

THE SCOTS' CHURCH

# THE LEAFLET

*Spring 2021*





# 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](http://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:** Phil Campbell and Rosalie Strother.



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

# The Leaflet

ISSUE NO. 1088

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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# Loving Our City to Life

The Coolest Street in the World?  
It's not far away, writes Phil Campbell!

Have you heard the news? Scots' Church is just two kilometres from "the coolest street in the world." Incredible as it might sound, 27,000 city dwellers from around the world were polled by Timeout.com on their pick for the coolest urban neighbourhood. And the results are in.

Streets were ranked for food and fun, culture, and community. For example, Sydney's buzzing King Street, Newtown came in at 19th place. The Thai restaurants and pizza joints have always been first rate there, though

these days the coffee shops have been squeezed out by trendy Yoghurt and Bubble Tea shops.

**"...support your local businesses. Ask how they're going; show genuine concern; buy generously..."**

Coming in at world's Number 3 is London's South Bank; in second place, Passeig de Sant Joan, in Barcelona, which I've added to my post-covid Bucket List. And the freshly crowned "world's coolest street"? Drum roll, please... believe it or not, The Coolest Street in the World is Smith St, Collingwood, right in the heart of our Parish.



As an urban hotspot, it ticks all the boxes; food, fun, culture, and community await behind every shopfront. The vintage outlets are outstanding, and some of the restaurants are – reportedly – the best in the world.

“It makes a lot of sense,” writes *Timeout*. “Smith Street and Collingwood as a whole are extremely popular places to hang out in Melbourne. Once the stomping ground of street gangs in the 1800s, Collingwood has a long, proud, chequered history of giving the middle finger to authority.” In other words, even the graffiti is good!

If you haven’t strolled down Smith Street for a while, it’s worth a visit, though showing obvious signs of the struggle with lockdown. Among our favourite spots are the fabulously retro Aquilana Pasticceria. With decor that hasn’t changed since it opened in 1972, and a trove of traditional Italian treats

hand made by Rosa and her dad, it’s no surprise that Rosa says they’ve had plenty of longstanding regular customers. But that’s changing with the demographics of the area – and a new generation of fans from all over the world are enjoying the good coffee and simple Sicilian fare. Best of all, make sure you try the gelati-based milkshakes. On our last visit Rosa apologised that they’d run out of chocolate gelato, and so she would use Stracciatella instead. “Don’t worry – it will be delicious,” she smiled. And it was! Definitely milkshake of the decade.

As our grand city struggles back to normality after yet another lockdown, let’s play our part in “loving the city to life” in every way we can. Even if your own local neighbourhood is not the “coolest in the world,” support your local businesses. Ask how they’re going; show genuine concern; buy

generously if you’re able. Be part of the life of your own local street.

As the people of Israel were sent into exile in the far off city of Babylon, the prophet Jeremiah gave them this instruction: “Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.” (Jeremiah 29:7)

In the New Testament, Peter says Christians are like “sojourners and exiles” in the world (1 Peter 2:11); we march to a different drum, we’re citizens of a different kingdom, and in the meantime, like the Israelites in Babylon, we live in a place that’s not our home. So let’s love our city – and let’s do so much good (1 Peter 2:12) – that the people around us will desperately want to meet our King. Because ultimately Jesus is the only place where real life can be found... even in the coolest street in the world. ■



# Blainey on Covid

Historian and author Geoffrey Blainey puts the pandemic in perspective, says Phil Campbell...

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As this issue of The Leaflet goes to press in late August, Sydney's Covid lockdown is an increasing source of alarm, with case numbers growing daily and younger people dying suddenly from the disease, and Melbourne is in lockdown number 6. Alarm is growing, as people tire of the long journey. According to historian Geoffrey Blainey, a regular attendee at Scots' Church, the Sydney outbreak has left us in a state of shock - partly because Australia so far has been one of the international success stories in the fight against the pandemic.

"Australia has broadly outperformed most nations, including those with which we like to be compared. In proportion to population, the pandemic death rate in nearly all European nations is far higher than it is in Australia," says Blainey in *The Australian* (August 4th, 2021).

Nobody is quite sure why. Perhaps, he says, we've been saved by "the tyranny of distance" - the sea separating Australia from the outside world. "I share the view that it is too early to identify the causes of why we have more or less succeeded so far," says Blainey. "After

all, at the end of World War I, when the Spanish flu arrived with the returning soldiers, we had the same advantage of physical isolation but deaths soared despite the quick quarantine. That virus killed a far higher proportion of Australia's population than this pandemic."

Vaccination is now the hot topic for political and medical decision-makers. While the argument for widespread vaccination is powerful, the mathematical arguments are complex, and the anti-vax movement has swayed a few million Australians. "They carry concerns, often unspoken," says Blainey. "Having suffered financially from the lockdowns, they see no sign of comparable financial sacrifices being offered by leading politicians and high-ranking officials, who mainly decide which citizens, industries and occupations should suffer."

Complexity comes with both the medical unknowns and the subtlety of the mathematics which balances risk profiles of the virus and the vax, age variability, and projected transmission rates. And complexity doesn't play well with our sound-bite hungry media. "Pandemics are not easily analysed and their journey is erratic," says Blainey. "Today's midmorning advice from a premier, minister and chief health officer is not so persuasive, and they cannot know whether a novel Delta variant might be on its way. In football terms we don't yet know whether this pandemic has even reached half time." With the miniscule yet real risk of adverse reaction to 'the jab' (around a one in a million chance of mortality) there are the makings of a media storm. After all, in a population of over 20 million, twenty innocent victims will likely fall prey to the side effects. Who

in this self-obsessed era is willing to take a risk like that for the sake of herd immunity?

Geoffrey Blainey's analysis of our cultural moment is sobering:-

*"It is no coincidence, in an era of a waning emphasis on civic responsibility, that Twitter, Facebook and their rivals should become so powerful yet seem reluctant to accept responsibility. They have won enormous influence by allowing their customers to write what they like, with little fear of being held to account. A lot of false or fickle information about the latest virus variant and the latest vaccine stem from hidden followers of the new media. So those Australians, apathetic or hostile to vaccination, quietly multiply; but surely they are not a majority."*

Some Christian voices are at least sounding a clear call on social media. One Christian mum in regional Queensland posted this perspective recently:

*"If you worry you might die as a side effect of the vaccine... who better to take the risk than those with eternal life to look forward to? And if you die in your attempt to protect others, well that's quite a Jesus like thing to do. So let's do this together with peace in our hearts, knowing that the (minimal) risk is there for us, but the potential gain for others is great."*

At the same time, says Geoffrey Blainey, the loss of daily freedom has surpassed financial losses from the pandemic. "School-age children, deprived of their friends by the onset of online learning, have suffered emotionally. Mental health is impaired in all age groups. The assault on freedom of religion –



inflicted promptly during lockdowns – has probably no parallel in the past 185 years.”

Many Christians have been vocal in airing their concerns; why, for instance, can a crowd gather at Bunnings on a Saturday morning but not join together for a wedding? Why footy, but not funerals? “This assault is more punitive than that organised by governments during the mask-wearing months of the Spanish flu, when Christians were often allowed to worship in the open air near their chosen church,” says Blainey.

Overall, he says, we’ve seen astonishing changes through the pandemic. “Science, so revered two years ago, has lost a touch of its magic. Medical opinion has lost prestige, with its

changing advice on masks, distancing and even droplets. Admittedly, the world’s scientific knowledge today is superior to the advice offered when the word Wuhan first entered the West’s everyday vocabulary.”

Geoffrey Blainey’s reflections in *The Australian* end on a positive note. “Let us not forget the cheerful news,” he says. “Australia has performed so well, so far.” As a double vaxxed Aussie, he is happy to ride the technological progress offered by our vaccine program. In the words of the same Christian mum on Facebook, “I think in terms of loving our neighbours and wider community it is our responsibility to lead the way and give up our personal freedoms for the greater well-being of our community. If you can - get the jab.” ■



# In the world, you will have trouble...

It is no surprise that life can be tough, says Litha Heshusius

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I never thought that my family in Indonesia would ever become infected with the Delta Covid-19 variant! A few months ago, we all had witnessed how this Delta variant infected people rapidly in India. As a result, millions of people were infected, had suffered, and sadly thousands had died. One night in June, I received a text message from my niece in Indonesia. At that time, my niece asked for prayers because she had flu symptoms and a high fever. Unfortunately, within a few days, the whole household was affected by the same symptoms. After my niece was tested, her result came back as positive for Covid. Her husband, and their daughter, who is two and a half years old, also ended up testing positive. It turns out that this Delta variant had spread to the rest of my family in Indonesia, where approximately 20 people from our immediate family had tested positive for Covid, including my mother.

I felt helpless because I couldn't be there for them, as we are so far away from each other. Sadly, I lost my brother-in-law, my cousins' wife and my other cousins' husband, plus two of my close friends, from the coronavirus. Thousands have died due to frail

bodies, inadequate medical care, and insufficient hospitals to treat Covid patients. The Delta variant has claimed so many lives, not only in Indonesia but also in our own country, and across the world.

At that time, my heart felt heavy seeing and realising that so many family members were infected with the virus. Yet, despite feeling anxious and sad, I chose to trust Jesus, that He is with us in all of this.

