

THE SCOTS' CHURCH

THE LEAFLET

Autumn 2022



IN THIS ISSUE

Meet Leunig | Resilience | Birds | Metaverse | Communion



The SCOTS' CHURCH, MELBOURNE

LOCATIONS

The Scots' Church, Melbourne,
77 Russell Street (corner Collins Street), Melbourne
Assembly Hall, Werner Brodbeck Hall, Ground Floor,
156 Collins Street, Melbourne
Assembly Hall, Robert White Hall, First Floor,
156 Collins Street, Melbourne
St. Stephen's, Flemington and Kensington,
26 Norwood Street, Flemington

WORSHIP SUNDAY:

10.00 am Service, St. Stephen's Church
10.30 am Indonesian Christian Church
(www.icc-melbourne.org), W. Brodbeck Hall
11.00 am Traditional Service, The Scots' Church
5.00 pm ScotsCity, Werner Brodbeck Hall.
Sunday School – held during Sunday morning services
for the Traditional and Indonesian congregations.

MINISTRY TEAM:

Senior Minister Rev Phil Campbell
Minister Pastoral Care Rev Litha Heshusius
Minister, Indonesian Christian Church Rev Christian Tirtha
Minister, St. Stephen's, Flemington Rev Andrew Wong

MUSIC MINISTRY:

Director of Music Mr Douglas Lawrence AM
Assistant Organist Ms Ria Angelica Polo

CO-EDITORS, THE LEAFLET:

Rosalie Strother and Phil Campbell.



Welcome to The Scots' Church, Melbourne,
and this edition of our quarterly newsletter,

THE LEAFLET

ISSUE NO. 1090

The Scots' Church Melbourne is a diverse and eclectic body of God's people with a long history, who come together each week to worship God in a variety of styles and settings as we learn what it means to be followers of Jesus in our 21st century world.

Beyond our weekly gatherings, we seek to love and serve Him by being faithful in our devotion to the Word of God, caring in our fellowship with one another and visitors, and generous in our love to the communities in which God has placed us.

We would be delighted to meet you at any of our church services or at any of our other public meetings and functions.

If you want to know more about the Christian faith, or about becoming part of Scots' Church, please don't hesitate to contact us.

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Front and back cover images of Melbourne by Phil Campbell

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A VERTICAL LANEWAY

Deb Court takes us for a lightning tour of one of her favourite places in the city of Melbourne...

These days the entrance to the Cathedral Arcade on the ground floor of The Nicholas Building can be easily missed in the busyness of the surrounding shopfronts. The new metro station under construction is right beside it. A Heritage listing protects the look of the exterior, but like so many Melbourne buildings, it's the interior where the treasure lies.

These days I visit L'Uccello, a haberdashery store tucked away on the second floor where you can find threads and fabrics imported from Europe; a stitcher's haven.

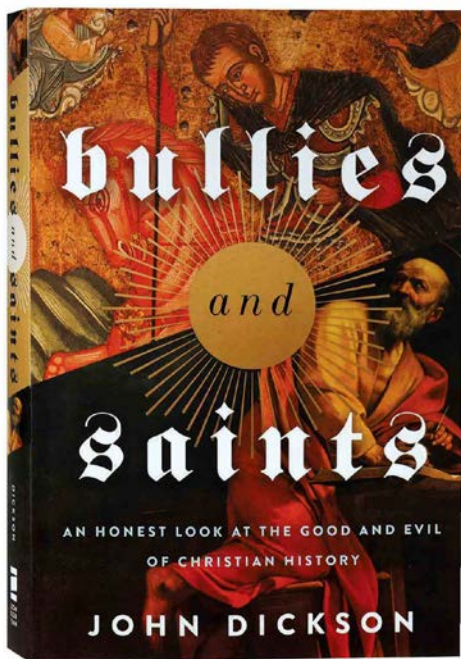
I first stepped inside about 40 years ago to attend an exhibition by a local jeweller on the 7th floor. I recall being awestruck by the unique view across Swanston St to the roofs of St Paul's.

The building hasn't changed much. The woodwork, the clanking lift, narrow corridors opening out into light filled landings - it's a bit shabby and worn but it has the feeling of being a cherished workplace.

Located at 37 Swanston St, The Nicholas Building was constructed by Alfred Nicholas in 1926, and designed by the architect Harold Norris who worked from his office in the building for many years. The 10 storey building was designed in the 'Commercial Palazzo' style, and for many decades has housed artists and artisans, specialty shops and galleries. Some are practical and some are eccentric and all are a treat to explore.

The Nicholas Building is for sale. Here's hoping the new owner appreciates the part it plays in the character of this city.

Deb Court



THE GOOD AND EVIL OF CHRISTIAN HISTORY

The subtitle of John Dickson's latest book, *Bullies and Saints*, makes the bold claim that it is "*an honest look at the good and evil of Christian history*," says Philip Court...

Before delving into it, my initial reaction was somewhat sceptical. Dickson is an avowed Christian (of the evangelical Anglican persuasion). He's an Australian historian, author of a plethora of books on Christianity and, in 2019, he was appointed as the Distinguished Fellow and Senior Lecturer in Public Christianity at Melbourne's Ridley College. Could a person with so much invested in their faith really make an unblinkered and unbiased "warts and all" assessment of Christianity's very, very chequered history?

His opening chapter, dealing with the Crusaders' 1099 Jerusalem massacre of thousands of men, women and children convincingly demonstrates that he calls a spade a spade. The morning after the Crusaders' blood-lust was sated, they gathered to celebrate in the nearby Church of the Holy Sepulchre. Dickson tells us, "*It is a confronting fact of history that a church originally designed to mark the place of the unjust and brutal crucifixion (and resurrection) of the humble man from Nazareth became the venue for jubilant songs and prayers to celebrate a ruthless military victory in Jesus's name.*"

Dickson then takes us back to the church's beginnings to trace the trajectory that brought Christians to unashamedly commit and celebrate such an evil atrocity. Then he takes us forward, through a progression of appalling actions, up to and including the recent "troubles" in Northern Ireland and the very topical sexual abuse of children within (and covered up by) church institutions.



Book Author - John Dickson

Along the way, he even-handedly highlights many of the truly history-changing reforms and ministries of mercy brought about in the name of Christ. He points out the Christian roots of so much that citizens of Western liberal democracies are apt to take for granted.

The puzzle Dickson sets out to solve is this: How is it that good works and evil deeds coexist within Christianity at large, and even coexist within individual Christians? He puts the paradox this way:

“Just when you think Christians are at their best, they do something shockingly awful. Just when they seem like the greatest bullies in the playground, a reformer rises up and calls the church back to its founding traditions.”

Dickson uses music as an analogy for the church’s founding traditions. He identifies what he calls *“two of Christ’s most distinctive melody lines... that have simultaneously resounded through the centuries and exposed Christian hypocrisy in all its awful discord.”*

The first melody line is fulsomely expressed in part of Jesus’s Sermon on the Mount: *“Love your enemies, do good to those who hate you, pray for those who abuse you... Do to others as you would have them do to you... Be merciful, just as your Father is merciful.”* (Luke 6:27-36)

The second melody line goes right back to the Bible’s first creation story: *“God created human kind in his image, in the image of God he created them; male and female he created them.”* (Genesis 1:27)

This second melody line, Dickson says, *“is intimately connected to the first, and it influenced the way many of us, whether believer or sceptic, talk about our fellow human beings.”* For the church, and for anyone claiming the name of Christ, this ought to mean, *“All human beings, regardless of their ability or usefulness, are equally and inestimably precious because they are considered children of the Creator and therefore our kin.”*

When these melody lines are sung in tune, Christ is imitated and humanity benefits. But when they are sung out of tune, or changed, or replaced with something quite different, terrible, blasphemous and hateful things are done in Christ’s name.

Dickson uses these melody lines as lenses through which the good, the bad and the ugly of Christian history is identified and forensically dissected. In doing so, he has given us a practical and effective measure we can also apply to the current and emerging attitudes and policies of various Christian “spokesmen”. And if you are brave enough, they are an excellent pair of lenses through which to confront and self-assess your own attitudes and actions.

Bullies and Saints is a page-turner and an eye-opener. It really is what it claims to be: *An honest look at the good and evil of Christian history.* Read it for yourself and see if you agree.

Phil Court is a retired Presbyterian minister who has recently re-joined the Scots’ Church congregation.



[Phil Campbell reviews the new Beatles Documentary streaming on Disney+ ...](#)

Just when you thought you'd heard and seen every old film clip of The Beatles, Peter Jackson's remarkable new documentary 'Get Back' uncovers a treasure trove of unseen footage, digitally remastered in astonishing quality. The three part documentary is shaped from 60 hours of original footage - a fly-on-the-wall perspective of the process of high pressure songwriting and rehearsal for an event that was still undefined. Producer George Martin had imposed the deadline in an effort to overcome the creative blockage that had becalmed the Beatles juggernaut.

While many blame Yoko Ono (ever present in the footage) for the breakup of the Beatles, it seems the reality is that the band simply couldn't agree on what they wanted to do. The thrill of playing live to screaming fans had worn thin. "Our only aim is an album," complains Paul. "Well, that's what we do," responds John. "That's hardly an aim," replies Paul. "None of us has an aim. We don't have a 'thing' we want to do." The tension in the rehearsal studio is palpable, as the potential event swings from a movie, to a stadium concert, and ultimately to a half-hearted but intimate 'live-on-the-rooftop' concert, which was to be their last live performance.

Thanks to the digital reconstruction of the original footage colours are bright, details are crisp, and the sound is remarkably clear. Jackson says he has been able to use new technology to separate instruments and voices from the original mono sound track, recapturing detail like never before. But amidst the moments of high-definition musical genius the relational tension becomes more and more obvious. "I'm trying to produce 'The Beatles' but it's hopeless," says Paul. "The four individuals are too strong."

Clearly - to my ear at least - Paul is the musical genius of the band, with John a close second. They work together as a unit, birthing songs, tunes and harmonies that are now known all over the world. It's fascinating to watch them at work. George and Ringo are bored and undervalued. "I've got so many songs," says George at one point; "I'd just like to do an album on my own, to hear what it's like. I want to be me for a minute."



Here's the irony, and the great sadness of 'Get Back.' Ultimately, it's the story of humanity. Even at the top of the world, while creating some of the finest harmonies that have ever been heard, there's something about our humanity that's tragically broken. We find it astonishingly hard to simply 'get on'; we struggle to be satisfied on the second rung, when we're feeling devalued or ignored. And those internal struggles; envy, bitterness, pride; can bring down even our very best human achievements. "In fifty years the world will laugh that it's something as small as this that brought us to 'divorce,'" says a prescient Paul. Although it's not so much funny, as sad.

