

the pulse

PRESBYTERIAN

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"GLORIFYING AND ENJOYING GOD AS CHRIST-LIKE COMMUNITIES
TRANSFORMING OUR NEIGHBOURHOODS, OUR NATION AND OUR WORLD."

PREPARED BY GOD:

10-11

Head of PCNSW chaplaincy programs Morris Key says his work has readied him for his new appointment in Indonesia.

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Cover: Morris and Florianna Key have answered God's call for them to undertake chaplaincy work in Indonesia. Photo: Karen Thornton

From the General Manager

with Wayne Richards

Brand Worship

Many in our pews may not be aware of the social media chapter currently swirling around Mark Driscoll.



Driscoll is the founding and lead pastor of the Mars Hill mega church in Seattle, USA. This column is not about to analyse the man with his strengths and weaknesses, but it is worth asking what helicopter lessons can we extract from the historical saga so far. Here is one caution, I think.

What 'brand' are we wedded to? We could always give the automatic Sunday School answer, "Jesus". But Jesus is not a product and can never be reduced to a mere brand. It is quite natural for Christians to squirm at popular attempts to turn our Redeemer into a brand – even by other Christians.

May I suggest that as 'The bride of Christ' the brand that all believers ought to be wedded to is His 'Church' – the Universal Church.

There is a wonderful story of Dr Martyn



Lloyd-Jones' early years as he was pondering the ministry. After agreeing to attend a social event being a night at the theatre, when exiting, he saw a Salvation Army band outside the theatre playing hymns. He said to himself (and I am paraphrasing) 'these are the people I belong to'.

For some reason there is a modern tendency to be ashamed of our denominational name and use anything but. Perhaps we would not want anybody to think we were not cool. So we now have an abundance of non-church like brand names although, it seems 90% have the word 'Life' in the new name. It is hard to understand why Coca Cola has not followed our lead? They could have named their drink by thousands of differing local names to gain better local loyalty to their brand? Or is it that we are only loosely committed to the local – we hope to be global ourselves one day?

However, what we have managed to do is create confusion. Worse, we have focused our energies in making our unique brand name better known than the competing

church down the road. We then expect strict commitment and loyalty to our local brand. It is all focused on new sales - sorry, I mean evangelism. In most of these places if you are assessed as not a potential joiner you are not fussed over. This place is not really for you unless you can add to our numbers.

We then run the risk of attaching our whole identity to our brand (instead of Christ Himself). We push our brand.

We sacrifice for the brand. We protect the brand. We are passionate for the brand. But, maybe we need to closely re-examine our heart motives in this unique branding for 'promotional' purposes. If we are proud and fiercely loyal to a special unique brand name – has it become our idol?

Think about it. If anyone is trying to find your church they will not know or remember "Life Unlimited Presbyterian Church, Greenfield".

They will simply search for 'Greenfield + Church' and then try to sort out what the churches at Greenfield are on about and which one they might attend. There is a strong argument for simply being 'Greenfield Presbyterian Church' as the strongest and cleanest three word marketing name you could have.

Yes, it means dropping all your saintly prefixes. (I doubt Andrew or David will be worried about that.)

Somebody once asked me "Don't you find the name 'Presbyterian' an old fashioned turn-off?" I answered that "it sounds safe and disarming, allowing us to get under people's guard who may be very reticent to participate in a Hillthrong type restricted target audience experience."

The best local branding I have seen is in Albury NSW. If you drive past the Presbyterian Church in Albury what will catch your eye most of all will be a huge sign out the front in jumbo sized letters which reads "CHURCH" (shaped as an arrow pointing toward the facilities), BRILLIANT! Surely God got it right when he sovereignly decided the brand name for his revelation to mankind – the "BOOK" (Bible).

In all our efforts to reach out to the community let's be contextual and relevant but not fool ourselves that 'cool' rules, or that God really needs our business models and marketing skills. Use contemporary communication tools, but let's not sacrifice our true identity at the altar of contemporary business and marketing.



Chaplains undertake many roles in schools, but "showing the love of Jesus" underlies everything they do.

PY and Council applaud federal support for school chaplains

by Karen Thornton

Presbyterian Youth and the NSW Council of Churches have welcomed the Federal Government's recent proposal to fund school chaplaincy after a High Court decision in June ruled that the Commonwealth lacked executive power to fund the National School Chaplaincy Program.

Under the new arrangement, States and Territories will be eligible to receive the same federal funding but run the programs themselves.

Council of Churches president, Rev Ross Clifford, said students in NSW schools needed the support that chaplains brought.

"We encourage the (NSW) Baird Government to agree to the Federal proposal to fund faith-based school chaplaincy, and guarantee continued funding of existing chaplaincy programs in NSW schools," he said.

The NSW Council of Churches believes children and young people need positive role models and strong values, and school chaplains help kids to develop skills and strategies to break negative cycles in their lives."

He said school chaplains built positive relationships with students and staff, and contributed to the spiritual and emotional wellbeing of the school community in ways that were simply not possible for social workers and mental health workers.

"The results speak for themselves and the Abbott Government is to be commended for its ongoing commitment to the welfare of Australian students through school chaplaincy," he said.

PY General Manager Murray Norman described current events pertaining to school chaplaincy as "really exciting, in spite of what you might think from the media".

"I've been in touch with the Coalition, Labor and CDP at a State level and have received positive statements from them about accepting the Federal funding for NSW Chaplains," he said.

"Generate Ministries - formerly Genr8, a partnership between Anglican Youthworks, Baptist Union, Scripture Union and Presbyterian Youth and the largest provider of school chaplains in NSW – has also negotiated guidelines with the DEC, which include the ability to use local school and community fundraising."

Generate CEO Rev Peter Robinson has a very dedicated staff which is working hard to encourage 1000 schools to apply for funding once applications open.

"Currently we have 154 schools with chaplaincies and we would love to double that in the next round. We estimate well over a third of the 3000 schools in NSW will apply for 540 grants," Mr Robinson said.

"So we also want to encourage schools that miss out to talk to us about developing local fundraising to secure a chaplain into the future." Mr Norman said he had also had a conversation with Parliamentary Secretary to the Minister for Education, Senator Scott Ryan, who was looking after Chaplaincy, and he was really keen to talk about how Chaplaincy could be strengthened.

"This looks like it will be the last round of funding, so Generate is focused on spending this time helping schools, churches and communities to move into a self-funding phase so that Chaplaincy can continue into the future, well beyond government funding," he said.

"It would be really good if people could be encouraged to pray. This is actually a really positive time for school Chaplaincy - with a supportive Federal government (both sides), supportive State government (both sides) and four year round of funding to build the next phase."

Mr Norman said the best way to differentiate school chaplaincy from SRE was that chaplains were showing the love of Jesus, while SRE was teaching people about Jesus from the Bible.

What can local churches do?

- Pray - for your local school Chaplain, for your application, for your local school and community.
- Apply for a Chaplain in their primary or high school - don't do this on your own! First step: contact Generate for an information pack.

