

## TRIUMPH OF PARTNERSHIP

You may have heard it said that short-term missions are a 'waste of money' and have 'little impact on the community'.

Perhaps sometimes this is true. But the Proshikkhon short-term mission is different, and the key to its success is partnership.

A few years ago I went on a short-term mission. It was my way of 'testing the waters'. I wanted to see whether I was cut out for long-term mission, and also try to help the missionaries and local people. While I found that I could handle being in a third-world country, I wasn't nearly as useful as I'd hoped to be. I didn't have relationships with the people. I didn't know their language. I quickly realised that I'd need to stay there long-term in order to be able to effectively minister to them. But when I heard about Proshikkhon, it made me think again.



**Tribal Leaders:** Our major project in Bangladesh is facilitating three seminars for tribal church leaders. We minister to these leaders by doing the Biblical research to enable them to contextualise their faith. The second seminar is to teach them how to craft and use Bible storytelling for evangelism and discipleship. The third is on the Biblical basis for Christian unity. Inter-

denominational rivalry in Bangladesh doesn't do much for the cause of the Gospel.

**Staff Training:** We empower Bangladeshi pastors and Christian workers to do all the teaching. By modelling empowerment and the priesthood of all believers to the Proshikkhon participants, we are hopefully shaping their attitudes to ministry for the rest of their lives.

**Unreached People:** Bangladesh is an example of a mostly unevangelised country with 340 unreached people groups. That makes it one of the neediest countries in the world. Through Proshikkhon we help the students understand the needs of the thousands

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*Pictured:  
Kirsty is keen to return to Bangladesh.*

## Ambassadors for Jesus in Hungary

The Ararat congregation recently hosted a visit from Laszlo and Eva Mihalyi on 24 February, and it was a very rewarding experience all round.

The Mihalyis stayed overnight (as is often the case with our guests) at Ken and Nola Hinchliffe's property a few miles from Ararat. Laszlo delivered the sermon, in which he told in a very detailed way of that very famous act of

obedience and faith that took place at Mt Moriah between Abraham, his son Isaac and the Angel of the Lord.

After a lovely luncheon, our guests were thanked for the many newsletters that they send to us. Where do they find the time? Laszlo and Eva gave a very good account of their work in Hungary in a frank and humble manner, and with some humour thrown in. They did this with the aid of power-point pictures, accompanied by commentary.

Laszlo spoke about all believers being 'still under construction' which was very heartening.

We were interested to see pictures of some groups of young people at English camps. Eva, in her delightful way, told many stories about her work as a 'teacher' and her interaction with many of the children, on whom it seems she has had quite an impact.

As Laszlo spoke of the churches

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\*Australian Presbyterian World Mission and Presbyterian Inland Mission

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**Deadline**  
for next  
edition:  
1 August

# Pause and Play

...the interactive movie experience.

The blinds are all down, the lights go off, and the room quietens as people settle into their seats with drinks and snacks at hand.

All eyes turn expectantly to the screen. The movie will soon be paused and questions asked, and they want their team to score well. Some are even making notes now! Some teams contain three generations—grandparents, parents and kids. Some are mono-generational: 'we've got to beat our parents' is a popular plan!

After a lot of prayer, discussion and planning over the previous year, we began our 'Pause and Play' outreach in 2011. We decided that since the world loved game shows and also movies, what could be better than combining the two? We obtained the necessary license and began. The concept is simple. Show a movie, but pause it occasionally and ask people questions on what they have seen and heard in

the movie, keep score—and incorporate an opportunity for the gospel!

After two years, the highest attendance has been around forty, but it has been growing, and it has led to some really substantial conversations about salvation, and built relationships.



'What's the answer, guys? A or C?'



Fun for all ages!

We run recent release G and PG rated films on a 3.5 metre screen in our church hall twice a term. The tables are brightly decorated, and every table is a team. We have four breaks for questions, with a few extra minutes each time for people to refresh themselves with the drinks and nibbles provided. We provide a large supper at the end. The questions are displayed on the screen as well as read out, and

the scores for each team are likewise presented at the beginning of each round of questions.

The gospel opportunity comes at the end. While the final scores are being tallied up, the minister has an opportunity to draw on themes from the movie that lend themselves to a gentle presentation of the gospel. The movies are not chosen because of these themes, so the minister has to use his creativity! We have shown *How to*

*train a dragon*, *Bolt*, *The emperor's new groove*, *Enchanted* and *Mirror mirror*, among others. We capture the undivided attention of the audience, even among the young, by incorporating into the talk some bonus questions for extra points!

Do you know of families in the Cheltenham area who need to hear about the saving grace of Jesus? Would they be interested in a night of entertainment and fun competition? Why not invite them to 'Pause and Play'?

Rev. David Brown  
Cheltenham Pioneers Presbyterian Church  
For details, contact  
[pauseandplayevent@gmail.com](mailto:pauseandplayevent@gmail.com).

## Easter Outreach at Belgrave Heights



The Sunrise Easter service at Bird's Land was followed by Easter eggs and a barbecue.

The Belgrave Heights Presbyterian Church has been busy this year with outreach events.

On Good Friday we conducted a service in the former Anglican Church at Menzies Creek. The owners of this wedding chapel were not only generous in offering their chapel for this outreach event free of charge, but they also provided tea and coffee, helped

advertise the event by doing a large amount of letter-box dropping, and organised the singing group *Singularity* to lead the singing!

Sixteen Menzies Creek people attended the service, and one man and his daughter even decided to go to our second outreach event the following Sunday.

On Easter Sunday morning we

conducted our regular Easter Sunrise service on neutral territory at Bird's Land, a popular recreational area. Children sat on plastic on the ground while the adults stood behind them. Items were presented by three secondary students from the Belgrave Heights Christian School, a children's story was shared, a poem was recited, and scripture relating to the resurrection was read followed by a short talk challenging people to consider finding out about the risen Christ.

We had plenty of food: Easter eggs were found and consumed by the children, and the barbecue breakfast gave the church folk the opportunity to engage with the thirty or so visitors.

We often wonder how effective the above events are. Is it worth the many hours of letter-box dropping the same 300-4000 homes every year, inviting people to these occasions? While we have had no conversions, we are seeing some familiar faces year after year, and one lady informed us that she came last year (we did not have a service at Bird's Land last year) but nobody was there! It seems the Sunrise service is becoming a



FELLOW WORKERS



# Sunshine Presbyterian shines on

In the west, where the sun sets, we wonder if the morning of the King's arrival is about to dawn.

It is his gracious command to work while it is still day. Some literature describes this era as the 'evil aeon'. In these days we carry out the Great Commission by the grace of God.

Approximately half of our congregation has their immediate roots in Asia, south-east Asia, Africa, Europe, the Middle East, India and the islands of the Pacific.

Averaging over sixty each Sunday, those who attend range in age between babyhood and nonagenarians. The crèche has a brilliant coordinator. A trained singer, a dedicated young lady who also organises music workshops, leads the gifted music team. We have an outreach team engaging in street ministry; they distribute media items encouraging migrants and others to visit our church. Our Sunday school is enthusiastically organised by trained people including a school music teacher, while our teenagers enjoy the leadership of a caring young theology graduate.

A group of ladies take part in a weekly Bible study, and Men's Fellowship functions well under the pastor's leadership. The members of the board of management engage in finance, secretarial work, hospitality (including wonderful work with luncheons and morning teas), building committee work and gardening activities. One ex-member works tirelessly in the garden and with floral art, while hours of voluntary work is done by retired building and electrical engineering experts.

The weekly Bible study and prayer meeting at the church is well attended. Our session and minister monitor

Natural Church Development (which includes visitation and one-on-one discipleship and individual encouragement). TESOL (teaching English to students of other languages) is a strong feature of our church life, majoring in Conversational English.