In any case, there's a warning for all of us. Followers of Jesus, of course, are not exempt. We battle with exactly the same inclinations. Our relationships with our nearest and dearest, with our colleagues and friends... and our bandmates... are always tainted with the same challenges. The Apostle Paul's advice in Philippians 2 is helpful:

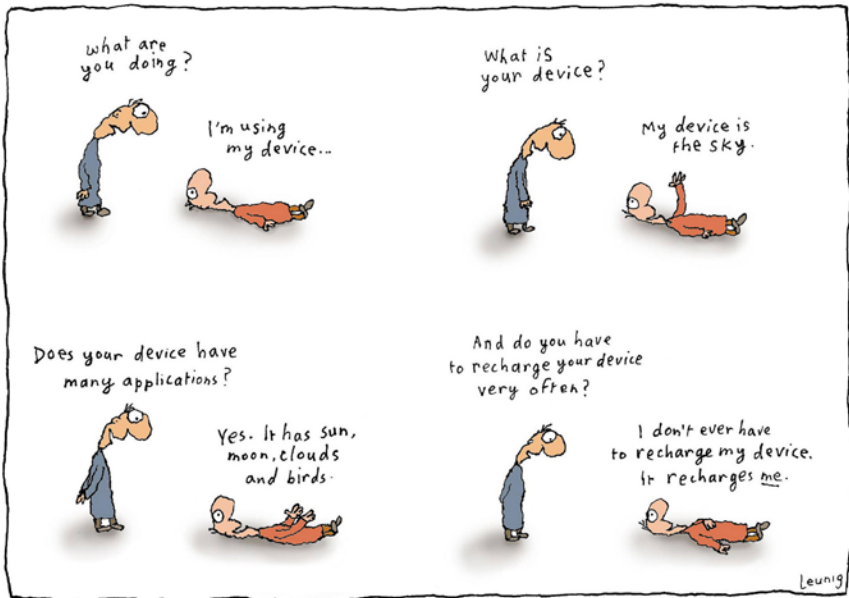
Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross!

We do well to remember the one who willingly made less of himself to make more of us; who made himself nothing, and willingly played 'second fiddle' to the point of coming into our world in human flesh, and sacrificing his life on a cross. That, says Paul, is our model for living and relating, in a marriage, in a family, in a neighbourhood or in a world famous band or choir. It's a difficult challenge, but a worthy one for all who call on his name.

Phil Campbell is the minister of Scots' Church

DUCK FOR COVER

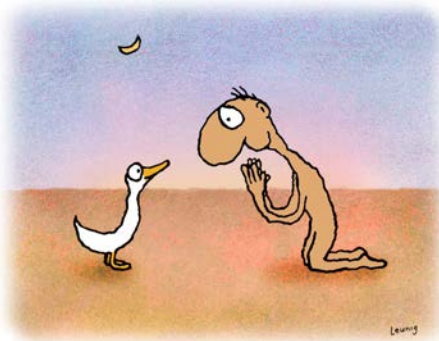
An exclusive interview with cartoonist Michael Leunig



National treasure Michael Leunig is used to making waves. Known for his naively drawn but subversive cartoon images of ducks, dogs, flowers and melancholic, semi-deflated humans, Leunig is always enigmatic, and often in trouble. Most recently, Leunig's regular Saturday cartoon in *The Age* was discontinued for being "out of step with an increasingly 'woke' generation of readers."

Leunig's cartoons take a uniquely whimsical approach to life, and often raise uncomfortable questions. He's happy to push against the fashionable grain, invariably siding with the weak-and-wobbling; the confused baby stuck in industrialised child-care, or the wide-eyed antivaxxer against the enormous pressure of 'the State.' More than most, Leunig raises questions of life and death, faith and doubt, hope and despair, his distinctive wavering ink lines cutting deep into our normal defences. In short, Leunig's simple sketches attempt to re-engage us with the transcendent - and often enough succeed.

Michael kindly agreed to be interviewed for this issue of *The Leaflet*, as we set out to discover a little of what makes him tick.





Michael, how would you describe your ‘mission statement’ as a public communicator?

I haven’t had a conscious mission statement and only in retrospect might I one day understand what it might have been; perhaps that day might be about a week before I die. I can say that as a political cartoonist I have never been much interested in showing that the enemy or the bad guy is in league with the devil but rather the extent to which a bit of the devil is in all of us. And of course, the extent to which an angel is in all of us. The question ‘What is our part in this?’ has been a guiding principle. Also, the idea that when everyone is laughing, be serious, and when everyone is serious, make humour. ‘Create with love and do no harm’ is a good idea too. So there: lots of mission statements.

... when everyone is laughing, be serious, and when everyone is serious, make humour.

So far this year your cartoons have whiplashed readers from almost-faith to a kind of despondent atheism and back again. Is this reflective of your own oscillations, or something more calculated?

I don't think I oscillate too much but I am interested in having and accepting a full spectrum sort of life - and including it in my work; the joy and despair, the suffering and beauty, the doubt and the faith, the delight and sorrow, the chaos and order. I explore and express these truths of the human condition in my work - which is not necessarily autobiographical. After all - this is the stuff that philosophy and humour are made of. This is God's work.

You've written about the dilemma of staring at a blank sheet of paper with a deadline approaching. Does inspiration ever fail to strike? What then?

Inspiration rarely strikes. I must find it. I have to work at it and this is the creative process. I have to let go of this world and get lost and become somehow innocent, loving, wondrous and child-like. I have to play recklessly and be alert at the same time. I call this mature innocence and it doesn't always work.

Your cartoons are often a little bit 'dark'. Do you think there's any room for optimism? Or hope? If so, where are you looking?

I'm not hopeful - nor am I pessimistic. I'm simply reasonably eager about life - while accepting tragedy with sadness. Evolution seems to be more about degeneration than about betterment and progress. Where am I looking for hope? As Picasso said, "I do not seek, I find"

So what delights you most about life?

Cool summer rain after a stinking hot day. JS Bach. The wise words of a bright cheerful stranger. Trees. Meteorites. Birds. Mysterious heartfelt paintings. A dip in the ocean (which I rarely get these days). The ongoing unexpected moments of human kindness. The human voice when it sings a beautiful song. Some good news occasionally. Getting horizontal at night.

And what disappoints you?

Not getting a good night's sleep!

What's your considered view of Jesus of Nazareth? Anything particularly impressive about him?

I think well of Jesus. I can relate to him. I think I understand what he said. He was a spirited genius. It's a pity that he has been so misused and so misrepresented, and that so much damage has been done in his name. But that's what happens, that's what humans do with exceptional people. Jesus understood this. As the wonderful psychoanalyst D W Winnicott once said "The good is always being destroyed". And yet it lives on! Thank God.



RESILIENCE

Feeling fragile? Christian Tirtha shares some tips for building resilience...

In late 2020 Forbes published an article titled “Why The Word For 2021 Is ‘Resilience’”. The dictionary defines resilience as *‘the capacity to recover quickly from difficulties, or the ability to bounce back.’*

So how’s your bounce? I think I have a lot to learn when it comes to building resilience. In the last two weeks there have been days where I felt quite agile in terms of handling personal, family, and ministry challenges, but these were peppered with days where it took great effort to get out of bed in the morning.

“Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with My righteous right hand.” (Isaiah 41:10)

One book that I’ve found helpful is “Resilience: A Spiritual Project” by Dr Kirsten Birkett, the Latimer Research Fellow at Oak Hill. As an author she has written extensively on the relationships between science and religion. Birkett discovers that there are significant overlaps between current resilience research and traditional Christian spirituality. She finds that the important features in building resilience as identified by research are also found in what the Bible often teaches about the Christian faith in action. The research shows the following resilience-building features:

- **Adversity leads to strength.** Instead of expecting a trouble-free life, a moderate exposure to adversity helps people to grow, resulting in better mental health and well-being.
- **Sense of meaning and purpose.** Spirituality and religiosity are major psychological factors to creating resilience.
- **Transcendence.** The idea that we are connected to a higher power or reality enhances resilience
- **Hope and optimism and positive emotions.** The importance of seeing that there is hope even in the midst or at the end of suffering is fundamental to resilience.
- **Altruism.** An outward focus and other-person awareness has better outcomes than self-interest.
- **Self-efficacy.** The belief that we can accomplish the tasks at hand is essential.
- **Forgiveness.** This is both a trait and activity that enable us to foster harmonious relationships with others, especially during situations where there is social discord.
- **Social network.** Being part of community-building activity is important to forging and sustaining resilience for the long haul.

Even a quick glance at these features shows us how 'biblical' many of them sound. I am heartened to see that Birkett demonstrates how Christianity offers such a relationally rich and wholesome path to building and maintaining resilience. Biblically, we can make the following observations:

1. Our heavenly Father is continually at work to strengthen and change His people through adversity to become more like Jesus (Romans 8:28-30).
2. As people belonging to Jesus Christ, we know that our new life in Him has a purpose (Colossians 1:16).
3. Christians do not believe in a random unexplained 'higher power or reality', but a sovereign and yet personal God who calls us to come to Him when we are in need (Matthew 11:28-30).
4. Only in Christ do we have solid ground for hope because we know that God has never disappointed His people. We can bank on His promises as we find them in His Word (Psalm 130:5).
5. Christians are recipients of God's ultimate expression of love through the death of Jesus. This gives believers an unfathomable well of resource to love, forgive, and care for others, just as God has loved us (1 John 4:19).
6. As children of an all-sufficient God, Christians will be the last to claim any form of self-sufficiency! We can freely acknowledge our failings and continual need to grow, while at the same time knowing that God is actively at work in and through us (Philippians 2:12-13).
7. We are part of God's local, international, and eternal community, the church. Through Christ we have been adopted into God's family along with our brothers and sisters. We are not merely united to Christ but also to His body (Ephesians 4:4-6). Living, loving, and caring in community is part of our divine DNA!

I'm going to close by paraphrasing Birkett's own conclusion in her book. As Christians, we can build resilience through growing as His disciples, or in her words, "by training them to be Christian"! This daily and cumulative training includes:

- Deepening our understanding of who God is and what He does.
- Deepening our understanding of who we are as His children.
- Learning how to pray, read the Bible, and to meditate upon it.

Of course, more can be said and added to the list above, and I'm not saying that building resilience is a magic bullet that will alleviate all our challenges. Nevertheless, let us thank God for giving His Word and His Spirit to His people, and let us join hands with Him and each other as we serve and love each other well.

Rev Christian Tirtha is pastor of the Indonesian Christian Church, which is a congregation of The Scots' Church Melbourne.



SCOTSCITY - A NEW START

Scots' Church launches a new evening congregation...

If you're new to Melbourne as a student, or you're just starting out in your fresh new career, it's a great time to link up with a new church community. "Why not get in on the ground floor with a whole new congregation?" asks Scots Senior Minister Phil Campbell. "We've launched a contemporary 5pm service called ScotsCity, which is deliberately aimed at the generation Scots' Church has lost," he says. "Clear Biblical teaching with great contemporary music and a friendly community are a great combination. Plus, there's coffee."