This will give you information to help you approach the school principal to suggest the idea, or your local Ministers' Association etc. Anyone with a desire to see a Chaplain in their local school can get the ball rolling. Phone: 8268 3328

Note that if you already have a Chaplain, you need to reapply for funding - there is no automatic continuation of funding; and Generate is set up to help you develop local fundraising if you miss out.



PWA faces a season of change

by Barbara Bullen

"There is a time for everything, and a season for every activity under the heavens: a time to be born and a time to die, a time to plant and a time to uproot, a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to scatter stones and a time to gather them, a time to embrace and a time to refrain from embracing, a time to search and a time to give up, a time to keep and a time to throw away, a time to tear and a time to mend, a time to be silent and a time to speak, a time to love and a time to hate, a time for war and a time for peace."

Ecclesiastes 3:1-8

"In the 'summer' of life, we experience exhilaration, openness, the freedom to challenge and to be challenged.

In 'autumns' we suffer a loss, or stripping of vitality. In the 'springs' we know the wholeness and growth of peace and joy.

Before this time of newness and growth, there was 'winter' a period of defeat, or a time of struggling and suffering".

Our lives are made of seasons like these. I may like some better than others, but I'm learning to accept each as it comes.

I'm trying not to miss any season, but to experience each one and to sense the movements from one to another without trying to prolong any season beyond its intended span. Each season has its own character and beauty.

Also in PWA we have many seasons. Right now we are looking forward to a new season.

This is going to be a season of many changes. Following the Conference we looked at the direction we are heading in. As we work in Women's Ministry we look at the needs of the Parish and to see where we can complement the Women's Ministry. We need to 'look objectively to see and appreciate what women in our local parishes need in their Spiritual maturity.

PWA will be meeting with other PWAs throughout Australia to discuss where we can support each other so this vital work will continue.

We are now starting to receive submissions from Assembly Committees that are asking to be considered for our Market Project for 2015.

Our Market Day is on Wednesday October 15 at the Hurstville Aquatic Centre and all are invited to come long and celebrate 100 years of PWA Market.

We at PWA are ready for our new season. What "season" is it in your life right now? Is there anything you need to let go of to prepare the way for the new season?

* Barbara Bullen is PWA State president

NSW Presbyterians equipped as Mentors

One of the most strategic 'equipping' relationships in 21st century churches is that of one to one mentoring.

Mentoring is a relationship where a mature and experienced leader stands with an emerging leader, and offers encouragement, equipping, support, and accountability.

In the second week of September a three year mentor equipping program got underway, involving several NSW Presbyterians, and facilitated by Sally Jones (of Sally Jones Mentoring) and Rev Peter Moore (of Sutherland Presbyterian Church and Aedifica.)

Both Sally and Peter have significant mentoring ministries in Sydney and beyond.

The training, delivering a course developed by Rev Tim Dyer of John Mark Extension, offers trainees an opportunity to reflect on their experience and to develop practical skills for intentionally building into the lives of others.

What the participants said:

"Mentoring intentionally brings the insight, wisdom and care of an experienced leader to the growth challenges, renewal needs and developmental aspirations of an emerging leader."

Mentoring is an intentional one to one ministry where one Christian encourages whole-of-life growth in another person whose needs, activities and ministry are the mentor's primary consideration.

Mentoring is a formative personal investment. Peter Moore and Sally Jones are the facilitators for the John Mark Extension Mentor Equipping Program. If you are interested in the course, contact Peter Moore at pcmoore@gmail.com



Land has been set aside at Leppington for a church plant.

Wanted: Church planter and team

by Bruce Meller

Sydney's population is exploding - particularly in the south west.

Successive NSW Governments have established and advanced the South West Growth Centre (SWGC), some 55 km south west of the Sydney CBD, to accommodate roughly 300,000 people.

New suburbs are being built rapidly and people are already moving in.

While the government is investing heavily in road, rail and other infrastructure for the SWGC, there is a very limited evangelistic witness in the area.

There are few churches of any persuasion and the nearest Presbyterian churches are at Liverpool, Camden and Campbelltown. Distance, geography and demography mean these churches will not effectively reach people within the SWGC with the gospel.

Gospel outreach to the SWGC is an imperative of the Presbyterian Church.

In 2010 the Assembly "commended to the whole Church the need to secure properties to plant new congregations in major centres of population growth." It also urged "all members of the Church to pray diligently and give generously towards this critical objective" and to "encourage the whole Church to pray that God will raise up ministers and elders who are passionate about service in the outer regions of Sydney".

To this end, the Church has purchased land near the major town centre at Leppington, but a church planter and initial core group need to be identified urgently.

Challenges

- Do you or does your church benefit from a heritage of blessing from those who have gone before?
- Will you assist in providing such a heritage to the hundreds of thousands of people who will come to live in the SWGC?
- Will you assist in establishing a Presbyterian witness in the SWGC?
- If so, will you commit to praying for a

church planter and core group who will commence this work in the SWGC and will you give generously towards this crucial and Christ-centred initiative to save souls for His glory?

Points for prayer will be found at www.mmpcnsw.org.au/places/prayer-requests/

Financial support could be deposited directly into the account of the Presbyterian Church (NSW) using BSB 032-000 and Account No. 00-3988 with "Leppington" as the description.

An email sent to bmeller@pcnsw.org.au would be helpful to make sure your donation is rightly identified and allocated.

Ministry Wives Stay Connected

by Debra Tattersall

"Remaining connected to the vine" was the theme of this year's Ministers' Wives Association annual lunch.

Around 40 Ministry wives met at PLC during Assembly to enjoy fellowship and be reminded that even those in ministry need to be secure in our attachment to God through Jesus.

Deb Tattersall from Balmain gave a Bible talk on John 15 which tells us that Jesus is the true vine of OT prophecy.

Only through Him can we have a living relationship with God. We join the vine through hearing and believing Jesus' words and we remain in the vine by having His words remain in us. We do this by reading His Word, memorising His Word, praying for the Spirit to apply His Word to our lives and then by obeying His Word.

When we have a living connection to Jesus, we are able to bear fruit that will last for eternity. On our own, Jesus says we can do nothing of any value to God. We might spend our time doing good deeds

for God, but if they are not done in the context of a life giving relationship with Jesus and out of a desire to glorify Him, then they have no worth for eternity. Jesus says they are nothing.

Kathryn Adams took us through some practical strategies for maintaining a strong connection with God. She discussed Grant Bickerton's work on spiritual burn-out in ministry which identified the importance of cultivating spiritual resources.

She reminded us that we need to invest in maintaining a vital relationship with God to remain engaged in effective ministry. Kathryn challenged us to identify the things in our lives that get in the way of spending time with God and showed us that there is often a link between the health of our relationship with God and our enthusiasm for ministry.

Angie Powell and Janet Currie shared with us how they cultivated a healthy connection with God through praying with others, Bible reading plans, blogging, sms reminders during the day and listening to bible talks during the day.