Overwhelmed by the situation in Indonesia, my sick family and I decided to have little fellowships where we would pray, sing and listen to God's Word together. Every night we gathered together to pray and asked for God's mercy, strength and healing. I saw through a video call the gloomy faces of my mother, sister-in-law, sisters, my nephew and his family struggling to combat the feelings of weakness, nausea, headache, and lack of energy. All being unable to taste food, lacking an appetite, not able to smell, with a heavy cough, shortness of breath and so forth. We continued our fellowship every single night to remain faithful, and as we continued to join in fellowship, our family grew increasingly hopeful. We praise God

and give Him thanks that He has given the gift of the internet for us to virtually show love, support, and share prayer together in such circumstances. We feel the presence of God in our midst that God would hear our cries and answer our prayers. Thanks be to God, my families' overall level of health has improved remarkably, their recent tests returned negative, and their weak bodies are strengthened day by day. Lord Jesus, thank you; in Christ, all things are possible for those who

believe! "I have said these things to you, that in me you may have peace. In the world, you will have tribulation. But take heart; I have overcome the world." John 16:33

My family and I would like to extend our sincere thanks to the Scots' Church Family for the love, support and prayers during what has proved to be a very challenging time. ■

**Litha Heshusius is the Pastoral Care Minister for Scots' Church**



## Lockdown Creative Challenge

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As we entered lockdown number 6, our minister Phil Campbell invited our members to join a creative challenge by submitting their favourite photos, artworks, craft or music. Some even sent photos of their fantastic cooking efforts. We're including some of the best shots in the following pages.

Margaret E. Lowe took this first image!

# Words for the discouraged

Andrew Wong offers some timely words of encouragement...

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<sup>1</sup>Let not your hearts be troubled. Believe in God; believe also in me. <sup>2</sup>In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. <sup>4</sup>And you know the way to where I am going." (John 14:1-4)

Have you ever been discouraged? I have! Maybe even today you're feeling a bit low. Covid-19. Restrictions. Family. Friends. Church. Work. Relationships. We can be discouraged by so many things. In times of discouragement, where do you turn?

Instead of focussing on people or problems, we as Christians should look to the Lord. It's by looking to the Lord, remembering who he is and all his promises, that we can face tomorrow. He gives us the heart to love and to move forward. If we focus on all of life's problems and issues we have with people or the condition of our church and world, we'll easily be overcome - drowned in our negative emotions and thoughts. We need to draw our encouragement from Christ.

I love what Jesus says to his disciples in John 14. He's going to be betrayed. He's going to be mocked. He is going to be tortured and then crucified. And yet he tells his disciples... "Let not your hearts be troubled. Believe in God; believe also in me."

What reassuring words from our Lord Jesus. Don't let your hearts be ruled by fear and disappointments. Don't let your hearts be fuelled with

discouragement and depression. The disciples were to take heart and not to be overwhelmed by all the possible negative emotions and feelings as they watched their Lord crucified on the cross. Instead, they were to keep trusting him and looking to him as their saviour.

When you're at your lowest point, discouraged by the things around you, when you don't have the strength to keep fighting... don't trust in your own strength and greatness but look to the Lord. Look to Christ for strength and the heart to press on. Jesus assures his people that there is hope in Him. He is in control and his purposes will stand, and we can share this great hope and joy with this world, especially in the middle of a pandemic. What this world needs right now is Jesus Christ.

These are truths I need to hear every day, and they are truths you need to hear every day, especially during seasons of dryness and disappointments. ■

**Andrew Wong is the minister of St Stephen's Flemington, and assists the work of the Flemington Mission.**

# When the Gospel Rainfall Stops, the Cultural Dam Dries Up

If you're worried about community values, start with the Gospel, says writer and blogger Stephen McAlpine.

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When rain finally comes down in my home town of Perth after a long, hot summer it's a relief. Indeed the fresh smell of rain is locked into my olfactory memory, and it's a gentle endorphin kick. Free fun fact - the smell is called Petrichor.

But in Perth, at least, it's an aroma that we don't smell as often as we used to. The long-term average rainfall has dropped steadily over the last three decades, to a point where it takes more than a few good months to saturate the soil enough to create dam-filling run-off. Typically, what looks like good, soaking rain hasn't done anything but wet the topsoil. And the local dams around our city stay stubbornly low. That won't change until the ground saturates, and run-off starts to replenish the dams - which takes a lot longer than you'd think.

It's the same with gospel rain. The long term average Gospel rainfall has been dropping over the past three or four secular decades. And we can get by



with that for a while. So soaked has the ground of the Western culture been by the gospel rain for centuries, that we've taken the run-off into our cultural dams for granted. In previous generations, the gospel rain easily replenished the dams.

We assumed that the cultural dams were full of gospel run-off such as a common view of right and wrong. A common view of humanity. The necessity of forgiveness. The reality of evil, what it might look like, and what might be the solution. The binary nature of male and female in accordance with, if not full blown creation, then a settled science which was birthed from a biblical understanding of how the natural order worked.

Want more? Ideas such as God being the one who metes out vengeance and not us; the inherent dignity and value of the unborn and the sick and ageing. All of these, and more, were gospel run-off issues. They were the truths that filled the cultural dams and flowed out to the

pipelines and irrigation systems of the society as almost an afterthought.

And then somewhere in the past thirty to fifty years the rainfall level went down. Imperceptibly at first. A few millimetres every year, as Christianity's influence on the culture was first realised, then questioned, then loosened. Church attendance, at least for Sunday school to get mum and dad a quiet morning at home with the paper, started to fall away. The church, for so long the chaplain to the state and which appeared like magic at every ceremony, whether religious or not, soon started to be noted for its absence. And then not noted at all.

But the rainfall kept decreasing. Year by year, season by season. And soon that was affecting those closer to the centre of the gospel. Those who did attend church every week, now going once a fortnight or every third week. Other things crept in as equally important. Theological distinctions, once the bane of everyone's existence, soon mattered less and less, and then mattered not at all so that the primary decision making process for people joining a church today is "What do you have for kids?" as if their own discipleship is a fait accompli. The rain stopped falling.

And so the process continued. The ground got harder, the gospel climate more arid, the groundwater level dropped lower, and eventually the run-off stopped running, no matter the odd surge of gospel rainfall, such as a localised revival, and the dams got lower.

This had a deeper, more subterranean

and longer term parching effect. The gospel run-off which assumed that mercy would accompany justice; that forgiveness would balance vengeance, that holiness would accompany zealotry, that humility would temper personality, all of that is no longer in the dams. And the increasingly scarce rainfall means it may not be returning any time soon.

What we are left with is the acid rain of a post-Christian culture in which new versions of justice, vengeance, zealotry and the cult of personality are pursued

**"Those are answers that can only be found in the gospel itself, where justice and mercy meet..."**

with passion. Even the secular media is wondering how far back we can go in the social media age to destroy someone on the basis

of a historical mistake. A lot further back than we might hope, if recent headlines around the historical Twitter sins of Chrissy Teigen (Google her, I had to) are any indication. Or English fast bowler Ollie Robinson, who was recently suspended from international cricket pending an investigation into racist tweets he posted in 2012...

Tom Holland, who wrote the great book *Dominion: The Making of the Western Mind*, has observed that the Christian gospel did too good a job in the Western culture. It filled the societal dams so full and so freshly, that the assumption was that such conditions occurred naturally. But then the water started drying up. Now we turn on the cultural tap of mercy and it's a puff of dust that comes out.

Douglas Murray, an atheist writer, puts it well, and soberly, in his book *The Madness of Crowds*:

*We live in a world where actions*

*can have consequences we could never have imagined, where guilt and shame are more at hand than ever, and where we have no means whatsoever of redemption. We do not know who could offer it, who could accept it, and whether it is a desirable quality compared to an endless cycle of fiery certainty and denunciation.*

Those are answers that can only be found in the gospel itself, where justice and mercy meet, both of them perfectly applied and held in a perfect harmonic tension in the cross of Christ, in a way that has nurtured our culture from deep wells for centuries.

My prayer in the midst of all of this is for the rain to start falling again. Not the cultural rain, but the gospel rain. It needs to rain and rain and rain. Our churches are going to have

to become places of grace and mercy, and yes justice, but all off the back of unseasonably heavy downpours of gospel rainfall, that over the coming decades refill the cultural dams.

And I do mean decades. For just as cities like Perth need many years of rainfall to undo the parching lack in the past thirty years, so too the gospel rainfall will take a while to replenish the cultural dams of Perth, Melbourne, and the cities and towns of Australia, if indeed it is ever to do so. We are facing a harder, less merciful, and increasingly more zealous culture for the foreseeable future. It's time to start praying for gospel rain. But it's still going to take some time for it to saturate the ground, begin to run off, and re-fill the cultural dams. ■

*Follow Stephen McAlpine at [www.stephenmc Alpine.com](http://www.stephenmc Alpine.com)*





## The New View of You...

Mike Raiter reviews 'The Rise and Triumph of Modern Self' by Carl R. Trueman

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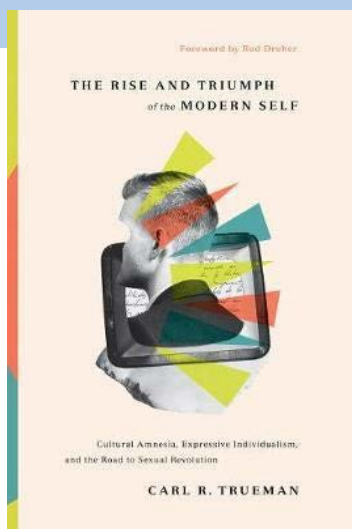
Carl Trueman begins his analysis of what's called, 'expressive individualism' with an anecdote. He says that if someone had said to his grandfather, who died in 1994, "I am a woman trapped in a man's body," his grandfather would have burst out laughing and considered the statement a piece of incoherent gibberish. Yet, in just 25 years such a statement is now seen as meaningful and significant, and to deny or ridicule it is seen as bigoted, uninformed and immoral. How, in such a short space of time, have we come to radically rethink the nature of our identity, especially our sexual identity? How has one paradigm of understanding who we are, which was largely unquestioned, been so radically replaced by another paradigm which is quickly

becoming just as accepted and unchallenged? This book seeks to answer that question.