Service director Lauren Raiter agrees. Having just completed her training at Sydney Missionary and Bible College, Lauren's ultimate goal is ministry overseas. But with Covid slowing down her international plans, helping ScotsCity through the startup phase seemed like a great opportunity. "I'm so excited to be part of this new ministry," says Lauren. "Scots' is a fascinating church community, like no other I've experienced. There's such rich tradition here, and yet a willingness to reach new generations. I see great possibilities of using the beautiful space and history of Scots' with a service style that will reach new people, as we hope to do. I look forward to investing in this community with all the people God will be bringing along and encouraging!"

"Our main focus in the 5pm service will be on people in the 18-40ish demographic, though there are no tight rules," says Lauren. "In fact, people of all ages seem to really enjoy the service. But we want to think creatively about how to build up the 'missing generation' in Scots' life, and invite them to see and be part of a genuine church community with Jesus at the heart of it."

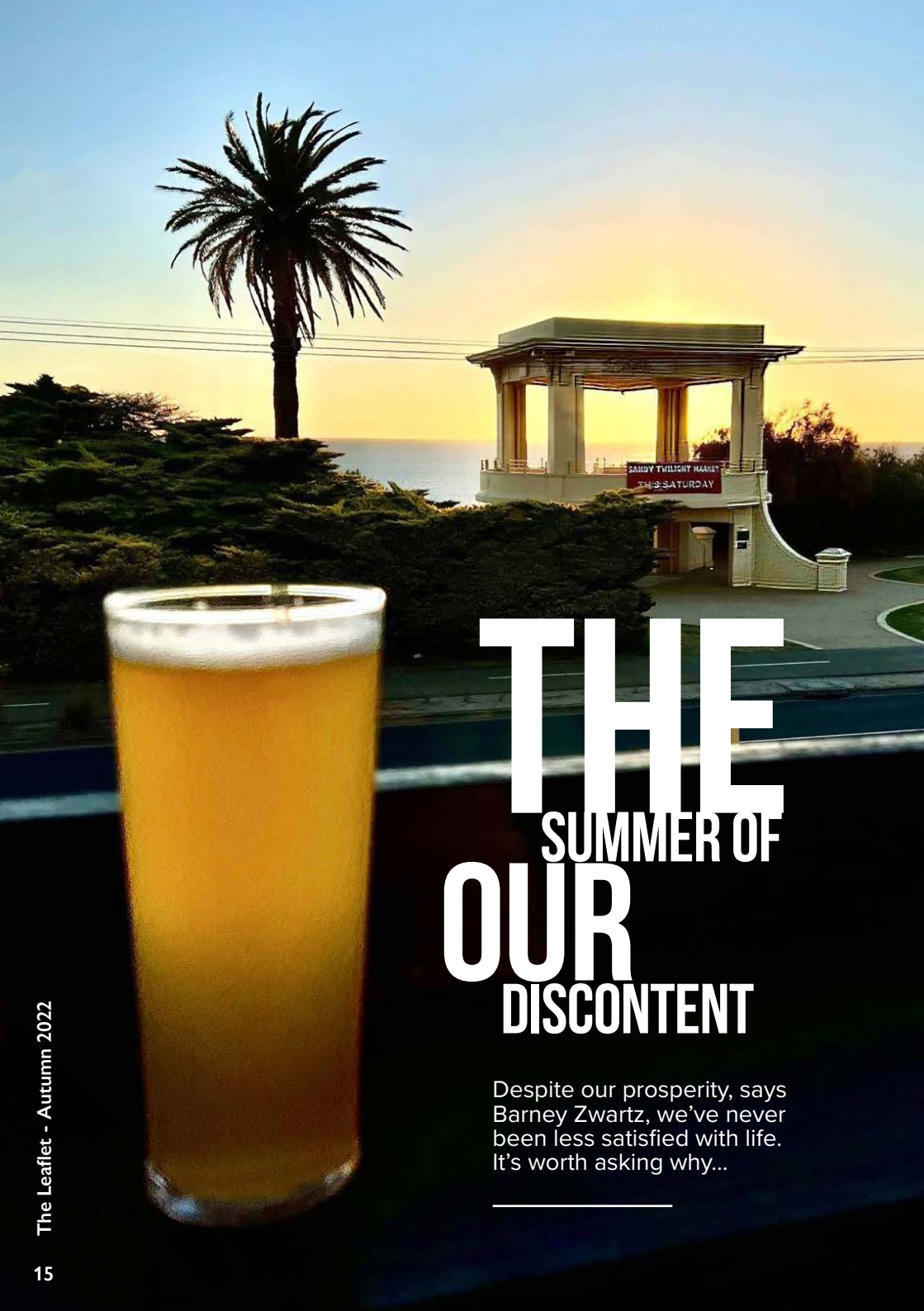
As a part time ministry assistant, Lauren's role includes instigating other "Next Generational Ministries" too. "We don't even know what that's going to mean yet," says Lauren, "But for starters, I'm assessing and co-ordinating the needs of youth and young adults. I'm especially keen to meet any teens who are connected with the Scots' community."

Music at ScotsCity is co-ordinated by Asiah Vergara, a gifted singer and instrumentalist with broad experience in both worship and secular contexts. Asiah co-ordinated the Scots Church Festival of Buskers in November and December. "Ultimately, we want to create a 5pm service and church community that you'll love to be part of," says Asiah. She's working hard with Lauren to curate a Spotify list of songs ScotsCity will be singing over the coming months, so as to encourage the new congregation to explore some great new songs of praise.

"We're encouraged by this new start," says Phil Campbell. "So far, there's an enthusiastic response. The startup group is small, but already people are looking for ways to help; and importantly, I'm hearing people say they're keen to invite their friends."


To find out more about ScotsCity Church, contact director Lauren by email on laurenraiter@gmail.com.





THE SUMMER OF OUR DISCONTENT

Despite our prosperity, says Barney Zwartz, we've never been less satisfied with life. It's worth asking why...



“Beer doesn’t contain many vitamins,” an internet meme says. “So you have to drink lots of it.” It’s clever, and it raised a smile, but later I started to think about it. It’s such an apt description of the way so many of us live, where we devote time and energy to pursuits we know all along will fail to satisfy us, and the less they satisfy us the more desperately we chase them. Why do we spend so much time on pursuits that leave us unfulfilled?

At a time of unparalleled material prosperity, it seems never have so many suffered from such discontentment.

The three great monotheistic faiths have long had an answer to this existential question: God. It was perfectly expressed by the fourth century church father Augustine of Hippo, who wrote that “our hearts are restless, O Lord, until they rest in you”.

The Prophet Isaiah wrote of this 2700 years ago: “Why spend money on what is not bread, and your labour on what does not satisfy? Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare.”

He was not writing of organic almond milk, or indeed of literal food at all, but of humankind’s universal yearning for purpose and completion, which he teaches are found in relationship with God.

Isaiah warns the Israelites that “ignorant are those who carry about idols of wood, who pray to gods that cannot save”. In the 21st century our idols usually inhabit our screens or take the form of material possessions. Not that there’s anything wrong with possessions as such, but they become a problem if we idolise them, if they preoccupy our time and thoughts.

Most of us dislike looking deep within; it’s confronting and uncomfortable, and we have become expert at avoiding it. We prefer to spend our time, as T.S. Eliot poignantly put it, “Distracted from distraction by distraction / Filled with fancies and empty of meaning / Tumid apathy with no concentration”.

But Melbourne’s extended lockdowns made it harder to escape ourselves all the time. In an unexpected benefit, COVID-19 gave people an opportunity to re-examine their lives and aspirations, and many found these lacking and resolved to change. It might be jobs, relationships, life-work balance, or spiritual questions.

Surely apathy is the saddest condition, where one removes agency oneself (rather than fate, or the gods); it is the epitome of a wasted life. It seems to me that insane busyness leads to a similar result. All spiritual traditions know that a full life is not a life full of distractions. Rather, in John’s Gospel, Jesus says: “I came that they may have life, and may have it abundantly.”

Melbourne based writer Barney Swartz is a senior fellow of the Centre for Public Christianity. This article first appeared in The Age, and is used with permission.



SCAN ME



HOW TO STOP FOOD WASTE NOW

FAVOURITE TED TALKS

Each year, millions of internet viewers stream content from TED.com, a non-profit organisation devoted to spreading ideas in the form of short, powerful talks from recognised experts and innovators. Originally focused on the worlds of Technology, Entertainment and Design, TED talks now cover topics from science and health through to innovative solutions to global problems, in more than 100 languages. We asked Sebert Ruddock to review one of his favourites ...

For some time, I've been concerned about the amount of food that we as individuals throw away. Add what's discarded by supermarkets and other food outlets daily, and the figures are staggering! We hear about farmers not being able to sell their crops because the shape of the produce is not perfect, or the skin is slightly discoloured, then read about people not having enough food to put onto their tables and kids going to school without a decent meal to sustain them.

Surely this isn't possible in a country as prosperous as Australia? Unfortunately, it is! There's a vicious cycle associated with this problem. Hunger leads to poor healthcare, which in turn has a detrimental impact on education.

One of my favourite TED Talks expands on this subject. Though set in San Diego, the issues raised apply equally to our situation here in Australia and indeed, in Melbourne. (To find the link to the talk online, just google "Vince Hall TED talk", or scan the QR code.)

"Virtually everything we've been taught about solving hunger is wrong--all the food we need to end hunger is already in our communities every day," claims presenter

Vince Hall, as he proceeds to debunk traditional approaches and their environmental impacts, and introduces the concept of effective food rescue programs that will end hunger and help save the planet. Astonishingly, says Hall, each year farmland equivalent to the size of the state of Pennsylvania is used to produce food that is eventually wasted; add the water, fertiliser, transport and labour components, and the cost is immense.

Some of the issues he raises include;

- Buying new food to donate to people has limited value compared to rescuing and using perishables
- The matter of the “Use by Date” on packaging is not a health issue but a marketing one.
- Making a monetary donation to food recovery organisations is more beneficial than donating new food.
- This is not just a problem for homeless people. There are many in America (and here) who are struggling to make ends meet though working two or three jobs.
- The greater impact that a “food recovery” model can deliver through cost saving, environmental impact reduction and economic responsibility.

If you're feeling overwhelmed or have no idea where to start in the face of the big problems in the world, TED talks certainly are all full of ideas worth spreading! We can take inspiration from them and make a difference in our own neighbourhoods. We're fortunate to have similar organisations like Foodbank and OzHarvest operating in Melbourne that provide this type of service.

At Scots' Church, we have a strong connection with Foodbank. Each Monday morning Rosemary Fethers and a team of volunteers collects food from the huge Foodbank warehouse to take to the Flemington Mission for distribution from the church on Tuesdays. Over 90 food parcels are distributed each week to needy families in the area – good quality fruit and vegetables, rice, noodles, frozen meat, and often some treats as well that are coming near to their 'best by' dates.