Our own church playgroup, with strong prayer support, ministers to a number of migrant families who ap-



preciate the love and incredible hard work of two ladies. Our Sudanese pastor ministers to a Sudanese group on Sunday afternoons, engaging in an enormous amount of outreach and helping as an elder on our Session. Two of our elders conduct church services in senior citizens' residences regularly with the help of two of our musicians. The Vietnamese Alliance Church uses our premises each Sunday afternoon while Save The Children Australia conduct another playgroup weekly on our property. We have a functioning missionary committee and take part in 'Coins for Missions'.

While the above summary reveals passion for service to the King of Kings and his church, we cannot take any praise or self glorification since all honour goes to the Lord who has

freely given us eternal life. We want to know nothing except Jesus Christ and Him crucified. (Refer 1 Corinthians 2:2.)

In December we witnessed a colourful presentation of Sudanese music, Vietnamese songs and a duet rendered by two Eritrean university students who attend our church.

Concurrently the church playgroup again produced a Christmas item with role plays, singing and the Christmas story told by our local dad. Following the barbecue, the Carols Service was well attended in the church.

Natural Church Development (referred to above) is a system adopted by our church in 1998. We looked at eight quality characteristics that have been proved to be relevant in thriving church fellowships in a number of denominations on all the continents of the world. Over fourteen years we have had five assessments carried out (the latest being in 2012) with reference to the views of a cross section of the church membership. Generally speaking, a balanced advancement has been achieved by the grace of God.

The specific characteristics are:

- empowering leadership
- gift-oriented ministry
- passionate spirituality
- functional structures
- inspiring worship service
- holistic small groups
- need-oriented evangelism
- loving relationships

It will be seen that nothing is forced. Under the leading of the Holy Spirit people discover their gifts and use them. Encouragement is a key factor, as is the principle of honoring each other in the Lord.

Our church remembers to pray for sister churches across Victoria and we value your prayers as Jesus Christ is glorified and Satan is rendered powerless through the name of our crucified and risen Saviour.

Isabel G. Bell  
Elder, SPC

## Easter outreach: continued

tradition, one that we hope to build on, and hopefully over time, the gospel message will click with some people.

Earlier this year one of our church members had the opportunity to make a presentation of the gospel in a local café by joining with a number of alternative spirituality 'practitioners.' Nobody sought out the Christian 'practitioner,' but one man asked for a Bible and the



owner of the café asked for two Bibles for herself and two for the shop.

Mark Tonkin

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# Proshikkhon Opened my Eyes

'There are oodles of people out there who are willing to hear the good news of Jesus Christ, if only we are willing to tell them.'

The gospel of Jesus Christ is the only hope for anyone to be saved. It is a proclamation of Jesus as Lord and King who is willing to forgive those who come to him in repentance and faith. (Romans 1:16-17)

Proshikkhon has helped me to see that there is so much work to be done in Bangladesh, but we have a great Saviour. If we trust him he will provide what we need to accomplish his purposes through us.

One big evangelistic tool that God has provided is Bible storytelling. Each day on Proshikkhon we accompanied tribal Christians to villages where they told Bible stories. That opened my eyes to the idea that storytelling is an effective and non-threatening way to witness. Even more impressive was the fact that Muslim people were willing to hear stories from the Torah (the books of Moses) and the Injil (Gospels). This gives me hope that God is working in their hearts. I realised that our job is to tell God's stories. I must also be willing to tell these stories in my own context in Australia.

Our goal must be to equip, empower and transform Christian leaders so that they will be able to equip and empower ordinary believers to tell the Bible stories themselves. Proshikkhon achieved the first step. Tribal Christian leaders were equipped, and through prayer and encouragement, they were also empowered. God's Spirit moved so that neither fear nor worries were manifest in any of the tribal leaders. And as we saw the tribal leaders 'own the stories' and 'tell the stories' we knew that it was because they trusted in Jesus.

My prayer now is that these tribal Christians will continue to learn new Bible stories and continue to tell them both to the non-Christians in their communities and also to their fellow believers, so as to empower the body of Christ as the priesthood of believers. I pray that through Bible storytelling God will continue to work in Bangladesh so that more doors will be opened for those who are willing to

tell the good news.

On Proshikkhon I also saw the benefit of 'contextualisation' for the church leaders. Contextualisation gives them the tools they need to look into their own culture to identify which cultural practices and rituals can be accepted



Rjaye Rojas

within the church, which practices must be rejected by the church, and which cultural practices must be transformed before being followed by believers. In this way a truly Biblical church will form and the Christians will be seen to be good people by their fellow citizens. Jesus said, 'Let your light so shine, that they may see your good works...' and glorify your Father in heaven.' In this way, traditions that don't clash with the Bible may be kept and practised within the church to glorify God.

Contextualisation is hard work! It really is! But it really opens doors into the ways a culture can use and apply God's Word. On Proshikkhon I learned how to do Biblical research on the different aspects of the culture of the tribal participants with whom we worked.

I discovered that the level of detail is

so important. First, we had to make sure the tribal belief we were researching was accurately stated. It must be the tribal group participants who state the belief in their own words, and then it is translated into English. Then it had to be translated back to make sure that we had understood their belief correctly.

Next we had to search in the Bible for passages of Scripture that speak to that particular tribal belief. The Scripture must speak as directly as possible. That was no small task! Biblical commands are the most effective in targeting a tribal belief. If we couldn't find specific commands, then Biblical principles derived from commands would suffice. The godly actions of godly people came next. But sometimes godly people do ungodly things, so each of these had to be carefully analysed to make sure they were in line with Scripture!

We were often truly out of our depth! But we knew how important it was to get our Biblical research right. I was so thankful that we had a good team to support each other, so we could discuss the finer points of contextualisation. I am grateful that I could see God at work in Bangladesh in the contextualisation seminar. It was truly an eye-opener for me. I am also thankful that this year I am at Bible College so I can better equip myself!

With these two seminars, I witnessed God at work in Bangladesh. I can also apply what I learned in my context in Australia. I will be asking people to listen to Bible stories. And I will analyse the culture I've adopted to see if there are things that need to change so I also can think and worship in the most Biblical way.

On Proshikkhon I was also reminded that as the family of God we belong to each other and we are to be a prayerful family. 'A family that prays together stays together.' That's



Rjaye tries his hand as a rickshaw driver.

## Proshikkhon

**See the Word at work transforming lives**

**a life-changing training experience in Bangladesh**

**Open** your eyes to the world of Islam and the realities of cross-cultural communication.

**Learn** what it means to live in a Muslim society.

**Sit** at the feet of indigenous leaders and share worldview insights.

**Discover** how the Bible can be made relevant in a different cultural context.

**Explore** ways to retell the 'old old Story' to become Good News for village people.

**Wycliffe AUSTRALIA**

Sign up now for Proshikkhon  
26 December 2013 - 30 January 2014



FELLOW WORKERS



a popular slogan in my home country - the Philippines.

Starting each day on Proshikkhon with prayer at 6.30am was a real blessing. But before we were up, the Muslim community was at the mosque next door, praying at 6.00am! I suddenly realised, 'Wow! We are late.'

On Proshikkhon I came to realise how much we can learn from our Muslim neighbours. They pray much more regularly than we Christians. We tell ourselves that we are the family of God, but then we sometimes only pray when we need something from God. Would not God want us to come to him in every situation? We so easily take prayer for granted instead of constantly seeking God in all that we do. As Paul said, 'Rejoice always, pray without ceasing, give thanks in all circumstances, for this is the will of God for you in Christ Jesus.' (1 Thes-

salonians 5:15-17)

So one of my lessons from Proshikkhon was to learn to depend on God in prayer. I was struck by the fact that Christians don't pray as much as Muslims. Wow, that hit me. How much more would God accomplish through us if we spent more time in prayer, expecting God to be at work through us?