English-born Carl Trueman is a minister of the Orthodox Presbyterian Church, U.S.A. He was Professor of Historical Theology and Church History at Westminster Theological Seminary in Philadelphia and is presently Professor of Biblical and Religious Studies at Grove City College in Pennsylvania. He is a well-known speaker and writer.

The book is an examination of, arguably, the most significant revolution of the past 60 years, the sexual revolution. Its impact is seen most profoundly in the acceptability of homosexual practise, the widespread use of pornography, and the





normalization of sexual intercourse outside the bounds of marriage. Significantly – and this is the concern of the book – this revolution has led to a rethinking of the nature of the self. In answer to the question, how do I determine who or what I am? Trueman concludes, and this is undeniable, that now “the individual’s inner psychology” is determinative in deciding our identity and purpose in life.

This revolution has broken upon our lives suddenly. Almost overnight our language has changed. Mothers and fathers are ‘birth persons’. It’s maintained that there are up to 100 different genders. Psychology not physiology determines our gender. And not just my sexual identity. Even my race or species can be expressed by how I self-identify. The unsurprising, but nonetheless important, thesis of this book is that this modern revolution has roots that go back hundreds of years.

The bulk of the book is taken up with historical analysis (after all, Trueman is a theological historian), tracing

the roots of this revolution in our understanding of the self and how it has come to dominate our culture, particularly in our sexual values and practises. Trueman examines the influence of key enlightenment figures like Rousseau, Romantics like Wordsworth, Shelley and Blake, philosophical deconstructionists like Nietzsche, Darwin and Marx, and key makers of the sexual revolution like Freud.

The book’s other aim is to suggest what the future holds for Western society, and how the church might respond to a radically different way of thinking about the self. Of course, hindsight is much easier than foresight. It’s easier to be an historian than a prophet. So readers may find the book’s final chapter, ‘Concluding Unscientific Prologue’, frustratingly short on answers (just 25 pages out of a book of over 400). The triumph of the modern self is arguably the greatest challenge facing the church in the Western world today and we need more help. Mind you, we’ve all been caught so quickly by surprise. We’ve barely had time to understand the new paradigm, let alone respond in a way that is both compassionate to people and faithful to God and his Word.

My son gave me this book for Christmas. A perfect gift for a Dad who loves to read and be forced to think about, and grapple with, issues of great importance for our society and our church. ■

**Mike Raiter is the Director of the Centre for Biblical Preaching, Melbourne and a regular preacher at Scots' Church. This book can be purchased at Koorong or major online bookshops.**



## Body & Soul

Questions of identity and pre-existent souls are nothing new, but they play into some of today's most important debates, says Phil Campbell...

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Since working through the prologue of John's gospel in August, I've been thinking more about the implications of our own non-pre-existence. John the Baptist makes much of the fact that Jesus, though his junior by birth order (and first cousin once-removed, according to Luke 1) 'surpassed me because he was before me.' (John 1:15, and again in verse 30.) The pre-existence of the one who was "with God in the beginning" is something that sets him apart from our own finite and time-bound humanity.

That sets us apart from the thoughts of Origen of Alexandria, who as he worked to integrate Christian theology with Greek philosophy in the late second century argued that God created every rational being - '*logika*' - outside of time. In his "*First Principles*" he says that these souls were originally created in close proximity to God, with the intention of contemplating his divine mysteries for ever; but they grew tired of this, and so fell away from God into fleshly existence. Famous for his allegorical reading of the Bible, Origen argued that the account of Adam and Eve being 'dressed in animal skins' after their fall is in fact an account of these first souls being embodied.

Unfortunately for Origen, pre-existence was condemned as heresy in the Second Council of Constantinople in AD 553, and does not form part of mainstream Christian theology. Interestingly, though, Islam affirms pre-existence; and so does at least one strand of popular contemporary thought.

The Disney-Pixar animation *Soul* is a recent example. On the day frustrated high school music teacher Joe Gardner finally makes his big break in an audition, he dies in a freak street accident; the story follows his efforts to reunite his soul and his body so he can live out his musical destiny. It's a journey which involves jumping off the heaven bound escalator into the waiting room for pre-born souls. Yes, it's complicated and kind of fun, and plays out Origen's ideas - and earlier Greek philosophy - to perfection.

Of course, that's nothing new if you're a fan of *Doctor Who*. Since 1963 the BBC's Time Lord has been hopping between bodies almost as often as he jumps between time zones in the Tardis. Every time a new actor takes on the role, the Doctor conveniently regenerates - the same quirky personality, in an entirely different body. It's a great way to freshen up the series, and better still, in

this incarnation the Doctor aligns with the cultural zeitgeist by morphing into a female, as Jodie Whittaker takes over the role from Peter Capaldi.

In fact, the idea of interchangeable souls is a Hollywood staple across genres like Sci-Fi, comedy and romance. *Avatar* (2009) uses advanced technology to merge the consciousness of a paraplegic marine with a blue-bodied remote-presence (an ‘avatar’) on the moon *Pandora*. Earlier, the 1988 comedy “*18 Again*” sees George Burns swapping bodies with his 18 year old Grandson due to an accident. “*If I were You*” (2018) has a husband and wife getting to understand one another better due to a body swap brought on in the midst of a heated argument when Venus, Earth and Mars are perfectly aligned. In the feel-good romance “*Beauty Inside*” an illness causes a monthly soul transfer with unexpected results.

Most movies of the soul-swap genre are all in good fun – an entertaining fantasy. More recently though, there’s a serious edge, as gender dysphoria and questions of identity enter the cultural mainstream. The 2018 movie “*Every Day*” sees teenager Rhiannon fall in love with a Spirit simply named “A” – free of the limitations of gender, but full of life, wisdom and love. Inconveniently for Rhiannon, “A” inhabits a different body every day – “always the same age, but never the same person twice.” Again, gender is irrelevant – “I was Amy: I was Justin,” says A to Rhiannon.

So what’s a girl to do? The only possible answer is to be true to your true love – and so every day, Rhiannon (or so it seems from the trailer) sets out to find the embodied A, and continue the romance, whether the A-of-the-day is boy or girl, Asian or African, large or

small. It’s always the same pre-existent soul, so the body simply doesn’t matter. Love like this is an attractive proposition – I love you for who you are on the inside, regardless of how you look, or the incidental details of your gender. This is 21st century love in its purest form. It would be difficult for any teen to walk away from *Every Day* unmoved.

Now don’t hear me wrongly. I’m not discounting the phenomenon of Gender Dysphoria for a moment. There are people everywhere who live in angst because their bodies don’t align with their sense of who they really are. But still, I’d caution against taking on the underlying idea that ‘a man can be born into a female body’; or vice versa, which implies some kind of pre-existing soul that somehow jumped off the wrong conveyor belt. Regardless of ancient Platonism, or popular movie memes, whatever the reason, it’s not a soul-body mismatch. Like it or not, the biblical view is that our identity is forged and enmeshed in the flesh we’re packaged in – body and soul are woven together as one. As David says in Psalm 139, “For you formed my inward parts; you knitted me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well.” ■

### **Phil Campbell is Senior Minister of Scots’ Church**

For further reading:

*What God Has to Say about Our Bodies: How the Gospel Is Good News for Our Physical Selves*

By Sam Allberry, Foreword by Paul David Tripp  
Crossway, 2021



# A Tradition of Service

Rosalie Strother interviews  
Administrator Operations  
Jonathan North

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If you've ever wandered into the Scots' Church office mid-week, you've probably met our Administrator Operations, Jonathan North, who takes up the family tradition pioneered by his father Michael in the 1990s. Andrew, Jonathan's brother, served in the same role, from 2009 to 2015. Born in Fern Tree Gully, Jonathan was the middle of three brothers. Through his childhood years the family lived in various suburbs to the east of Melbourne and for a year in Sydney. Jonathan attended a number of primary schools, with his secondary education being undertaken at Swinburne Community School.

After working briefly in an army disposal store and a factory manufacturing sleeping bags he joined an interdenominational missionary organisation, 'Youth with a Mission', where he remained for 25 years. His first position involved a ministry to schools and churches, with team gospel presentations using puppets and drama. It was during this time that he met his wife Suzanne; they were married in 1992 and had a family of

three children, Keenan, Talia and Jethro. Keeping the family tradition alive all three children have been involved with the work of Scots' Church.

As part of their work with 'Youth with a Mission', Jonathan and Suzanne formed a committee involving about ten missionary organisations, working on a special project, Target 2000, for about three years. The goal was to reach 2000 groups of people in areas where there were less than 1% Christians by the year 2000. The focus on working with 'Unreached People Groups' remains strong amongst many missionary organisations and churches.