“One in six adults in Australia have gone hungry in the past year,” says the Foodbank website. Through partner organisations like the Flemington Mission, Foodbank provides food relief to more than a million people each month, serving as “the pantry to Australia's charity sector.” The fact that food and groceries are distributed through a total of 2,950 frontline charities is clear indication of the scale of the need. “There's no shame in asking for help,” says Foodbank. “Life happens to us all and we're here for everyone.”

The fact is, we can all make a difference in solving the hunger issue. Our own Flemington Mission volunteer team are making a difference to the local community, and helping address the bigger issue at the same time. From a personal point of view, I'm not comfortable knowing that there are fellow citizens in Melbourne who don't have enough food to provide a healthy lifestyle for their families, so I have made a commitment to support charities like Foodbank and OzHarvest, that rescue food and direct it to those who are truly in need.

SEBERT RUDDOCK is the honorary treasurer of The Scots' Church, Melbourne



SUPPORT AND COMFORT FOR FAMILIES FACING CRISIS SITUATIONS

Louise Campbell and Rosalie Strother
interview RCH Chaplain Suzanne Oakes

As chaplain at the Royal Children's Hospital, Melbourne (RCH) for the past eight years, Suzanne Oakes has been privileged to provide support and comfort to families as they face crisis situations.

With her earlier experience as a medical record administrator in the oncology field, Suzanne already had valuable insight into the health care system. Married to Barry, a minister, and with her family rapidly growing up, Suzanne felt the need to better prepare herself in a formal setting to support her husband in his ministry, leading to a decision to train as a counsellor and later taking a course in 'Clinical Pastoral Education'. Although Suzanne had not contemplated hospital chaplaincy, Miles Fagan, convener of the HCCC at the time, along with Kathy James, encouraged her to take up a position as a trainee chaplain at the RCH during her course. She has remained there ever since.

Suzanne faces many challenges in her work, as she supports families placed in difficult and often life-changing situations. Through all the 'ups and downs' as a chaplain she has learned to never underestimate God's plan to place her in a position in which she is able to support these families in their time of greatest need. Over time she has also recognised the importance of not taking the problems with which she is faced home with her. However sometimes this doesn't seem possible, and she has to 'give the situation over to God' as she prays for a family facing a disastrous situation. Suzanne has developed ways to make best use of available resources to provide support, rather than being tempted to be 'all things to all people'.

The COVID-19 pandemic is another factor that has added to the complexity of Suzanne's chaplaincy role. There is increased pressure for the entire health team to ensure the safety of families and patients in a highly vulnerable environment. For several months in both 2020 and 2021 meeting with families was not even possible, with telephone being the only means of communication. Attempting to provide pastoral care and support by phone is extremely challenging. Although she is once again able to visit the wards, Suzanne is required to wear protective equipment including goggles, as she tries to converse with families wearing masks. She has to work hard with her eyes to make the connection with parents and children.

Sitting down with families as they interact is really important, as Suzanne tries to understand their needs and how she can help. Prior to the pandemic Suzanne often took parents for a cup of coffee and an opportunity to chat away from the ward environment; this was sometimes the only time they had a break, although this is not possible at present. In the past chaplains were free to introduce themselves to families in the wards to which they were assigned. These days contact with families can only be made by referral. Some staff welcome the pastoral care provided by chaplains, but others have less insight into the important role they can play in support. Suzanne finds it important to get to know staff and to build relationships with them, and to reassure them that she is not there to proselytise.

The role of the chaplain extends to caring for the staff. 'Well-being' sessions with staff, available on a regular basis pre-pandemic, were helpful in raising issues. Some staff seek help from Suzanne on their own initiative where others are more tentative. Sometimes there are family members who are quite hostile and harsh to those around them, as they attempt to deal with their anxiety and the difficult circumstances in

which they find themselves. By talking with these people and getting to know them it is sometimes possible to help them move towards a gentler approach to those around them. Suzanne deeply appreciates the special opportunity given to her when she is able to connect with Christian families, and to explore their faith with them through times of great difficulty.

The team of 'spiritual carers' at the RCH consists of two full-time and four part-time members, who work together as a mutually supportive group. They also have a positive working relationship with spiritual carers from Muslim, Hindu and Buddhist faiths. Prior to the restrictions imposed by the pandemic the team met regularly for lunch, with opportunities to share concerns. Each chaplain has a professional supervisor, and access to counsellors or psychologists to support them in their demanding role. In addition to these formal

ways to ensure chaplains have the resources they need, churches such as Scots' Church have opportunities to become involved in a variety of ways. Prayer for the chaplains and for the families they support in difficult situations, as they come to terms with illness and trust the future to God's hands, is one way in which we can make a contribution.

Suzanne has a crucial role in supporting families and children at times of great crisis in their lives, and needs to ensure that she has her own resources to renew her personally. She finds great solace in the Psalms as she takes her cares to God and prays for families as they face illness and sometimes death. Her depth and breadth of experience as a chaplain, together with her insight, are reflected in the wisdom she demonstrates in her interactions and relationships with all those whom she supports as a chaplain at the RCH.

One request from Suzanne - if you know of a family with a child in the RCH, she would welcome a call and would be pleased to follow this up. Her contact details: phone (03) 9345 6621 and email address suzanne.oakes@rch.org.au.



Louise is the wife of Phil Campbell, Scots' Church Senior Minister.

Interested in supporting our chaplain at the RCH? Here are a couple of practical ways we can help!

- Contributing towards the cost of coffee breaks with family members.
- Developing craft kits for children of various ages during their hospital stay – such as drawing or painting sets.

STARRY NIGHT

An all-digital gallery provides a fresh way to view the genius of Vincent Van Gogh



The LUME is a new multi sensory digital art gallery in the Melbourne Convention and Exhibition Centre, and the inaugural exhibition is a fascinating tribute to Vincent Van Gogh. The entry hall features a gallery-style introduction to the work of the short-lived artist, who painted prodigiously and yet was largely unappreciated in his lifetime.

Step into the cavernous display area, and the space is alive with video, classical music from Bach, Vivaldi and Schubert, and even evocative scents of French flower gardens, designed to match the images. (To be honest I couldn't smell a thing!)

In real life, Vincent van Gogh's work is spectacular and spontaneous - his goal was to communicate his passion. The digital versions splashed around the display walls are evocative of the real thing, with every brush-stroke and detail apparent.

In his brief ten year career, Van Gogh's painting styles mirrored his changeable state of mind. The exhibition traces his life through a journey of five movements, accompanied by a musical score echoing his experiences and emotions at the time. In "The Netherlands Period," Vincent's work is stylistically dark; a more vivid palette emerges during his "brighter years" in Paris. In the southern French region of Arles, Van Gogh's letters reveal the happiest times of his life, with the famous images of vivid flowers and fields emerging as a result.

Sadly, though, Van Gogh's decline into mental illness soon became evident. He committed himself to the asylum at Saint-Remy, where his paintings took on a style that critics say "teetered between crisis and control." Finally, in Auvers-sur-Oise, Van Gogh's turmoil is clearly dominant. Through the journey, the artist's self-portraits are hauntingly revealing - a diary of his struggle with personal demons.

I guess the question is, what do we make of this new form of "gallery"? Clearly, there's not the same sense of awe you'll feel as you stand up-close-and-personal to an original canvas the artist worked on. The tangible artefact carries an almost mystical significance that something that's "just" a copy - even a brilliant digital copy - can't convey. One viewer remarked, "It's more like a show than a gallery," which indeed it was. A very enjoyable show at that. My only real complaint - a minor one - is that at times the images lacked colour saturation.

Best of all, you can grab a seat at the specially themed cafe, and watch the animated displays unfold from your seat. The food and drink prices are surprisingly reasonable, and the whole experience was delicious. Recommended.

VAN GOGH Digital Experience


The LUME, Melbourne Convention and Exhibition Centre
Showing until June 2022 Adults \$39



O FOR THE WINGS OF A DOVE!

Small and delicate but resilient, doves and pigeons can be found everywhere on earth, except for the arid regions of the Sahara Desert, Antarctica and the high Arctic. Gentle birds, they carefully nurture their young, with both parents caring for the fledglings. Collectively they're part of the family Columbidae, with the smaller species often called doves and often white or light in colour and the larger pigeons coming in a variety of hues.

Since antiquity, doves have featured as symbols of peace and love in civilisations including Mesopotamia, Ancient Levant and Greece. Doves also had a place in the Hebrew Bible, first appearing in Genesis and then sporadically throughout the Old and New Testaments. When the 'great flood' described in Genesis was abating Noah sent a dove from his ark to find out whether the waters had receded. On the first occasion the dove returned. Seven days later it came back with an olive twig in its beak indicating some progress in the flood abating. After a further seven days the dove was sent out and didn't return, a sign that the land was habitable once more. Noah's dove was most likely a rock dove, sometimes called the rock pigeon, from which our feral and homing pigeons are descended. His dove certainly demonstrated its homing instinct! During biblical times in Israel, wild pigeons including rock doves abounded in flocks, and are still seen there today.



Although Noah used a dove to ensure it was safe to venture out of the ark after the great flood, these birds were also used consistently as sacrificial offerings for those who couldn't afford more expensive animals. Their perceived 'purity' and 'innocence' made them especially acceptable as an offering for guilt.

Through the Old Testament, poetic references to doves can be found. The Song of Solomon perceives that 'your eyes are like doves'; David in his Psalms cries, 'O that I had the wings like a dove! For then I would fly away, and be at rest.'

Over the centuries the spiritual and devotional aspect of sacrifices to God became lost for some, who saw a business opportunity and a captive market. The Temple in Jerusalem was a place of great importance for pilgrims coming for the major annual Jewish festivals, where they needed to buy an animal or bird for the family sacrifice. It was this opportunism that led to Jesus entering the Temple court and overturning the tables of the money changers and the benches of those selling doves, while not allowing anyone to carry merchandise through the Temple courts (Mark 11). As he taught he quoted: "My house will be called a house of prayer for all nations'. But you have made it a den of robbers."

Although these sacrificial offerings are not appropriate to us, having been replaced by the better sacrifice of Jesus, to the Jewish people the burnt offering was an act of devotion to God. When Mary and Joseph took the infant Jesus to the Temple in Jerusalem for Mary's purification after the birth of Jesus, they made a sacrifice of two doves, showing their low socioeconomic status. By doing this they were worshipping God in the prescribed manner, and declaring their love for God.

As he prepared to commence his ministry, the Holy Spirit descended upon Jesus 'like a dove' at his baptism. Subsequently the 'peace dove' became a symbol of the Holy Spirit through the centuries and remains so today. An interpretation of the descent of the Holy Spirit may be seen in the beautiful window, 'The gift of the Holy Spirit', in the entrance vestibule of Scots' Church.