These times of prayer and devotions each morning in Proshikkhon, plus the testimonies we heard from each Proshikkhon team member, together with the daily interaction and encouragement we received, really built up my faith. I heard of the many ways God had blessed my fellow team members, whom I definitely now know as friends, with the great satisfaction that they are brothers and sisters in Christ.

I will also be praying for the dif-

ferent organisations we worked with in Bangladesh. Each has different ministries, but we worked together as a team. The work they do has inspired me to tell my church and my friends and family here in Australia. I will let them know how we can help and pray for them.

My final prayer is that God will continue to open doors for the tribal groups of Bangladesh to know him better through the Bible. They can then do the work of transforming their own cultures to align them more with God's Word, without the tragedy of totally rejecting their cultural practices that have embedded within them values that the Bible affirms.

*R'jaye is a student at the Presbyterian Theological Centre at Burwood in Sydney.*

## Triumph of partnership

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of unreached people groups in the world – which could be reached in this generation if we put our minds to it.

**Poverty:** Most Australians know very little about poverty. Bangladesh is a shock experience. At the same time we see some of the excellent work of Christian organisations involved in poverty alleviation.

**Cross-cultural Training:** Through Proshikkhon, participants receive a variety of training in cross-cultural communication. This includes training in language learning, anthropology, orality and Bible storytelling, contextualisation and syncretism.

**Modelling Cross-cultural Ministry:** We expect each Proshikkhon participant to build a prayer team who will undergird the whole ministry trip with prayer.

Proshikkhon was conceived back in 2006 when Keith Benn from Wycliffe Australia met with the General Secretary of the Bible Students Fellowship of Bangladesh (BSFB is a member of IFES). He said, 'Let's work together to run a short term mission which will be beneficial for both Australians and Bangladeshis. It could include training for pastors and evangelists from the ethnic minority communities.'

BSFB agreed and said, 'Let's work together. We also have a heart to reach out to the rural areas.'

'What shall we call it then?'

'Proshikkhon. It means 'training' in

Bangla.'

What attracted me to Proshikkhon was that it isn't about the foreigners coming in, thinking they know everything, evangelising the country and then nicking off. Rather, it's about empowering the locals.

After I'd signed up, I found out that we (Aussies) weren't going to be running the training. I thought to myself, 'Well, what are we going to be doing then?' It turns out that our part of the partnership isn't doing the upfront stuff. Right from the very beginning



the BSFB staff were equipped to run the training sessions. Our main role with the trainees is in small groups working on case studies, aided by a translator. They contribute cultural and language knowledge. We contribute biblical expertise and resources. They organise the logistics beforehand and follow up people afterwards. We bring the money to make it possible. That's partnership.

This year we also partnered with a local church in the north. The head of their denomination wasn't expecting much when we came. They've

had many short-term mission teams before, and they didn't do much long-term good. But at the end of the Proshikkhon seminars he said, 'What has happened here has been both unbelievable and unimaginable.'

Each day participants went to Muslim and Hindu villages. When they came back they said, 'They welcomed us in, put out seats for us and gave us tea. We asked them, "Can we tell you a story from the Bible?" and they said, "Yes." Before this, their people had never shared the gospel with Muslims. What a difference partnership makes.'

One of the other great things about partnership is that the work continues after we're gone. The church asked BSFB to help them set up Bible study groups and to run a follow up Bible storytelling seminar. Staff from the Global Recordings Network (GRN) and the Evangelical Cell Church Trust (ECCT) have also partnered with Proshikkhon in recent years. Not only that, but in the months afterwards they send evangelists back to the villages where the gospel was shared during the training. Wycliffe Australia has also been asked to help support getting new Bible translation projects underway in Bangladesh.

It has been said, 'If you want to go faster, go alone. If you want to go longer, go with someone.' Proshikkhon has certainly seen the benefits of going with someone. Who can you partner with for the sake of the gospel?

*Kirsty's biodata*

*I am currently in my third year of the Bachelor of Divinity at Moore Theological College in Sydney. This was my second time on Proshikkhon, and I plan to go back again this coming year.*

*Applications are now open for the Proshikkhon 2014 team. Leaving Australia Dec 27, 2013, returning Jan 30. Email [proshikkhon@wycliffe.org](mailto:proshikkhon@wycliffe.org) for details*

# Expected to be able to walk

## An update on Adam and Tracey Humphries' new baby boy

Did you read about Adam and Tracey Humphries in the March edition of *fellow workers*?

If you did, I know that you'll want to hear about how they are going. If you didn't, here's the background. Adam is the new minister at Brimbank Presbyterian Church. In his section of the article 'The best job in the world?' he shared that they were expecting the arrival of a new baby right after he was starting his new role as minister.

He also shared that their new baby has spina bifida.

'Since that article,' says his wife Tracey, 'We have heard from a few people giving us encouragement and sharing that they have been praying for us. We thought that perhaps an update would be appreciated.'

'Tobiah David Humphries was born on 29 January 2013. He had a five-hour surgery to repair his back and to insert a shunt into his brain the next day. He recovered well from the surgery and came home from hospital after sixteen days. He is currently doing great. We are having lots of medical check-ups, which is keeping me pretty busy.'

'Also, our eldest daughter Charlotte started Prep two days after Tobiah was born.'

'We are extremely grateful for the support of our family, friends and our church family at Brimbank Presbyte-

rian Church. Above all, we have been overwhelmed at God's kindness to us and his answers to many people's prayers. The name "Tobiah" means "the Lord is good" and we certainly testify to that.'



Tracey and Adam Humphries, with Tobiah, Noah and Charlotte.

On the day that Charlotte started school, Tracey was still in hospital, and Tobiah had just been through surgery. Tracey says, 'Adam got home after Tobiah's surgery around 2am and then was up at 6am to get Charlotte ready for school. He and his mother took Charlotte to her first day of school and then went into the hospital. I was discharged from the Mercy that morning and transferred to the Royal Children's where I stayed for the next seven days. I didn't get to see Charlotte at school until a week after she started, when Tobiah was transferred

to Sunshine Hospital and I went home. We were blessed to have both sets of parents stay with us during that time and my mum stayed for a further three weeks after Tobiah came home.'

'He is expected to be able to walk, most likely with the aid of braces. He has sensation and movement in his feet, which is better than expected. The bigger unknown is his intellectual ability. He suffered severe hydrocephalus (fluid on the brain), which is why he was delivered a month early so he could have a shunt inserted to drain the excess fluid. We won't have a clear idea of the extent of the damage to his brain until he is closer to three, but the neurosurgeon seems confident that he will be able to attend a mainstream school. He may also need some assistance with respect to his bladder and bowel but so far, he is just being monitored.'

Please do continue to pray for Tobiah and his family. As a parent, I struggle to imagine what it would feel like to be in Tracey and Adam's situation. Praise God for sustaining their faith, and enabling Tracey to focus on the positives and enjoy their new son.'

'He is a very settled baby and feeds and sleeps well. He started smiling when he was almost twelve weeks old, which was very exciting.'

Chiara Bilyj  
Editor

## Ambassadors for Jesus in Hungary

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they have worked with, he explained a great deal to us about the situation of the church in Hungary and Romania and how they are generally godless countries, where evolution and atheism are common beliefs.

We were impressed that Laszlo's skill and willingness to work as a maintenance man has gained him respect. It is also a great way to spread the word with other workmen as they go about such tasks as re-tiling roofs and the like.