In 1999 Jonathan and his family moved to Nepal, to work with a minority group of Moslems in a predominantly Hindu country. Working with a Nepali Christian who came from a Moslem background, Jonathan and Suzanne established several Christian fellowship groups. The Nepali Christian had several threats on his life due to his active proclamation of the gospel, and Police began to question Jonathan regarding

his work, at his home, the school where we worked as an English teacher, and at Police Headquarters. While this was a nervous time, Jonathan was conscious of the Lord's provision over this period.

The terrible massacre of the Nepalese royal family occurred while the Norths were in Nepal, and they were also aware of Maoist guerrilla warfare, though 'westerners' were not considered targets of this group. Finally the Nepalese immigration department ordered the family to leave the country as they were accused of promoting religion and disturbing society. Although they left for about two months, they returned for a further ten months before moving to New Delhi, India for over 2 years. During this time they continued to support the people they had worked with in Nepal and were involved with the distribution of gospel literature to Moslem students in Indian universities. On the family's return to Melbourne, Jonathan taught English to international students at RMIT University before taking up a position as Administrative Assistant on the staff of Scots' Church.

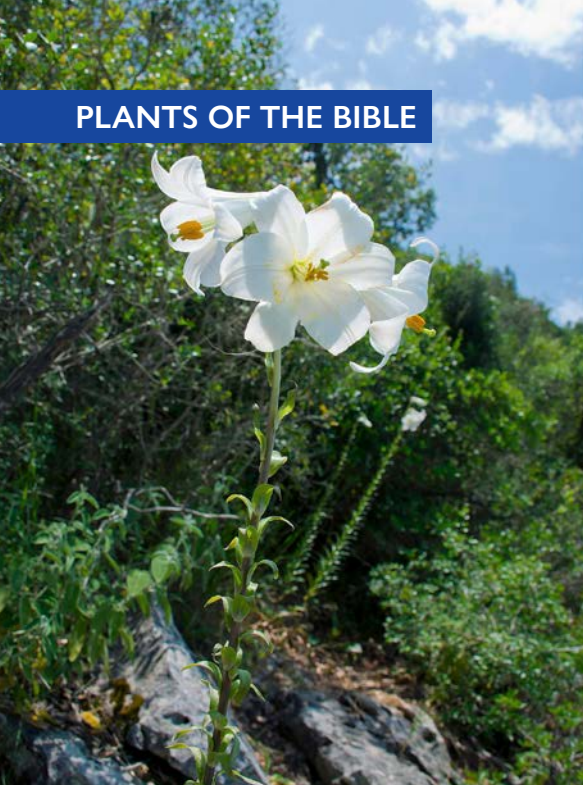
Jonathan and his family attend the Church of Christ, known as 'Red Church', in Nunawading. Suzanne works for Pioneers, a missionary organisation.

After some years working as Administrative Assistant, Jonathan was appointed Operations Manager when Sebert Ruddock took up the position of Administrator in 2015. Following Sebert's retirement in late 2020 Jonathan became the Administrator - Operations. This role encompasses oversight of the day-to-day activities of

the staff, and the maintenance of the church buildings in consultation with the members of the Property Committee of the Board of Management. Monty Chandra manages room bookings and the church website with Jonathan's support. Jonathan is the Safe Church Representative for Scots' Church, taking this on about 18 months ago. Rev Phil Campbell has been very active in introducing new initiatives, and Jonathan enjoys working closely with him in these exciting and interesting areas.

As Jonathan reflects on the past ten years, he recognises that he has grown and developed as an individual and in his role. He attributes this largely to the support and encouragement from the people of Scots' Church, especially Sebert Ruddock and Rae Anstee, together with many others who have freely shared their expertise with him. Also of great benefit to his role were studies for a Diploma of Business through Swinburne University, from which Jonathan graduated in late 2019. It helped him in increasing his self-confidence and self-discipline as well as providing a broader knowledge base for his work. Jonathan continues to enjoy working as a member of an enthusiastic and cohesive team at Scots' Church, ably led by Phil Campbell.

Jonathan's work as Administrator - Operations supports and enhances the major work of Scots' Church and its ministry to the people of Melbourne and beyond. He is aware that in doing this he is serving the great gospel mission of continuing to reach the world with the good news of Jesus. We thank him for the quiet and efficient support he provides in so many ways. ■



# Bring the Bible to life in your garden

An epilogue

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Did you know that some of the plants we find in our gardens grew in the Holy Land and surrounding areas some 2000 years ago and earlier? They are a direct link with biblical times and help us to bring a sense of reality to the past.

The geographical region of the Bible story covers a narrow area of land in the southeast corner of the Mediterranean. It lies between the land mass of Southeast Asia and Arabia, and was a trade route between Egypt and Asia Minor in ancient times. Most of the Bible story is set in the land now covered by modern Israel and Jordan. Throughout its history and until the present time it has been a territory often fought over. The landscape varies from a harsh barren terrain in the south to far more fertile land

in the north. There are highlands and lowlands with the related zones of vegetation. Two parallel mountain ranges run from north to south. Between these lies the deep valley that holds the River Jordan, the Sea of Galilee and the Dead Sea. These are part of the Great Rift Valley which extends from Lebanon to Mozambique in East Africa, a distance of about 6,000 kilometres. Most of the region in which we are interested has a Mediterranean climate, with hot summers and cooler winters with variable rainfall; snow may fall in some areas. The temperature and rainfall vary considerably across the region, with changes in vegetation reflecting this.

'Plants of the Bible' has been a series in The Leaflet for about 12



years, and has covered all the plants commonly associated with Biblical accounts, such as the grape vine, fig and olive trees, palms and the cedars of Lebanon, to name just a few. A number of the plants are little known and may be mentioned just a few times in the text of the Bible, but are nevertheless important as plants that were prevalent in that time. Some of the plants have come down to us largely unchanged, while others have evolved or hybridised into more productive plants in some way. A small number are now thought to be extinct. Some species are found in a very limited region in the Holy Land and surrounding areas, with others can be found world-wide, in some instances becoming pests. Many of the familiar plants from biblical texts are still very important today, with olives and grapes being examples.

Today the lowlands close to the coast of Israel and Jordan are used extensively for cultivation, with orange groves, vineyards and field crops of various types being established in areas that would have been marshland or

settlements in ancient times. The hill country still has a shrubland of plants such as carob trees, rockrose and dwarf oaks that can be very dense. Extensive areas of wildflowers in spring can be found in the hill country.

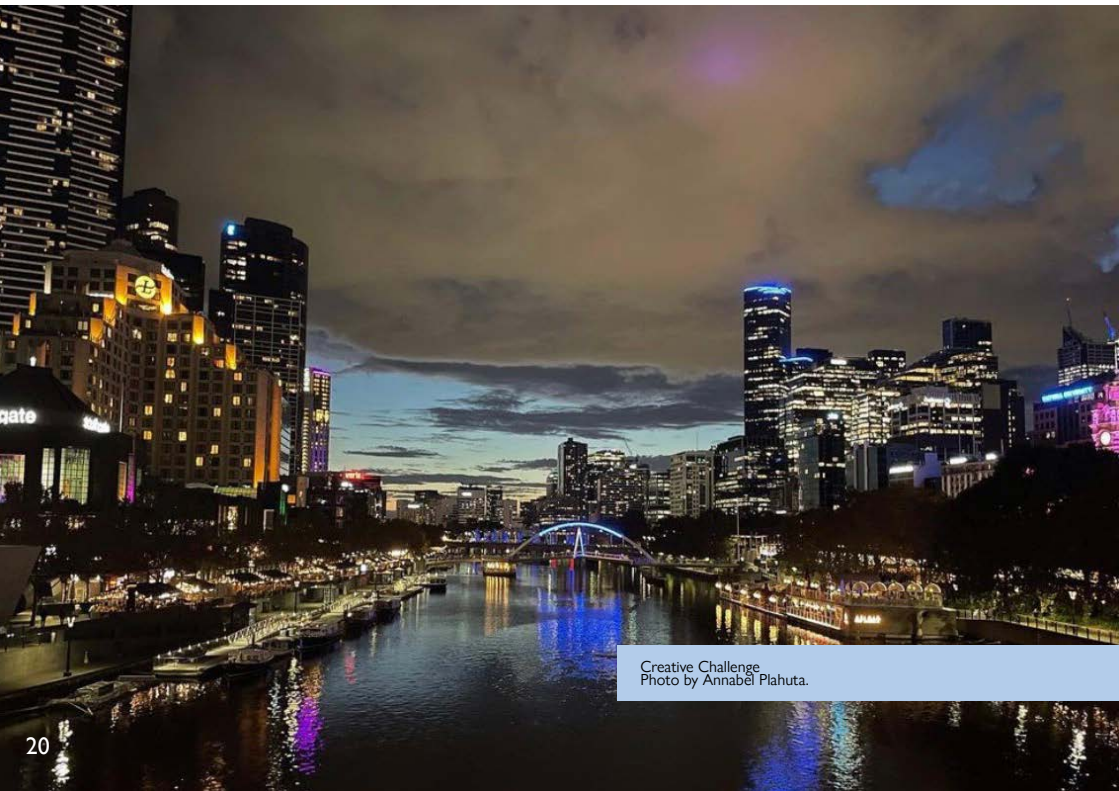
One problem facing biblical scholars interested in the flora of the Bible is the translation of Hebrew plant names into other languages. The Hebrew word maybe translated in various ways. To give just one example: the biblical word **shoshan (shushan)** is the white, or true lily, *Lilium candidum* and, although this is now widely accepted, there has been much debate about this amongst linguists. This lily still grows in Galilee and on Mount Carmel, and was at one time far more common in the Holy Land. **Havatzeleth**, translated in the Revised Standard Version as '**crocus**' in Isaiah 35:1 and as '**rose**' in the Song of Solomon 2:1, should also be translated as '**lily**' as it is clearly synonymous with the true lily. This beautiful flower can be found carved on the capitals of columns in many ancient civilisations including Egypt and Assyria, and in



King Solomon's temple in Jerusalem. It was a symbol of beauty and often of fertility and fruitfulness. It became a symbol of spiritual purity, holiness and resurrection in the Christian era, and was often planted in church courtyards. It frequently appears in old church

paintings with Mary holding the lily, hence one of its common names, the Madonna lily.