The Presbyterian Ministers' Wives Association formed originally in 1921 and continues today with the aim of "uniting the wives and widows of men in Presbyterian ministry and Deaconesses within our church in a spirit of fellowship and service and to promote the welfare of our church." The Ministers' Wives Association organises a newsletter and regular prayer letter/email as well as the annual lunch. This is an opportunity for ministry wives and women in ministry to meet and support each other and be encouraged practically in their work of promoting the gospel.

Barbara Bullen has been the secretary for many years but has recently handed over the job to Shelley Smith from Armidale. Wendy Boase from St Ives has taken on the prayer letter/email contact. She would love to hear from women who wish to be connected with other ministry wives or have prayer requests. (wboase@hotmail.com)

Consider also coming along to the next Ministry Wives lunch during Assembly in July, 2015. We welcome wives of ministers, home missionaries, students, youth workers as well as deaconesses, chaplains and women in ministry roles in our church.

The Ministers' Wives Association holds its AGM on Tuesday, 25th November at 1pm. All welcome.

Debra Tattersall is a member of the Women's Ministry Task Force

GOD'S WORD

manifests through deaf ears

by Geoff Read



When I was 20 months old, my parents were devastated to discover I was born profoundly deaf. This is my life story for God's own glory.

How God manifested himself in our lives is surely a witness of His Grace. It started with my mother. She was brought up in the Seventh Day Adventist Church. She believed in the Lord Jesus, and even taught Sabbath School.

She met my father, a non-believer and married at the age of 20. Mum had her first baby, John, 10 months into their marriage and before she turned 21. I was born three years later.

Mum had drifted away from relying on God's presence in her life. When my deafness was confirmed my parents' world was turned upside down.

Being told by experts that I was profoundly deaf was heartbreakingly confronting. Mum realised her need of God's guidance and help and turned to Him in prayer... 1 Peter 4:2, 1 Peter 5: 6, 7.

Through my deafness Mum found God again and began attending Church. Maybe my deafness was a reality check that Mum needed? That may be the case, but I have little doubt that the following verses are great examples of the mysterious ways God works and operates.

John 9:1 As he went along, he saw a man blind from birth. 2 His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" 3 "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life."

My parents were faced with the difficult decision as to how I should be schooled and taught.

They chose to send me to Farrar School for the Deaf at Croydon Park (now the site of SMBC). The school's philosophy at the time was to try to educate deaf pupils in a normal way, i.e. orally and without relying on the use of sign language.

Oralism in deaf education held great promise. It soon became apparent that I had been blessed with the gift of language and an extraordinary ability in lip reading. I excelled in my schooling.

As a child, my Christian journey began with Sunday School at Ashfield Methodist and at Caringbah Baptist when we moved to the Shire. I successfully completed my HSC at Caringbah High and matriculated to university. In my early twenties I was baptised in the "weir" which was the Woronora River near Prince Edward Park. Life as a profoundly deaf person is challenging in many respects. But I was a natural and could cope - with God's help of course. As a deaf person, many people have observed that it is a blessing in so many ways. One blessing is not being "capable of hearing gossip". We are always the last to hear of a happening in the community usually not until weeks after the event.

Living in a world of silence has its virtues. Psalm 46:10 "Be still and know that I am God..." is a good example. Another obvious benefit is not hearing everyday vulgar language which is a huge blessing. A key part for me personally is "walking with God" on a daily basis which is hard enough in a fast-paced world today. Blocking out sound and being able to prayerfully listen to God is possible in all kinds of situations.

I am told my faith can be a powerful testimony to others, in spite of my disability. A few Christians have told me how ashamed they are of themselves when they realise what I have to cope with. I have never heard "beautiful music". With the aid of powerful hearing aids, I can hear some music in a raw sort of way but nowhere near perfect, not even remotely.

A practical example of God's sovereign goodness is 1 Peter 5:6 "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you".

One day I will have perfect hearing in heaven and that is certainly something to look forward to.

this verse - Phil 2:3 "Do nothing from rivalry or conceit, but in humility count others more significant than yourselves".

My disability is nothing compared to what Paul wrote in Phil 2:5-8 "Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross."

Verse 6 "did not count equality with God" is especially helpful in the context of my disability. From a disability perspective we may not be perfect but I take great comfort from that verse because it shows that we may not be equal in terms of ability with our fellow peers.

Careerwise I have been blessed with an amazing and rewarding job for a global publishing company. Having travelled to New York several times in my role as ecommerce manager is testimony to God's sovereign goodness.

The Lord has blessed my wife and I with three perfectly healthy children and it was our privilege to bring them up in a safe, happy Christian home environment. They have grown to appreciate us and the values of Godly living. All our three adult children believe in the Lord Jesus.

Living spiritually remains a struggle for me each day. With the Lord's help and some self-discipline I rise early each morning at 5am and tweet a bible verse. It is my way of looking at and sharing God's written word with the world at large. Anyone can view my daily tweets @ <http://twitter.com/todays{text}> (you do not need to sign up for twitter to view these).

Fast-forward 55 years later, I have led a blessed life in so many ways. My father who is now 84 regularly attends Kiama Presbyterian church with my mum. I have been blessed with a Christian upbringing at home and married Jane (who is also profoundly deaf) a Christian wife who has steadfastly supported me on our Christian journey.

At the time of writing this piece, I am undergoing the cochlear implant program and God willing I may be implanted with one. The gift of sound is certainly something to look forward to!

Why I believe in God

by David Yu*



There are two interlocking reasons for why I believe in God. I believe because of Jesus Christ. I believe because of the Bible. And the only way I get to know Jesus Christ is through the Bible.

Jesus Christ is God in human form, God incarnate. His life, miracles and teaching point to his deity. And while it's rare to have an admission of deity from Jesus, there are a whole lot of hints spread throughout the Gospels.

If Jesus really is who he claimed to be, then God has walked among us. If we'd been there, about 2000 years ago, in ancient Palestine, then we would have been able to see God in flesh. So I believe in God because of Jesus Christ.

The Bible says that God has made himself known. When we read the Bible, that's God speaking to us. What it teaches explains the situation of humanity, lost in sin. What it says lines up with the world that we see around us.

It tells the truth about the predicament we are in. In the Bible we meet the Lord who made the world and everything in it. In the Bible we read of the great plan of salvation which the Lord had, even from before the beginning of the world.

We read of what God has done to rescue us from our sins. And of course in the Bible we meet Jesus Christ.

There are references to Jesus in other ancient writings. But without the Bible we wouldn't understand God's plan of salvation which is fulfilled in Christ.

Without the Bible we wouldn't have the implications of what Jesus did spelled out for us. Without the Bible we wouldn't know that Jesus is God incarnate. And those other ancient references aren't God's Word. So I believe in God because of the Bible.

There's a third reason why I believe in God. I grew up going to church and Sunday School and youth group.

So there's a string of people who taught me the gospel. There are a whole lot of Sunday School teachers and youth group leaders who taught me the Bible. They pointed me to Jesus Christ. And their lives pointed me to Jesus Christ.

* David Yu was appointed as the Deputy Clerk of the Assembly of the Presbyterian Church of NSW at the July Assembly. He will start in the role in 2015, replacing John Irvine, who was appointed as the Clerk to replace retiring Rev Dr Paul Logan.



