetings. In addition, in recent years each Moderator has visited PCV missionaries somewhere overseas, as well one of our sister churches overseas. In my case, I went to Southern Sudan to establish formal links with the Presbyterian Church of Sudan and then went on to Burkina Faso to visit Elspeth Slater, a member of Canterbury Presbyterian Church, who is a missionary with SIM.

How much time did you spend away from your congregation, Canterbury Presbyterian Church, and to what

extent was your family involved in your work as Moderator?

By the end of my moderatorial year I will have been away from Canterbury for 27 Sundays. Anne has accompanied me on all but one of my visits to congregations. I was away for nearly six weeks on my trip to Sudan and Burkina Faso and spent ten days in north-western Victoria visiting the Sunraysia and Swan Hill congregations, as well as going out with Michael Willsmore on his PIM patrol. This has been difficult both for our congregation and for Anne and me. You certainly miss being away from your own congregation so frequently. Our two younger children, Geoff (21) and Jenny (19) came with us to Burkina Faso and Jenny stayed on for an extra week with Elspeth. It was a great blessing and privilege for us to be able to go as a family. In Burkina Faso it was seen as a mark of great respect for Elspeth that the manse family of her home church would visit.

What do you consider the main highlights of your past year?

There were many highlights; amongst these was the Opening Service of the 2006 General Assembly of the PCV. Some

other highlights include: the commissioning of Elaine Collins as the 10th Principal of the Presbyterian Ladies College, representing the PCV at the installation of the Most Rev Philip Freier as the 10th Anglican Archbishop of Melbourne, spending four days with the Rev Michael Willsmore on his PIM patrol in Western NSW, my visits to congregations in Melbourne North and Bendigo, being involved in the opening of new church buildings at Donvale and Shepparton, and visiting Elspeth Slater for two weeks in Burkina Faso.

What were the most challenging aspects of your moderatorial year?

Probably the biggest challenge was my visit to the Southern Sudan. Having said that, the Lord's provision and protection was remarkable. Although it was a challenge, I believe it was very worthwhile from the PCV point of view and certainly an encouragement to the Presbyterian Church of Sudan. Other challenges were trying to balance my role as Moderator with maintaining an effective involvement in my own congregation at Canterbury. It was challenging to provide pastoral support for some in the ministry of our church

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who are suffering or struggling for various reasons

As you have traveled around the Presbyterian Church of Victoria, what do you think are our strong points, what are we doing well as a Church?

One of the strong points of the PCV is the clear awareness of the need for evangelism in almost all of the congregations we visited. There is a growing number of congregations engaging in cross-cultural ministry. As a church we have an excellent group of students, six in all, who are exiting the PTC this year. The work of the Christian Education and Nurture Committee, as well as Presbyterian Youth of Victoria, in equipping people for ministry and leadership is a real encouragement.

As a denomination one of our great strengths is the leadership we have taken among the conservative Christian Churches through the work of Church and Nation Committee (CNC). The CNC is providing a high standard of input on matters of public interest, especially in the areas of social and ethical concern. We are also witnessing growing relationships with sister churches in Africa. Finally, the provision of diaconal aid and the generation and release of more funds for gospel ministry through the work of the Trusts Corporation and the Board of Investment and Finance is a strength as we press forward with the work of the gospel.

Having spoken about the strengths of the PCV, what are some of the challenges we face as a church? What can we do better?

As I traveled around the PCV I noticed a weakness in the area of training and equipping for living the Christian life, what some call 'lifestyle evangelism'. We need to find ways to offer greater support to country congregations and presbyteries. As a church we need to provide greater encouragement and facilitation for women's ministries. The one-day conferences held at Melton and Donvale were a great start in this area. Another weakness is that some of our congregations are inward looking.

As a Church we need to provide better pastoral care for our ministers and their families. There is a need to exercise true servant leadership in some of our congregations. Finally, we ought to examine links with sister churches in the Asian region.

As Moderator did, you have the media approach you at any time? If so, what was your experience with the media?

Aside from being interviewed on Light FM about my trip to Sudan, I had to deal with the media over two issues: the Telstra tower at the Auburn Presbyterian Church and the 'Fellowship' issues. Sound advice and some practical training are crucial in dealing with the broader media. In that regard, Penny Mulvey of Positive Media was most helpful in providing sound advice and practical tips. Of course, this is

an area in which expertise counts.

Finally, were there unexpected opportunities for ministry and witness as a consequence of being the Moderator of the Presbyterian Church of Victoria?

There were a number of unexpected opportunities. I was asked to provide, along with the other Heads of Churches, a one-minute devotional message for each of Christmas Day, Good Friday and Easter Sunday for Light FM. I was also interviewed on the breakfast program of Light FM about my trip to Southern Sudan. I have had opportunities outside of the PCV to speak about my trip to Sudan. As Moderator of the PCV, and hence a member of the Heads of Churches, I was consulted as part of the strategic review of the word of CCES (Council for Christian Education in Schools). Having taken part in that process, it was exciting to represent the PCV at the launch of ACCESS Ministries (the new name for CCES) at Camberwell High School in June.

