

THE SCOTS' CHURCH

THE LEAFLET

Autumn 23



IN THIS ISSUE

CAFE CULTURE | HISTORY | TRENDS | THEOLOGY



The SCOTS' CHURCH, MELBOURNE

LOCATIONS

The Scots' Church, Melbourne,
99 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 International Christian Church
(www.icc-melbourne.org), Werner 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 International congregations.

MINISTRY TEAM:

Senior Minister Rev Phil Campbell
Minister Pastoral Care Rev Litha Heshusius
Minister, International 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 Jennifer Chou.

EDITORIAL TEAM, THE LEAFLET:

Rosalie Strother, Phil Campbell and Phil Court.

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

THE LEAFLET

ISSUE NO. 1094

Welcome to the Autumn Edition of The Leaflet, the quarterly magazine of The Scots' Church Melbourne. As usual, we hope you'll find it a fresh and enjoyable read, whether you're a regular member at Scots' or just passing through. We encourage our members to take copies for their friends.

Scots' Church Melbourne is full of history, and full of life. As usual, you'll find a blend of articles across all kinds of areas. Phil Court reminds us that Jesus called us to 'love with all our heart, soul, mind and strength' - first of all God as our maker, and then those around us. In a subtle way, that guides our choice of articles for The Leaflet: we want to encourage your heart, nourish your soul, stretch your mind, end even build up your strength with our recipe for Anzac Biscuits and our visit to The Jester's Garden cafe.

Along with that, we'll take you on a quick tour of Turkey and our nearby Royal Exhibition Building rooftop, preview an excellent TED talk, learn the true story behind Mozart's unfinished Requiem, go high-tech with ChatGPT, rethink the nature of 'faith', and visit the Medical Pantry with Deb Court. Rosalie Strother has been learning about the astonishing Red Cedar, the Silk Road in Israel, and the identity of the author of the Biblical Epistle of James. It's an action packed issue, and we're sure you'll enjoy it.

If you're not already part of the Scots' community, we'd be delighted to meet you at any of our Sunday church services. 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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Search for **ScotsCast**, our weekly podcast, on Spotify or Apple.

Rosalie Strother, Phil Campbell, Philip Court - Editorial Team

Front Cover image – Ashley, Tony and Jordan at The Jester's Garden cafe.

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Phil Campbell introduces a favourite coffee spot, right on our Scots' Church doorstep...

The Jester's Garden Cafe is a family-run business located in the foyer of the Westpac building in the heart of the city, right behind The Scots' Church on the corner of Russell and Collins Streets. Though it's the 'new kid on the block' (with Quists, The Otherside, and Caffeinatics nearby) it's becoming increasingly popular among city workers, and is a firm favourite among the Scots' Church staff and admin team. The cafe is operated by Tony Pasilidis, a former construction worker who decided to pursue his passion for running his own business and interacting with people.

Tony's journey to opening the cafe began when he was working in construction. He realised that while carpentry was making him money, it wasn't something he truly enjoyed. "I love talking to people, and running my own business," says Tony. "I thought it would be a good lifestyle choice."

I asked Tony where the cafe's name came from. "I do like a bit of a laugh," admits Tony. "Though I must admit in the Westpac foyer there's not much room for a garden. To be honest, though, the name came from my favourite movie. You probably won't guess what it is!"

The Jester's Garden is a family effort, and Tony's mum plays a key role in the cafe's success. She brings her Greek background to the kitchen, and is an excellent cook.



“My mum is our secret weapon,” says Tony. “Her Greek background means she loves to cook. She wants the person walking away to think they’ve had a great meal, with generous servings. She’s always loved to feed her kids!”

Tony’s sister helps out when it’s busy, and his dad picks up and delivers Greek desserts from some of his old friends. Tony’s girlfriend Ashley is also on staff, and new barista Jordan brings lots of coffee-making experience from his native Ireland.

My own favourite lunch is the toasted Salami Panini - a well sized slice, dripping with melted cheese. There are vegetarian options too; together with Ham and Cheese Croissants, and a range of cakes and desserts. The Greek Honey biscuits are an affordable sweet treat.

Tony took on the challenge of opening the cafe after Melbourne’s record lockdown, optimistic that business in the city would pick up. However, it has been a challenging journey. “We’re waiting to see what the next six months will hold,” says Tony. “Wednesday and Thursday are definitely the peak days but the question is, will the city permanently be a hybrid workplace?” I noted that the building works on the exterior of the Westpac building make access difficult too - hoarding makes access



from Russell Street less visible. “Right now it’s tough,” says Tony. “A lot of work, for currently a small reward.”

Despite the challenges, Tony and his team continue to provide great service and delicious food and drinks. The Jester’s Garden uses top quality Code Black Coffee, a rich and satisfying blend, and one of my favourites. Tony is also grateful for the support of the Scots’ community, and enjoyed serving morning tea at our recent Foundation Day morning tea.

Unlike a lot of smaller cafes in the area, The Jester’s Garden has plenty of tables and chairs, and spaces to chat. With a friendly atmosphere, delicious food, and great coffee, the Jester’s Garden Cafe deserves to become a favourite among local workers and CBD shoppers. “Don’t forget, we have great breakfasts, fresh salads in summer and a range of soups in the winter,” says Tony. If you’re in the city and looking for a great coffee and a tasty lunch, drop in and say hi at the Church Office on Level 1 in the Assembly building next to the church, then stop in for a cuppa with Tony and the team. Let me know when you’re coming and I’ll even shout you a coffee. Seriously! ■



LIVING ON PURPOSE

Lives amplified by tech aren't always satisfying, says Phil Court. Especially if they're not geared towards service and love...

We live in an age of technology that our ancestors would have regarded as either impossible or downright magical. After our brief honeymoon of delight in the perpetual “next generation” of tech-toys, we tend to take our newly acquired superpowers for granted. These days it's easier to list what you *can't* do with your hand-held device, than what it *can* do. Easier still, you can simply tell an artificial intelligence app to make the list for you. Or tell it to write you an essay on any topic you like.

But there's a massive shadow side to our ever-increasing reliance on our devices. Australia has never had more widespread levels of mental illness. Those on the margins are falling through ever-widening cracks. Our ever-decreasing need for manual labour drives worsening health outcomes. And despite the virtual world of wall-to-wall social media, chat rooms and dating apps, a deep and despairing loneliness afflicts more of us than ever.

So what should we do about it? Let's ask the artificial intelligence entity called Generative Pre-Trained Transformer 3, or ChatGPT for short. Developed by the not-for-profit research and development company OpenAI, ChatGPT's mission is “to ensure that artificial general intelligence benefits all humanity.” Sounds promising! And noble too.

I asked Chat GPT to tell me what we need to live with purpose and flourish as persons. It instantly composed a 274-word reply that unfolded on my screen faster than I could read it. It finished with this:

“In summary, living with purpose and flourishing as a person requires identifying and aligning with one’s values and passions, building and maintaining positive relationships, taking care of one’s physical and mental health, and continually learning and growing. It’s important to approach these areas holistically and not just focus on one area alone.”

At first glance, ChatGPT’s advice seems to offer a balanced and reasonable formula. But if we scratch beneath the surface, it’s really just platitudes. It doesn’t distinguish between good and bad values, or healthy and unhealthy passions. It doesn’t tell me what makes a relationship “positive” rather than negative. In short, much like a horoscope, it’s the kind of advice we can make fit our own presuppositions, our own prejudices and our own priorities. One size fits all.

Author Andy Crouch suggests we look elsewhere for the answer. In his latest book, *The Life We’re Looking For*, Crouch takes us back to a Q&A session between Jesus and a bunch of his learned adversaries. In his gospel account of the life of Jesus, Mark records that *“One of the scribes came up and heard them disputing with one another, and seeing that Jesus answered them well, asked him, ‘Which commandment is the most important of all?’”* (See Mark 12:28.) In other words, he’s asking Jesus, *What is God’s purpose for us, and how should we live it out?*

Here’s how Jesus replies:

“The most important command is, ‘Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.” [Mark 12:29-31]

The scribe agrees, and Mark tells us, *“When Jesus saw that he answered wisely, he said to him, ‘You are not far from the kingdom of God.’ And after that no one dared to ask him any more questions.”*

Jesus nailed it in one – well actually, in two. End of argument. He did it by pairing up two of the 613 commandments found in the Old Testament Law of Moses. For Jesus, they’re two sides of the same coin. Love the one who made you (Deuteronomy 6:4-5) and love the ones who, like you, he also made in his own image (Leviticus 19:18). And do all of it with all of your all. Give it everything you’ve got. Don’t leave anything in the locker room.

In these few words, Jesus identifies the four ingredients that together define our personhood; heart, soul, mind and strength. He challenges you to live out your love in each of these four aspects of yourself. In Crouch’s words, we are “heart-soul-mind-strength complexes designed for love.”

Here’s a summary of Crouch’s assessment of our personhood:

Heart: We are creatures “driven and drawn by desire. Our choices are shaped not just by thought but also emotion.”

Soul: “We have a depth of self that is uniquely ours, recognisably different from any other, a reality interior to us, and only partly available to others.”

Mind: We are “capable, far more than any other creature, of reflecting on the world, remembering and interpreting our experience, and analysing it.”

Strength: We are “capable of applying great energy toward work as well as play... Our bodies have obvious limits. But they are a marvel, especially when animated by heart, soul and mind.”

Crouch argues that “Of all the creatures on earth, we are by far the most dependent, the most relational, the most social, and the most capable of care. When we love, we are most fully and distinctively ourselves.” But the reality of our imperfect and self-centred natures means, “We discover very early in our lives that we are not at all what we were meant to be.”

The challenge we face is how we cope with our flaws, our disappointments and the slings and arrows that come our way. “The honest truth is that often, we just give in,” says Crouch. “We make choices that accelerate the patterns of emptiness and loneliness rather than reverse them. And thanks to a particularly tricky design feature of our heart-soul-mind-strength complex, it can initially seem that these small consolations and addictions offer us just enough of what we long for to get by. Human beings have made these kinds of choices ever since the pain of being persons was first felt. But today, we happen to have access to a way out of disappointment that offers more false comfort than our ancestors could ever have imagined.”