As Laszlo was nearing the completion of their presentation he said, 'We are ambassadors for Jesus.' Then finally, as he stepped down, he remarked, 'We are no different from anyone else. We are ordinary, everyday people.' That statement said it all and gave us much food for thought.

Gordon Ogden  
Ararat Presbyterian Church



Eva and Laszlo in front of the Grampians.



FELLOW WORKERS



# The indomitable man of vision

One century ago, the Rev John Flynn was appointed Superintendent of the newly formed Australian Inland Mission. This is the last of five articles, by the Rev Robert Benn, continuing the story of the life of one of our own whose faith and service we must not forget. To read previous instalments of this story, download previous newsletters, starting with June 2012, from our website: [fellowworkers.pcvic.org.au](http://fellowworkers.pcvic.org.au).

We've been through property crashes, and global recessions. We know what it's like to have had 'x' amount of dollars in super, only to find that within a short period of time, that 'x' has been significantly reduced.

For John Flynn, the body blow came from the Federal Parliament. 'The world wide recession prevents the government from further supporting the Flying Doctor Service.'

The depression of the thirties had hit, and hit hard. Banks were foreclosing on property owners. They were having to walk off their land.

Flynn grabbed his pen. 'Don't let the Flying Doctors crash!' appeared as an article in *The Inlander*, the magazine he had started in 1913. Soon Sir Sidney Kidman handed him a cheque for £1000, the results of a successful Aussie rodeo (that amount would purchase 4 A Ford Tourers!). Hudson Fysh of QANTAS was also very generous.

Then, together with Dr Alan Vickers, Flynn knocked at the door of Federal Parliament requesting an audience. They told the stories of loneliness, tragedy, distance and death. And although he knew of the communication from Canberra to AIM, the Hon Billy Hughes argued forcibly that the Aerial Medical Service MUST be supported by Parliament, because of the tremendous value to the inland pioneer folk.

Success! The previous decision was reversed. The doctors continued in the air, and our fellow citizens of one hundred years ago heaved a sigh of relief.

They were difficult days for everyone. War was looming yet again. Hitler

was on the march. And yet, tremendous progress was made by the Friends of the AIM as communication centres were set up across the nation, and pilots and doctors were manning six planes as some two million square miles were being serviced with medical care.

The landing strips were phenomenal, carved out by the community even as the planes were preparing to drop in on a critically ill patient. 'Get old tyres and burn them. Then we'll know where the patient is!' But one concerned group of people ran out of tyres, and the plane hadn't landed.

'Pull the wheels off the car, and burn those tyres,' shouted a relative

**"Pull the wheels off the car, and burn those tyres," shouted a relative of the patient."**

of the patient. And as the blaze grew yet again, they heard the drone of the engine. Another patient attended to. All 'for Christ and the continent.'

But it wasn't only Flying Doctors. Some three hundred and fifty nursing sisters moved out of their comfort zones to adjust to a lifestyle that had been absolutely inconceivable for them to serve the folk of the inland. And of course this meant much more than applying poultices and issuing Bex powders. There was the Sunday School to teach, the relatives of patients to care for, the worship services to organize, the Bible to teach, and the bereaved to comfort.

To the nurses Flynn counselled, 'Serve as Christ would! Placard Chris-

tian love!'

Remember what Jeannie Gunn (of *We of the Never Never*) said to Flynn? 'When you have found how to combine the medical, the social and the spiritual into one ministry, you will have closed your grip around the heart of the inland. It will be in your hands.' That's what Flynn and his expanding team had done, and done well.

So the patrol padres with their gospel ministries rode and drove the weary miles, and accumulated their stories, many of which were to do with the touch of the hand of God as many turned to Him in faith and trust. The 'School of the Air' blossomed, allowing the inland children to travel the same educational road as their city peers. Together with that, letters flowed from city to the inland and back again. A significant jolt had been given to the loneliness and isolation, for, through wireless communication, the mail league, the padres and nurses, and the flying doctors (which evolved into a secular enterprise and which in 1955 was named the Royal Flying Doctor Service), the 'Mantle of Safety' had been cast over the inland.

On the personal side, in 1932 John Flynn indicated to the AIM Family that he was concerned about the heavy load his secretary Jean Baird was carrying. 'I had tested her attitude towards a transfer from the secretarial chair to more varied, interstate activities,' he wrote. 'Miss Baird agreed that the most satisfactory way in which she might render the wider service was under my name!'

How's that for an announcement of engagement to be married!

John and Jean were married in

*Continued on back page*

## Religion in the Public Square Colloquium set for August

The Presbyterian Church of Victoria's Church and Nation Committee is pleased to announce details of the 2013 Religion in the Public Square Colloquium, to be held in Melbourne on August 16 and 17.

Keynote speakers, Dr Mark Durie and our former deputy Prime Minister, John Anderson OA, will be joined by a range of speakers on a wide range of topics including freedom of speech, the marginalisation of religion, Islam and the West, Western economic and

cultural decline, Christians in politics and the public square, political divides, secularism, ethics and apologetics.

Held over a Friday, Friday night and Saturday, the Colloquium aims to inform and equip today's Christians of all ages to face the challenges presented by our current society. Places are limited and spots will fill fast, so you are advised to go to [www.yourcan.org.au](http://www.yourcan.org.au) where you can download a program and registration form, or you can register and pay online if you wish.



Dr Mark Durie (left) and John Anderson OA (right) will be the keynote speakers.

# Partnership



THE NEWSLETTER OF THE AUSTRALIAN PRESBYTERIAN WORLD MISSION [www.apwm.org.au](http://www.apwm.org.au)

## SOUTH SUDAN: HOW DO YOU RE-BUILD A CHURCH?

**How do you go about rebuilding the Church when your country has been traumatized by decades of civil war and you have broken away from the northern part of the country? That's the challenge that faces the Presbyterian Church of South Sudan.**

On July 9, 2011, South Sudan gained independence from Sudan as the outcome of a 2005 peace agreement that ended Africa's longest- running civil war.

For the Presbyterian Church that has meant a huge rebuilding effort. The members of the Church have been scarred not only by war but by the deaths that were involved. In some cases church buildings bear the bullet marks of war.



*Juba, the capital city of South Sudan*

Their theological college, the Nile Theological College, has now had to relocate to Malakal in South Sudan. Church leaders are currently touring the country in an attempt to make an assessment of the current state of the Church.

Owing to the attitude of the North toward the South much of South Sudan wasn't given the sort of infrastructure that is present in the North. The New York Times recently produced a video entitled "How to Build a Country from Scratch." All this has made the Church's task in basic communication much harder. While mobile phones are everywhere, the internet is practically nonexistent in Malakal, South Sudan's second largest city, where the Church has its headquarters. Outside the capital city sealed roads are a rarity. This means that during the 9 month long wet season travel is very difficult.

The South Sudanese are composed of three main tribes, the Dinka, the Nuer and the Shilluk each with their own language. Many congregations are based on tribal languages but amongst



*Nile Theological College*

some of the younger congregations the tribes are mixed and worship in Arabic.

The link between the Australian Church and the Presbyterian Church of South Sudan has been strengthened by the large numbers of Presbyterian Southern Sudanese who came to Australia as refugees. A number of these have now returned to South Sudan to provide leadership and assistance in rebuilding the country.

The APWM missionaries in South Sudan are Motor Yat and Rhys & Rhondda Hall. Rhys and Rhondda serve with ACROSS in the Sudan Literature Centre Project and in the production of community and Christian teaching programmes through the use of radio, film and digital players in a variety of languages. Motor is engaged in a ministry within the Presbyterian Church by training elders and is based in Malakal (see page 3).