In the Gospel of Matthew 6: 28 – 30, Jesus spoke of the lilies of the field. Although there are several candidates for these flowers, scholars concur that the most likely are the crown anemones that appear in scarlet, also in purple, pink, lilac and white, across the fields, hills and bush and extend into the desert. It is the favourite flower of spring with its beauty and charm, and would have provided a wonderful setting for the Sermon on the Mount. The crown anemone, *Anemone coronaria*, is a member of the large *Ranunculaceae* family. It produces a corm-like rhizome each year from which another plant grows the next season. ■



Creative Challenge  
Photo by Annabel Plahuta.





# Uncovering Moab

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The ancient kingdom of Moab is located in the modern state of Jordan. Founded in about the 13th century BC, it disappeared about 400 BC, however numerous archaeological findings provide evidence of its existence. The capital city of Moab was Kir, now found at modern Kerak. As well as a place, Moab was the name of Lot's son from an incestuous union with his eldest daughter. This relationship became the reason given by the Israelites for declaring that the Moabites, who were descendants of Moab, were a nation of lower standing. They were closely related to the Ammonites, who were descended from Ben-ammi, Moab's brother. Moabite men were not allowed to marry Israelite women, but Moabite women were allowed to convert and marry Israelite men.

Moab was located in mountainous country on a high geographical plateau over 1,300 metres above sea level. To the west there were cliff-tops down to

the Dead Sea; the Arabian Desert was to the east; Edom lay to the south; and the gorge of the Arnon River defined the north boundary. The country was generally fertile with a mild summer and ample rain, together with frequent snow in winter and spring. In times of military strength its north boundary shifted but, at its largest extent, the land of Moab was only about 3,625 square kilometres in size. The soil and climate were ideal for growing grain crops, and provided rich pastures for livestock. The area was also an important source of limestone, salt and balsam.

After the Israelites left Egypt and camped at Mount Sinai, they wandered in the wilderness for 38 years, finally arriving close to the boundary of Canaan, the Promised Land, in the plains of Moab. Moses received the law, and passed on leadership of the Israelites to Joshua on the plains of Moab; he also died and was buried there.

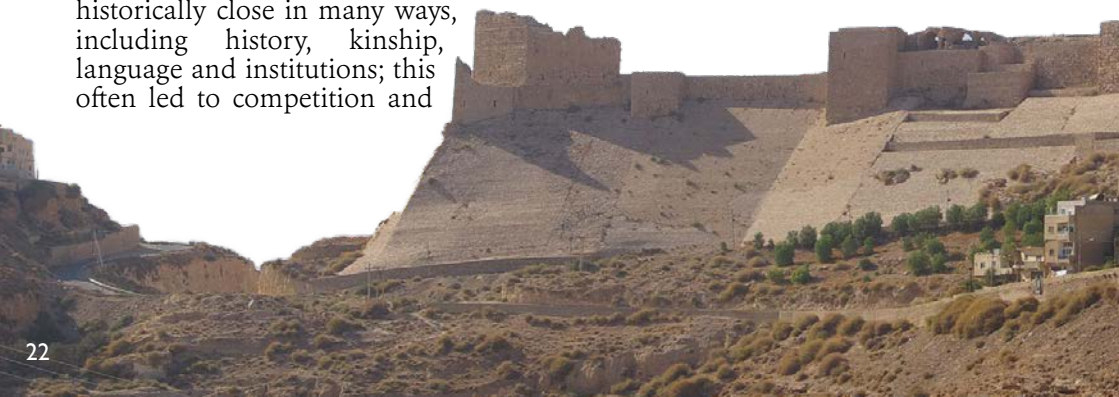


References to Moab and the Moabites are found throughout the Old Testament. Just some of these include: war between Israel and Moab in the ninth century BC; David entrusting his mother and father to the King of Moab while he dealt with Saul's hostility; the story of Ruth that began in Moab; and a number of references through the Psalms and books of the prophets to Moab as the enemy of Israel. However although the relationship was often one of enmity, there were more favourable aspects. The genealogy of King David can be traced back to Ruth the Moabite. Israel and Moab were historically close in many ways, including history, kinship, language and institutions; this often led to competition and

strife between them. The kingdom of Moab ultimately disappeared some years after the destruction of Jerusalem by King Nebuchadnezzar of Babylon in 586 BC. References to the religion of the Moabites is sparse, but we know that they worshipped pagan gods.

The plateau of Moab contains many ancient vestiges of civilization, including stone circles, dolmens (two or more upright stones with a single stone lying across them) and menhirs (upright monumental stones) from as far back as 6,000 to 4,500 BC. Many hills in the area still have remains of watchtowers or fortresses built to defend the country during the Iron Age, which covered the period of the kingdom of Moab. Pottery remains from the time show an advanced culture at that time. The Mesha stone, found in Dibon, Jordan in 1868, commemorates events during the reign of Mesha, King of Moab in the late ninth century BC including the overthrow of Israelite rule (2 Kings 3). The language on the stone is very similar to biblical Hebrew and the inscriptions are of great interest to biblical archaeologists.

There are ruins of many villages, mostly from the Roman and Byzantine periods, and a castle built at Kerak by the Crusaders in the 12th century still stands today. ■





## Rosemary and Thyme

**Rosalie Strother introduces Dr Rosemary Fethers - keen gardener, doctor and servant-hearted church leader.**

Dr Rosemary Fethers grew up in suburban Melbourne. Both her parents had spent their childhood years in Glen Iris, settling in the growing area of Mount Waverley following their marriage. Rosemary's dad David was an electrical engineer and computer programmer, and her mother Noel studied commerce, working in a bank until her marriage. Rosemary's parents were both descendants of early settler families. Her father's forebears were influential in early Tasmanian settlement, and her mother's family were well ahead of their time with a strong interest in conservation in the area around Melbourne. Rosemary's older brother, Campbell, is an electrical engineer, and her younger brother Bruce studied law. He also studied music and was assistant organist at

Scots' Church for some time about 30 years ago. At present he plays the organ at St. John's Anglican Church, East Malvern.

After beginning her education at Mount Waverley State School, Rosemary and her family moved to Kooyong when she was about nine years old. She then went on to Melbourne Church of England Girls' Grammar School, and the boys to Melbourne Grammar School, for the remainder of their school years. As a child Rosemary was very shy and her mother encouraged her to gain confidence through ballet, judo and calisthenics, which she really enjoyed. She also began music lessons at about eight years of age, first learning the recorder, then going on to learn to play the guitar and piano, all of which she found most enjoyable. Later she



took on the oboe, which she played in the Melbourne Grammar School Orchestra, and also played the hymns at school assemblies. Her love of music was evident and she was made Music Captain at school. She used to play the piano regularly at a nursing home where her great-aunt was a resident and it was at this time that she became fascinated by the power of music in providing great enjoyment as well as stimulating memories of the distant past. Family holidays were a feature of her childhood, with a growing interest in the wonderful bush and wild life as the family explored the Australian outback. She was an enthusiastic Girl Guide, achieving the Queen's Guide award.

Rosemary went on to study medicine at the University of Melbourne, and also studied Music Therapy for a year. Following her graduation she worked in the hospital setting for four years and gained a post-graduate qualification in obstetrics. She then went into general practice in Altona, which she thoroughly enjoyed. Her father had worked at the Altona Oil Refinery and to her delight some of her patients remembered him. A community hospital was located close by for admissions should they be necessary. Over this period she was also delivering about 200 babies each year. Rosemary and Dr Sol Sahhar

met when she was studying for her Diploma in Obstetrics and working in the operating theatres at Williamstown Hospital. The friendship grew and flourished, and ultimately led to their marriage. Rosemary and Sol have three children. The oldest, David, is a doctor at Footscray Hospital. Emily, a lawyer, is a senior associate with a large city law firm. She married Aury in 2019 at a beautiful wedding at Lake Como, Italy. Jonathan, the youngest, studied law and commerce, and has recently taken a position with an infrastructure financing company. After leaving the field of general practice Rosemary went on to work with Sol in obstetrics and gynaecology.

As a young child Rosemary attended St. Stephen's Anglican Church, Mount Waverley. The minister was excellent and made a strong and lasting impression on her. After moving to Kooyong, the family attended St. George's Anglican Church, Malvern, with another very fine minister. At this time Rosemary played the guitar for the children's service, continuing to do so for almost ten years. She was also an 'altar girl' for communion services, this being much ahead of its time and controversial for some!