Crouch calls it “the superpower zone.” It’s the self-amplification that comes from the technological marvels that surround us, entice us, and all too often, enslave us. (Be honest: how many times have you checked in on your smart phone today? Too many to keep count?)

The problem is, amplifying ourselves with technology won’t cut it. Crouch characterises the great promise of technology as ‘We will no longer *have to do X*’ (wash our clothes by hand, build a huge fire every night to stay warm), and ‘We will now be able to do Y (move easily from town to town, or country to country by driving and flying). What we don’t give enough consideration to however is how those ‘promises’ are coupled with another set of imperatives, ‘We now won’t *be able to do x* (remember how to build a fire)’ and, in fact ‘We *now will be compelled to do y*’ (put a smart phone in the hands of children in order for them to function in society.) There are times when this deal doesn’t serve us well. And relentlessly, we are diminished in heart, soul, mind and strength.

Despite his trenchant critique of the avalanche of “devices” for this, that and the other, Crouch is no luddite vainly trying to turn back time. He argues that technology can and should be developed and harnessed in ways that enhance our personhood, rather than diminish it. And that means being aware of all the aspects of our humanity - heart, soul, mind and strength. ■



A FRESH LOOK AT FAITH

A recent book throws fresh light on our understanding of 'faith', says Phil Campbell. Maybe it's worth a look?

Faith, it seems, is an elusive concept. Do you have it? Do you have enough of it? Is it a feeling, some kind of sense of mysterious longing, a rational conclusion centred around the truth of certain doctrines... or just a blind leap in the dark?

The idea that the biblical idea of "faith" as expressed by the Greek word "*pistis*" is best understood as "allegiance" or "loyalty" has been a topic of recent debate in the field of theology.

Most notably argued by Dr. Matthew W Bates in his book “*Salvation by Allegiance Alone*,” there’s clear evidence that the Greek term ‘*pistis*’ was regularly used in the context of faithfulness, or allegiance, to the King. We use it in a similar way when we speak of someone being ‘unfaithful to their wedding vows,’ ‘breaking faith with a friend,’ or ‘acting in bad faith’ in a business deal. In simple terms, we mean we’ve been disloyal.

That faith should not be viewed as a mere intellectual assent to certain beliefs, or a vague ‘religious feeling’, but rather as a commitment of loyalty to a leader, is the key proposal of Bates’ book. Because the Greek term spans a semantic range from intellectual belief, through ‘personal trust’ and even ‘loyalty’ means that translators must always be aware of context. Specifically, says Bates, the sense of *pistis* meaning loyalty or allegiance coheres around contexts of Royalty, Kingship and Lordship.

It’s no surprise that these are the sort of terms constantly used of Jesus ‘Christ’ (which literally translates as ‘Anointed King’) - meaning there’s plenty of scope for a re-think of ‘faith’.

One of the positives of this understanding of faith is that it puts the emphasis on a relationship, rather than simply adherence to a set of beliefs. This shift from a cognitive to a relational approach to faith can be seen as more in line with how faith is actually lived out in practice.

In the New Testament *Epistle of James*, a positive aspect of viewing faith as “allegiance” is that it can bridge the gap between faith and action. In the “Reformed” and “Calvinist” theological traditions, in which Melbourne’s Scots’ Church stands, there’s been a long tension between the idea that salvation is by faith alone, and the idea that good works are a necessary result of that salvation. By understanding faith as allegiance, the two concepts are seen as complementary, rather than conflicting. Allegiance to Jesus as Lord should naturally lead to behaviour in keeping with his rule, as the individual strives to live in accordance with Kingdom values of love, service, and practical care of others.

Dipping into the New Testament letter of James again, the message is clear. “Don’t just say that you ‘believe in God,’” says James. “Show it in the way you live - the way you care for the poor, the way you control your tongue.”

Faith, in other words, is about doing, not just notionally ‘believing.’ ‘Sure, you can tell me you have faith’, says James sardonically - ‘I’ll actually *show you* my faith by the way I live.’

There’s good news here for those who feel they somehow struggle to ‘muster up enough faith’ to qualify. That’s not how allegiance works! The legendary 19th Century Baptist preacher, Charles Spurgeon put it this way: “It’s not the quality of your faith that saves you - it’s the quality of the Lord you put your faith in.”

And interestingly, while there’s certainly a degree of evidence-based belief needed to get to a point of committing yourself to allegiance to King Jesus, the opposite of fully understood faith is not so much doubt, as disloyalty. ■



KOKOBLACK
CHOCOLATE

CHOCOLATE FIX

Choc-afficionado “Russell Stewart” shares his affection for an inner-city ‘re-treat’...

In Melbourne’s historic Royal Arcade there’s a beautiful mosaic floor that leads weary feet past some delicious looking shops to an even more quirky destination. No doubt it’s a floor that’s been traversed by Prime Ministers, celebrities, international and interstate visitors, and generations of Melbourne locals. Most recently foot traffic has been increased due to a steady flow of chocolate lovers heading to the upstairs Koko Black Lounge.

Head up a small flight of stairs and you’ll find an array of luxurious Chesterfield lounges – the perfect ambience for a healing and leisurely encounter with the refreshing power of a variety of hot chocolate flavours. The “chocolate lover’s lounge” is one of the most memorable experiences of life in Melbourne city. Something to be shared with friends, something to delight family and excite grandchildren, something to lift the spirits!

This is no “run of the mill” chocolate experience! Recently the Koko Black Chocolatier created a new favourite – and it’s healthy! “Davidson Plum is teeming with powerful antioxidants and is packed full of nutrients essential for glowing skin,” they claim. Offering the perfect excuse to eat more chocolate, their artisans have sourced the purest of Australian flavours, pairing this Australian wild plum with their finest dark chocolate.

Meanwhile, they’re promising a new Yuzu and Mandarin combination. It’s quirky, because it’s a special creation of Koko Black – but also because one of the key ingredients is rare. The Covid pandemic affected the import of Yuzu, so supplies are limited until they get the real, fresh product. Then again, dreaming of the new Mandarin and Yuzu taste sensation while sipping a chilli flavoured hot chocolate is a good enough reason to keep me crossing the mosaic floor every time I pass by... you’ll often find me sitting, sipping, and satisfied with the surrounds, upstairs in the Chesterfield lounges at Koko Black. And remember – *“There are no recipes for left over chocolate”!* ■

PH

Tell me about wave-particle duality, in the form of a Dr Seuss book.



Once upon a time, in the world of physics so strange,
There was a theory that caused quite a strange change,
It said that light, it could be both wave and particle too,
And the world of physics, it was turned upside down, who knew!

It started with experiments, so strange and so bizarre,
That showed light behaving like waves, just like a sea of stars,
It's so hard to think of them, like a fish in a stream,
But in the end, it's all the same, like a gazelle's dream.



WRITTEN BY ROBOT?

Everyone is talking about ChatGPT, the almost miraculous automated intelligence that does your homework and answers your emails. Phil Campbell explains some of the benefits and risks...

If you've ever used the 'auto-suggest' feature when you're writing a message on your mobile phone, then you're already familiar with the technology behind AI text generation. Suddenly, after years of seemingly futile research, Artificial Intelligence is everywhere. It's creating artworks, it's composing music (just say, "Make me a soothing song with a piano background and oboes" and moments later, you're listening); and most notably, right now the media is full of talk about ChatGPT, the genius level text generator from OpenAI.

Back for a moment to your phone's auto-suggest function. It's right there with auto-correct (which half the time is infuriating), helpfully offering a prediction of the word that's statistically the most likely to follow on in the sentence you're writing. Based on your own writing history, sometimes you'll find you can save yourself some hunt-and-peck typing. When I type "The", I'm offered three options... "only," "first" or "new." Just for fun, I kept choosing from the offered words, and ended up with the nonsensical but almost coherent sentence *"The new law will allow police officers to report crimes committed during the past three decades."*

That, more-or-less, is exactly how ChatGPT works - though with a massive knowledge base that extends across almost every area of human endeavour. In effect, it's like Google, except that it replies in fully formed sentences and paragraphs, in convincing human style. When I asked ChatGPT to explain itself in simple terms, it said this:

ChatGPT is a computer program that uses advanced artificial intelligence technology to understand and respond to natural language text inputs. It was trained on a large dataset of text from the internet, so it has a wide range of knowledge and can answer questions or generate text on many different topics. Essentially, it is designed to imitate human conversation to make it easier for people to interact with technology.

Sounds simple? The reality is, it's an absolute game changer, already threatening to disrupt education, journalism, programming, and a slew of other areas. And, with access freely available through the website chat.openai.com, there are already 100 million registered users. The cat is already out of the bag.

Better still, results can be delivered in a variety of styles. Ask for a eulogy in the form of a Shakespearean play, or a description of cardio-thoracic surgery in the style of a Dr Seuss book, and you won't be disappointed.

But what negative disruption is technology like ChatGPT likely to cause? Here's a summary from the horse's mouth.

- Job loss: Automated systems like ChatGPT can replace human workers in customer service, data analysis, and other tasks.
- Misinformation: ChatGPT was trained on a large dataset of information from the internet, which may include false or misleading information. This could lead to the spread of misinformation if not properly monitored and filtered.
- Bias: As a machine learning model, ChatGPT can reflect the biases present in the data it was trained on. This could result in discriminatory or offensive responses if not properly addressed.
- Dependence: Relying too heavily on ChatGPT and similar technologies could lead to a decline in critical thinking skills and a loss of knowledge in certain areas.
- Privacy: The use of ChatGPT and other AI systems raises concerns about data privacy, as large amounts of personal information may be collected and processed by these systems.

In the education sector, opinions are divided. Some schools and universities have moved fast, banning the use of ChatGPT in drafting essays and assignments. Clearly, it's a risk. Students can simply type the question into the query line, and watch while a unique fully formed answer scrolls down the screen.

Often, the answers are well researched, and perfectly formed. In fact, ChatGPT is progressively passing human-based exams. When researchers put ChatGPT through the United States Medical Licensing Exam – a three part exam that aspiring doctors take between medical school and residency – they reported that ChatGPT “performed at or near the passing threshold for all three exams without any specialised training or reinforcement. Additionally, ChatGPT demonstrated a high level of concordance and insight in its explanations.”