Recently an Australian team consisting of Michael & Kerry Jensen, Chuol Yat from the Clayton, Victorian congregation and Kevin Murray travelled to South Sudan to learn more about the Church and see where the Australian Church could be of assistance. What they found was very encouraging.

There were opportunities to run some workshops for ministers in areas such as (a) an overview of the Bible (b) Biblical marriage (c) the message of Habakkuk. Each of these areas addressed pressing needs within the Church.



*Bullet marks inside a church*



*Rhys and Rhondda Hall*

*continued on page 2*

“ AFTER THIS I LOOKED AND THERE BEFORE ME WAS A GREAT MULTITUDE THAT NO ONE COULD COUNT, FROM EVERY NATION, TRIBE, PEOPLE AND LANGUAGE, STANDING BEFORE THE THRONE AND IN FRONT OF THE LAMB. (REVELATION 7:9) ”



# MINISTRY IN SOUTH SUDAN: MOTOR YAT

*Motor (Isaac) Yat serves as an APWM Missionary in Sudan and works with the Presbyterian Church of South Sudan. I was recently in South Sudan and took the opportunity to ask Motor about his ministry. He will be back in Australia for Home Assignment in July 2013. Motor needs more people to support him in partnership. If you would like to assist in supporting Motor in his ministry then please contact our office. – Kevin Murray*

## How long have you been serving in South Sudan?

I'm just entering my fourth year. I arrived here in 2008.

## What is your main ministry?

First, I train church leaders. I train them in the area of eldership — the role of elders, the qualification of elders, the election of elders and the call of elders. The church benefits from this training. The other area is witnessing about Christ to other people.

## What are some of the challenges that face the Presbyterian Church of South Sudan?

One of the challenges is that there are many people coming to church and yet the people are not able to build a church for themselves. Many are coming to church but they end up praying in the heat. Another challenge is the theological training of ministers. The church is not able to support its candidates for the ministry.

## How has the war affected the church?

The church has been greatly affected by the war. It destroyed church buildings, schools and even the people. People are now coming back to church and building from zero. People lost some of their ministers. Recovering from war is hard and to spiritually rebuild the nation is not easy. People have been living in exile in different places and in different camps. Now they are coming to church and the church has been affected spiritually. We need to pray that the church can do its task of reaching out to such people. People are traumatised by war.

## How much theological training have ministers had?

When you go to the rural areas you find churches that are being looked after by people who are not trained. The people who have been trained have a certificate in theology and are usually serving as ministers. A few have been trained at the Nile

Theological College here in Malakal. We need more training for ministers to be able to deliver the Word of God in the churches that they are serving.

## How is the Presbyterian Church in South Sudan different from the Presbyterian Church of Australia?

First, in Australia, people look at their watches and expect church to last for one hour. Here people are very keen to listen to the Word of God and you can preach for an hour! Secondly, people in Australia support their local church and are good at tithing, even with 25 people. Here you may have a big number in the church but they are not able to support the minister. Third, in Australia, ministers are trained and qualified. Here we don't have many qualified ministers who can train others. Fourth, the people here are not good in tithing. Many people in the church in Australia are employed. Here, half of the church is not employed and are unable to support the minister.

## What things are encouraging you?

People are listening to the Word of God. You can share the Word of God, you can share your faith and testimony with someone in his home or in the street without any problem. It's an open door for the gospel! In Australia people don't have time. You may share your testimony or the Word of God with somebody but they don't have time. Here there is time. You can sow here because people are hungry and thirsty to hear the Word of God. You can pray with them and they with you. People are waiting to hear more about Jesus Christ. When I do training in churches for young people and elders I see many people whose hearts are willing to listen to the Word of God. It's very encouraging as you feel that you are helping to build the church.



## SOUTH SUDAN: HOW DO YOU RE-BUILD A CHURCH? (continued from page 1)

One minister publicly commented "We've had many workshops before on leadership but never anything about the Bible." The ministers asked the team to return in the near future and provide more teaching. There is a genuine hunger in the Church for the word of God. Many ministers lack formal training in the Bible.

The team was greatly encouraged by the attitude of some of the ministers toward outside aid. One said "We need to put up a new church building. For us to own it we must pay for it. If we don't pay for it then we won't take care of it."



Rev Michael & Mrs Kerry Jensen, Rev Chuol Yat



Malakal Seminar



Presbyterian Church Offices

As part of the visit the team was able to renew our Partnership agreement with the Presbyterian Church of South Sudan.

These are critical days for our brothers and sisters in South Sudan.



# UPDATES

## CHRISTMAS CATALOGUE

Thank you to those who 'bought' items from our Christmas Catalogue which helped our brothers and sisters in Myanmar and East Timor. Approximately \$20,000 was raised. The gifts have now been sent to our sister Churches in East Timor and



Myanmar. Thang Bwee of the Evangelical Church of Myanmar writes "Christmas gifts are really great helps to our people." Daniel Marcal of the Evangelical Presbyterian Church of East Timor writes "Thanks very much for Christmas Gift that God gave by hands of brothers and sisters in Australia."

## WORKER UPDATE

We praise God that he has raised up the following people to serve overseas.

**Kailia Crockford** (St Andrews, Townsville QLD) Operation Mobilisation, South Africa serving in Community development/Education

**Elisha and Hiromi Mueller** (West Leederville WA) APWM Associates, Japan

**'J'** (Randwick NSW) Pioneers, Middle East

**Andrew & Marilyn Schache** (APWM Vanuatu) and **Kym and Stephanie Schwarz** (SIM Ethiopia) have now left for the field. Thank you to those congregations and individuals who are partnering with them.

Praise God that still more people are applying!

## MEAL FOR MISSION

Each year a number of churches run a 'Meal for Mission' event or Sunday. What is 'Meal for Mission'? It's an opportunity for a local congregation to deliberately focus on the work of cross-cultural mission both here and overseas through ministries such as:

**Rick and Kayleen Manton** serving the Indigenous people in Mount Druitt, Sydney;

The **Presbyterian Theological College** in Bangladesh;

**Martin Eagle**, serving with the Evangelical Reformed Church in Myanmar;

**John and Rosemary Evans** serving in Japan;

**Malawi:** Presbyterian Church Central Africa

**The Evangelical Presbyterian Church of East Timor;**

**Zambia:** Presbyterian Church Central Africa

**Glen & Rachael Connor, Andrew & Marilyn Schache** and



Andy Williamson with Bachelor of Ministry class, Vanuatu

**Andy & Rosemary Williamson** serving at the Talua Ministry Training Centre, Vanuatu;

**The Staff** in our National Office.

We ask churches to pray for these ministries and for each member, where possible, to contribute the cost of one meal to support ministry in these cross-cultural settings.

We are continually attempting to use our website as a source for information. If you would like to download information on these ministries and some PowerPoint presentations then please go to our website [www.apwm.org.au](http://www.apwm.org.au) and click the tab 'What We Do' and go to the page "Meal for Mission".

## INDIGENOUS MINISTRY: APWM & PIM WORKING TOGETHER

"Working together and maximising every opportunity for indigenous ministry." That was the heart of the message APWM communicated to the Presbyterian Inland Mission (PIM) Committee when it met in Sydney during January. The meeting was told "This is what we have been doing for years, let's now formalise it in a very clear way".

Within the Presbyterian Church, responsibility for Indigenous Ministry has been given to APWM. Naturally this is a challenge that is beyond the capacity of APWM.

For this reason, APWM has agreed that PIM's patrol padres and mission church pastors should feel free to engage Indigenous people with the gospel whenever they have an opportunity to do so.