It was after Rosemary and Sol met that they began to attend Scots' Church regularly. The Sahhar family also came to Scots', and Rosemary's brother was



assistant organist at the time. She has been attending Scots' ever since, and has been involved in the life of the church in many ways. Rosemary has been involved with the Flemington Mission as a volunteer since 2013, and Secretary since late 2019. In 2020 she took on the role of Secretary to the Selection Committee for a Senior Minister, which involved a considerable amount of work. She was appointed medical adviser to the COVID-19 Commission of Session and earlier this year also became its convener. In mid-February 2021 Rosemary was appointed Deputy Session Clerk, and has since taken on additional responsibilities including the role of Safe Church Reporting Officer for Scots' Church, and assisting Rev Phil Campbell in the technology area. During the long lockdown of 2020 Rosemary hosted the much appreciated Sunday morning social time on Zoom, and has continued on with this during subsequent lockdowns. She also initiated the Thursday evening Bible Study on Zoom, with the group continuing to meet regularly.

Rosemary enjoys gardening, with the purpose of creating a habitat for birds and native animals, as well as a beautiful and peaceful environment. She has developed a garden that attracts a wide range of wildlife including many species of birds. Her interest in nature extends to involvement in a Landcare

project in an area of old growth forest on the Western Plains grassland. It was originally a grant of land to her mother's antecedents in the 1840s, and is located near the Werribee River at Mount Cottrell. There are several early family graves still on the land. Rosemary also enjoys family research, and painting and drawing, as well as more active interests including kayaking, body surfing and walking. She loves giving large dinner parties – on hold over the past 18 months! Her greatest joy has been watching the children and their friends growing up and making their own way in the world.

Many people have influenced Rosemary's life, especially those who freely passed on knowledge and imparted a sense of responsibility to others. Some of these have included teachers at church, school, university and in the hospital setting; music teachers; and leaders in Girl Guides and Landcare. Parents and family have played an important role and she has also learnt from patients and others who face life's challenges.

Rosemary brings a wealth of skill and knowledge with her, and continues to make a major contribution to the life of Scots' Church and beyond in many ways. Our thanks to Rosemary for the wholehearted way she serves the Lord Jesus with such warmth and enthusiasm. ■

# T 2021 P O

## Have your say on the Top Ten Choral Classics

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You may be aware that every year, ABC Classic FM runs its Classic 100, and listeners have fun voting for our favourite pieces of music in the chosen genre and trying to guess which one will win. One thing that the ABC has never done is a Classic 100 of choral music.

Douglas Lawrence, Director of Music at Scots' Church and the Australian Chamber Choir has decided to fix that, with a poll to vote on the Top Ten Choral Classics. "We're going to create a concert program from the results of the vote," says Douglas. "The Australian Chamber Choir will sing the program in November. Members of Scots' hear plenty of choral music Sunday by Sunday, so we think that you are well equipped to have your say. We've created a shortlist, with links to all the music." Douglas and Liz have also selected videos of some of their favourite choirs.

**Check the shortlist** at [auschoir.org/top-10-listen](https://auschoir.org/top-10-listen)

**Douglas Lawrence and the Australian Chamber Choir**

### **Top Ten Choral Classics**

- Saturday 20 November at 3PM: Church of the Resurrection, Macedon
- Sunday 21 November at 3PM: Basilica of St Mary and all the Angels, Geelong
- Sunday 28 November at 3PM: Our Lady of Mount Carmel, Middle Park
- The above concert is available as a live-stream or on demand



# An Astronaut meets God

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The following is an address by Colonel James Irwin, a Baptist layman, given at the midweek lunch-hour service, at Scots' Church on 8th November, 1972. People stood four and five deep in the aisles of the full church, making one of the largest attendances ever recorded in this church. James Irwin (1930-1991) was an American astronaut, aeronautical engineer, test pilot and a US Air Force Pilot. He served as Apollo Lunar Module pilot for Apollo 15, the fourth human lunar landing. He was the eighth person to walk on the Moon.

'When I was on the moon I was inspired by the presence of God to quote from Psalm

121. And as I returned to earth that passage of Scripture took on deeper meaning.

*I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth... The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy going out and thy coming in from this time forth, and for evermore.*

Yes, the Lord is always with us. I remember so well that night when as a young man I dedicated my life

to Jesus Christ. I asked the Lord Jesus to come into my life. I stopped for a while to cement this relationship with Jesus Christ, which I needed every day since then. The Christian life is not easy: there are problems, trials and tribulations, ups and downs, hills and valleys. But there is a Spirit, a power that strengthens us for life here on earth.

The deepest valley I've passed through is almost 20 years after that night I dedicated my life. I'd reached the pinnacle of my training as a professional pilot, having just graduated from our test pilot school. Then came the greatest of all opportunities: that of



being assigned as the first and only test pilot of the world's highest and fastest flying airplane, the YF 12A. What an opportunity! I thought I was the hottest pilot in the sky! I was on top of the world! I had just reached this high point in my career when I was involved in a horrible accident in a light airplane. I received so many injuries that there was a question of whether I'd ever walk again. The doctors considered amputating my right foot. When I was conscious again the first thing I asked was, "Lord, why did You let this happen to me? You raised me so high, and here You've let me fall to the bottom.

Why Lord? As I lay in that hospital bed I prayed to God harder than I ever had before, for understanding and for recovery.

God answered those prayers. First, I came to realise I was rushing through life too fast, not fully appreciating my daily blessings. Then in just two months, I was able to leave hospital. It took many more months to recover completely and convince the Air Force that I was physically and mentally ready to fly again. Finally, after 14 months I was again on flying status and able to fly through the sky.

I've always felt close to God on the high places of the earth or in the sky. My love of the high places naturally led me to try to go even higher. It took me several attempts before I was accepted by the Space Administration for Apollo 15 Mission.

Then began years of preparation of body, mind and spirit. My daily prayer was that God would guide me in my preparations for the flight.

Some months before the flight we

visited our Air Force Academy to brief the young men on our mission because, as the first-of-all Air Force crew, we wanted the cadets to understand our mission. As we toured the Campus, the Eagle Statue caught our eyes. It bears the words inscribed: *Man's Flight Through Life is Sustained by the Power of His Knowledge.* Those words captivated our imagination. The three of us decided they were very meaningful words, so we placed them on our flight medallions, which flew with us to the moon. The words are also meaningful for the age in which we live. Underline and capitalise HIS, because it is the knowledge of Jesus Christ, which buoys up our spirits, sustains us, strengthens us for life on this earth.

**"Yes, the Lord is always with us. I remember so well..."**

At last, our preparations were complete. The spacecraft was thoroughly checked out. Then they took us out to the spacecraft and placed us in there three hours before launch. It is a time when there's not much for the crew to do, for that launch sequencing is largely automatic. So there's a period when you can reflect on your life many times over. You're wondering what's in store for you those next 12 days. I'm frequently asked, "Were you ever frightened?", and always reply, "Astronauts are never frightened." But this was a period when there was a little anxiety: a kind of expectancy, of anticipation, as we awaited that moment of lift-off. These three hours went slowly. But the last minute went





very fast. Before we knew it, we heard the word, "Ignition". Then we felt, we heard, all that tremendous power being released beneath the rocket that was now lifting us clear of the earth. There was a moment of supreme elation, a complete release of tensions, almost the happiest moment of my life to realise that, after all these years of preparation, at last it was my turn. I was leaving the earth. We held our breath for a few seconds until we heard the next words, "Power clear". At that point we knew we were clear of the earth on a purposeful mission to the moon.

I wish I could tell you of the many beautiful sights we saw as we travelled from the earth to the moon. But the most memorable was the first sight we had of the earth. When we moved out far enough we could see the continents, because it was a "full earth". We could see the colours of the earth: the tans of the Sahara Desert, the blues of Mediterranean and the Atlantic, the whites of a few clouds around the sky. As we viewed the earth from that perspective we were reminded of a beautiful, but fragile, Christmas ornament hanging in the blackness of space. At that time the earth looked about the size of a basketball. Then to see the earth diminish as we got even farther away, to see it shrink to the size of a baseball, then a golf ball, finally a marble, that changes a person. It makes you realise the greatness of God and the smallness of man, and appreciate for the first time everything we have on this earth. It makes you want to go back and tell people what a beautiful, fragile thing is this spaceship we call Earth.

Then when we got to the moon there was that beautiful valley we camped in for three days: mountains on three sides and a deep canyon to the west. They were exciting days because we had that lunar dune-buggy, "Rover"; I was to drive around exploring a place on the moon where man had never been before.

But what really touched my soul and changed my life was the fact that I could feel God's presence there: feel it so close in so many ways. There were new and challenging tasks to perform: things we'd never anticipated nor trained for. When these difficult situations arose I just gave a quick, silent prayer to God and immediately the answer came. Then there was the guidance God provided during our exploration, such as in the discovery of the "Genesis Rock": the oldest rock ever found in the universe. Before the flight, the scientists told us they suspected that the mountains of the moon were made from this type of rock. But never in our wildest imaginations had we dreamed we'd find it presented to us in a unique way. There, at the base of the high Apennine Mountains, on the rim of a small crater, covered heavily with dust, stood out a pedestal rock, like an outstretched palm. On it we found that white Genesis Rock, almost free from dust, sitting there seeming to say "Here am I, take me".

Before the flight I considered myself a technician, an operator of a spacecraft, a nuts- and-bolts type. I was so busy learning the details of the task of going to the moon I had little time to think about the needs and feelings of people on the earth. But as we reached out into the heavens in a physical way, our lives were touched in a spiritual way.



There was the inspiration of God that prompted me to quote from Psalm 121. I felt God's presence very close on the moon and while flying back to the earth to a new way of life. I wanted to go back to this new mission: to tell everyone about this voyage of scientific discovery, and of spiritual awakening in my own life. I wanted to tell people what a beautiful planet we have, emphasise the need to work together in a spirit of brotherhood and peace to preserve this fragile spaceship, Earth; to remind them of the power of prayer, not only on the earth but on the moon, and that God is alive on the earth as He is also on the moon. God is everywhere. All we have to do is ask – and He is there.