ChatGPT also passed four law school exams at the University of Minnesota. In total, the bot answered 95 multiple choice questions and 12 essay questions that were blind graded by four professors, intermixed with responses from human students. Ultimately, the professors gave ChatGPT a “low but passing grade in all four courses” equivalent to a C+.

Tellingly, though, a philosophy professor at Furman University caught a student turning in an AI-generated essay when he noticed it contained confidently-phrased misinformation. “Word by word it was well-written,” said the professor. Looking more carefully, he noticed the “student” made a claim about the philosopher David Hume that “made no sense” and was “just flatly wrong.”

In other words, ChatGPT has all the common sense of the auto-predict function on your mobile phone - it selects the most likely words and ideas based on probability and syntax, without any real underlying 'intelligence.' Almost anything can happen.

I noticed the accuracy problems when I asked ChatGPT to prepare a brief history of Scots' Church Melbourne. Again, the prose is almost perfect. But the facts are badly askew, with the chat-bot confusing the first and second versions of the church building, and attributing the current building to the original architect and builder. Somehow, despite repeated instructions, the final output was still just plain wrong.

Perhaps the biggest problem with ChatGPT - along with other big-data based efforts at generative AI - is the old adage "Garbage In, Garbage Out." It's a programming truism from way back, and it's never been more apt, given the experience of Microsoft's ChatBot in 2016 - after a few days of interacting with humans on Twitter, the bot was happily exchanging racist, sexist and hate-filled diatribe. That, on average, is what 'humanity' does with technology. Plus of course porn. It's a running battle creating filters and algorithms to prevent our human-worst from staining our technical best. If we don't stay alert, tools like ChatGPT will take us down a path of mis-information, narrowed perspectives and pre-curated content; ever decreasing circles of knowledge that will extend all the way down the cultural and intellectual drain.

Meanwhile, Google is moving fast to maintain market share. A new service named Google Bard shares the same skill-set as ChatGPT, and will leverage Google's massive search-engine advantage. Unfortunately, though, at the public launch the bot produced incorrect information about the first images from the Space Telescope - a minor glitch, perhaps, but indicative of the way this new breed of 'curated search' can draw from inaccurate sources. As a consequence, Google's share price took a major dive.

Problems aside, I suspect we'll all enjoy having our search results delivered in plain English prose, courtesy of a personalised research assistant. At the same time Microsoft has announced a huge investment in ChatGPT, with the aim of integrating AI features into flagship programs Word and Outlook. Already, you can opt in for ChatGPT enhanced search results from their Bing search engine. Stay tuned - in the next few months it's more than likely you'll be receiving bot-written emails, reading bot-written articles, and consuming auto-generated text whether you like it or not. And here's a I asked ChatGPT for a few final words for this article:

In conclusion, ChatGPT is a powerful artificial intelligence technology that has the potential to bring many benefits to various industries and education. However, it is important to also consider the potential negative impacts and take steps to minimise them. As ChatGPT and other AI systems become more prevalent, it will be important for society to have a responsible and ethical approach to their development and deployment. Additionally, continued research and development in the field of AI ethics and accountability is crucial to ensure that these technologies are used for the benefit of all. ■



HOW GRATITUDE REWIRES YOUR ATTITUDE

In every issue of The Leaflet we invite a guest writer to share some insights from their favourite online TED talk. These brief and punchy seminars have become famous for the way they expertly distil the wisdom and life experience of the presenter. This time, Nader Hanna introduces Christina Costa, who learned to love her brain - even when it had a tumour.

Christina Costa was a middle school science teacher and she would often ask her students to kiss their brain by kissing their fingers then tapping them to the top of their head. This became a ritual to practise gratitude. She later went back to university to get her PhD in Positive Psychology, research into the strengths and factors that allow individuals and communities to thrive.

Christina teaches psychology to undergraduates and high school students and her favourite unit to teach is the brain. It took her three years to ask her adult students to kiss their brain.

One day, after teaching her class, she went home with a terrible migraine that left her with a numb head and blurred vision. Later, she started experiencing dizzy spells. After seeing several doctors, a neurologist asked for an MRI. She was excited about the scan and the prospect of showing her students a picture of her own brain. The MRI showed a massive tumour in the right hemisphere of her brain. Naturally she was shocked and scared. Christina kissed her brain. After receiving the pathology report, she posted this on Instagram:

I will keep fighting. Loving

I will keep fighting. Living

A week later she posted this:

“Fighter! I tried it on to see how it felt because I kept reading this word next to my name like a job, an identity, a role ... fighter! I look at myself in the mirror. It felt ok at first but soon it became exhausting; too heavy to lift, too much to carry, too burdensome to bear. I took it off and left it on the floor. War was not for me. A body is not a battlefield.”

People started to send Christina messages of encouragement; you’re a fighter, keep fighting, beat this tumour. She hated the idea that she was going to be at war with her brain, her brain that she had spent years kissing. She never imagined that she would experience what she’d been teaching about resilience and the positive effects of gratitude as a well-being strategy. She started to incorporate some of these practices into her life. She tried to stop thinking about where her brain had gone wrong and focus on gratitude which helped her restructure her vision of illness and disability when the world was telling her to fight it instead.

Instead of thinking of whether she’d be able to have children one day, she focused on how amazing it was that her brain, despite its trauma, was able to deliver the perfect amount of hormones to produce enough eggs to save for a later date. Every time she went to radiation, she kissed her brain in gratitude for the fact that healthy brain cells would be able to repair themselves while cancer cells would not. She felt an immense sense of gratitude for her brain, science, medicine and her medical team. The science of gratitude has several psychological, social and physical outcomes; positive emotions, enhanced mood, more empathy, stronger relationships, stronger immune system and less pain.

Studies show that several parts of the brain are activated when we experience and express gratitude. The more we activate these gratitude circuits, the easier it gets to stimulate these pathways and the stronger they become. Christina continued to thank her brain, science and her medical team for making her feel brave when she felt the opposite.

“None of us can predict what the future holds but we can all be grateful for the unexpected challenges. Loving our bodies doesn’t have to be conditional. We can rewire our brain to help us build resilience.”

If you’re a Christian, perhaps you’ve already learned the value of gratitude. As people who have experienced the mercy of God, it’s meant to be our default position - though sometimes, we struggle! Jesus even thanked the Father at the last supper, knowing he was about to be betrayed and crucified. Later, the Apostle Paul writes, “Do not be anxious about anything but in every situation, by prayer and petition with **thanks**, present your requests to God.” (See Philippians 4:6)

Maybe that’s why I enjoyed Christina Costa’s words so much - a powerful, heart-felt, inspirational TED talk that attracted almost two and a half million views. ■

https://www.ted.com/talks/christina_costa_how_gratitude_rewires_your_brain

Nader Hanna is a member of the eldership team at The Scots’ Church Melbourne



UPCYCLED AID FROM THE MEDICAL PANTRY

It's no surprise that hospitals have traditionally wasted a vast amount of medical supplies. When she heard about the recycling mission of the Medical Pantry, Deb Court decided to investigate...

There's something about the way a person speaks when they're totally committed to their topic. You can hear their enthusiasm and their sincerity, and it is mighty appealing.

Recently I heard Dr Martin Nguyen interviewed on the radio as he was talking about a project he started called Medical Pantry. I was captivated, and immediately applied to be a volunteer.

Once accepted, I attended for my first day at the Medical Pantry warehouse. There was a healthy variety of volunteers; men and women, young and old (me). Many of the volunteers are hospital staff and university students. Everyone was equally enthusiastic and friendly. I enjoy working alongside these busy committed people who all have a heart for this work.

A volunteer coordinator explained the tasks for that day and away we all went. Hospitals donate boxes of high quality unused goods that are still sealed, sterile and usable. At the warehouse the volunteers firstly categorise the incoming items. You have to separate the catheters from the scalpels, not to mention the forceps from the non-adherent dressings.



The next step is to gather equipment that's been requested by aid agencies and charitable organisations, and package it for transportation. The day flew by and I felt I had contributed to something good. I now help out one day a month. I even wear the Medical Pantry T- shirt.

Dr Nguyen is an anaesthetist with Western Health. Some years ago his concern about hospital waste was confirmed when a study showed that in one week 23% of waste generated by six operating rooms was recyclable. His passion to do something about it was stirred by first hand observation on medical mission trips in remote parts of Vietnam, where there was a great need for medical supplies - recycled or otherwise.

It was not an easy task to persuade hospitals to change established routines and to direct unused supplies to Medical Pantry. Dr Nguyen persevered. Medical Pantry now receives donated medical supplies from major hospitals across Melbourne. These goods are then transported to under-resourced communities worldwide including Tonga, Papua New Guinea, Sri Lanka, Ukraine and Zimbabwe. Goods are also used locally in community health settings. Wildlife Sanctuaries also request donations of items that can no longer be used safely for humans.

Medical Pantry was in the running for the City of Melbourne Awards 22 in the Sustainability category. We didn't win, but we were thrilled to be nominated!

Medical Pantry relies entirely on donations and volunteers. It's a mark of the vision and determination of Martin Nguyen that the organisation now plays a pioneering role in the recycling and sustainability practices of Melbourne hospitals. May it continue to grow into the future.

If you want to find out more, or you'd like to volunteer or donate equipment, visit medicalpantry.org or facebook.com/medicalpantry ■



WRITER BETHINK

“Which James wrote James?” asks Rosalie Strother. A fresh proposal takes us deep into perhaps the oldest of the New Testament letters.

The New Testament letter of James gives a fascinating glimpse of first century life. But there’s a mystery about who actually wrote it. Opening with the words: “*James, a servant of God and of the Lord Jesus Christ, To the twelve tribes scattered among the nations,*” you’d think the answer was obvious.

The problem is there are at least six individuals known as James mentioned in the pages of the New Testament - two of whom had leading roles in the early church in Jerusalem in the years after the resurrection of Jesus, making them potential authors.