Solidarity

by Rt Rev David Cook

A

ccording to real estate agents, it is all about location, location, location.

It is precisely the same according to the Christian gospel when it applies to the believer's experience of God.

Once we were located in Adam, now by God's grace, we are located in Christ (see Romans 5:12-21). So Paul says, "if anyone is in Christ, he is a new creation" (2 Corinthians 5:17).

We have decamped, and our new address is in Christ. This was one of the first lessons Saul (Paul) learnt on the Damascus Road, that to persecute Christians is to persecute Jesus, "I am Jesus whom you are persecuting (Acts 9:5)".

Being now located "in Christ" means that there is solidarity between Jesus and his people, and that when Christians are persecuted, Jesus takes that personally.

Jesus speaks of the same solidarity when he sends out the twelve on mission in Matthew 10:40, "he who receives you, receives me and he who receives me, receives the one who sent me". There is solidarity between the believer and Jesus Christ, just as there is solidarity between God the Father, "the one who sent me" and God the Son, "the one whom He sent".

In Psalm 14:4-7, David says that those who devour God's people ought to be overcome with dread, for the Lord is in the company of the righteous, he is their refuge and he will watch over the fortunes of his people!

Therefore let ISIS and other such groups be warned, the outrageous threats and attacks on Christians in Iraq, the similar attacks in Nigeria, Yemen, Egypt, Syria and Gaza will not go unpunished, Yahweh is in the midst of His people. He alone is Lord and he will punish the persecutor, either now, or in judgement in eternity.

Let us go to prayer for both our persecuted family and for those who persecute them. Pray that God will be merciful to the persecutor, that they will have their eyes opened to their willful rebellion and bow the knee, as did Saul, to the resurrected Lord. If they don't, they are in for a terrible, eternal shock.

Pray for those who take the gospel of light and peace to such antagonists that they will be sensitively bold and faithful in the task.

"All wickedness flows from a disregard of God", wrote Calvin, and in another commentary, "the hatred of sin proceeds from the fear of God". What a wicked world we live in, it is a world under God's judgement and we must not be side tracked by trifling concerns, but seriously pray and reach into the heart of the rebellious with the momentous news of the gospel.

Remember the gospel is God's power to save. Saul was the chief persecutor of the ancient church, "the worst of sinners" was his self-description, but God's power vanquished him, and we can be confident that the gospel of God will continue to melt the rebellion of even the worst hardened opponent.

*Let us go to prayer
for both our
persecuted family
and for those
who persecute them.*

Moderator's Month

with Rt Rev Mark Powell



The Lord continues to build His church ...

Cornerstone Presbyterian Church minister Mark Powell signed on as Moderator of the General Assembly of the Presbyterian Church of NSW in July. This is his first column for *The Pulse*.

Tim Keller makes the point in his book *Center Church* that the tallest building or man-made structure in a culture often reflects what that society worships. So for instance, in the community of Strathfield where I live, high-rise apartment towers and the sporting stadium at Homebush dominate the skyline.

That means, according to Keller's thesis, the most important things to the majority of people around me are housing and sport. That's a pretty accurate reflection of what drives the hearts of those in my area!

As I drive through the streets of the Inner West of Sydney, I often think about what the skyline would have looked like a hundred or even 50 years ago.

Significantly, the tallest building would have often been the steeple of a church... what a different era that would have been. You may also remember such a time; a time when the opinion of the church was often sought and its rulings generated comment.

In the past 50 years or so we have seen a growing secularisation of Australian society.

Indeed, some people are claiming now that we are one of the most godless nations on earth. Statistically there is a growing number of people claiming to have "no religion" and if the media is anything to go by, there is an increasing hostility to people of faith in general and to those of Christian faith in particular.

The asserted demise of the church often reminds me of the line by Mark Twain who said, "Reports of my death have been greatly exaggerated." No matter what some

people may say, the church of Jesus Christ continues to exist and even to thrive in many parts.

This should not surprise us really because the Lord Jesus Himself said that He would build His church and the gates of Hades would not overcome it (see Matt. 16:18). Even when the world proclaims the church's death, our God has a way of protecting and even resurrecting it.

One of the most encouraging, but for some unsettling, aspects of church revitalisation and growth is especially to be seen in our multi-cultural congregations.

As the LORD, in His sovereign providence continues to bring more and more people to our shores we are seeing the face of our churches change. Indeed, what I have witnessed personally is that there is an enormous openness to the Gospel especially amongst those who have not grown up in our land.

Just recently a Buddhist lady came to church for the very first time. She was from China and is doing post-graduate study here in Sydney within the field of medicine.

Immediately after the service she told me that she wanted to become a Christian. I suggested that maybe she would like to study the Bible some more and investigate it further but she said, "But I understand who Jesus is and what He has done – can't I become a Christian NOW?!"

It is exciting to think about what the Presbyterian Church of NSW is going to look like in 50-100 years as we see a great gathering of God's people from every nation under Heaven.

One of the local Baptist churches in our area conducted a survey. What they found was that every people group they had supported missionaries going to in the past is now living in their suburb.

Truly the Lord of the harvest is creating a harvest field right before our eyes. It would be an incredible tragedy if our churches

did not adapt and reflect this changing cultural dynamic.

The book of Revelation powerfully reminds us that the Gospel of Jesus Christ is for everyone from every nation under heaven.

"You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation." (Rev. 5:9).

May God grant us the grace to reflect this glorious reality here on Earth and may our own denomination be used for the glory and praise of His holy Name as we welcome people into His kingdom.

The Christian church in Australia, and in particular our own denomination, may never again enjoy the religious hegemony that it used to exercise.

We may not build physical structures that dominate the skyline and we may not yield a culture influence and political persuasion that we once did. In many senses that is OK.

For the Lord Jesus Christ is continuing to build His church. Through the weak and foolish things of this world He is using the Gospel to glorify His Name by saving men and women from every nation under Heaven.

My prayer is that we as a Church will continue to be used for His purposes. That His will be done on Earth just as it is even now being exercised in Heaven.

PCNSW seeks tighter poker machine regulation

The Presbyterian Church of NSW has addressed the State Government's inquiry into gambling, presenting a detailed argument for tighter regulation of poker machines.

The Church's Gospel, Society and Culture committee (GS&C) made a distinctively Christian submission to the Inquiry.

The report of the Upper House Inquiry into the Impact of Gambling was released recently and included comments from the church's submission. GS&C committee Convener, Dr John McClean, and researcher, Sheryl Sarkoezy, appeared at a formal Inquiry hearing.

Beginning with Jesus' instruction "to love our neighbours as we love ourselves" (Matthew 22:36-39), the GS&C submission addressed the issue in two ways:

- It spoke against gambling in principle, because gambling is motivated by a desire to gain something for oneself at the expense of another. The submission argued that in gambling, there is no expression of love for neighbour, because it promises financial gain for no productive work, and it encourages greed and covetousness; and
- It spoke for people vulnerable to addictive gambling. Addictive gambling impacts not just the gambler but also their families, friends and wider communities, who are deprived of their needs as a result of financial loss through gambling. The GS&C submission stressed the point that protection of the vulnerable is more important than protection of the vested interests of an industry that profits only through the pain and loss of others.