During the year, I was able to facilitate a presentation by the Rev David Palmer and Rev Nicholas Tonti Filippini to the Heads of Churches meeting in July of a discussion paper on the Law Reform Commission's final report on Assisted Reproductive Technology and Adoption. Finally, I have been involved in the early stages of planning for the Melbourne Conference in Ethnic Evangelism, which is due to be held in October 2008.

'caring and sharing' – HMWA news

The motto of the Home Mission Worker's Association is *"Caring and Sharing."* This is a privilege we have to be able to share in God's work in the Home Mission Stations and to care for the Home Missionaries and their congregations together with the Theological students.

This year we were able to care and share as we assisted with financial support towards the following work:- Scot's Church West Footscray - replace Manse fencing and double gates. Kaniva/Nhill – bathroom renovations, Skipton/Lismore – Bathroom renovations. Castlemaine – painting of water-damaged wall in

church, Sale – Painting of external weather boards, Clarinda – re-surfacing of church car park, Cranbourne - towards installing double glazed windows in Manse to reduce traffic noise, and Eaglehawk - the installation of a toilet for people with a disability.

We were also pleased to assist students and Home Missionaries with book grants and Christmas cheques. Whilst relocation grants were given to three students as they completed their studies for the ministry and moved to their first parish..

The H.M.W.A. operates with Links who are appointed by the Minister and Session. Links letters are sent out twice a

year to inform them and their congregations of functions and activities. Lately the number of Links has declined so the Committee is looking to new ways to keep the congregations informed.

The Thanksgiving & Dedication Service will be held on 8th. November in Scots' Church, Melbourne at 11.am. The Moderator, Rt Rev Graeme Bradbeer will attend and the guest preacher will be Rev Douglas Robertson. All are welcome and a BYO lunch will be held afterwards in Scot's Church Hall.

*B.Firth
Honorary Secretary,
Home Mission Workers Association*

Time spent in prayer is never...

The other day, some members of our church family spent 3 hours in prayer together one fine Saturday afternoon. Though that might sound like a long time and rather laborious, it was, in fact quite refreshing and the time went past all too quickly! More than that, instead of feeling exhausted by the whole process, we all agreed that whole experience had been reinvigorating and that it would be good to do it all over again – which we hope to do in a couple of months time.

Whoever it was that said, 'Time spent in prayer is never wasted' was surely right. Most of us would agree with the statement with our heads and give mental assent to it as fact, but do we know the truth of that statement in our lives? If time spent in prayer is never wasted, why are we so reluctant to pray? There are lots of reasons

why we find prayer hard. I do not wish to write about them here, but simply want you to consider if your attitude to prayer might need readjusting? It is hard – but it has to be done! This is especially so when it comes down to our missionary team on the field. While not all of us are in the position of being able to offer *financial* support to them, there are none who can be excused from the responsibility of offering *prayerful* support to them. Our missionaries do not write prayer letters from their fields of service just so we can have the joy of getting an email or so we can collect some fancy stamps! To state the obvious, our missionaries rely upon the prayer support of God's people back home to keep them out on the field. More than that, the amazing thing is that while they are in their various parts of the world, we do not have to leave our homes (or even our bedrooms) to do the best thing we can possibly do for them!

So what's happening around the state in relation to praying for missionaries?

Well, from time to time I get emails from various places asking for the latest prayer requests that our missionaries have submitted. As well, I hear news of congregations around the state, who (like our parish) have set up prayer meetings that are exclusively for the purpose of remembering our missionaries and their needs. Since mid-last year, the APWM Vic. Committee has called people together to pray for missionaries on the 5th Saturday of the month at various locations around Melbourne (no country ones as yet). These developments are all very encouraging and yet they are not the whole story, nor can it be the end of the story. The work of prayer must go on. There is much ground to take! Our missionaries not only need our prayers, God himself demands it!

Will you consider it a priority to take on board? Remember, it will never be *time wasted*.

Philip Burns
Convener

APWM – Mission Partners

continued from p. 1...

the *Sectarian* who is writing this. The Apostle John sees the division clearly.

We know the love of God, but 'the whole world' still needs to come to know that love. The whole world is in an alternative definitional relationship to us. It lies in the wicked one. What a frightening and horrific relationship that is! You are the tempted, and Satan is the tempter. You are the liar, and he is the father of lies. You are the abused, and he is the abuser. You are the destroyed, and he is the destroyer. You are the fool, and he is

the master of fools. You are the rebel, and he is the rebel leader.

As a human being, you are not your own. You are either God's or Satan's. How can you know that you are 'of God'? How can you think straight on this? For that, you need to read through the whole letter of 1 John and pass the tests written in it. Do you believe that Jesus is the Son of God who came as a real person to make atonement on the cross? Are you demonstrating that faith by living a life of love? By these things you can know and be assured that you are 'of God'.

The believer in Christ is one who fundamentally belongs. You know who and what you are. You are not primarily a student, an employee, or a retiree. You are 'of God'. Let this self-consciously be how you define yourself. Within your own psyche, at the forefront of your mind, think of yourself in this way.

Rev Jared Hood
Minister,

Moe/Yarram Presbyterian Church

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