Consensus lies with James, the half-brother of Jesus, who - like his other brothers and sisters - were originally unpersuaded by their older sibling’s grandiose messianic claims. (At one point, they famously came to take him home with them. Such large crowds had gathered that Jesus and his disciples didn’t have time to eat. ‘When His family heard this, they set out to restrain Him, because they said, “He’s out of His mind.” (Mark 3:21))

Even so, the Resurrection seems to have been persuasive, at least for James who, by Acts chapter 15, is a key figure in the church in Jerusalem, and by Acts 20 has become the undisputed leader.

Most commentators see *this* James as the author of the letter, which they date at around 60 AD.

But hiding in plain view there's another James, who was one of the original disciples - James the son of Zebedee, and the brother of John. And, although as we'll see this would push the date of the letter back two full decades to only ten years after the death and resurrection of Jesus, a good case can be made for his authorship.

This new perspective on James is argued persuasively by the late Gregg Strawbridge, a scholar and former pastor of All Saints Presbyterian Church, Lancaster, Philadelphia. He suggests that a fresh case for James the son of Zebedee as the author can be made from evidence from within the letter itself, and more broadly from the New Testament. The main argument against this James is that he was one of the first Christian martyrs, with the account of his death in Acts 11 dated at around 42 AD.

However, Strawbridge argues that this makes good sense, with the reference to persecution and dispersion in the first verse of James; best regarded as the banishing of Christian Jews from Jerusalem between the years 30 and 44 AD, as recorded in Acts chapter 8. This is prior to the rise of James the brother of Jesus as a leader of the church in Jerusalem.

If the letter had been written by the brother of Jesus, it is likely he would have made reference to the issue of Gentile (non Jewish) inclusion in the church, which became a pressing problem soon after, as recorded in Acts Chapter 15. It was, in a sense, the defining issue of his leadership, and Strawbridge contends it's unlikely that the second James would have made no mention of the issue if he was writing in the late 50s or early 60s AD, prior to his own martyrdom in 62 AD. In short, unlike most books of the New Testament, the Letter of James lacks any reference at all to the presence of Gentiles within the church, suggesting a good fit with an earlier date.

Further support for the authorship of James the son of Zebedee relates to a strong resonance with the teachings of Jesus through the letter, especially the Sermon on the Mount; this implies the writer had direct ear-witness access to Jesus and his teaching. Given that James, together with his brother John, and Peter, formed the 'inner circle' of disciples close to Jesus, he would have been privy to Jesus' own words on many occasions, at a time when James the brother of Jesus was still famously a sceptic.

Regardless of which James wrote the letter - and the truth is, we will never know - it contains a wealth of practical instruction for living a full Christian life. 'Be doers of the word and not just hearers,' says James. 'What good is it if you say 'stay warm' to a homeless person and do nothing practical to help.' And famously, he says, 'How hard it is to tame our tongues, if our hearts aren't tamed first by God's Spirit.'

I highly recommend Phil Campbell's series of sermons covering the Letter of James which are available on the Scots' Church website, or via Scotscast, our weekly audio podcast through Spotify or Apple. Full high quality video of our services, including our superb choir, is available on our Scots' Church Youtube channel too. ■



CAPTURING THE PAST WITHOUT CANCELLING THE FUTURE

These days, it seems we'd rather cancel than curate. Most prefer to ignore history and merely 'live in the now.' In a recent seminar academic historian Dr Sarah Irving-Stonebraker argues that our over-confident critique of the past and pessimism about the future need to be reconsidered in the light of a bigger picture...

In today's culture, there's a strange set of attitudes toward history. People care passionately about history's symbols and what they represent - witness the recent tearing down of statues across the Western world. And yet because we know less than ever about history, and we're losing the ability to grapple with the ethical complexities of the past. In the words of one of my undergraduate University students, "Why would I study the British Empire? It has nothing to do with my life."

A generation ago it would have been obvious that the point of studying history is to understand the peoples, empires, countries and movements that make sense of *who I am* and how I should function as a citizen in my society in light of these larger stories. But the premise behind my student's question is that the way we make sense of our world, past, present and future, is through taking *me* as the starting point. Why is this?

In contemporary Western societies the central idea of what constitutes human flourishing is self-expression and self-actualisation. Finding happiness is defined in highly individualistic and consumeristic terms - it's 'live your best life' and 'you do you.'

This is a profoundly anti-historical way of thinking. Over the past 300 years or so, the idea of liberating the individual from all authorities to pursue our own personally defined 'Freedom' has disconnected us from any overarching story. This conception of humanity emerged from the European romantic idea that the human being is essentially good and it is society which corrupts us, dominates us, and puts us in chains.

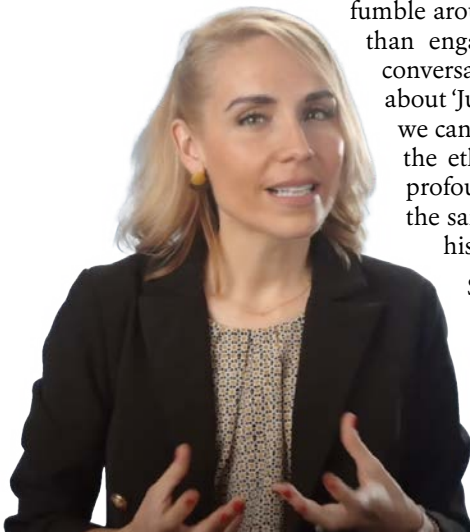
Our valorisation of the individual as the ultimate source of moral authority leaves us bereft of any sense that there's any larger trans-historical - indeed transcendent - narrative that gives history a purpose and therefore a *vision of hope*.

History by definition is associated with external forces and structures of society, and so in this worldview, stories of the past become just another source of oppressive authority, absent of any ultimate purpose or any 'Greater Story' through which to make sense of historical ideas. Traditions and institutions are merely understood in terms of our own preferences and tastes. No longer historical beings, we're captured by the idea that life is about self-invention and fulfilment. In short we've ceased to understand the point of studying history as it seems irrelevant to our projects of self-actualisation and enjoyment of life. And yet as collateral damage, we've also eliminated any sense of purpose or hope for the future.

For example my students care passionately about human rights, and yet they know little about their history or what these rights are premised upon. We've detached the individual from any *transcendent story* that gives an account of the big questions and any grounding for ethical and moral categories; yet these are precisely the kinds of conceptual tools we need to reason about the past and to have conversations in which we can genuinely respectfully disagree.

The more we unhinge the individual from the big stories that give an account of the big questions, the less we can grapple with history. We reduce ethical reasoning to emotivism, so we just assert our wills and feelings. We fumble around with crude ideological categories rather than engaging in genuine conversation, because a conversation relies upon a shared set of assumptions about 'Justice' and 'The Good' (for example) to which we can appeal. As a result, we struggle to deal with the ethical complexity of the past - the fact that profound good and yet also evil have existed in the same historical process, or indeed in the same historical figure.

Speaking from my own lecturing experience, the problems we have in wrestling with the legacy of the British Empire is a key illustration. This partly stems from the fact our culture is impoverished conceptually when it comes to wrestling with issues of



power and authority (so, what is the right and the just use of power); and this is because we've actually lost the meta stories that show us what the use of power and authority ought to look like. We've detached the individual from any transcendent story about time and any grounding for ethical and moral categories and yet these are precisely the conceptual and ethical tools we need to reason about the past. And so there's a genuine sense of confusion. We're confused about how to make sense of the good and evil in the past, and about whether there is any hope for the future.

There's a sense that we feel utterly superior to the past, as our technology is constantly updating and improving; and so we also often think that we're morally superior to the backward and narrow-minded views of our forebears too. Yet because our culture has no shared story about where we're heading nor sense of a purpose to human history, we're also beset by serious pessimism and dystopianism. This is why we come across people who don't want to bring children into a world of ecological and humanitarian catastrophe, or the sheer despair and the nihilism that underpins a TV show like the horrifyingly violent 'Squid Game' where there's nothing but the unleashing of the human will and its unbridled darkness and chaos.

These attitudes to time past and future are incompatible. Why do we think the past is inferior, and yet at the same time react with despair about the present and the future? We're confused, and we have almost completely lost the ability meaningfully to engage with the past.

We've lost a shared vision of meaning, goodness, of the virtues - in other words we have lost *the larger story*. We have no way of making sense of anything outside this imminent world - anything sacred, or transcendent, or indeed any ultimate and objective understanding of good and evil. This confusion leaves us existentially bored - ruthless and restless. Perhaps you too are noticing that the mantras of self-empowerment like *live your best life now* seem to leave us more dissatisfied than ever. And, if life is ultimately meaningless, how can I make sense of the fact that I still have this yearning for justice, for truth, beauty and goodness?

What can we do? We need to re-engage with our history properly - not to take the shortcuts or the dismissive attitudes toward the past that we so easily fall into in our culture. We need to engage with history through the lens of a bigger story that gives us a way of understanding the past, but also gives us a vision of hope. We can only engage properly with the past if we have robust criteria for assessing good and evil, truth and lies, justice and injustice. But where can we find the intellectual resources to assess these issues?

Here's one historical example of injustice being critiqued through the lens of a larger story. In the mid-18th century when the British East India Company was expanding its rule over India it was becoming clear they were mistreating the Indian people and that their officials often behaved like arbitrary despots.