The submission said that because poker machines contributed disproportionately to personal and social harms from gambling, they should be subjected to tighter regulation than is the case at present.

The GS&C committee recommended the introduction of legislation to enforce:

- Mandatory pre-commitment to limit individual bets on poker machines to a maximum of \$1;
- Limited access to cash withdrawals from ATMs at venues with poker machines.
- Capped jackpots to minimise "the risk of intensified betting behavior".

Dr McClean also told the Inquiry that gambling advertising was a significant issue. "Concern about advertising actually seems to be the thing I hear people in our circles talking about the most - the intrusiveness of gambling advertising often in what seems to be obviously inappropriate settings, especially associated with sport," Dr McClean said.

The GS&C submission recognised the NSW Government's responsibility to act in the best interests of its citizens and acknowledged the tension between this and the government's existing commitment to using revenue from gambling to promote social and economic development. However, the submission asked that the government begin to find other funding.

Dr McClean said he was encouraged by the way members and staff of the Government's Select Committee were keen to involve the community in the development of laws that benefit everyone.

Sheryl Sarkoezy, commenting on the process, said: "Anyone with a well thought out opinion can make a submission to an Inquiry. The process is as easy as writing a letter. Inquiry submissions are often made by organisations and individuals with lots of experience, but the government also wants to know what other citizens and community groups think about important issues. The fact that some of our comments became part of the final report shows that the Inquiry Committee was genuinely interested in our perspective on gambling in NSW. And that's encouraging."

The Gambling Inquiry's aim was to seek comment and advice from the community on how gambling in NSW affects individuals, their families, and the wider community, and to explore what can be done to minimise the negative impact.

Gambling expenditure in Australia, calculated as net losses to gamblers, exceeds \$20 billion a year. In NSW the expenditure is more than \$7.7 billion a year of which poker machines account for \$5.3 billion.

Ms Sarkoezy said: "We know that problem gambling is a serious social issue. In addition to financial loss, problem gambling is connected with depression, anxiety, breakdown of relationships, loss of employment, and substance abuse. And these consequences are not experienced by the gambler alone, but also to varying degrees by their families and the wider community."

The Inquiry Committee has made a number of recommendations to the NSW Government, including the reassessment of legislation, and the introduction of better community health initiatives and education about the effects of gambling. This will be debated in both Houses of Parliament.

Dr McClean said Christians should keep praying for good outcomes so that the vulnerable in our community are better protected from the risks and consequences of gambling.

More information about the Inquiry, including the submissions and the final report can be found at <http://www.parliament.nsw.gov.au>. Follow the links to Inquiry submissions and reports.





MORRIS KEY:

Was he made a chaplain for such a time as this?

LAST time The Pulse caught up with the head of the Presbyterian chaplaincy team, Morris Key, he was sitting in his office at Westmead Hospital, excitedly discussing his five-year succession plan with Ian Schoonwater and planning his retirement. It seems that God, however, has other plans for him. Karen Thornton discovers how life as we know it can change with a single email...



Morris and Florianna meet with some of the Indonesian hospital team.

To say Morris Key is incredulous at how his life and that of his beloved wife Florianna – “Flo” as he calls her – is about to change, is an understatement.

As a man who loves and trusts God, Morris knows that he should not be surprised that God has decided to overrule Morris’ own retirement plans and give him another job to do.

But when that job is in a foreign (non-Christian) country, requires him and Florianna to leave their Sydney home and almost grown children for no less than three years and will see him developing a chaplaincy program from the ground up for a major and fast growing hospital network, he admits that he is still scratching his head somewhat.

Currently long-time head of the PCNSW chaplaincy service, Morris, however, has no doubt at all that his work for the past 25 years has prepared him for what he is about to take on and that God most definitely is leading him.

Back in December, the Pulse interviewed Morris, 62, in his office at Westmead Hospital in Sydney and learned of his plans to hand over the reins to “much younger” chaplain Rev Ian Schoonwater in the next four to five years.

At the time, Ian recognised that Morris’ shoes would be big ones to fill. Morris is a “man of many caps”. Not only has he head-

ed up the hospital chaplaincy program, but he has written and run chaplaincy courses for chaplains, medical personnel and potential chaplains – and more.

Now though, instead of continuing to plan his retirement, the South African born, quietly spoken fellow is about to head off to Indonesia to start a new chapter in his life.

“If you had said to me a year ago that I would be leaving Sydney, Australia to go overseas as a Missionary to an Asian country that I have never been to, I would have said that you were mad,” he says, sitting with Florianna in the lounge room of their modest Sydney home.

“If you had said that I would go to Indonesia to live and work, I would have laughed in your face. Yes, I have been to Malaysia and to Hong Kong and to Thailand and even to China. But I have never been to Indonesia; nor did I have a need to go there.

“Why on earth then am I going there in January next year for a number of years and uprooting myself from Sydney?”

He leaves the question unanswered and sits for a few moments, pondering his answer.

“What makes one willing to turn everything upside down and inside out and jeopardize the very carefully thought through succession plans?” he continues. “What gives me the right to ask my wife to give up her highly paid job and to leave all our close church friends and our two children behind?

“Why am I willing to uproot myself from everything that is nice and cosy and comfortable and familiar and safe and predictable for a future in a country that we can’t even speak the language, where the weather is likely to be unbearably hot and humid, where the traffic is horrendous and it is dangerous even to cross the road at the Pedestrian crossing because the cars don’t bother to stop?”

Add to that the fact that he already has CPE students booked up for both semesters one and two for 2015 and still people requesting to be put on the waiting list...

“Basically what has happened is that I received an email that just gripped me in such a way and challenged me and offered



Learning in Indonesia

me an opportunity that seemed too good to be true,” he says.

“I had a feeling that if I turned it down out of fear then I would forever regret it.”

Former Moderator General, Rt Rev Robert Benn sent Morris an email on Thursday November 21 last year to his hospital email address at 8.58am in the morning. Morris will never forget those details.

“This was the email that turned my life upside down and inside out and life was never the same again for me and my family,” he says.

“Robert had interviewed me in middle of 2013 as Ambassador for Jericho Road and found out a lot of what I do and where I teach.

“He was later in South Africa for a World Reformed Conference attending as a last minute replacement for Rev John Wilson. Being a former missionary to Indonesia, his ears pricked up when he heard about this amazing opportunity in Indonesia for Hospital Chaplaincy.

“Had Rev John Wilson gone instead of Robert Benn, John would not have known about me and my special experience and training in Chaplaincy. And so Robert Benn emailed me to tell me about this amazing opportunity.”

The job on offer was for a start-up position as chief chaplain of the Siloam hospital network in Jakarta. The network, which has 21 hospitals now and aims to build another 10 more in the three year tenure of the job, is owned by the Lippo Corporation with the wealthy Riardy family having set up a Christian Foundation - Pelita Harapan Education Foundation which provides support.

James Riardy is the CEO of the Corporation.