And the message is really the old, old story from a new vantage point. I was able to move out so far from the earth to see the earth with the eyes of God, to realise for the first time the greatness of God, the beauty of His creation, that God loved this beautiful spaceship. He made and loved every one of us living on it so much that He sent to us His Son, Jesus Christ, with a perfect pattern for our lives, eternal lives, if we would but accept it.

That's a choice we have to make because this religion is an individual relationship between ourselves and Jesus Christ.' ■

**From the Scots' Church Archives,  
Judith Kilmartin**



# Not the Final Chapter!

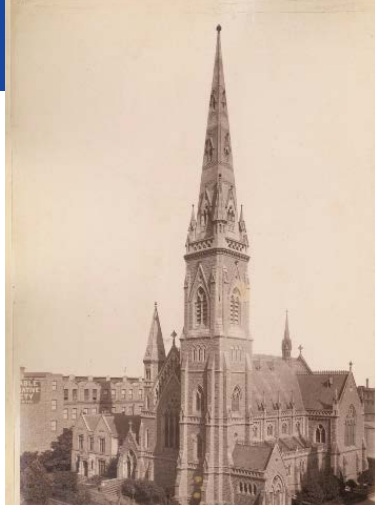
Rosalie Strother concludes her series on Rowland Ward's History of Scots' Church

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*'The Scots' Church, Melbourne: A Story of 175 Years 1838 – 2013'* by Rowland S. Ward has been reviewed chapter by chapter in recent issues of The Leaflet. The author of this comprehensive record of the history of Scots' Church was meticulous in his historical research, providing a record of the origins of Scots' in early Melbourne, and its growth and development over the years. This book plays a vital role in drawing together a large amount of historical material that was to be found in many places but often not easily accessible.

After introductory chapters that set the context, the first part of the book is arranged chronologically over 14 chapters. The remaining six chapters are thematic. All but the last three have been reviewed; these include chapters on the elders and pastoral care, the trustees and the Board of Management, and the history of the site. The first two of these provide considerable detail concerning the people who served the church so faithfully as elders, trustees and Board members over 175 years. The final chapter provides a useful overview of the history of the site, especially in its earlier years.

The book contains three appendices. These cover lists of the earliest communicant members of Scots' Church; a timeline of those involved in the preaching and pastoral ministry of the church; and politicians connected with Scots' Church from 1838 to 1938. ■



# David Suchet – More Than Meets the Eye

Rosalie Strother introduces David Suchet - famous for his role as Hercule Poirot...

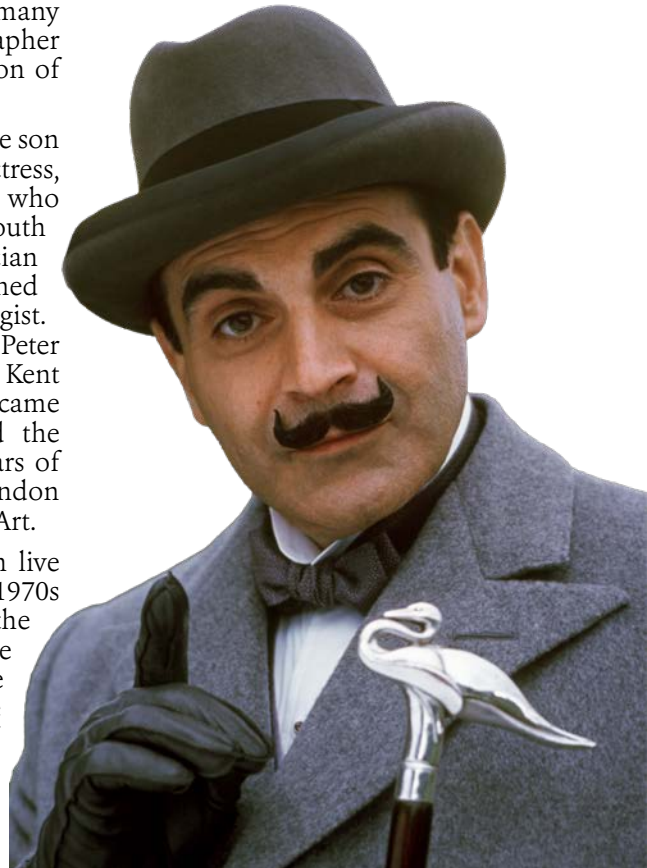
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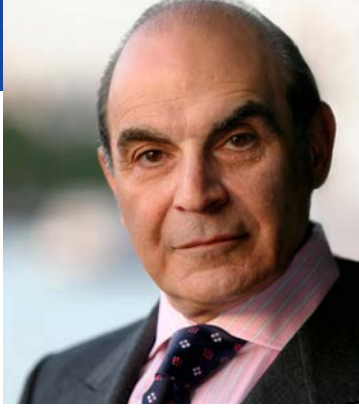
David Suchet is most well known to many for his role as the fastidious Belgian detective in Agatha Christie's series featuring Hercule Poirot, comprising 13 films and 70 episodes made by Independent Television between 1989 and 2013. This was just one of many characters he portrayed on stage, screen and television in a long and illustrious career. A man of many parts, he is also a keen photographer and is involved in the preservation of England's historic canals.

Born in London in 1946 he was the son of Joan Patricia nee Jarché, an actress, and Jack Suchet. His father, who emigrated to England from South Africa in 1928, trained as a physician in London, and became a renowned obstetrician and gynaecologist. Suchet and his brothers John and Peter attended boarding school, first in Kent and later in Somerset. He became interested in acting and joined the National Youth Theatre at 16 years of age. He went on to train at the London Academy of Music and Dramatic Art.

Suchet began his acting career in live theatre productions in the early 1970s and, although he moved into the field of television and film, he has continued to work in live productions over the years since then. He played a wide range of roles in television films and mini-

series, demonstrating his enormous versatility. However it was his role as Hercule Poirot that made him a household name in many countries. When he first agreed to take on the role he immersed himself in Agatha Christie's stories and totally embraced the part. He played Poirot in the





adaptation of every novel and short story in which the character featured. Suchet also appeared in other film roles that demonstrated his versatility including a Middle East terrorist, a Russian operative, a French hunter, a Polish bishop and the Emperor Napoleon.

On a more personal level Suchet met his wife Sheila née Ferris, an actress, in 1972, at a theatre in Coventry where they were both working. They were married in 1976 and have two children, a son Robert and a daughter Katherine.

Suchet came from a mixed Jewish/Christian background and was raised without a religious context. He described himself as growing up an agnostic but never quite an atheist. At forty years of age, while staying in a hotel in the USA, he began reflecting on life after death and the resurrection of Christ. He decided to pursue his thoughts and purchased a New Testament. He didn't know where to start but, having had a lasting interest in the Roman Empire, he began at the book of Romans. As he read he came across a passage that spoke of the way of life he wanted to embrace, the Christian world view of love for which he had been seeking. Although he was not immediately converted like Paul, he felt that a full commitment to Christianity warranted further

investigation, and continued to explore his faith; he came to what he called 'total faith in Christianity' in 2007, becoming a member of the Anglican Church. One of his greatest challenges was a belief in the resurrection of Jesus, recognising that Christianity is based, not only on the death of Jesus, but on his resurrection. Suchet has since said that his faith has stood him in good stead in his profession, and in his private and personal life.

In 2012 Suchet made a documentary on the life of St. Paul, charting his evangelistic journeys around the Mediterranean. This was followed two years later with another documentary on the life of the apostle Peter. Recently Suchet spoke of the importance of the Gospel of John which had been with him through most of the lockdown due to the pandemic in the United Kingdom. On Easter Day in 2021 Suchet read the whole Gospel of John in the Jerusalem Chamber, Westminster Abbey, to a virtual audience around the world. He has also recorded the entire Bible for Hodder and Stoughton's 'NIV Audio Bible'.

Sir David Suchet has achieved many awards and honours over his long career. The most recent was as Knight Bachelor for services to drama and charity, in the 2020 Queen's Birthday honours. ■



## Kirkin' O' the Tartans

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The annual service of the Kirkin' o' the Tartans was held at Scots' Church on 11 July 2021. Piper Stewart Wallace led the colourful procession from the Assembly Hall along Collins Street and into the church at the beginning of the service. The tartans of each clan present were placed in the apse where they remained until the end of the service, when they were retrieved by representatives who left the church in procession. The first scripture reading, from the Book of Ruth, was read in Gaelic and English, and the second reading in English. Rev Phil Campbell preached the concluding sermon in his series on Ruth, highlighting the fact that Ruth, a Moabite, was included in God's plan to bless all the nations – including Scots, Malaysians, Indians and even Australians!

“God's plan was always bigger than Israel,” he said. “This was an offer of blessing for every clan. All are welcome in Christ Jesus.”

Although the great tartan revival began in the 19th century, the origin of

tartans goes back to antiquity. There is evidence that the Celts wove chequered or striped cloth for thousands of years. It is believed that this form of weaving was brought across to north western Britain by Iron Age Celtic Scots from Ireland in the fifth or sixth century BC. A small sample of check, known as the Falkirk Tartan, survives from the third century AD.