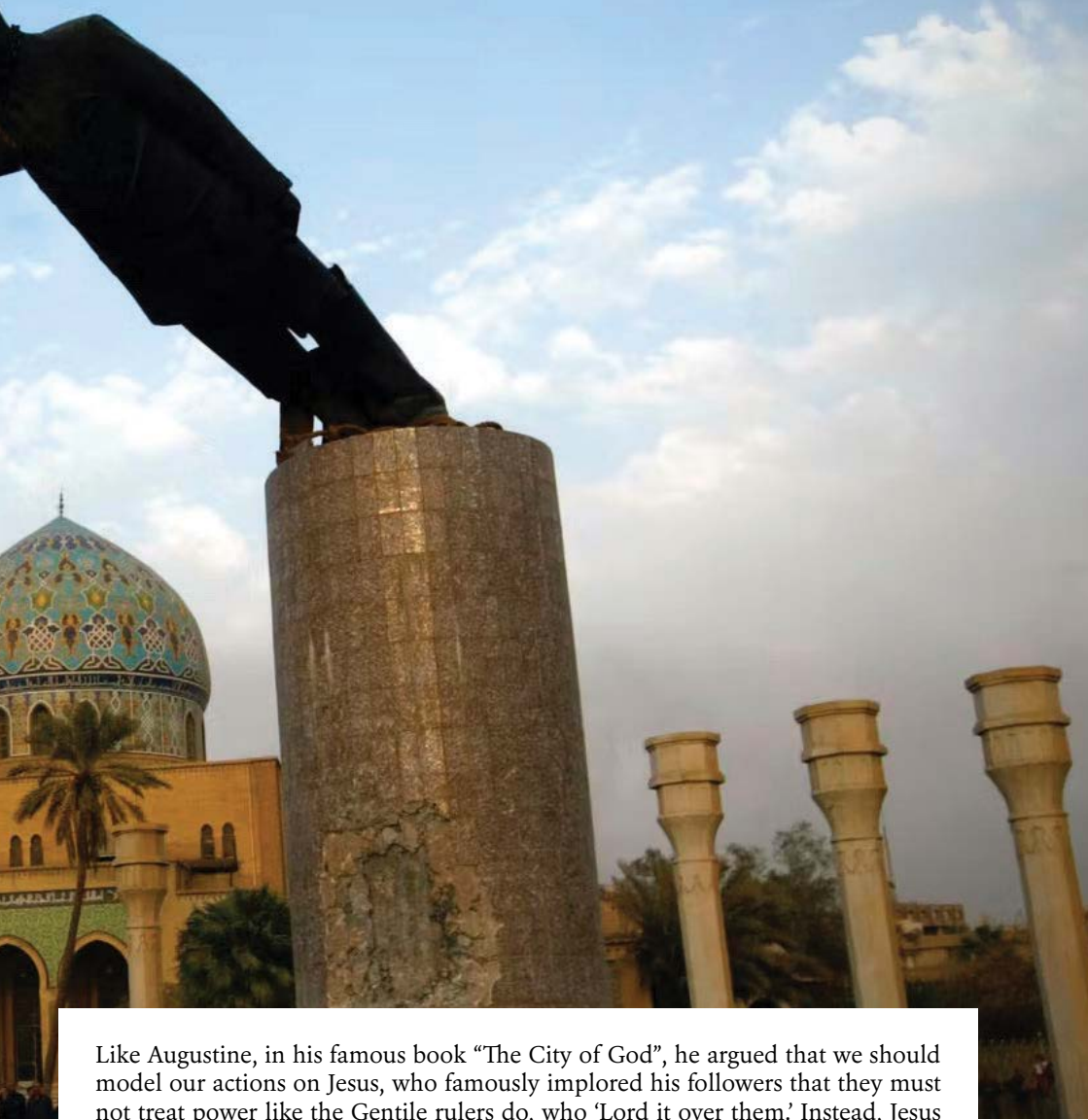
The famous Irish Statesman, philosopher, and political theorist Edmund Burke drafted a series of searing reports on the East India company's policies and behaviour in 1773. Burke led the prosecution in a trial to impeach the British Governor General of Bengal in the House of Commons of the British Parliament. During the trial in 1788, Burke gave a famous speech in which he argued that the British were acting hypocritically, articulating notions of *universal liberty* that they were not applying universally at all.



He argued that because all people possess natural rights, this principle must extend to the people that the British governed - they must recognise the rights of the colonised as British subjects also protected by British law.

Burke argued that the arbitrary power with which the East India Company ruled was - and I quote him here - 'a thing which neither any man can hold nor any man can give because there are eternal laws of justice to which we are all subject. He who will substitute their will in the place of it is an enemy of God.'

Burke, of course, was drawing upon the Christian idea that there exists an objective natural law that dictates that power is not just subject to the arbitrary will of humans, but rather that all power and all people are subject to pre-existent universal laws. He argued that there were rights that inhered in the natural order of creation that belong to human beings and were *universal* because *all humanity was created in God's image*. Burke could only critique abuses of power because he held the British in India up to standards grounded in the bigger story of Christianity.



Like Augustine, in his famous book “The City of God”, he argued that we should model our actions on Jesus, who famously implored his followers that they must not treat power like the Gentile rulers do, who ‘Lord it over them.’ Instead, Jesus says that even he - God incarnate, the ultimate power - came into the world ‘not to be served *but to serve* and to give his life as a ransom for many.’ (See Mark’s gospel, chapter 10.)

The proper use of power therefore is through humility, self-sacrificial service and the care of the most vulnerable. This might seem unremarkable today, but in the ancient world it was considered utterly ridiculous, and it flew in the face of the beliefs of the existing social order.

I suggest that the best intellectual resources to help us engage with the complexities of the past and make sense of both injustice and goodness are those articulated in Christianity.

In the late 18th century, the British statesman William Wilberforce led a movement of evangelical Christians on a decades-long campaign to sway public opinion, and in the British Parliament, to abolish the slave trade in the British Empire. Wilberforce and his friends argued the Biblical principle that all humanity was created in the image of God, all were of equal moral worth, and that slavery was incompatible with an empire that aspired to ground itself on Christian principles. Ultimately, The Slave Trade Abolition Act of 1807 abolished the slave trade in the British Empire, as the abolitionist movement held the Empire to the standards articulated in the Bible - standards which articulate the equal dignity and moral worth of every person.

Uniquely, Christianity explains that all human beings are made in God's image, and therefore are inherently precious and of equal value; and yet we are fallen and broken and so we *expect* moral failure in human beings. As Alexander Solzhenitsyn (the author whom the Soviet Union put in a concentration camp) puts it, "the line dividing good and evil cuts through the heart of every man."

In short, I believe it is possible to re-engage with history properly through reasoned, thoughtful and informed discussion. This is precisely the kind of discussion which is central to life in a liberal democracy.

But we need to engage with history through the lens of a story that gives us a way of understanding and critiquing the injustice and wrongs of the past, making sense of human failings - while giving us a vision of hope, the good, and human flourishing. These are the intellectual resources that equip us to wrestle with the past.

So where does this leave us with our yearning for sacredness and transcendence? Well, the Christian story makes time ultimately meaningful. In fact it tells us that *the cosmos is intelligible* - in the first place it is not here by random chance, and nor are we. Goodness, Truth and Beauty really are transcendent - they find their ground in God himself. Being part of the Christian story provides the grounding that is an answer to our rootlessness, and offers a source of hope for the future. Augustine put it like this - "My heart is restless, oh Lord, until it finds its rest in You." ■

Sarah Irving-Stonebraker is a Sydney-based academic, focusing on the history of Britain and the colonial world and especially the intersection of religion, science, and politics. In 2012, Sarah took up a position as Senior Lecturer at Western Sydney University, where she teaches in the History and Political Thought major. Third Space is a national initiative of City Bible Forum, a non-denominational Christian organisation that has been engaging city workers through public forums and small group meetings since 1991. **Third Space** (thirdspace.com.au) began as an innovative venture in 2019 has been reshaped, reimagined and integrated with the core organisation. This article is an edited summary of Sarah's recent address that you can find on the website, and is used by permission.



READER SURVEY RESULTS

We bravely asked for feedback on our last edition, and this is what you told us...

Thanks to all who completed our recent reader survey which asked for your feedback on our Summer Edition. Comments were generally very positive about the 'new look' Leaflet, with an average approval rating of 4.4 out of a possible 5 for the layout and design. Thanks to our friends at Bambra Press for the great work.

We asked you to rate each article, and the overall favourite was our interview with former pilot and Scots' Church member Buwanika Weerasinha, which you rated at 4.3 from a possible 5, just marginally ahead of Rosalie Strother's historical review of Melbourne's Coffee Palaces. The most read article, though with a slightly lower 4.0 approval rating, was 'The Politics of Faith,' which 80% of respondents had read.

Comments, by and large, were encouragingly positive. "I enjoy the variety of articles and I appreciate the hard copy to take with me in my handbag," says Barbara.

"I particularly enjoy reading The Leaflet as the content is diverse and not found elsewhere," says Jenny. "The layout has sufficient white space so it is not overwhelming when reading. Thank you from an avid reader."

Meanwhile, an anonymous respondent says, "I think the revamped version is well pitched with the right balance between Scots' specific things, general Christian material and some (but not too much) general interest." It's certainly a balance the editorial team is trying to maintain.

Cathie says, “The Leaflet is super for me. Short articles, very interesting especially about Melbourne - I went to visit Swanston Street to see the architecture of a ceiling I read about in one issue. I’d often passed by without realising it was there.” Margaret agrees.

■ **“The Leaflet is excellent and gives a good cross section of life both at Scots’ and in Melbourne.”**

While many of our readers are Scots’ Church members or mid-week visitors to the church, we have quite a number of remote readers too. David Glenister, manager of pastoral care at Royal Melbourne Hospital, says, “Many patients enjoy it, and we sometimes read articles as a pastoral team in our morning reflection.”

Last year Graham Bradbeer, minister at Blackburn Presbyterian Church, asked if copies could be sent for his congregation. “It’s excellent,” says Graham. “The copies at Blackburn church are always all snapped up. The articles in the Summer edition were interesting, and the range was excellent. It’s particularly good to draw on experiences, testimony and writers within the Scots’ congregation. I was glad to see material which was included for others who might be interested, like the kids’ quiz, crossword, and articles about music in Melbourne.”

Hans says, “I enjoy The Leaflet a lot. I’m always surprised to see such good articles pertaining to AI, internet and intellectual property... and the personal stories about members are fascinating too.”

Naturally, not all the feedback was positive. One respondent is missing the usual cover images of the church, and asks if we can bring them back. The editorial team feels that it’s healthy to lead with a slice of Melbourne life, and other feedback on our cover images has been positive. (Someone else noted that Steve, our busker on the cover of the Summer Edition was dressed for winter. But that’s Melbourne weather for you!)

By and large though, there’s a high degree of satisfaction with the Summer Edition. “All articles were informative, entertaining and challenging,” says another reader. “It’s well written and easy to read. I take it with me to read when I travel. The historical articles (coffee palaces, hospitals, etc) are fascinating. Keep up the good work as it is obvious a lot of planning and effort goes into the production.”