As part of this APWM has entered into a partnership with PIM where it will help PIM raise the necessary support for PIM ministry based at Mount Magnet in Western Australia.

There are increasing opportunities for Indigenous ministry in areas such as Mount Magnet, Darwin and the new Alice Springs church plant led by Keith and Jenny Bell.

For the time being APWM is focusing on helping to raise \$75,000 support for the patrol based at Mount Magnet, Western Australia. If you would like to support this patrol please go to <http://pim.org.au> and click the 'Support' tab on the left hand side. Alternatively you can send a cheque to Presbyterian Inland Mission, P.O. Box 4014, Croydon Hills, VIC 3136. Please make your cheque payable to "Presbyterian Inland Mission".

## PRESBYTERIAN INLAND MISSION and AUSTRALIAN PRESBYTERIAN WORLD MISSION

**Mid West Patrol/Mount Magnet Church Western Australia**

**PADRE/PASTORAL WORKER**

The PIM and APWM are seeking to appoint a suitably gifted Minister/Christian worker to provide ministry throughout the Mid West Patrol and in Mt. Magnet Church. Ministry experience with Indigenous people essential.

**A commitment to the Reformed-Evangelical faith as held by the Presbyterian Church of Australia is also essential.**





# TIMOR LESTE: MULTIPLICATION

Picture the scene: There are well over 5,000 people. How can they be fed? There's one boy with fives loaves of bread and two fish. He gives them to Jesus who multiplies it and multiplies it and multiplies it until 5000 people are fed and there is plenty left over.

Do you think that boy ever forgot what happened to his five barley loaves and two fish that day? Of course not! Sometimes the grace of God works in unexpected ways, but if there was anyone who you would expect to have been blessed through this event it must have supremely been this young boy. As Jesus said 'It is more blessed to give than to receive.' (Acts 20:35)

The people within the Evangelical Presbyterian Church of Timor Leste pray for you. They pray in their regular church services. They pray in their prayer meetings. They pray that the Lord would richly bless we who are in the Australian Church. The words of one young man are imprinted on my mind. He is from a very poor area, and when we met for the first time he said, "Previously we had only met around the Throne of Grace, but now we have met face to face". I don't know his name. He did not know my name, and he does not know yours, but he did know that there are the brothers and sisters in Australia who cared for him, and he was faithful in seeking our blessing.

I don't invite you to give to me or to APWM, but I do invite you to give some of the resources that the Lord has given to you. It may be the value of two small buns, or you may be able to give much more than that, it does not matter how much because God can work with much or little. Maybe you will give to Timor Leste or to PIM or to other of the Lord's ministries - that is up to you to decide. BUT, I will tell you what the needs are currently in Timor Leste and then simply leave it in your hands.

Currently the Presbyterian Church of Australia gives the Church in Timor Leste \$4000 each quarter to use for ministry purposes. We have agreed on the type of expenditure for this money, but we do not involve ourselves in the details. At the end of each quarter the church in Timor Leste reports to us exactly where the money went. This allows us to give them an appropriate degree of autonomy. They take up their responsibilities faithfully before the Lord and we preserve ourselves from any colonialist arrogance which would suggest that we know better than they do what is the best way to minister within their culture.

We currently have money set aside for Bible Translation and also for a building in Dili. This money has been given for these purposes and will be spent for these purposes.

We presently have no funds at all for sending a teaching team to Timor Leste in June. We expect that this will cost around \$2500. We also have no funds at all for the next quarterly grant which is due in June (\$4000).



*"Previously we had only met around the Throne of Grace, but now we have met face to face."*

We have mission teams going from Darwin Presbyterian Church at the end of May and another one from Western Australia in July. Both are funded by the participants.

We are not worried, because we know that the Lord is not short of money – far from it. We do, however, encourage you to be faithful with the resources that the Lord has

given you whether that be through giving here or there or elsewhere, and to pray with us that the Lord will send His provisions, and multiply them for effective witness in the land of Timor Leste. What He sends will be just the right amount.

**Rob Duncanson:** Minister at Darwin Presbyterian Church and APWM Coordinator for Timor Leste

APWM 8 Sylvan Grove, Picnic Point, NSW 2209

[www.apwm.org.au/supporting/finance](http://www.apwm.org.au/supporting/finance)

## THE GIFT THAT LASTS

"... my word ... goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it." Isaiah 55:11 God's word never fails. It's the investment that lasts for eternity. We ask that you consider leaving a gift to APWM in your will to help us continue to declare God's word throughout the world.

You might like to consider giving:

- a) a percentage of your estate to APWM
- b) a specific amount to APWM
- c) a piece of property to APWM

Please provide this wording to your Solicitor when seeking advice and assistance in drawing up your will.

"I give to The PRESBYTERIAN CHURCH (AUSTRALIA) PROPERTY TRUST for the Australian Presbyterian World Mission National Committee (intended amount), (description of property/item) free of testamentary charges and duties for its general purposes and I declare that the receipt of the Secretary of the Trust shall be sufficient discharge to my Executors."

Giving to APWM for its general purposes allows APWM to best respond to the needs of the time.

If you need any help with this then please contact us on (02) 9792 1373 or email us at [national@apwm.org.au](mailto:national@apwm.org.au).

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# FEATURE TRACKS

AN UPDATE FROM THE PIM

No. 2 2013

PROCLAIMING THE LORD JESUS CHRIST BY WORD AND DEED

## PIM Patrols and Remote Church Ministries

### Southern Patrol (WA)

PIM's AIM heritage in this Patrol includes past medical centres at Lake Grace (1926) and Esperance (1930).

The Southern Patrol includes the WA Goldfields and associated settlements, a section of the Nullabor Plain, a very remote northerly section as well as stations and good farming country closer to the coast.

The Albany congregation (now part of the PCWA) was initially organised by the PIM. The congregation remains very supportive of the patrol work. A small PIM congregation at Denmark is associated directly with the Patrol.

The Patrol is in territory ceded to the PIM by the Presbytery of WA.

### Mid West Patrol (WA)

PIM's AIM heritage in the Mid West Patrol goes back to work of Rev. W.H. Cooper who served the inland based out of Carnarvon at

the end of the First World War.

The Patrol covers territory from the Great Sandy Desert to the Indian Ocean.

The PIM Patrol base at Mt. Magnet allows for ministry to be conducted to all points of the compass as well as congregational ministry in a very remote town and area dotted with very small mining communities, indigenous settlements and stations.

The Patrol is in territory ceded to the PIM by the Presbytery of WA.

### North West Patrol (WA)

The North West Patrol while today much larger, is conducted in the area of the original Nor' West Mission of the Presbyterian Church in WA which dates from 1908. In 1915 the AIM founded the Port Hedland Hospital.

The Patrol stretches from the boomtowns of

the Pilbara to the vast interior of the WA and includes on its southern boundary the PIM Church at Meekatharra.

The Patrol is in territory ceded to the PIM by the Presbytery of WA.

### Kimberley Patrol (WA/NT)

This Patrol area includes some of the most remote and isolated parts of Australia. Many indigenous people live within its boundaries

PIM's AIM heritage dates back to the Halls Creek Hospital (1918), the Victoria River Downs Hospital (1922), Fitzroy Crossing Hospital (1939).

The Darwin PIM Church (currently meeting in three congregations) is closely associated with this Patrol.

The Patrol is partly in territory ceded to the PIM by the Presbytery of WA.



**Alice Springs Presbyterian Church**  
**Commencement Service**

You are invited to the commencement service

to be held on  
**Sunday 21st July 2013**  
at  
20 Parke Crescent, Alice Springs.