Later, Jesus urged his disciples to be 'as wise as serpents but as innocent as doves.' Sadly, many acting in his name seem to have reversed the two - a good reminder to keep looking to the innocence of the dove as our model!

Rosalie Strother



THE SNAKE IN THE METAVERSE GARDEN

There's a digital revolution going on around us, says Phil Campbell. Even if you're not planning to dive in to an immersive new universe, it's best to be prepared...

Just when you thought you were a cool grandma for mastering Facebook, Mark Zuckerberg has moved the goalposts. You might have spotted the subtle change of branding. Facebook is now just a small subsidiary of a company called “Meta.”

Announcing the re-branding in October, Zuckerberg said he plans to invest \$10 billion this year in shifting the company towards the goal of creating the framework of “an immersive digital environment best experienced with 3-D goggles.”

Gamers have been using them for years. Small screens in front of each eye offer a slightly different perspective, creating an amazing illusion of depth. Turn your head to one side, and the image moves with you. Most popular is the Oculus Rift headset, which was one of the hot sellers of the Christmas season.

Imagine the same technology applied to Zoom meetings. Instead of watching small images of your colleagues on a flat screen, they’ll be with you in a simulated room. Turn your head, and you’ll see an animated “avatar” of the person speaking on the other side of the virtual table in the virtual conference room. Both Zuckerberg and Microsoft CEO Satya Nadella are deadly serious. “The future of remote working, as well as the future of shopping and entertainment, all lie in the Metaverse,” says Nadella. “Microsoft’s new technologies embed computing into the real world, and the real world into computing... It’s no longer just videoconferencing with colleagues - you can “be” with them in the same room.”

“You’re going to really feel like you’re there with other people,” adds Mark Zuckerberg. You’ll see their facial expressions and their body language... all the subtle ways we communicate ... through ‘avatars’, which are the animated images we’ll use to represent ourselves in the Metaverse. Instead of the static profile pictures we have today, they’ll be animated 3D representations of you, your expressions and your gestures. You can have a wardrobe of virtual clothes for special occasions, and different avatars designed for work and for gaming,” he adds. In fact, Nike are already selling uniquely styled ‘digital virtsneakers’ exactly how you want them to look.”

Zuckerberg’s goal is to provide the digital ‘operating system’ - the standards, rules and programming tools - to bring the parts of the Metaverse together. The same digital avatar, outfits, sneakers and accessories that you use in a gaming environment can attend a meeting at your virtual office - though you might prefer to change the shoes. Already, you can attend virtual digital concerts featuring real artists in 3D gaming worlds... and, of course, pay for the privilege.

If you’re dubious about all this, or you don’t really ‘like’ the idea, you’re not alone. Yet Australian social researcher Mark McCrindle argues that Zuckerberg is setting the foundations for the ‘next big thing’ in innovation. “This is a long play, a big bet on a moonshot vision that Zuckerberg has been cooking for a while,” says McCrindle. ‘Facebook Reality Labs’, a new entry spun out of Facebook itself and firmly planted within the Meta umbrella, already has a workforce of 10,000 strong.’ McCrindle cites tech analyst Ben Evans: “Personal computers, the internet and mobile phones emerged, grew and matured in waves – from a “silly idea” to something everybody has; to a platform to build on and further evolve the next innovation”

Again, if you've read this far (with perhaps a degree of unease) it's probably time to accept the fact that the Metaverse is the point at which a new generation will leave the old guard behind. "Generation Alpha (today's kids), will likely be the beta-testers of Meta," says McCrindle, and will shape the existence of the Metaverse.

When you stop to think about it, a generation of gamers now hold the seats of influence in the corporate world. They've grown up playing World of Warcraft (released nearly 20 years ago), and are already familiar with the idea of multiplayer online role-playing games that allow players to enter a virtual fantasy world as an avatar to meet with other players across the world. At its peak, there were 12 million players in 2010; my teen nephew spends most of his spare time socialising and voice-chatting with friends in games like Fortnite, or even just hanging out in 'social spaces.' Given the pressures of the pandemic, moving this technology into the corporate space is a natural step.

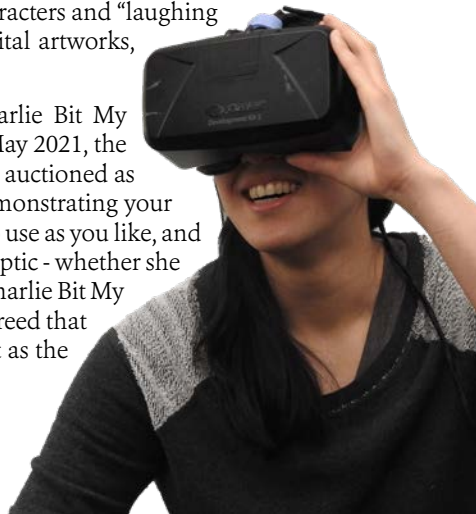
To really get a handle on Zuckerberg's ambitions, the age old wisdom says "follow the money." And that brings us to the incredibly confusing world of Crypto-currency and NFTs. The latter stands for "Non Fungible Tokens", which isn't much help. In fact, this is one field where it seems the deeper you go, the denser the forest. But let's dive in anyway.

It seems Meta hopes to create a fully digital financial system within the Metaverse, so that you can buy, sell and securely exchange ownership of 'digital assets' without stepping outside the system - no banks or other third parties required. Your Digital Wallet will go with you everywhere, and buy and sell by exchanging encrypted codes on a 'blockchain' - a kind of transaction register that tracks purchases on a publicly shared codebase rather than in your bank account.

Zuckerberg's Meta has developed the Calibra Digital Wallet and the Diem blockchain network to help people access "safe and affordable financial services" in the Meta-world. If things take off as they hope, the potential earnings are huge.

Meanwhile, if you've read about NFTs in the news, they'll find a place in the Metaverse too. Built on blockchain technology, these digital tokens are 'minted' to prove your unique ownership of digital assets, like images, video and sound files... or digital Nike running shoes for your avatar. It's an odd concept, yet investors are rushing to purchase NFT 'originals' of computer game characters and "laughing ape" cartoons, along with more traditional digital artworks, for thousands of dollars.

To illustrate, the famous YouTube video "Charlie Bit My Finger" has been viewed 886 million times. In May 2021, the original video was removed from YouTube, and auctioned as an NFT. At stake is a valid digital certificate, demonstrating your recognised unique ownership of the video file to use as you like, and re-sell in the future. I asked my wife - an NFT sceptic - whether she thought that purchasing the unique rights of "Charlie Bit My Finger" would have "value." Interestingly, she agreed that it does - though perhaps not to the same extent as the buyer who paid over \$US700,000.



But how can you actually use and enjoy an NFT like that? And what perceived 'value' can you derive as the owner? Various answers are emerging - for example, new Samsung screens promise to display NFT artworks and videos on your wall. But the Metaverse offers another solution - in the 3D online world, you could run the "Charlie Bit My Finger" virtual cinema, perhaps, or permanently display it on a large virtual sign on your virtual house.

Commentator Mark McCrindle explains that a blockchain-based network allows the development of a system of supply and demand where limits are created based on the availability of unique goods, as in real life. NFTs create exclusivity and rarity over digital images; and Meta can apply this concept with virtual assets in their own virtual world. "Younger generations are used to converting currency into "in-game currency" to purchase things in virtual worlds," says McCrindle. "This type of behaviour - where people purchase something to complement their Metaverse avatar - could very well be the norm in a decade's time."

As one proverb says, "a fool and his money are soon parted." Vivaldi CEO Jon von Tetzchner says "Cryptocurrency has been touted by many as a revolution in currency, the future of investment, and a breakthrough technology. But if you look beyond the hype, you'll find nothing more than a pyramid scheme posing as currency." He criticizes the way cryptocurrencies and NFTs are sold to budding investors. "The problem is that to extract actual money from the system you have to find someone willing to buy the tokens you are holding. And this is only likely to happen as long as they believe they will be able to sell them on to someone who'll pay even more for them. And so on, and so on."

In other words, the only value of cryptocurrencies and NFTs is derived from the gullibility of future buyers rather than anything intrinsic in the thing being traded. Yet already 16% of adults in the USA report having owned or traded cryptocurrency in the last year. Keep an eye out... there are even Cryptocurrency trading advertisements on the side of Melbourne's trams.

The Snake in the Metaverse Garden

The key to the success of Zuckerberg's vision is immersion. Currently, there are technological limitations. While 3D headsets can create a convincing alternative reality, there are limits in the field of view - I've spend a few minutes strapped into an Oculus Rift, and while the experience was fascinating, it felt a little like looking out from the slot in a letterbox. When I asked my nephew Charlie recently whether he intended to buy one, he was dubious. "The motion gives me a headache," he says - and many users also report a kind of motion sickness, as the world inside the headset doesn't quite match the body's proprioception.

I won't be at all surprised to see most of those obstacles overcome in the next few years. But that raises all kinds of dystopian possibilities. If you've watched with concern as a generation of kids (and adults) are glued to their X-box or mobile phone screens, what happens when they strap into the Metaverse? (The virtual food might look okay, but it won't be very sustaining!)

Writing on Fortune.com, Tristan Bove notes that 60% of Gen Z (ages 18 to 25) believed that presenting oneself well online is more important than doing so in person, and 44% were more comfortable presenting themselves online

than in person. (July 2021 Harris Poll survey by Squarespace.) “Not only are younger generations placing more importance on their digital selves,” says Bove, “they’re also becoming more comfortable with virtual interactions than real-life ones.”

Tech entrepreneur Shaan Puri agrees. “We need to accept that in this moment, after the Metaverse has assimilated most aspects of our lives, our digital selves will become more important than our physical ones. Our attention has been sucked from the physical to the digital, and where attention goes, energy flows.”

The lure of creating and inhabiting the world of our dreams will be seductive. For example, Dinesh Padmavathi, 24, and his fiancée Janaganandhini Ramaswamy, 23, are set to hold a wedding in the Metaverse. The punch-line? Among the guests will be Ramaswamy’s father who died last year: ‘I have created his avatar so that he will be the one welcoming all the guests,’ Padmavathi said. ‘That’s going to be a very emotional moment for her.’

Heaven on earth, with no more tears or crying or pain? No. Just a mirage. But the more immersive the virtual universe becomes, the more we’ll be tempted to opt out of real-reality, and create the universe we want for ourselves. And that sounds a little bit like the temptation the serpent offered to Eve in the Genesis garden. And the potential for the unravelling of the moral code of the Metaverse is just as real as it was “in the beginning.”