We’ll let Roslyn have the last word on the Summer Edition: “It was a very good book to read.”

Please Comment on this Edition:

We’d love to have your feedback on this edition of The Leaflet. Would you take a few minutes to scan the QR code and leave us your thoughts? We’re serious. In an era when print publishing has almost disappeared, the editorial team thinks there’s still a lot of value in producing a quality magazine. But the Leaflet represents a major investment in time and resources, so we’re keen to know what our readers think. If you don’t have a phone just type the link <http://bit.ly/3ZqndNQ> ■



A marble bust of Wolfgang Amadeus Mozart, shown from the chest up. He is wearing a powdered wig and a coat with a high collar and buttons. The bust is set against a dark background.

THE MYSTERY OF MOZART

Mozart's unfinished Requiem is a story full of tantalising puzzles, according to Elizabeth Anderson and Robert Stove...

Wolfgang Amadeus Mozart died at the age of 35, before he had completed the Requiem. There is a peculiar fascination for all of us in a work that was still in the making when its composer died – Schubert's *Unfinished Symphony*, Puccini's *Turandot*, Bach's *Art of Fugue* to name the best known..

But Mozart's story is so sensational as to defy belief: One of the world's greatest composers dies while writing what transpires to be his own *Requiem*. It's possible that Mozart's wife, Constanze contributed to the mystique by sharing her concerns for her husband's mental health during the months before his death. By her account, his habitual optimism, at times bordering on childishness, had given way to an incorrigible pessimism. When on an outing to Vienna's amusement park, Mozart 'began to speak of death, and declared that he was writing the *Requiem* for himself ... "I feel definitely," he continued, "that I will not last much longer; I am sure I have been poisoned."

What caused Mozart's outburst? He had been suffering from intermittent chills and fevers, but a dark subplot haunted him.

A Viennese aristocrat, Count Franz von Walsegg liked to pay composers handsomely and then take the credit for the music they had composed. He hired an agent to sound Mozart out about the possibility of composing a requiem for an anonymous sponsor. In the 1984 film *Amadeus*, a cloaked messenger arrives at Mozart's door, something like the terrifying masked apparition in the final scene of the opera, *Don Giovanni* (1787). The anonymous messenger offers the princely sum of 50 ducats as an immediate 50% down payment if the work can be completed in four weeks. In July 1791, Mozart accepted the commission. It's easy to understand how this disturbing undercurrent, coupled with intermittent fevers could have contributed to his anxiety level.

In spite of anxiety and bouts of fever, during the last twelve months of his life, Mozart composed prolifically: *The Magic Flute*, *La Clemenza di Tito*, the final piano concerto (K595 in B flat), the greatest clarinet concerto ever written and the K614 string quintet, to name only a handful of immortal compositions. The *Ave Verum Corpus* K618 for choir and orchestra (to be performed this year alongside the *Requiem* by the Australian Chamber Choir) also dates from this final outpouring. Mozart possessed the genius to write a brilliant requiem in four weeks, but he was far too busy with other commissions.

On 20 November 1791, he retreated to his bed suffering from stomach pain and vomiting. Nobody can be sure of what illness overcame him, and on 5 December, forever silenced him. Some have sought to place the blame on a subdural haematoma. Others blame rheumatic fever. Still others unglamorously attribute the collapse to roundworm infestation, via meat not properly cooked. Then there are those who ascribe Mozart's condition to over-reliance on quack medicaments containing lead; to a streptococcal infection; or to medical malpractice (a hypothesis circulated at a remarkably early stage, its adherents having included Constanze's sister Sophie). And for some conspiracy theorists Mozart's death can be explained as murder: General Erich Ludendorff (1865–1937), for example, supposed that Mozart was assassinated by Masons (who allegedly could not forgive him for exposing craft secrets in *The Magic Flute*). As for the notion that fellow composer Antonio Salieri slew Mozart, the complete lack of evidence implicating Salieri did not prevent spiteful Viennese gossips at the time from spreading the rumour. Parallels exist in our own time to such hysterical concoctions of 'fake news.'

Mozart left the *Requiem* approximately two-thirds finished. Constanze, distraught and in debt, was worried about when (or whether) the remainder of the commission fee would be paid. She assigned the *Requiem's* completion to the 25-year-old Viennese musician Franz Süssmayr, who delivered the finished *Requiem* in little more than three months. Count Walsegg paid the outstanding fee, even though the work was seven months overdue. The first performance reportedly took place in Vienna on 2 January, 1793.

While more than a dozen other completions of the *Requiem* have been released in the last four decades, most ensembles do keep returning to Süssmayr. The ACC's performance will mark the 230th anniversary of the work's first performance. To Süssmayr's completion will be added a fugal *Amen*. Süssmayr was given Mozart's 10-bar fugal exposition, but he must have doubted his ability to write a convincing fugue in the time allowed, so he set aside Mozart's opening bars and in the simplest possible way, set the word *Amen* to a two-chord cadence. The ACC will perform the *Amen* Fugue from Robert Levin's 1993 completion.

Mystery: that's the operative word for everything about Mozart's *Requiem*. The mystery of how Mozart would have overseen its final pages; the mystery of its engendering; the mystery of what course Mozart's creativity would have taken if he had been granted a normal life span; and of course, the ultimate terrifying mystery of his death at 35 years of age. To quote Tom Service, music journalist for *The Guardian*:

‘It’s possible to understand what Mozart is doing in the Requiem with his historical musical models, and it’s even possible to prise apart the myths from the realities of what actually happened at the end of 1791, but there’s an endlessly fascinating enigma in the astonishing music Mozart did manage to compose.’

The last time the Australian Chamber Choir performed Mozart’s Requiem in 2018, Julie McErlain observed “The ensemble embraced this quasi-symphonic work with full dramatic fervour and choral richness. This performance, with uplifting solos, splendid fugues, and professional delivery from a chamber choir whose sound can seem to come from over a hundred voices, was highly applauded by a packed house” ■

Elizabeth Anderson is a member of the Scots’ Church Choir, and manager of the Australian Chamber Choir. Robert Stove is a Melbourne organist, musicologist and author.

AUSTRALIAN CHAMBER CHOIR

and orchestra, directed by Douglas Lawrence
Soloists: Elspeth Bawden, Elizabeth Anderson,

Lyndon Green and Thomas Drent

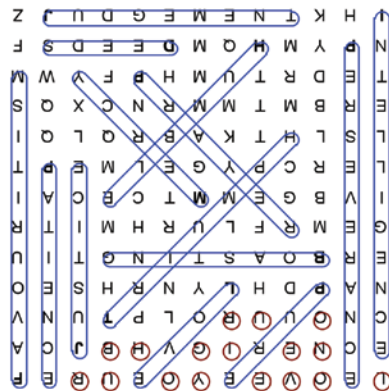
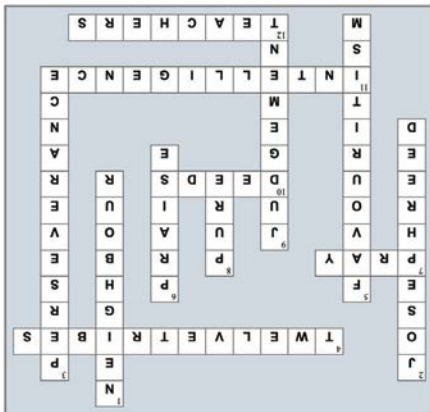
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The Scots’ Church, MELBOURNE

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Hidden Message: LOVE YOUR NEIGHBOUR



The image shows the interior of a grand, ornate hall, likely a historical building. The architecture features high, vaulted ceilings with intricate decorative patterns and a large, arched window with a fan-shaped pattern of small panes. The walls are adorned with murals and classical architectural elements. In the foreground, a group of people is walking through the hall, some taking photos. The lighting is warm and dramatic, highlighting the architectural details.

A HIGH POINT OF MELBOURNE HISTORY

Recently, Melbourne's Royal Exhibition Building has opened its rooftop promenade to visitors. Louise Campbell takes the tour...

The city of Melbourne is home to a number of buildings that have stood the test of time and still stand out as beautiful, iconic displays of a bygone era - none more so than the Royal Exhibition Building. Centrally located in the Carlton Gardens it stands as a masterpiece, the dome dominating the northern end of the CBD, and bringing a taste of Italian inspiration from the Duomo in Florence.

Notably, it shares both architect and builder with the historic Scots' Church in Collins Street.

Joseph Reed was a Cornishman, who emigrated to Melbourne at the age of 30 in 1853. His prodigious architectural skills are still evident all over town - in addition to the Exhibition Building and Scots' Church, his Curriculum Vitae includes the State Library in Swanston Street, the Wesley Church in Lonsdale Street, Melbourne University's Ormond College, Trades Hall in Lygon Street, Collins Street Baptist Church, the Independent Church (now St Michael's) opposite Scots' and the Melbourne Town Hall in Swanston Street.

Builder David Mitchell (1829-1916) is perhaps better known as the father of our one-time Scots' Church chorister, Dame Nellie Melba. He was a force of nature in his own right. Born in Forfarshire, Scotland, he emigrated to Melbourne in 1852. Other notable projects included St Patrick's Cathedral in Eastern Hill, and Menzies Hotel in William Street.

Scots' Church opened on 29 November 1874 - a mere 20 months after construction commenced. Similarly, the Exhibition Building's cornerstone was laid on 19 February 1879, and The Melbourne International Exhibition opened in it on 1 October 1880, just a couple of weeks over 20 months later. In both cases, these are timeframes today's major construction contractors can only dream of, despite the many advances in technology and logistics.

The 1880 Exhibition attracted 1.3 million visitors, and was followed by the Centennial International Exhibition in 1888-89 which drew two million visitors over a five month period. After other international exhibitions, pavilions were often destroyed or left to decay. But Melbourne's Royal Exhibition Building has survived, and is still going strong.

Over the years the building has seen some great events. A crowd of ten thousand people celebrated the first anniversary of the Melbourne Salvation Army in 1884; the inaugural Australian Federal Parliament met there in 1901; and hordes of patients were treated when it became a temporary hospital in the Spanish influenza epidemic in 1919. This was echoed as the Building became a vaccination centre in response to the Covid 19 epidemic over the last few years.