*For Christ and the Continent*

RSVP: [secretary@pim.org.au](mailto:secretary@pim.org.au)  
or PIM Office (03) 9876 1941

The poster features a large, scenic photograph of Alice Springs, Australia, with the iconic Uluru (Ayers Rock) in the background. In the foreground, a man and a woman are smiling. The text is overlaid on the image, providing details about the church's commencement service.



## North Australia Patrol (NT/Qld)

The Patrol area includes the Barkly Tablelands, mining settlements, many indigenous communities and small towns. It stretches from the waters of the Gulf to the desert interior of the Northern Territory.

## Central Australia Patrol (NT/Qld)

The Alice Springs PIM Church is associated with the Central Australian Patrol.

PIM's AIM heritage in the Central Australia Patrol includes the Oodnadatta Hostel (1912) and Adelaide House (1926).

The Patrol area includes the Simpson Desert, the Birdsville Track, the old Ghan Railway route, the Cooper Creek and Lake Eyre (North and South)

## John Flynn Patrol (SA)

It was largely from the ministry experiences in South Australia (which included what we call the Northern Territory until 1911) that all subsequent Presbyterian Church work in Outback Australia emerged.

The John Flynn Patrol shares with the Central Patrol NT a heritage of 118 years of patrol ministry, and thereby ensures that as the PIM moves into its second century of its existence, that these historical links are preserved and built on.

The northern boundary of the Patrol begins approximately at Coober Pedy to William Creek to Marree down to Leigh Creek and up

the Strzelecki Track to Innamincka and the Queensland border. The boundary then follows the Queensland-NSW border to the Barrier Highway adjacent to Broken Hill and west back along the Barrier Highway to Peterborough to Port Augusta and up the Stuart Highway to Coober Pedy.

PIM's AIM heritage is especially strong within the John Flynn Patrol. This includes the fact that nearly all of the great names linked with the formation and foundation of the Australian Inland Mission were directly associated with work within areas covered today by the John Flynn Patrol. The first Patrol work commenced with the labours of the Rev. Robert Mitchell from 1894 as the first 'Smith of Dunesk Missioner' based out of the Port Augusta congregation. He was followed by the Rev. Frank Rolland, who came up with the idea of complementing the padres work (at Beltana) with that of the deaconess nurse (at Oodnadatta). Deaconess Alice Main was the first appointee there. John Flynn himself served in this Patrol as 'Smith of Dunesk Missioner' and Bruce Plowman ('The Man from Oodnadatta') the very first AIM Padre was based in this Patrol and out of Beltana. The Smith of Dunesk Mission Church (which remains part of the Port Augusta congregation) has been the venue for worship services since its opening in 1895 as a Christian Church building.

AIM medical centres were opened at Beltana (1919) and Leigh Creek (1945). This Patrol has a network of tracks along which visitation can occur. The northern boundary of the John Flynn Patrol is the southern boundary of the Central Patrol, NT. To the west lie the South Patrol, Qld and the Darling Patrol,

NSW. The Patrol falls within, and exceeds the bounds of the Presbytery of Torrens.

The Patrol has been closely associated with the Port Augusta and Wyhalla Presbyterian Churches and includes the Smith of Dunesk Mission PIM Church.

## North Patrol (Qld)

AIM heritage within the North Patrol includes it being the 'birthplace' of the AIM Aerial Medical Service or as it became the Royal Flying Doctor Service. The first flight – between Cloncurry and Julia Creek – took place on May 17, 1928. The Patrol lies in the southern area of tropical Australia, with the associated wet season (approximately between December to April). It is bisected by the Flinders Highway and has a ring of developmental roads that give reasonable access to the all areas of the Patrol. The Patrol falls largely within and exceeds the bounds of the Presbytery of North Queensland and is closely associated with the Presbyterian congregations in Townsville.

The southern boundary of the North Patrol is the northern boundary of the Central Patrol. The western boundary of the North Patrol is the eastern boundary of the North Patrol, NT.

## Central Patrol (Qld)

Wedged between PIM Patrols north, south and to the east, the Central Patrol stretches from Emerald along the Capricorn Highway to the historic outback town of Longreach. The large eastern area of the Patrol includes sections of the Barcoo, Thompson and Diamantina Rivers. The Tropic of Capricorn runs through the full length of the Central Patrol. Many Stations and Properties are found with the Patrol. 'This is the country that inspired Banjo Paterson to write of a 'vision splendid of sunlit plains extended. He peopled it with heroic figures like Clancy of the Overflow, who sang with the sheer joy of living as he rode along behind a mob of cattle.' (Ewan McHugh) Part of the Patrol lies within the Federal Electoral Division named after John Flynn.

## South Patrol (Qld)

This Patrol has a reasonable network of roads along which visitation can occur. Pastoral and mining activities are found throughout the South Patrol. The Patrol falls within, and exceed the bounds of the Presbytery of the Darling Downs. The PIM has a Manse and a Patrol base in Charleville at the heart of the Patrol area. The Patrol has been closely associated with the Charleville-Blackall Presbyterian Church.

The southern boundary of the South Patrol is the northern boundary of the Darling Patrol, NSW. To the north, the western boundary of the South Patrol forms part of the eastern boundary of the Central Patrol, NT and to the south, part of the eastern boundary of the John Flynn Patrol, SA.



## PRESBYTERIAN INLAND MISSION AUSTRALIAN PRESBYTERIAN WORLD MISSION

### Mid West Patrol/Mt. Magnet Church Western Australia

### PADRE/PASTORAL WORKER

**The PIM and APWM are seeking to appoint a suitably gifted Minister/Christian worker to provide ministry throughout the Mid West Patrol and in Mt. Magnet Church.**

**Ministry experience with indigenous people essential.**

**A commitment to the Reformed-Evangelical faith as held by the Presbyterian Church of Australia is also essential.**

**Further details from Stuart Bonnington PIM Superintendent**

**08-9398 1304 [superintendent@pim.org.au](mailto:superintendent@pim.org.au)**

## Leichhardt Patrol (Qld)

This Patrol is based out of Wandooan, and bears the name of the famous explorer Ludwig Leichhardt who passed through the area in 1844. The town is a service centre for the wheat and cattle properties which surround it and it is among these properties that the PIM offers it ministry of proclaiming the Lord Jesus Christ by word and deed.

## Darling Patrol (NSW)

Inland mission heritage is strong in this Patrol. It is a little known fact that the PCNSW was conducting Inland patrol work long before the formal organisation of the AIM in 1912. ‘...In 1906 the North-West Mission was inaugurated by the Assembly after several exploratory trips by the Rev. P.A. Smith in the Gospel car. This movement merged the settled charge of Bourke in a wider track of country extending from

Nyngan (omitting Cobar) north-west to the borders of Queensland and South Australia...’ (CA White p. 172) The North-West Mission continued until 1920.

With its massive size, the Patrol area contains a wide range of people and activities. The Patrol falls within, and exceeds the bounds of the Presbyteries of the Central West and Moree.

The Patrol has been closely associated with the Warren Presbyterian Church, which is the closest congregation to the Patrol boundary. The southern boundary of the Darling Patrol is the Mungo Patrol. The western boundary of the Darling Patrol is the eastern boundary of the John Flynn Patrol, SA.

## Mungo Patrol (NSW/Vic)

Named after the Mungo National Park which lies almost at the centre of the Mungo Patrol area, it extends from Broken Hill in the north

west to Ivanhoe to Deniliquin across to Kerang up the Murray River to Robinvale and across to the Victorian/NSW Border with South Australia. In the past the Mungo Patrol has been associated with the Presbyterian Church in Mildura (Sunraysia) and Kerang.