Digital strategist Tiffany Xinigyu Wang tells Time Magazine that she is fearful that the profit driven decision making so evident in the culture of Facebook will be even more damaging in the more fully immersive Metaverse. For example, an internal Facebook acknowledges that the company ‘helped incite the 2021 Capitol Insurrection’ by failing to stem the spread of “Stop the Steal” rhetoric. “Think of that as a result of not having safety guardrails 15 years ago,” says Wang. “In the Metaverse, either the impact will be much bigger, or the time to get to that catastrophic moment will be much shorter.” And the bigger problem? As Wang leads a consortium seeking to set standards for the emerging Metaverse, she says, “There’s no consensus or definition of good: Most platforms I talked with do not have a playbook as to how to do this. There’s a huge gap in terms of fundamental governance issues, which is not a tech problem.”

That’s true. In fact the Bible would say it’s a “heart” problem - and evidence of the same temptation at work that the original serpent brought into the garden. The metaphorical “fruit from the tree of good and evil” is the desire in each of us to decide what’s right and wrong for ourselves. And ultimately, that leads to an environment rife with hate speech, abuse, greed, deep-fake identity theft, and data harvesting - just like the one we’re trying to escape.

Like it or not, the Metaverse is under construction, though with Meta’s share price tumbling 27% in the first weeks of February, it seems even shareholders are not fully persuaded. Alternatives, like Apple’s “Augmented Reality” which mix visual data with the real world through almost-standard looking specs may ultimately hit the sweet spot with users. But one way or another, the internet is changing from something you view on a screen to something you’re more immersed in. So now is the time to understand it, to watch carefully, and to think sharply about the opportunities and dangers the next wave of digital progress will present.



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Lauren (Director)



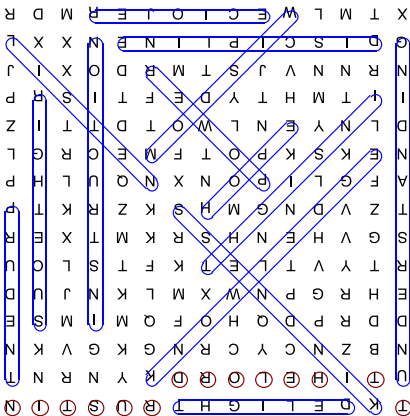
Asiah (Music)



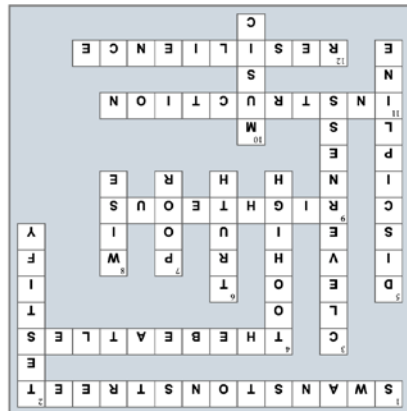
Phil (Teaching)

5pm Sundays at The Scots' Church
 156 Collins St Melbourne

SCOTS' CHURCH - FULL OF HISTORY, FULL OF LIFE



Hidden Message: TRUST IN THE LORD





VIVALDI'S GLORIA, AGATA'S CANTATA

During Vivaldi's time teaching at the *Ospedale della Pietà* (1703-40), this orphanage developed an international reputation for its concerts, presented exclusively by the young women who were educated there. Vivaldi's *Gloria* and *Four Seasons* were among hundreds of works performed for the first time by the orphans of the Pietà. Around 1720, Agata, a baby born without fingers on her left hand, was passed through the small revolving door (called a *scaffetta*) in the orphanage's exterior wall. Assuming the orphanage's name, she went on to become a star student, named as the soprano soloist in manuscript copies of cantatas by Giovanni Porta and Andrea Bernasconi and also mentioned in an anonymous poem about the musicians of the Pietà.

Agata della Pietà also proved herself a gifted composer. Her compositions have remained hidden to this day as fragments in a Venice library. Some three hundred years later, her music will be heard for the first time outside the walls of the Venice orphanage, performed by the Australian Chamber Choir, directed by Douglas Lawrence.

During Agata's student years, Vivaldi was under contract to write two concertos or cantatas a month for the school to perform. With a busy schedule touring Europe as a successful opera composer, he had relinquished his post as Director of Music in 1718. His new contract stipulated that he must rehearse with the orphans at least five times when in Venice.

Agata was one of three orphans of the Pietà known to have become a composer. Like Vivaldi's *Gloria*, Agata della Pietà's *Cantata* is scored for choir, soloists and orchestra. From the surviving parts for first violin, alto, bass and cello, Elizabeth Anderson has reconstructed the work, reinstating the missing parts for second violin, viola, tenor and soloists. Elizabeth is the alto soloist and her fellow Scots' chorister, Amelia Jones is the soprano soloist.

Canaletto might well have set up his easel outside Agata's window to paint his Entrance to the *Grand Canal* and not much of Venice's architecture has since



changed. But thankfully female composers today do not have to wait 300 years for their first public performance. Alongside Agata della

Entrance to the Grand Canal, Venice, Giovanni (Canaletto) Canal, oil on canvas, c.1730, Museum of Fine Arts, Houston

Pietà's *Cantata* is the first performance of a work by Australian composer, Dr Christine McCombe. *Power in Stillness* was commissioned by the ACC in 2020 for their European tour, which was cancelled due to COVID.

Melbourne novelist, Dr Christine Balint's new book, *Water Music*, won the 2021 Viva la Novella Prize. Drawing on archival research in Venice, *Water Music* tells the story of a young girl growing up and learning music in a Venetian orphanage. Christine will give a pre-concert talk and signed copies of the book are available on the ACC website and at the box office.

Scots' parishioners are welcome to claim a 10% discount when buying concert tickets online by using the discount code SCOTS.

Vivaldi's Gloria, Agatha's Cantata **Australian Chamber Choir, directed by Douglas Lawrence AM**

Francesco Durante (1684–1755)
Magnificat (formerly attributed to Pergolesi)

Christine McCombe (born, Melbourne, 1967) *Power in Stillness* (2021) First performance

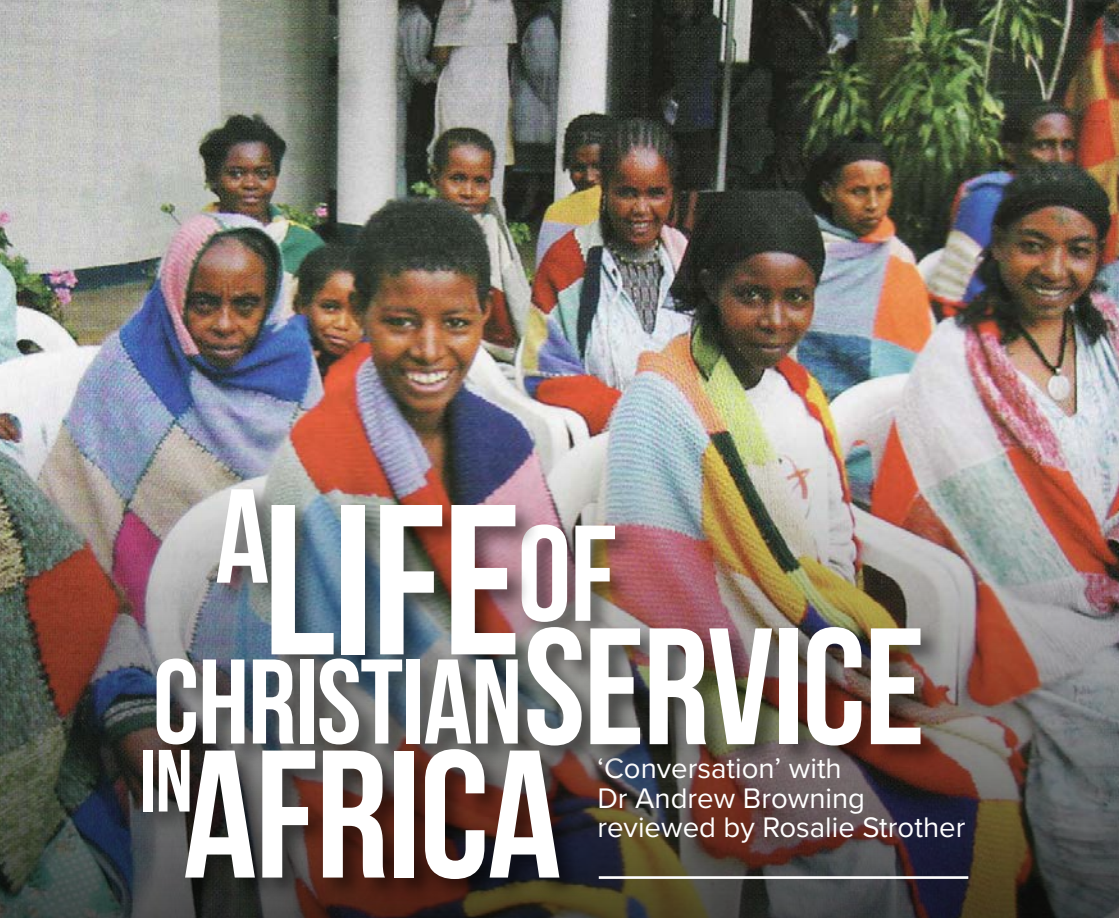
Agata della Pietà *Ecce nunc* (Psalm 134)
First performance

Antonio Vivaldi (1678-1741) *Gloria*

Saturday 7 May at 3PM The Scots' Church, Melbourne

Pre-concert talk at 2PM

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A LIFE OF CHRISTIAN SERVICE IN AFRICA

'Conversation' with
Dr Andrew Browning
reviewed by Rosalie Strother

I love listening to the 'Conversation' program on ABC radio. Better still, these days it's also available as a podcast. The recent interview with Dr Andrew Browning highlights some of the medical work being done in the name of Christ that could otherwise be so easily overlooked.

Andrew has spent almost 20 years as a Christian missionary in Ethiopia and other African countries performing fistula surgery to improve the quality of life and health of some of Africa's most disadvantaged women. Obstetric fistulas occur in women who suffer pelvic tissue injury due to protracted, often obstructed labor in childbirth, with no assistance from midwives. Suffering from chronic incontinence, these women are rejected by their families and the others around them and live a life of misery and hopelessness if they do not receive help.

When visiting Addis Ababa, Ethiopia as a young doctor Andrew made contact with Dr Catherine Hamlin and her husband Reg, who had established the well-known Fistula Hospital. Andrew was deeply impressed by "a beautiful hospital on the outskirts of the city full of very needy but very lovely patients". From his childhood Andrew had wanted to become a missionary doctor, and was inspired by the wonderful work and outcomes he saw. He returned to Australia to gain his obstetric qualification and went back to the Fistula Hospital to join the team.