Maybe you remember attending Motor Shows, Garden and Housing shows, Science and Craft shows - or perhaps you reflect more on sitting for exams, and later celebrating your graduation. The building also served as The Australian War Memorial (opening on Anzac Day in 1922) and as a Technical Training School for the RAAF during World War II. In 1930, Sidney Myer made it the venue for his Free Christmas Day Dinner, feeding 11,000 of Melbourne's hungry and homeless.

The building served as a migrant reception centre from 1949 to 1962 and in better times as the Royale Ballroom, and as a venue for weightlifting and wrestling during the 1956 Olympics.

Many annexes have come and gone; like a velodrome, and the Aquarium (destroyed by fire in 1953). In 1948 a meeting of Melbourne City Council considered demolishing the building and replacing it with government offices - thankfully, the proposal was defeated. By 1975 its significance was realised, and The Exhibition Building was added to the Register of the National Estate. If this affirmation wasn't enough it was renamed as the "Royal" Exhibition Building by decree of Queen Elizabeth II in 1980, and restoration began soon after. By 2004 the building gained World Heritage Listing along with the Carlton Gardens. The Building's status and protection were further ensured when Museum Victoria took over its care.

The last few months of 2022 saw the beginning of "The Royal Exhibition Building Dome Promenade." Groups of around twenty are taken from a meeting point in the Museum to the main auditorium for a brief lecture on the history of the building. The tour provides an up close and personal look at the beautiful artwork of the dome, the once gas lit but now electrical light fixtures, and the other architectural features of the interior.

Having booked a late summer evening tour, we were not disappointed by our close up look at the building. It's great to have the opportunity to explore with a small group - most previous visits were for markets, craft displays or vaccinations, so there has always been a crowd present.

After the quick introduction, the guides took us downstairs to the basement, where there's a historic photo display. Then you can either walk up the eight-floor staircase to the rooftop promenade, or take the lift. As sunset was fast approaching we took the easy (and quicker) option.

Don't expect to climb onto the dome itself - there are no suitable walkways. But the 360 degree views from the promenade around the base of the dome on a clear evening at sunset were worth every bit of anticipation. The promenade walkway has been newly restored and reopened after a hundred years of disuse. They've done an excellent job, and it feels stable and safe. Once on the promenade you're free to wander around and take as many photos as you wish. Sunset was the ideal time for photography, so check ahead for sunset times before you book your tickets. At \$29 for adults ([museumsvictoria.com.au](https://www.museumsvictoria.com.au)) you too can share in the views that haven't been seen for a century. ■





BIG RED

Australian Red Cedar is a rich part of Australia's resource heritage that can never be replaced, says Rosalie Strother. Historic buildings like The Scots' Church make it a central feature...

If you ever visit The Scots' Church Melbourne, you can't help but notice the magnificent polished Red Cedar organ case. It was constructed by James McEwan in 1874 to a design by architect Joseph Reed, and the overall effect is striking. Featuring Gothic carved detailing, the case is classified by the National Trust in its own right, as a separate item from the church, as *'the most imposing case to survive from Joseph Reed's architectural partnership, whose designs included the instruments at the Exhibition Building and St. Paul's Cathedral.'* The Trust goes on to describe the *'three circular towers raised on massive corbels, rising from a buttressed and arcaded base.'*

Red Cedar timber was much sought after - with a deep rich red colour, it was popular in up-market furniture, as decoration in public buildings, and for use in boats. You may have a red cedar chest of drawers, a dresser or a table as a precious part of your family's heritage - although astonishingly, in the 1950s and 60s it became popular to paint them!

Each year, Australia's native red cedar trees shed their gently coloured autumn leaves in March and April. A member of the Mahogany family, the Red Cedar also occurs in southern Asia, with its natural habitat in Australia the now extensively cleared rainforests of New South Wales and Queensland. A magnificent tree, it can grow to 60 metres with a trunk diameter of seven metres. Older red cedars have wonderful buttresses at the base of their trunk, providing strength and resistance to strong winds. The leaves and wood of the tree have a faint, pleasant incense-like odour. The new foliage in spring is also attractive, with a reddish tinge.

Possibly Australia's most celebrated native tree in the past, red cedar was often referred to as 'red gold' in our early pioneering years. Soon after European settlement the cedar cutters began to explore the rainforests of the east coast in search of cedar logs. The light, fine-grained timber has a beautiful even deep-red colour, and is naturally durable and easy to work. It was used to build ships, houses and furniture. The similarity of red cedar to mahogany, a wood of status throughout the British Empire, was part of its attraction.

Red cedar was so extensively felled from the rainforests that, by the 1850s, it was no longer available in commercial quantities in New South Wales. As early as 1825 attempts had been made to control the felling of red cedar, but protests and unemployment forced the relaxation of laws and the unsustainable cutting of cedar continued. By the 1890s almost all large red cedar trees had gone, and the species was commercially extinct. Some cedars of great age and size are thought to still exist in the depths of tropical rainforests protected as national parks although there are very few red cedars to be seen now.

More recent attempts to grow red cedar commercially in Australia have not been successful, as it needs quite specific conditions to grow and flourish. It is also susceptible to the cedar tip moth, the larvae damage resulting in a smaller multi-branched tree of little commercial value. However there are large plantations of red cedar in Brazil as the moth has not become established there.

Red cedar is not the only timber widely used in Scots' Church. While the pews are also red cedar the wall panelling, communion table, lectern and honour board are all fashioned from another Australian timber, a variety of wattle known as blackwood (*Acacia melanoxylon*).

We are privileged that previous generations have entrusted us with such a beautiful church building, and members of Scots' are delighted to share it with the public - you're welcome to drop in and take a look any weekday between 10am to 2pm, and our uplifting services are held on Sundays at 11am. The thing you'll notice on Sunday morning though, is that a 'church' is much more than a building - it's the people who love Jesus and gather to praise God in his name who are the *real* church, wherever they meet. ■

NEW EYES ON ANCIENT DESIGNS



Recent discoveries have uncovered evidence that the Ancient Silk Road extended through Israel. Rosalie Strother investigates.

Wander down the Paris End of Collins Street and you'll quickly be dazzled by the latest fashions from Dior or Giorgio Armani. Imagine - your eye is caught by a stylish silk jacket, the olive green open weave is shot through with a contrasting orange grid design; random discs artfully break up the pattern on every third or fourth line. It's a great look - but a little unaffordable!

Astonishingly, this is a fabric design found on a fragment of colourful silk that's part of a treasure trove of ancient offcuts uncovered by archaeologists in the Arava Desert, south of the Dead Sea basin, on the border of Israel and Jordan. The fabrics date to the Early Islamic Period about 1,300 years ago, with colours and the weaving styles remarkably well preserved. Archaeologists suggest that the silk came from China. Other cotton fragments likely originated in India.

A team from the Israel Antiquities Authority, assisted by university experts, is excited by this discovery of the first evidence of an "Israeli Silk Route," a previously unknown sector of the famous trade route. The Silk Road consisted of a network of routes across Asia and Eastern Europe. According to Nofar Shamir, from the University of Haifa and an expert in fabrics, "This is the first time that items dating back to this period have been found in Israel. The variety and richness of the findings show that luxury goods from the East were in high demand at the time."

A variety of techniques were used in the production of the fabrics. Some were a blend of white cotton and coloured wool woven together in a complex process similar to that still used in making rugs in Iran and Central Asia. "The findings from the excavation reflect unique contacts on a global level with sources of fabric manufacturing in the Far East," says Professor Guy Gar Oz, also from the University of Haifa. "They provide us with new ways to track political, technological and social interactions that have been constantly reshaped by trade networks."

More than specific road or route, the 'Silk Road' was a network of trade routes used for more than 1,500 years, from about 130 BC when China opened up to trade, to 1453 AD, when the Ottoman Empire closed off trade with the West. It carried more than just merchandise and luxury goods. The constant movement of populations along the route contributed to the transmission of knowledge, ideas, cultures and beliefs, with a profound impact throughout its length. Intellectual and cultural exchange took place in the cities along the Silk Road, which saw the rise and fall of numerous empires over its time.

The routes also played a major part in the dissemination of religions throughout Eurasia, including Christianity, Islam, Hinduism and Buddhism. This recent discovery of an Israeli branch of the traditional Silk Road, which connected to other historical trade routes in the area, provides evidence of an important link of the region to the vast network that existed between East and West.

Although the subsequent Age of Exploration produced much faster routes between East and West, sections of the Silk Road continued to provide critical links in some regions. Parts of the Silk Road are listed on UNESCO's World Heritage List, and it is hard to overestimate the importance of the Silk Road on history. But even more, the range of stylish and colourful designs just uncovered reveals that a true designer's eye is timeless - and from that point of view, the ancient silk road is closer than we think. ■



ON A MISSION FROM GOD

Scots' Church is unashamedly committed to advocating for the cause of Jesus Christ, both here in Melbourne and beyond. This year our Mission Partnership team will be supporting Lauren Raiter, who has agreed to answer a few of our questions...

Lauren, most of us don't know that much about you so what are the main highlights of the "Lauren Raiter - This is Your Life!"?

I was born into a missionary family in Pakistan and we came back to Australia when I was almost two years old. I did my schooling between Sydney and Melbourne and during this time grew incredibly in my understanding of who God is, and of his love and forgiveness through Jesus — something I continue to learn every day.

I studied Paramedics at Uni and loved the work and getting to enter into people's lives at times when they really needed help. It's a profound experience. After my studies I decided to make the shift into Christian Ministry, and between work and studies this is what I have been doing for the past nine years. During this time, I've loved to see the ways God has worked in and through me and the communities I've been in. I completed a Master's of Divinity course in Sydney, and then came back to Melbourne to join Scots' church in 2022 to work with youth and young adults here. Over those nine years God has been igniting a heart for a world that knows Jesus through doing mission work and directed my steps to be pursuing this in Western Europe with the Church Missionary Society (CMS).



What are you most passionate about when you think of Mission work?

The God of the Bible is a personal, loving, and forgiving God. I'm excited through Mission to be able to make less of myself and more of Jesus, as I seek to come alongside people with a different culture and life experiences to my own. He deeply knows and loves people, and I love getting to care for them and introduce them to Him.