## Mackersey Patrol (Tas)

A number of the PIM Patrols are larger than Tasmania, so the PIM work in Tasmania is at the opposite end of the spectrum in terms of geographical extent seen on ‘the north island’. But the importance of the spiritual support and practical assistance is still the same even though the driveways of the properties visited many not be 80 kms long. Following the Midland Highway between Launceston and Hobart visitation ministry is conducted in the districts to the east and the west. The Patrol is named after a pioneer Minister in Tasmania.

# Views Beyond the Furthest Fence

Photographs communicate, but skilfully composed photographs can capture the imagination and communicate even more. In the centenary year of the Australian Inland Mission (AIM), and its successor ministry in the Presbyterian Church, the Presbyterian Inland Mission (PIM), it was appropriate that some of the best photographs taken over this remarkable hundred year period be brought together.

Not only did John Flynn pioneer a remarkably successful ministry to the people of the Outback, but also his own personal interest in photography has ensured that many early scenes and significant moments related to his ministry were captured and preserved for future generations.

Stephen Dyer was commissioned by the PIM

to bring together a collection of historical and contemporary photographs in the form of a Coffee Table Book. For years Steve Dyer has been photographing many aspects of the work of the PIM and sourcing photographs to complete an historical record of the AIM and the PIM. Many of the photographs in this compilation have been sourced from the AIM collection at the National Library of Australia. With great patience, skill and attention to detail, Steve has digitally enhanced them so that again they can vividly communicate. We know that Flynn himself would have taken many of the earlier photographs; however, insufficient records fail to allow the credit to go to him. It is likely he would be happy knowing that those who look at those collated here will be drawn to the Outback



and the Gospel work conducted there, rather than to himself and to his talent.

The book also contains an historical account of the work of the AIM written by Rev. Stuart Bonnington. Rev. Bonnington is the Superintendent of the Presbyterian Inland Mission and Pastor of the Fremantle Presbyterian Church in Western Australia.

The work and ministry of John Flynn cannot be ignored. By the grace of God he achieved much for this nation, especially for those who lived and worked in the remoter regions of this vast continent. Be inspired as you read this book and spend time reflecting on the outstanding photographic images. Lift your heart in prayer and thank God for the many workers he both raised up, and then sustained, to carry out this ministry. Also, take time to pray for those men and women that the Presbyterian Church of Australia continues to send out ‘beyond the furthest fences’ to communicate in both word and deed the love of Jesus Christ.

All profits from the sale of the book will go to support the work of the Presbyterian Inland Mission.

Orders can be made on-line at [www.pim.org.au](http://www.pim.org.au) or by ringing the PIM office on (03) 9876 1941

Name \_\_\_\_\_

Address \_\_\_\_\_ Postcode \_\_\_\_\_

Telephone \_\_\_\_\_ Email \_\_\_\_\_

Enclosed is my gift of \$ \_\_\_\_\_ Please debit my credit card for a gift of \$ \_\_\_\_\_

VISA/Mastercard Card no.:

Expires: \_\_\_\_ / \_\_\_\_ Name on Card \_\_\_\_\_

Signature \_\_\_\_\_

I authorise the PIM to deduct the amount of \$ \_\_\_\_\_ from my credit card

I authorise the PIM to deduct the amount of \$ \_\_\_\_\_ from my credit card each month until further notice

The PIM Office Mr Michael Timmins – Office Manager  
PO Box 4014, Croydon Hills, VIC 3136 • Ph (03) 9005 8256 [admin@pim.org.au](mailto:admin@pim.org.au)



# Presbyterian Inland Mission 2013

## PIM PATROL TEAMS AND PASTORAL TEAMS



- 1** Chris and Sandra Woonings
- 2** Chris and Sandra Woonings
- 3** Bert and Penny Pierce
- 4** Bert and Penny Pierce
- 5** Vacant
- 6** Vacant
- 7** Vacant

- 8** Rob and Jeanette Duncanson
- 9** Rod and Dawn Mallinson/  
David and Kathy Allsop
- 10** Vacant
- 11** Keith and Jenny Bell
- 12** David and Gae McDonald
- 13** David and Gae McDonald
- 14** Roger and Margaret Crane

- 15** David and Kathy Allsop
- 16** Greg and Janet Cripps
- 17** Laurie and Gwen Peake
- 18** Vacant
- 19** Vacant
- 20** Vacant

# Are you PeaceWise?

## A new training opportunity

How do you respond to conflict? Does your congregation handle conflict in a Christ-like way?

Could you or your other congregational leaders benefit from conflict and mediation training based on the gospel as found in God's word?

The PCV is hosting PeaceWise training from July 29 to August 2, at the Assembly Hall, 156 Collins St, Melbourne. Our three trainers are accredited by the Peacewise organisation and are from a mixture of legal and ministry backgrounds.

A number of PCV ministers attended PeaceWise training in Melbourne in 2011. This was the feedback

that was received from one of them: 'It was great to learn and practise this biblically-based program about helping people in their times of conflict with others. PeaceWise is about facilitating reconciliation between fellow Christians looking at the model and instructions of Jesus who has brought us the greatest reconciliation of all: peace with God.'

The PCV Ministry Development Director Robert Carner says, 'If you have been in the heart of proactive ministry, you have experienced conflict. It is seldom pleasant but there is a way though it which is found in the scriptures. It is my hope and prayer

that many of our ministers and elders will undertake this training.'

Units available are: Personal Peacemaking (introductory, 1 day), conflict coaching (assisting others to respond to conflict in a biblical way, 2 days), mediation (2 days).

For more information on the PeaceWise program go to [peacewise.org.au](http://peacewise.org.au) (though please note that the website does not include details of the PCV-hosted training).

To register your interest for the PCV-hosted PeaceWise training later this year please contact the Ministry Development Committee office – [ministry@pcvic.org.au](mailto:ministry@pcvic.org.au) or 03 9655 1406.

## The indomitable man of vision

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1932. She had been a wonderful support, and now travelled with John when that was possible.

In 1939 the Rev Dr John Flynn OBE was given the honour of being elected Moderator General of the Presbyterian Church. When introducing him to the Assembly the clerk said, 'In choosing you the Assembly has honoured itself... I can feel the communal chest of the whole AIM family swelling with pride.'

In 1951, Dr Flynn collapsed during a service at the Ashfield Church, and was taken to the RPA where he died on 5 May 1951. After the funeral, his ashes were taken to Mt Gillen near Alice Springs where he was once heard to say, 'I belong here.'

As the service concluded, an Aerial Medical Service plane flew over, casting the shadow of a cross at the grave site. It was appropriate, for Flynn had committed his life to his Saviour for this purpose: 'To place Thy cross

within our country's inland.'

No wonder the Presbyterian Prime Minister, the Honourable Sir Robert Menzies wrote, 'Dr Flynn possessed two qualities seldom found in one man. He had vision, and the executive ability to get things done. He was a modern Apostle Paul.'

What a legacy! Livingstone was the Pathfinder for Africa. Flynn was the same for Australia. He proved time and time again his belief 'that no man is sufficient for any task handed out to him, but that if he faces the task, the Great Father, day by day, supplies all rations as they become necessary'.

In 1994 our own Reserve Bank of Australia honoured our hero John Flynn. The twenty dollar note was issued bearing a picture of Flynn, and many symbols of his legacy. I only wish that they had built into it an open Bible! For that is where Flynn began. As he wrote: 'If it is a fact that we only sojourn on this earth for awhile, and

then appear before the Creator of the universe... what more honourable calling can a man follow than getting his fellows to realize this fact, and act upon it?'

Keep supporting PIM, won't you? For PIM's commitment is: 'by God's grace we will seek to continue what John Flynn started one hundred years ago, that is: to take the good news of Jesus Christ "beyond the furthest fences".'

*Rev Robert Benn*

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