The hospitals offer state of the art medical care to those with the money to pay for it

and basic medical care for those who don't. Morris will be employed by the Foundation.

"I was so excited when I saw Robert's email, because the job seemed to be especially written for me; almost so perfect that I could not believe it," Morris says. "I felt a bit like the verse in Esther chapter four verse 14, where uncle Mordecai says 'perhaps you were made Queen for just such a time as this?'

"I thought, could it be possible that my 25 years in Chaplaincy and my 18 years in training chaplains was all so that I could be prepared for an opportunity such as this?"

Morris responded to the email and an interview was arranged for him with Dr Ric Cannada, the former Chancellor of RTS in the USA and then with his colleague Dr Niel Nielson former president of Covent College in the USA – via a newfangled thing called "Skype".

"Both interviews were positive and thus an invitation was suggested that my wife Florianna and I come to visit Jakarta Indonesia to meet and to greet and to see for ourselves the people behind this vision."

For Florianna, an IBM logistics manager for Telstra, a potential move to Indonesia would mean losing her job and dealing with a husband who "doesn't like the heat and cannot speak Indonesian". It also meant leaving their two children behind just as they were due to finish university studies and start out in the adult working world. Something she had planned to be part of.

"It was a matter of knowing whether it was God calling, or . . ." she says. "I was concerned Morris didn't know what he was diving into. My husband is much more westernised than I am. I come from an Asian background – I was Hong Kong born. He was born in South Africa, has an ethnic Chinese background, but is completely westernised."

She describes the flurry of activity which has surrounded the first interviews and the subsequent trip to Jakarta as a "roller coaster ride".

"The person who was supposed to meet us at the airport didn't show up so I had to find our way to our hotel, then we had very intensive interviews, day after day, with so many people."

"We toured the hospitals and met many people from the Christian foundation which supports the network, people from the adjacent school of medicine...we were made aware of what a complex structure exists there, with so many people in the mix."

"We had to talk about whether this was an environment we can fit into and be effective within...that has been the basis of our daily prayers and discussions ever since."

Morris said despite being overwhelmed, he became convinced that the job should be his during the trip, particularly after the couple joined some Bible studies and saw their enthusiasm.. "Our time there was

special and I saw some real people and unlimited opportunities for ministry," he said.

"The next question was whether I felt I was up to the job...the job offer was quite definite by then. A banquet was even held in our honour.

"If I took it, I would be responsible for developing and building a chaplaincy team at the Karawaci Lippo Valley hospital in Siloam in the first two years, then expanding and developing courses for the nursing and medical students and the doctors and nurses working at the hospital. After that, I would be expected to duplicate the program in all the other hospitals and given they intend to build many more in that time, it will be a big job."

Currently, no chaplaincy services exist at all in a country which constitutionally recognises five religions – Protestant, Catholic, Buddhist, Hindu and Muslim.

"I want to integrate the new chaplaincy team into the hospital system as part of its policy. It will be tough but also very exciting, I think."

"We were blown away by the Riardy family's vision and dedication and desire to bless the nation of Indonesia through spreading the Gospel through the building of Christian schools and also wanting to set up chaplains in each of their hospitals."

The Keys will be set apart at Strathfield Presbyterian Church on November 30 and Morris will become an associate missionary with Australian Presbyterian World Mission (APWM) which will support him while overseas.

Morris says. "A large town has been built around the hospital and university/medical school so we won't be living in too harsh an environment. Having just signed a contract in Jakarta Morris is excited as a brand new apartment just next to the hospital has been allocated for them to live in.

"We will be doing some Indonesian language courses even though I will be teaching in English and English is almost a second language, widely spoken among the middle class there. But I want to be able to speak some Indonesian."

Among his to do list when he arrives in January to start work are to meet with the leaders of the local seminary to find the right people to kick off the chaplaincy program.

"I have a specific training program I have redesigned, although I am yet to discuss logistics, budget, how many chaplains, etc," he says.

"Initially I will be relying on the volunteer visitor program already in place. Getting them to undergo some training may be a challenge...usually once you begin to bring changes, it can be difficult for some..."

As far as ensuring their own worship needs are met, the couple has planned to attend a church on the local university campus.

As for what will happen back home after he

has gone, Morris says Ian Schoonwater will be earmarked as the senior presbyterian chaplain but as he is finishing his Master of Ministry degree he will take a 2 year sabbatical from CPE.

But there are still a few months to go. Morris says he plans to spend that time reading as much as he can about what Muslims believe in and the political situation in Indonesia, getting appropriate vaccinations and working Visas and praying.

Florianne says she will be loading a memory stick of their children's photos, learning how to use Skype and regularly eating the foods she loves that will not be easily come by in Jakarta – like yoghurt and meat.

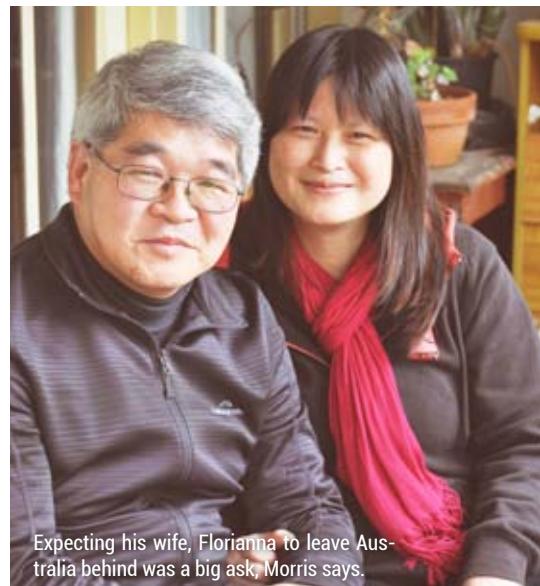
PRAYER POINTS

Morris and Florianne have asked Pulse readers to pray the following:

- For their health
- For inevitable homesickness
- For finding like-minded Christians
- For their children (who will be moving back into the family home), Samantha and Jonathan
- For the program.

MORRIS' NEW BOSS

CEO of Lippo Group, a Pan-Asian group based in Jakarta with its International headquarters in Singapore, Dr James Riardy is also the Founder and Chairman of Pelita Harapan Educational Foundation, or the Educational Foundation of Hope and Light, a group of co-educational K1-Year 12 private, international Christian schools in Indonesia. During his term as Ambassador at Large and Special Envoy of the President from 1998-2000, Dr Riardy also acted as Special Envoy and Diplomat of the President of Indonesia to Australia. In the same period, he was also a member of the People's Consultative Assembly, Republic of Indonesia. He received the Australian Entrepreneur of the Year Award in 2008 conferred by the Australian Embassy in Jakarta, Indonesia for his work in Australia.



Expecting his wife, Florianne to leave Australia behind was a big ask, Morris says.



Matt Crocker and Andy Cox

PREPARING FOR METRO

Matt Crocker (Grace Presbyterian Church, Wallsend) is gathering a team of people to plant a church in Cameron Park (west of Newcastle).