You seem to love the idea of going to Western Europe - fill us in on some of the facts you've learnt about that part of the world...

So far, in my training at the CMS St Andrew's Hall I've had plenty of opportunities to learn more about Western Europe. I have been looking particularly at the history of Spain, and realised I'd been oblivious to just how much history the country has – in both length and richness. The religious history of the Moors (Spanish Muslims), Jews, Catholics, and Protestants has a significant and often confronting reality. More recently since 1975, and the death of General Franco, Spain has experienced a rapid shift to the modern West in its industrialisation, economy, laws, and popular culture.

When you finally get to Western Europe, what do you hope a normal week will look like for you?

First, learning language and culture and beginning to form relationships will be my priority. CMS is committed to having long-term missionaries, and a big part of that is doing what you can to set up well in the new place. Initially this will mean formal language learning and going into the local community to observe, connect, and participate with the people I meet.

What are the big challenges you might face living in a new country?

Forming deep friendships takes time and this is particularly true in a new culture with a different language. It is also true that as believers we expect opposition and especially when we're doing mission - local or global.

How can Scots' Church here in Melbourne partner with you in the Mission of Jesus?

Receiving my monthly prayer letter and joining with me in prayer will be the main thing. To know that people back at home care about the things going on in my life and the people I'm connecting with through the highs and the lows will be hugely encouraging. To be able to do this work, I'll also be needing financial support so I really appreciate that the Scots' Mission Partnership Team are considering how you can partner with me in this way. While I'm the one going, it's through the support and partnership of Scots' and others that I'll be there. I'm so thankful for that.

You can sign up for Lauren's prayer letter at <https://www.cms.org.au/missionaries/lauren-raiter/>. ■

TRY COOKING ANZAC SLICE

We've uncovered an old favourite recipe for Anzac Day from the archives...

This recipe comes from the Scots' Church Recipe Book published in 2014 as a 'limited edition'. If you have a copy it is almost a 'collector's item', and has some true and tried recipes from Scots' members. This version of the Anzac slice is quick and easy to make. Enjoy!

1 cup rolled oats
1 cup plain flour
 $\frac{3}{4}$ cup coconut
 $\frac{3}{4}$ cup raw sugar

125 grams butter
2 tablespoons honey
2 tablespoons water
 $\frac{1}{2}$ teaspoon bicarbonate of soda

Grease a 25 cm by 30 cm Swiss roll or lamington pan.

Combine oats, sifted flour, coconut and sugar in a large bowl.

Combine butter, honey and water in a saucepan, stir over heat until butter is melted, stir in soda, pour into dry ingredients; stir until combined.

Press mixture evenly into a prepared pan.

Bake in a moderate oven for about 25 minutes.

Cool in pan before cutting. ■

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

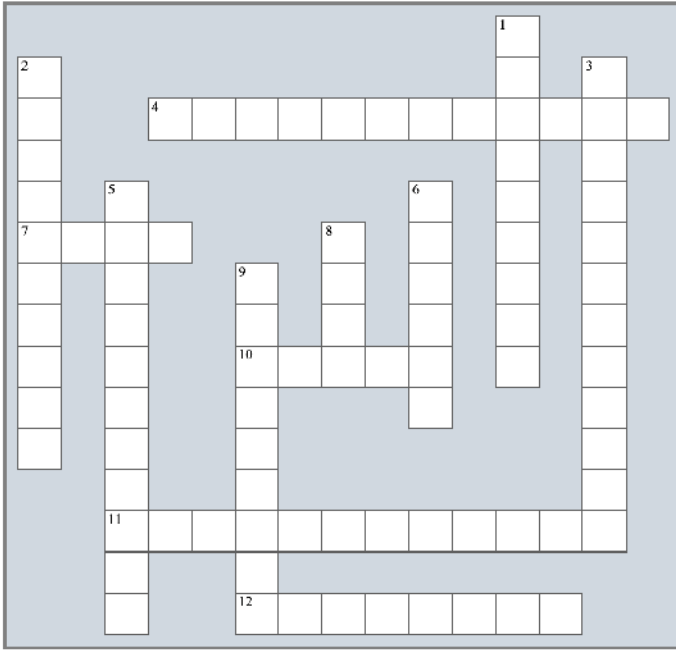
Wise Words from James and more...

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

Boasting	Love
Deeds	Mercy
Favouritism	Patience
Humble	Perseverance
Intelligence	Prayer
Judgement	Pure
Justice	Triumph



BIBLICAL CROSSWORD

Wise Words from the Letter of James and more...
(Solution on page 30)

Across

4. To whom was the Letter of James addressed? (two words)
7. If anyone is in trouble, what should they do?
10. What good is faith without _____?
11. ChatGPT is a form of artificial _____.
12. Who are judged more strictly?

Down

1. Who should you love as yourself?
2. The architect of Scots' Church and the Royal Exhibition Building was _____. (two words)
3. The testing of faith produces _____.
5. Believers should not show _____.
6. Out of the same mouth come _____ and cursing.
8. Wisdom from heaven is first of all _____.
9. Mercy triumphs over what?

The Scots' Church Melbourne 2023 EVENTS

MAR

5 MAR
Communion

19 MAR MISSION
AWARENESS LUNCH

9 APR EASTER DAY
COMMUNION 11am

23 APR ANZAC
SERVICE 11am

MAY

21 MAY MISSION
AWARENESS LUNC

JUN

4 JUNE
Communion

JULY

2 JULY
Kirkin' o' the Tartans

AUG

20 AUG MISSION
AWARENESS LUNCH

SEP

3 SEPT
Communion

OCT

NOV

11 NOV
REMEMBRANCE
DAY SERVICE
1030AM SAT

DEC

3 DEC
Communion

SANTATA
SUNDAY
APRIL 30

OPENHOUSE
MELBOURNE
JULY 29-30

AN AFTERNOON AT
The Scots' Church
Proms
A DELICIOUS AFTERNOON OF MUSIC, FUN & FOOD
7pm Monday 24 September

24 SEPTEMBER 2PM
Proms Concert

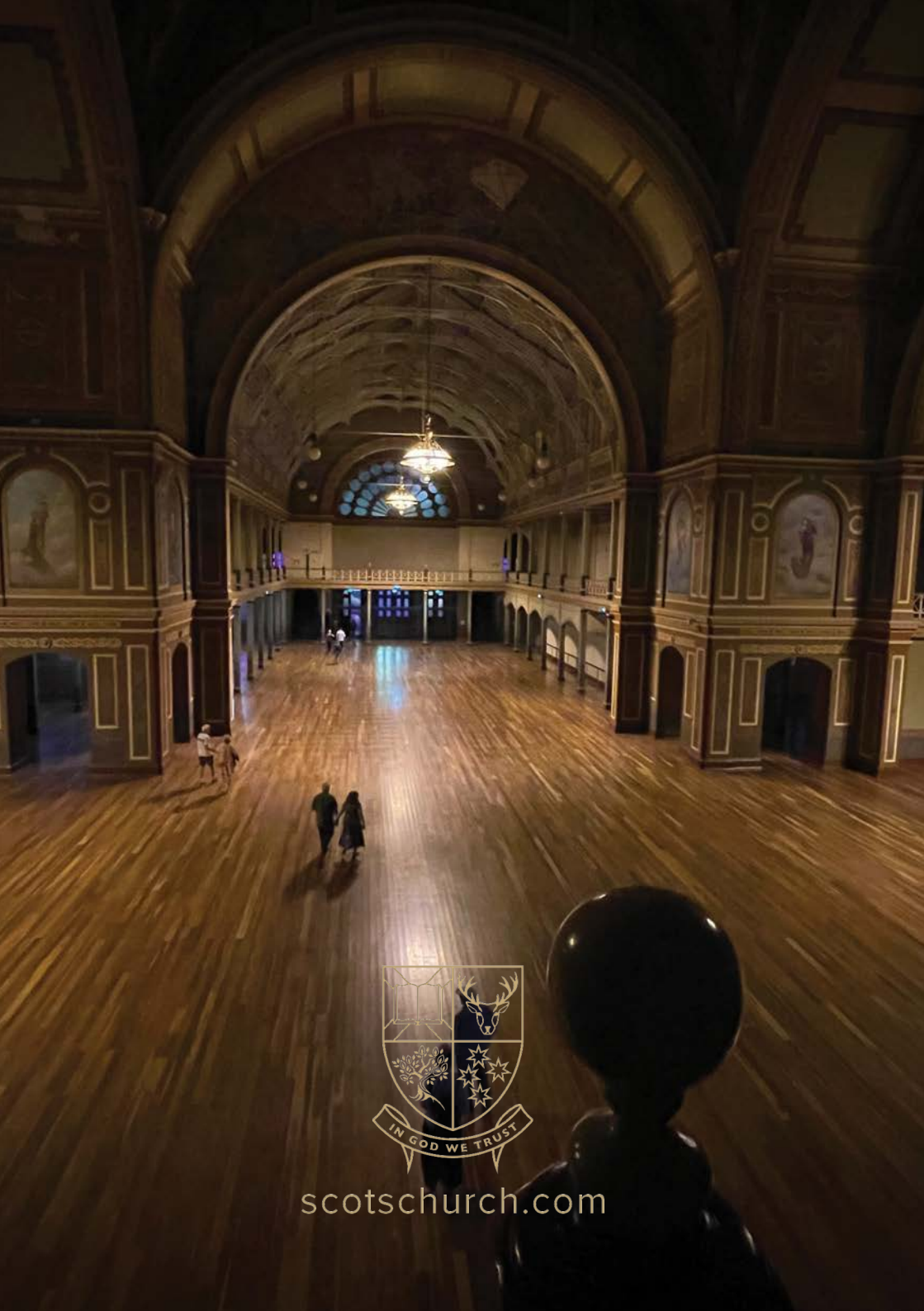
19 NOV MISSION
AWARENESS LUNC

15 DECEMBER
HANDEL'S MESSIAH

17 DECEMBER
NINE LESSONS & CAROLS

Christmas Eve &
Christmas Day





scotschurch.com