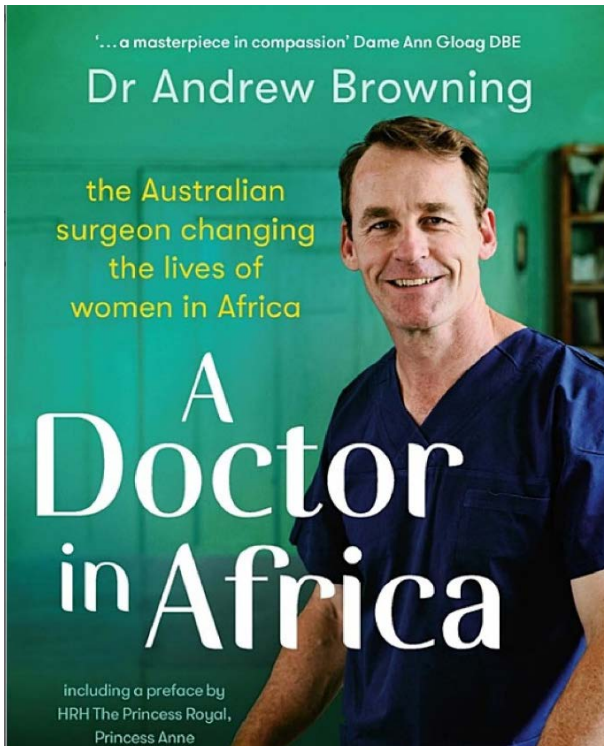
You can listen to the story of Andrew's years in Africa, together with some of the influences and mentors that have meant so much to him, in an interview with Sarah Kanowski on the 'Conversation' of 28th January 2022. The link: <https://www.abc.net.au/radio/programs/conversations/episodes/>

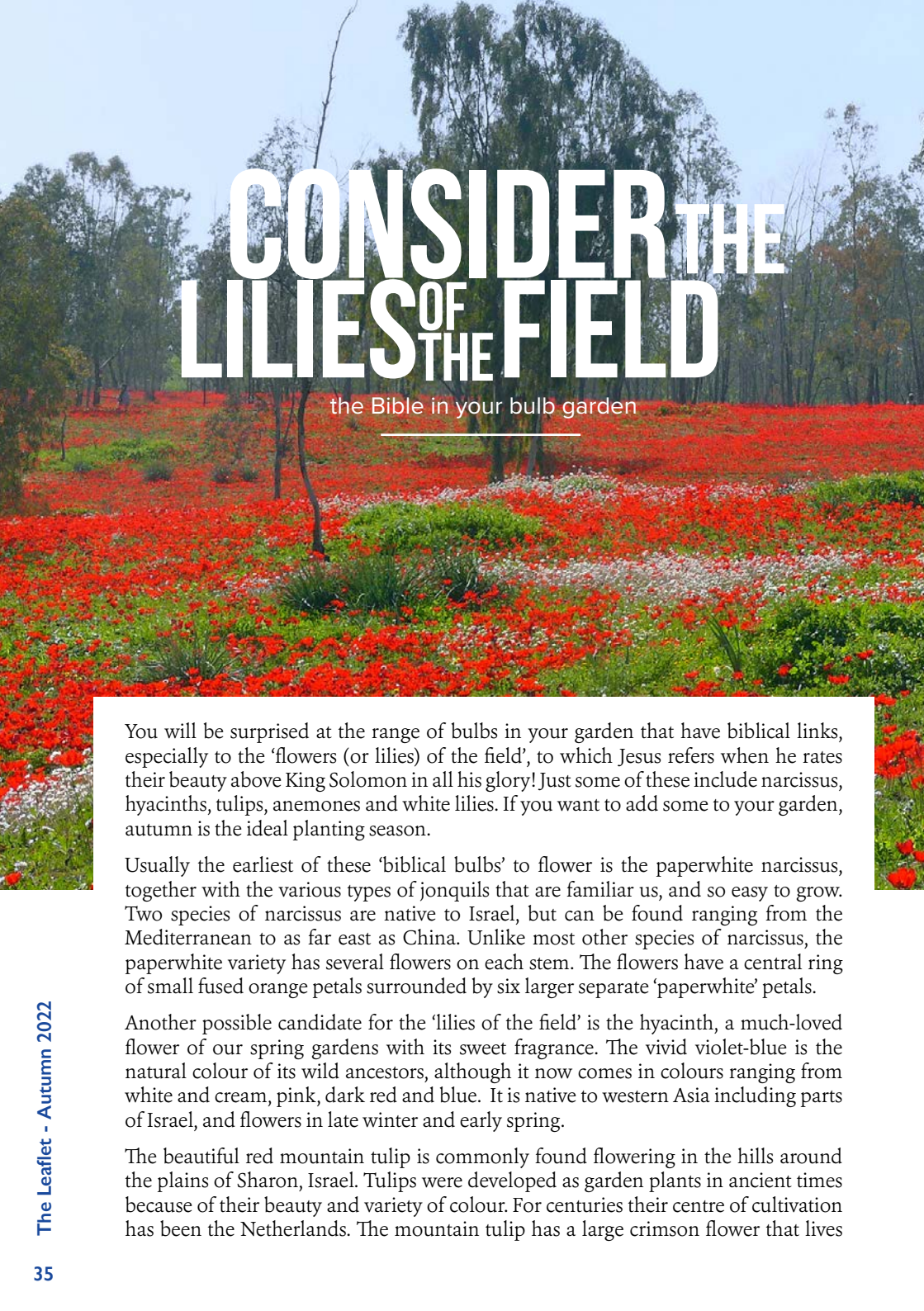
You will gain an insight into the many challenges Andrew faced during his years there; some are sad, some give an account of the lighter moments, but all interesting and informative. Although there were many obstacles to overcome, Andrew found that Christian love for others broke down the barriers of culture and language. In his words, "Love is a common language throughout everywhere I go in the world." To love God, and to love others as Jesus loves us, has empowered Andrew in his work over these years.

Andrew and his wife Stephanie, with their two growing boys William and Christopher, now live in Australia. He is involved in the management of the Barbara May Foundation, set up to help with the running costs of the Fistula Hospital and other similar hospitals being established. He still returns to Africa for short periods to undertake surgery and teaching.

Andrew has published an account of his years in Africa in a book titled 'A Doctor in Africa', with all royalties from the sale of the book going to the Barbara May Foundation.

Rosalie Strother





CONSIDER THE LILIES OF THE FIELD

the Bible in your bulb garden

You will be surprised at the range of bulbs in your garden that have biblical links, especially to the 'flowers (or lilies) of the field', to which Jesus refers when he rates their beauty above King Solomon in all his glory! Just some of these include narcissus, hyacinths, tulips, anemones and white lilies. If you want to add some to your garden, autumn is the ideal planting season.

Usually the earliest of these 'biblical bulbs' to flower is the paperwhite narcissus, together with the various types of jonquils that are familiar us, and so easy to grow. Two species of narcissus are native to Israel, but can be found ranging from the Mediterranean to as far east as China. Unlike most other species of narcissus, the paperwhite variety has several flowers on each stem. The flowers have a central ring of small fused orange petals surrounded by six larger separate 'paperwhite' petals.

Another possible candidate for the 'lilies of the field' is the hyacinth, a much-loved flower of our spring gardens with its sweet fragrance. The vivid violet-blue is the natural colour of its wild ancestors, although it now comes in colours ranging from white and cream, pink, dark red and blue. It is native to western Asia including parts of Israel, and flowers in late winter and early spring.

The beautiful red mountain tulip is commonly found flowering in the hills around the plains of Sharon, Israel. Tulips were developed as garden plants in ancient times because of their beauty and variety of colour. For centuries their centre of cultivation has been the Netherlands. The mountain tulip has a large crimson flower that lives




for a week or so, and is followed by the development of a large fruit capsule that produces many seeds. Although tulips are a spectacular addition to the garden they require considerable care to continue flowering from year to year. Some gardeners treat tulips as ‘annuals’ and plant new bulbs each year.

The flowers of the crown anemone are predominantly scarlet but may appear in purple, pink, blue or white sometimes. The spring blooms are found flowering in their thousands across the Holy Land and in surrounding countries. Tradition has the crown anemone as a strong contender for the ‘lily of the field’ referred to by Jesus, as it is so abundant and beautiful. These lovely flowers are a colourful addition to our spring gardens, and are relatively easy to grow.

The white lily, or Madonna lily, flowers in later spring and early summer, closer to Christmas. From early times it was a symbol of beauty in Israel and other ancient civilizations. The large white flowers live for four or five days and are heavily scented at night. For Christians over the centuries it became a symbol of spiritual purity, holiness and resurrection. A few bulbs planted in a sunny position will gradually multiply over a number of years.

You may already have some of these plants in your garden to enjoy through spring. If not, autumn is the time to plant spring-flowering bulbs, and to start up a corner of your garden as a ‘Bible bulb garden’. Most bulbs can also be grown most successfully in containers.



RECOGNISING THE BODY

Phil Court delves into his academic archives to explain what it means to “recognise the body” when we share in the Lord’s Supper together. Maybe it’s not what you thought...

Sadly, sharing in the Lord’s Supper, or Communion - some call it The Eucharist, or Mass - has never been as simple as you’d think. The Protestant Reformation chewed over some big issues, and challenged the Roman Catholic view that the bread and the wine were the ‘real body and blood of Jesus’, being sacrificed over and over again.

And yet while it seems clear that Jesus was using symbolic language when he said “this is my body and my blood,” Paul’s words in 1 Corinthians 11 leave room for some confusion. Typically, these words form part of the solemn charge in many, maybe even most, Presbyterian Lord’s Supper services:

“Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognising the body of the Lord eats and drinks judgement on himself.” [1. Cor. 11:27-29, NIV]

Is Paul saying that the precondition for sharing in the sacrament is to somehow perceive the ‘body of the Lord’ among the crumbs of bread in the Roman Catholic sense? Or is it something else?

An analysis of ancient manuscripts of Paul’s letter in the original Greek reveals a number of textual variants of these key verses. These, in turn have produced markedly differing English translations.

Identifying the text most likely to accurately reflect Paul's original words to the Corinthians, and then considering those words in context leads to some surprisingly helpful conclusions.

In short, it helps answer the following important questions:

- In accepting or rejecting the invitation to participate in the Lord's Supper, what decision is the would-be communicant being urged to make, and on what basis can that decision be soundly made?
- Specifically, what precisely does Paul mean by "the body" that must be recognised by the communicant if he or she is to avoid bringing judgement upon themselves?

The Greek text

One of the first things theological students learn, is that the scholarly editions of the Greek text of the New Testament include a large number of footnotes, known as textual variants. There have been so many ancient manuscripts of the New Testament discovered, that minor variations are found across them, with variants occurring according to both geography and time. Usually, preference is given to the oldest papyrus scripts, and, in the case of 1 Corinthians, especially the document known as P46, dated around 200AD.

Significantly, this manuscript does not include the words "of the Lord" after "recognising the body." This shorter version is endorsed by most modern scholars. The Principal of Melbourne's Ridley College, Brian Rosner says, "The oldest and best texts say simply 'without discerning the body.'" This, then, is the reading that we should examine, within the wider context of 1 Corinthians 10-12.