Early tartans were of simple design with, perhaps, two or three colours. Weavers depended on the properties of plants, roots, berries and trees for their dyes, this probably having some bearing on the colours of the tartan produced in a particular region. Worn by the people of the district, these checks or tartans became associated with that area. As chemical dyes evolved weavers began to produce more elaborate patterns of varied and vivid colours. Clans grew and branched over time, with newer clans creating their own tartans.

Following the Battle of Culloden in 1746, the British government passed 'The Disarming Act' which forbade

the wearing of tartans. This applied to common Highland clans, not the upper echelons of Highland society, or to Lowland Scots or women. Neither did it apply to the Highland regiments being formed in the Government army. When this law was repealed in 1782, a resurgence of Scottish nationalism was the result, with efforts made to restore Highland culture after this period of repression.

The great tartan revival began in 1822, when George IV visited Edinburgh. He suggested that people attending official functions should wear their tartans. Although many original tartans had been lost by this time, 'original' patterns were quickly reinvented. Today, tartans are registered at Lyons Court.

Queen Victoria and her consort, Prince Albert, also made a significant

contribution to the popularity of tartans. They quickly came to love Balmoral, the Royal residence at Deeside, Scotland, where they embraced all things tartan and Highland. The now world famous Balmoral tartan was designed by Prince Albert. Room after room at Balmoral included decoration with its signature tartan.

Today tartans, together with the kilt and bagpipes, symbolize the cultural identity of the Scottish nation. The modern-day Kirkin' O' the Tartans service has its origins in the United States of America in the 1940s, when the Rev Peter Marshall of New York Avenue Presbyterian Church, Washington DC first began the tradition of an annual service, which was taken up by other denominations over time, also spreading to other countries. ■

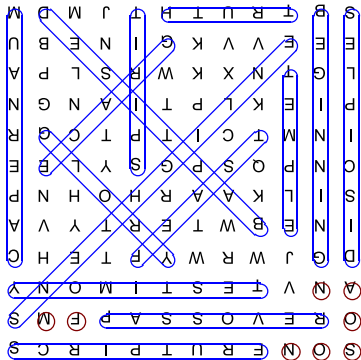


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**PAGE**

- 11 Red desert landscape. Credit: Wayne England, 2007. Creative Commons.
- 18 Liliun candidum growing on Mount Carmel, Israel.  
Credit: Zachi Evenor, 2015. Creative Commons.
- 19 A red carpet of Anemone coronaria in spring, in Shokeda forest, Israel.  
Credit: Zachi Evenor, 2012. Creative Commons.
- 20 The crown anemone growing in Israel comes in a range of colours.  
Credit: Zachi Evenor, 2013. Creative Commons.
- 21 Panorama of modern-day Kerak and the surrounding country from Kerak Castle.  
Credit: Dosseman, 2013. Creative Commons.
- 22 Map of kingdoms around Israel including Moab in 830 BC.  
Credit: Richardprins, 2010. Creative Commons.
- 22 Kerak Castle, known as Karak in Moab, built by Crusaders in the 12th century.  
Credit: Berthold Werner, 2009. Creative Commons.
- 27 Image of the Earth from the Apollo mission craft about 25 to 30,000 nautical miles above Earth. Credit: NASA. Public Domain.
- 27 The cover of the booklet, 'An Astronaut Meets God', on the day of James Irwin delivered his address at Scots' Church. Credit: Clifford Press in association with The Scots' Church, Melbourne.
- 28 Apollo 15 Lunar Module pilot James Irwin. Credit: NASA. Public Domain.
- 30 The far side of the moon. Credit: NASA 1972, Public domain.
- 31 Early images of Scots' Church Melbourne. Credit: State Library of Victoria.
- 33 Sir David Suchet. Credit; Phil Chambers, Hamburg, 2006. Creative Commons.
- 33 Suchet filming in London for an episode of Agatha Christie's Poirot.  
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Secret Message: Son of Man







## Word search

### John Chapters 1 & 2

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 36)

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

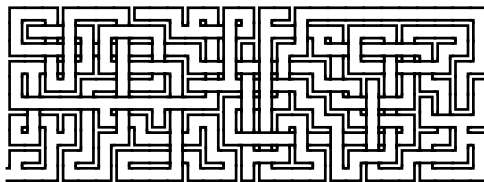
### The words to find

- Baptised
- Beginning
- Capernaum
- Disciples
- Enlightens
- Feast
- Glory
- Grace
- Passover
- Scripture
- Spirit
- Temple
- Testimony
- Truth

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

## Amazing Maze

Find the way from Scots' Church, Collins Street to the 'Coolest Street in the World'.



# Biblical Crossword

## John Chapters 1 & 2 plus...

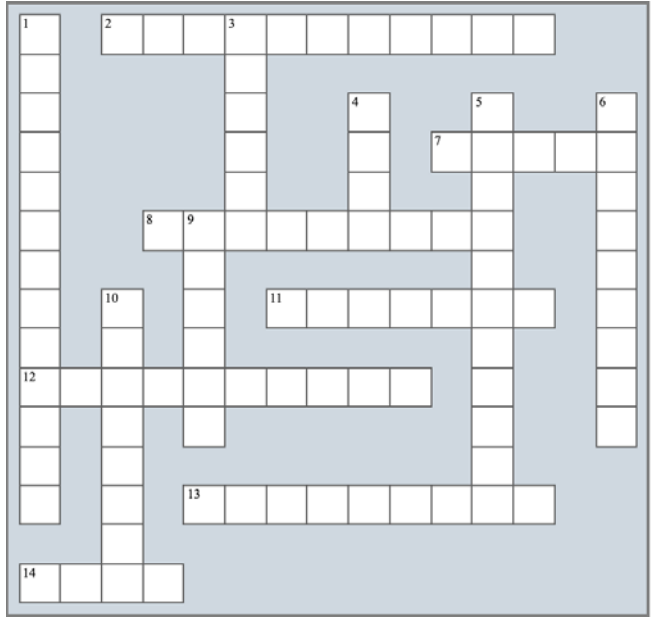
(Solution on page 36)

### Across

2. What is a hot topic at the moment in the pandemic?
7. Through whom was the law given?
8. Jesus referred to \_\_\_\_\_ as an Israelite with no deceit.
11. Where was Jesus invited in Cana?
12. Steve McAlpine asks us to pray for what? (2 words)
13. From what city did Philip come?
14. What was in the beginning

### Down

1. Jesus drove the \_\_\_\_\_ out of the temple.
3. Grace and truth came through \_\_\_\_\_
4. Who was sent from God to bear witness?
5. In which suburb is the 'Coolest Street in the World'?
6. Who was James Irwin?
9. Who was the first disciple to follow Jesus?
10. Why did Jesus go up to Jerusalem?



EclipseCrossword.com



Want to join us at Scots'?

**You'd be sure of  
a warm welcome.**

Please contact the  
Session Clerk,  
Rosalie Strother, on  
(03) 9650 9903

# Pot Pourri

## Congratulations

Micah Timothy Wong was born on Tuesday 15 June to Andrew and Garam – a brother for Ezra. Micah in Hebrew means ‘Who is like the Lord’. Micah was a Minor Prophet in the Old Testament. Andrew and Garam write: “We love Micah 6:8; ‘He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?’ Our prayer is that he would love the Lord his God with all his heart, mind and strength. We pray that he would walk humbly with the Lord, looking to Jesus Christ as Lord and Saviour.”

We warmly welcome Seamus David Nasrallah, who was baptised on 23 May 2021. Born in May 2020, Seamus is the son of Sarah and Daniel, and a brother to Charlotte and Niamh.

## Other news

We were able to recommence the Sausage Sizzle on 19th May after a long break due to the pandemic. To celebrate the occasion the sausages and coffee were free, and much appreciated by all who were able to join in! As we continue with uncertain times, we look forward to more Sausage Sizzles soon!



Micah Wong.



Seamus Nasrallah was baptised by Rev Phil Campbell, with parents Daniel and Sarah, and sisters Charlotte and Niamh close by.



Young Arsyia with parents Ria and Guruh at the Sausage Sizzle in May.

Lois and Gordon Taylor have recently heard that their grandson, Lachy Paltridge, son of Louise and Tom, who auditioned for a solo performance at the South Australian South East Primary Schools Music Festival, has been successful in winning the audition for the solo performance. Well done Lachy!

The Tregales, Martin and David were mentioned in an article, "Amazing journey from hot air to hay bale" in the 28th July edition of the Weekly Times. They were hot air ballooning over the Horsham area in 2019 when their Go Pro (small video camera) fell from the basket over 350 metres into a paddock below never to be seen again – almost. It was found a week ago in a feed trough at Mortlake, over 187 kilometres away. The card was still in it and when played showed shots in the balloon and even recorded its fall and crash landing and the paddock around it. A year and a bit later the paddock was cut for hay and an Angus farmer bought some of the hay and it was trucked to Mortlake where the animals ate all around the camera. The owners could see a registration number on the balloon and a friend who flies balloons identified it as belonging to Martin. Martin was astonished when the friend rang him, having remembered the day it was knocked out of the balloon basket. The hay was originally cut for the export market but as those bales were x-rayed this bale was rejected as it had a foreign object in it –so it could have gone a lot further than Mortlake!

### **In Memoriam**

We were saddened to hear of the passing of member Ian Agar on Wednesday 21 July 2021. A faithful member for many years, Ian was unable to attend worship services for some time due to increasing ill-health. A thanksgiving service for Ian's life was held at Scots' Church on 12 August. Our thoughts and prayers are with his wife Shirley and their friends.

**Lois Taylor**