During the year, Matt started meeting with Andy Cox to consider METRO. Together they attended the METRO Conference. We asked them some questions about the conference and preparing for METRO.

sons why things are done the way they are (which are all good reasons!), and some direction for how to best prepare for it.



Why did you go to the METRO Conference?

Matt: I had been talking to Andy about doing METRO at Wallsend PC and our new church, but I didn't know too much about how METRO worked behind the scenes, so I wanted to find out how the METRO program worked.

Andy: Two main reasons. The first was to learn about METRO and its practicalities, and the second was to be convinced/encouraged/excited about doing full time ministry.

What did you get out of it?

Matt: I got a great overview of the program, as well as getting an opportunity to talk to experienced trainers about the practicalities of mentoring a METRO trainee.

Andy: It were a really encouraging three days. There were a lot of encouraging conversations and stories from trainers and current METRO trainees, as well as the conference program which was helpful and edifying. We got a clear idea about what the two years will look like, the rea-

Rather than going straight to college and then having no idea how to actually do ministry, I'll have been taught how to best serve people.

Everyone who wants to check out METRO as a ministry training program is welcome to the 2015 METRO Conference at Stanwell Tops on March 2-4.

The main speaker will be Kamal Weerakoon speaking from the book of Joel.

How did the conference help you develop a discipleship relationship?

Matt: Andy and I had been meeting up to read the Bible for a few months, but the METRO conference gave us a structure and helped me be more intentional in our discipleship.

Andy: For myself, it has helped me to make Matt's job easier. Using the METRO structure means I know what Matt is trying to do. I can actually be proactive and make Matt's discipleship less one-sided.

What does the future hold for you?

Matt: We are still going through the assessment process with METRO, and working through the practicalities of METRO with church, but things are looking very promising for Andy to join our staff team as a METRO trainee for 2015-2016.

Andy: Should the LORD will it, METRO will be the start of a lifetime of vocational ministry. Matt and I are really excited to do METRO for the two years to help teach and train me to better minister to people.

METRO CONFERENCE

March 2-4 2015

The Tops Conference Centre
Stanwell Tops

Speaker: Kamal Weerakoon

For METRO trainees, trainers and anyone wanting some help in how to do intentional ministry training and equipping.

Registration forms will be out soon.

Expressions of interest:
admin@metro.edu.au

IT'S NOT ABOUT YOU

by Luke Murray



Presbyterian Youth

P

YNSW Summer Camp 2014 is around the corner - and PY would love you to come!

It's a great opportunity to take the time out of your busy life and wrestle with God's word, make new friends and at the same time, have fun. Camp is held at Stanwell Park and runs from December 26 to January 1.

Early Bird is \$375 closing December 1. This year Stephen Taylor is speaking from Jonah. Why wouldn't you come?

Well that's just it - maybe camp isn't about you. Don't get me wrong, we all do it (including me). A camp or conference is announced and instantly we assess it: Is the topic relevant to what I'm going through right now? Does it sound interesting? Will I have fun? Will I make friends? I could really use a holiday instead of going...

But maybe we are approaching this from the wrong view.

What if camp wasn't about us? Wouldn't that be a beautiful thing! Showing up at a camp or a conference, not for our own benefit - but to encourage each other. Hebrews 10:24-25 says "And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near".

We are told to continue meeting together, to encourage one another to love and good works. My best memories of camps and

conferences aren't the talks or the activities - they are the quiet (or loud) moments sharing my life with someone else. The glory given to God as 100, 500 or 1000 of His children sing praises to His Great Name as the roof is lifted off the building.

The ability to wrestle with God's word together, encouraging each other all the more as the day draws near.

"We are told to continue meeting together, to encourage one another to love and good works."

The opportunity to just stop and pray about anything and everything or the opportunity to deeply ask one another how their relationship with God is going - their joys, their struggles.

The blessing it is to be used by God to share the Gospel with someone. The chance to enjoy each other's company. The rare chance to live in community centred around Jesus.

Don't get me wrong - a camp or a conference is still about you. It's about your growth in Jesus and your relationship with Him. But maybe, how much better would camp be if we weren't focused on ourselves, but rather loving one another.

What if camp wasn't about us? What if camp was about everyone else?

I'll see you at Summer Camp 2014.

*Luke is a member of the PYNSW Camping Team. For more information about Summer Camp, please contact the PY office on 8567 4700



SPEAKER: STEPHEN TAYLOR

Join us in Celebrating SRE

For more information please ask your Minister or contact the PYNSW office.



SRE Sunday in October 2014

Each week, there are volunteers going into 1,700 Primary Schools across NSW, telling over 250,000 children about the Christian faith and the gospel of the Lord Jesus. This is a fantastic privilege for us - and a huge responsibility!

At the 2013 General Assembly of NSW it was resolved to "encourage churches to celebrate SRE Sunday in October each year." We are encouraging all churches throughout October this year to plan to focus on SRE and the importance of the ministry of communicating the Christian faith to the students in local schools. Each Session Clerk was sent a pack of information and materials that will help with supporting and focussing on SRE throughout October.

SRE is being reviewed by the Department of Education and Communities (DEC) in 2014/15. While the reviewers will be interested in processes for authorising SRE teachers, they also need to see the local churches' commitment to SRE.

As the school year draws to a close, let's encourage those who do SRE ministry and focus on developing SRE in 2015.

So, during October you and your church might organise to do at least one of the following:

- Interview someone who teaches SRE about his or her role;
- Pray for more teachers in the light of Jesus' command (Matt. 9:37-38);
- Distribute the Christian SRE moneybox so that people can donate small change to buying SRE resources for your area in 2015;
- Interview someone in the congregation for whom SRE was life changing;

- Organise a thankyou afternoon tea for staff at a school where SRE is taught;
- Tell Year 6 students about SRE in the local high school;
- Take up a retiring offering so that Christian SRE can distribute more Information for Parents brochures across the state.

Also note that now is the time schools and churches are planning for SRE next year. Are you able to be a SRE teacher or helper next year? Is there a local school near your church with no SRE? Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matt. 9:37-38). If you are interested in finding out more about SRE in your area or about how to get involved, we'd love to hear from you! Please contact Peter Adamson (PY's Schools Ministry Director) on 02 8567 4760 or email peteradamson@pynsw.org.au.

Please pray regularly for SRE in your local schools - for teachers and students. Pray also for those overseeing SRE - for the Department of Education and Communities (DEC), ICCOREIS, Generate, Presbyterian Youth NSW, and your local board.

Celebration of Special Religious Education

On October 23 2014 there will be a celebration of SRE at Parliament House with the Hon Adrian Piccoli MP (Minister for Education) and the Shadow Minister, Mr Ryan Park MP. If you would like any more information on this please contact the PYNSW office on 02 8567 4700.

SRE Sunday in October!

Minister or go to www.pynsw.org.au/sre



What's involved in getting ready for a Government Review?