The examination logically begins in 10:16-17 where Paul reminds the Corinthian believers that they are incorporated into a single, unified fellowship. "Because there is one bread, we who are many are one body," says Paul, "for we all partake of the one bread."

In other words, Paul uses exactly the same Greek word for body - "soma" - to signify the church, as he does in detail when he famously describes the church as "one body with many parts" in chapter 12. All of us are different parts of the one body, all with different skills and roles in serving the body as a whole.

These, then, form the "bookends" within which Paul's instructions regarding the Lord's Supper are given. Interestingly, immediately before the 'words of institution' we are examining, Paul has been critical of the behaviour of members of the Corinthian church.

The Corinthian context

Instead of eating and drinking together (in what was then a genuine community meal, rather than a token sip and a fragment of bread), the wealthy members of the church are feasting, and the poorer members are left outside. They are, in effect, "not recognising the body." Paul's accusing question is, "Or do you despise the church of God and humiliate those who have nothing?" Their actions, in short, are making a mockery of their less fortunate brothers and sisters, are not recognising the unity of the body, and are doing more harm than good. Rather than honouring Jesus in their meal together, they are become, in effect, guilty participants in the death of the Lord Jesus.

In short, refusing to recognise, acknowledge and treat one's fellow communicants as equally integral members of the body of Christ is not discerning the body. In the specific context of Paul's censure of the Corinthians' abuses of each other, it is natural and logical that the body he is referring to is the ecclesial body of Christ - the church community. His final advice in verses 33-34, is to avoid judgment by waiting for each other and eating and drinking together in their community fellowship meals where they claim to be remembering the sacrifice of Jesus together.

Presbyterian New Testament scholar, Marion Soards has no doubt that this is the correct interpretation: "To discern the body in the context of the Lord's Supper is to see the reality of Christ in each and every other member of the 'body' (ch.12) and to value each person for the part played and the place given by the Lord whose body all believers constitute."

To interpret verse 29 as primarily referring to the sacramental body of the Lord, rather than the ecclesial body of Christ, unnaturally wrenches verses 23-29 out of their immediate context (verses 17-34) and severs their connections within the general flow of Chapters 10 to 12 of Paul's letter. But as the textual evidence seems to indicate, such a misinterpretation is the most likely reason why verse 29 in the later Byzantine family of manuscripts was emended with the additional words "of the Lord," leaning to the idea that the fleshly body of Jesus was on view.

The question worth considering is: To what extent has the corrupted text of verse 29 adversely influenced our Presbyterian understanding and practice?

Our Presbyterian Legacy

The version of the Greek New Testament text used by the 16th and 17th Century Reformers was derived from the Byzantine Text. This was the reading that Martin Luther and John Calvin took to be authentic, being unaware of the earlier Alexandrian Text. It was also the text used for the various early English Protestant bible translations. This had the effect of seeming to link verses 27 and 29 together as parallel statements about the relationship of the bread and wine to the actual body and blood of the incarnate ascended Jesus.

Yet, in spite of the obfuscation of the corrupted text, Calvin could still see clearly enough to affirm Paul's church-directed thought, saying that clergy who misappropriate, for their own benefit, "anything belonging to the poor, commit sacrilege, and by such an abuse they eat and drink judgement upon themselves". Clearly, Calvin sees a causal connection between the self-serving attitudes of some of the Corinthian congregation and their unworthy participation in the Lord's Supper.

In dealing with how people ought to prepare themselves before coming to the Lord's Supper, the Westminster Larger Catechism of 1647 lists the topics for self-examination as "of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience." (Clause 171) However, sadly, love towards the brethren no longer seems to be directly equated with discerning the body.

In addressing what is required during the reception of the Lord's Supper, the Catechism requires communicants to "diligently observe the sacramental elements and actions,

heedfully discern the Lord's body, and affectionately meditate on his death and suffering." (Clause 174) Within its immediate context, the adoption of the corrupted "Lord's body" phrase from verse 29 is clearly Christological and not ecclesial.

Hence, communicants are not being urged to discern their loving unity with the surrounding body of believers through their union in and with Christ, but to discern that they are spiritually feeding upon the body and blood of the Lord. Ironically, this has led generations of Presbyterians to conclude that the sacrament can well be taken in isolation from other members, in a moment of 'personal devotion' that arguably excludes those around them. Ironic indeed, because effectively, they are completely failing to recognise the body of Christ in the church members around them.

Though the 1646 Westminster Confession of Faith certainly includes the ecclesial dimension within its conception of the Lord's Supper, it no longer enjoys the prominence that Paul gave it in his instructions to the Corinthians. This would seem to be confirmed by the Westminster Larger Catechism and the 1644 Westminster Directory of Public Worship, which sees theological ignorance, shameful public conduct and profanity as bringing on divine judgment, with no mention of despising or mistreating one's fellow communicants.

This is the legacy the Presbyterian Church of Australia has inherited and, in the case of the Westminster Confession of Faith, has adopted as its subordinate standard - an influence that can still be seen, to a greater or lesser extent, in the administration of the Lord's Supper in Presbyterian congregations.

So how ought we to approach the Lord's Supper?

The Westminster Confession of Faith requires that in all controversies we should refer to the biblical text in its original languages - and that means that we best "recognise the body" by considering the needs of one another as we gather. To do otherwise is to disregard the death of the one who purchased us by his blood.

John Calvin has best captured something of what it means to truly "discern the body" in these words:

"We shall benefit very much from the Sacrament if this thought is impressed and engraved on our minds: that none of the brethren can be injured, despised, rejected, abused, or in any way offended by us, without at the same time injuring, despising and abusing Christ by the wrongs we do; that we cannot disagree with our brethren without at the same time disagreeing with Christ; that we cannot love Christ without loving him in the brethren; that we ought to take the same care of our brethren's bodies as we take of our own; for they are members of our body; and that, as no part of our body is touched by any feeling of pain which is not spread among all the rest, so we ought not to allow a brother to be affected by any evil, without being touched with compassion for him."

We would do well to remember Calvin's perspective on the Lord's Supper as we prepare our hearts and minds to partake in this blessed Sacrament instituted by Jesus the Christ, for his church.

Phil Court is a retired Presbyterian minister who recently re-joined the Scots' Church congregation.



IN THE BEGINNING WAS THE WORDLE

There's a new word game in town, and if you've got a phone or a computer, you'll probably like it...

Have you heard the old story about the Sunday school teacher who asked his class, "What's grey and furry, and lives in a gum tree?" "Jesus!" says Johnny. "It sure sounds like a Koala, but in Sunday school the answer is always Jesus!" Clearly, Johnny hasn't been playing WORDLE lately, the online word game that's taken the world by storm. It's easy to learn, hard to master, and the daily answer can be any five letter word in the dictionary.

WORDLE is free to play, though it was recently acquired by the New York Times, and now runs from the NYT website. They promise, however, that it will remain free, and ad-free too, for the foreseeable future.

Counter-intuitively, the key to the success of WORDLE is that you can only play once each day. It's addictive enough to get you hooked, but as soon as you finish the day's puzzle you'll need to wait for midnight to roll around to play again. A second hook is the fact that players are faced with the same puzzle all over the world; it's competitive, and there's a strict code among players to not share the day's solution. One more thing. Ingeniously, WORDLE invites you to share the steps in your solution, without showing the letters you've used - so full bragging rights are encouraged.

So what are the rules? It's simple. The screen shows a blank grid, five columns across, six rows down. Pick a five letter word and type it into the grid. Any word will do, though experts argue about the best strategy. Hit enter, and if you've got a correct letter in the right place, the grid turns green; if you've got correct letters in wrong places, they'll turn orange. That's all the information you need to shape your next guess - keep the greens in place, move around the orange letters, and make your next guess. And your next. Solving in one or two attempts is more luck than skill. Solving in three is clever, four is good, and five or six, you'll probably want to keep to yourself.

In my example game, I picked BREAK as my opening gambit. As you'll see from the grid, E, A and K are all in the solution, but in the wrong places. I re-arrange them into an AKE ending and strike oil immediately. FLAKE has three greens. You can watch as my guesses unfold - usually, four greens so early in the game is a very good sign, but I try STAKE, SNAKE, and SLAKE before I finally arrive at SHAKE. Phew. Just made it.

If you're a word gamer, WORDLE is lots of fun. You'll find it online at nytimes.com/games/wordle

Phil Campbell



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

WORD SEARCH

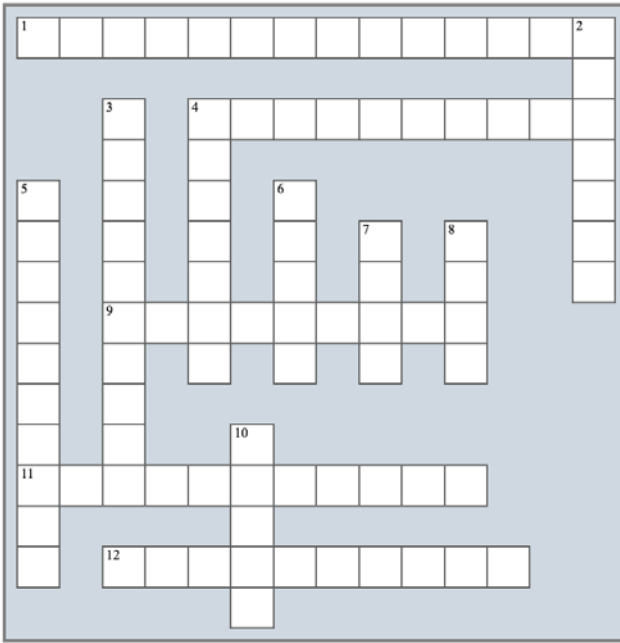
Wise Words from Proverbs 22 to 24 and more....

Find the words in the grid. When you are done, the unused letters in the grid will spell out a hidden message. Pick them out from left to right, top line to bottom line. Words can go horizontally, vertically and diagonally in all eight directions..

(Solution on page 30)

The words to find

Delight	Listen
Discipline	Power
Hope	Prudent
Insight	Rejoice
Instruction	Righteous
Kindness	Understanding
Knowledge	Wisdom



BIBLICAL CROSSWORD

Wise Words from Proverbs 22 to 24 and more....
(Solution on page 30)

Across

1. Where is the Nicholas Building?
(two words)
4. Who is featured in a new documentary 'Get Back'? (two words)
9. The parent of a _____ child has great joy.
11. Apply your heart to _____.
12. Feeling fragile? - Christian Tirtha provides tips for building _____

Down

2. Do not _____ against your neighbour without cause.
3. Do not exploit your own _____.
4. Wisdom is _____ for fools.
(two words)
5. Do not withhold _____ from a child.
6. Buy the _____ and do not sell it.
7. Do not exploit the poor because they are _____.
8. Listen my son and be _____.
10. In 'Bullies and Saints' Dickson uses _____ as a useful analogy.



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