PYNSW has been working hard to prepare for the Review:

- Writing and reviewing Policy and Procedures document for PCNSW;
- Working with the DEC on their implementation guidelines;
- Disseminating and distributing information to Presbyterian churches across NSW;
- Working with and following up individual churches;
- Liaising with other SRE providers;
- Ensuring compliance of all PCNSW churches/teachers including Child Protection Standards;
- Assisting churches/teachers with appropriate curriculum for both primary and high schools;
- Assisting SRE teachers with appropriate training;
- Joint denominational training for primary SRE teachers;
- Joint denominational training for high school SRE teachers;
- Liaising with DEC re: Review Outlines;
- to prepare and deliver Review responses;
- Liaising with churches to implement outcomes of the Review;
- to work with the DEC and schools after the Review;
- Work with high school SRE boards to implement outcomes of the Review;
- Assist collective work arrangements for SRE teachers.

Please pray for PY as we work on the Church's behalf to ensure SRE is provided in the best way possible for students, parents and school communities.

Department of Education and Communities (DEC) SRE Review

The Department of Education and Communities (DEC) has started the process of commencing a Review of SRE across the state. In order for the Presbyterian Church NSW to be an approved provider of SRE, Presbyterian Youth NSW must give the DEC annual written assurance that all the Church's SRE teachers are complying with policies and procedures.

PYNSW recently sent to all Session Clerks a pack with information to assist the Presbyterian Church collectively to have the best SRE practices and to satisfy the DEC requirements. This pack included PCNSW SRE Policy and Procedures and DEC Policy and Implementation Procedures, curriculums for both primary and high school SRE, forms required to assisting in giving the DEC assurance of PCNSW standards, and information brochures for families.

If you or your church needs any more materials to help with celebrating SRE in October or have any questions relating to the DEC SRE Review, please contact Peter Adamson (PY's Schools Ministry Director) on 02 8567 4760 or email peteradamson@pynsw.org.au



Jericho Road is a great story of how we can work together to show that we, like the Samaritan, are ready to be the people who love our neighbours.



Pray for those who are in dark places

Jericho Road seeks to show God's love to people in gaol through our Chaplaincy program. It can be a dark place, and we need your prayers. Will you pray with us?

Give thanks to God for the successful one day Kairos program that explored Christianity. A number of inmates attended the program. Pray that God would use the information about the Lord Jesus Christ to produce a trusting repentant faith in Him as Lord and Saviour. Give thanks to God that one ex-inmate living in the community who attempted suicide is still alive. Pray for Peter (not real name) that he may come to find peace and true forgiveness in the Lord Jesus.



Pray for the parenting program being run at the gaol. May those inmates who attend this program start to realise the important role and positive influence they can have in their child's life. May this program be used by God to inspire inmates to work hard at rebuilding their relationship with their children.

Pray for David. David has returned to custody. Pray that God would strengthen his faith in the Lord Jesus. May David know his presence and love as he awaits to return to court. May his time in custody be a time for him to reflect upon the events that have led to his incarceration and the changes that he needs to make in his life.

Pray for the staff in the gaol. This is a highly stressful job. May God give them all wisdom and ongoing understanding, compassionate hearts towards inmates who have many needs. Thank God for his people who serve in our gaols.

If you'd like to pray with us for these folk and many others that we seek to serve in Jesus' name every day, sign up for our prayer letter. We'd love your partnership in prayer. Just email Gillian at ggilchrist@pcnsw.org.au or give her a call on M: 0413808062

Putting learning into practice

Jericho Road's "Packed with Love" program was recently the focus of a great group of kids from Cornerstone Presbyterian Community Church, Concord.

Ckids Seniors are children from eight to twelve years of age at the Cornerstone Presbyterian Community Church, Concord. They were keen to put their learning from Mark 12:31 to "love your neighbour" into practice during June. With God's help, our whole church family contributed to show Jesus' love and mercy to others.



Ckids Seniors

Ckids Seniors' Winter food drive contributed about 100kgs of food such as cans, noodles and biscuits to the Jericho Road cupboards. They also raised \$335 in donations to help Jericho Road help those who find themselves in difficulty.

From Jericho Road to Ckids Seniors... Thanks! We love working with you in partnership in the gospel to show God's mercy and make Jesus known.



Thanks for the food!

Social club or grateful, faithful movement of mercy and mission?

by Rev Corrie Nel

What is it that turns a church from being a social club into a grateful, faithful movement of mercy and mission? For that, after all, is what the church is supposed to be, isn't it?

Recently, God's flock at Roseville Presbyterian Church, man woman and child, sat together to pray and stood to sing under the preaching (I use the word fearlessly) of the Very Reverend Robert Benn, ambassador for the Jericho Road mercy mission arm of the Presbyterian Church NSW. It was preaching! And the word should have no negative implication! The preaching was, as it should be (the spoken word of God, the very gospel, the good news, spoken by a humble servant), and what a change it brought about in many of our thinking that morning. How do I know? By the many moved members who came up to Robert afterwards to express their gratitude and their surprise to learn what Jericho Road was all about.



Robert & Corrie at Roseville

Reminding the congregation of the essence of the Gospel, Robert, like a grandfather made himself comfortable, as if in an easy chair, and told the congregation a story of a hymn by Katherine Hankey (1866), "Tell Me the Old, Old Story". The hymn is in itself a story - a story of a much greater Story:

*Tell me the old, old story of unseen things above,
Of Jesus and His glory, of Jesus and His love.
Tell me the story simply, as to a little child,
For I am weak and weary, and helpless and defiled.*

And as the story... the sermon unfolded, the many mercy deeds of our Lord in context as it transpired on Jericho Road (The Good Samaritan,) became the focus, even as if we ourselves were on that road. It was, as it should be, the gospel



Loading the car with help for those in need

story, "...of Jesus and His glory, of Jesus and His love." A sermon it was, just as much as it was a story: the story of Isaiah 58: 1-9 and Luke 4: 14-22.

And afterwards people were asking: "How can we be part of that story"? The quick theological answer, of course, is: By God's grace alone through faith alone!

What is it that turns a church from being a social club into a movement of mercy and mission, and care and disciple making and disciple becoming? The Spirit of God, who in the Grace of our Father, almighty God, points us to see the love of the Son, Jesus the Christ and to remind us that that is what church is all about. For that is how we are called to be church! Even then, now, and into all eternity!

That is what Jericho Road is all about, as we understand it now. Serving, as if on the Jericho road, coming across the poor, the lonely, the abused, the fallen in sin, the forgotten... So, come next Sundays and everyday(s), let us pray together, seated, listening to the old, old good news stories, and singing together, standing, as traditional Presbyterians have insisted over many decades, expressing our gratitude for the love of our Lord and for the work we are able to do together as Church.

Jericho Road is part of our church. May the aims and calling of Jericho Road be constantly on our mind and in our hearts. May it turn into a story that will have the world identify our church as the true church, as our Lord called us to be. May the very heart of Jericho Road facilitate our urgent transition from an often lingering yearning to be a popular social club into a self-sacrificing church. Thank you Robert; thank you Jericho road; thank you Lord!

"Tell me the old, old story // Tell me the old, old story // Tell me the old, old story // Of Jesus and His love."



Would you like Robert to visit your church? Get in touch with Gillian at ggilchrist@pcnsw.org.au and make it happen.

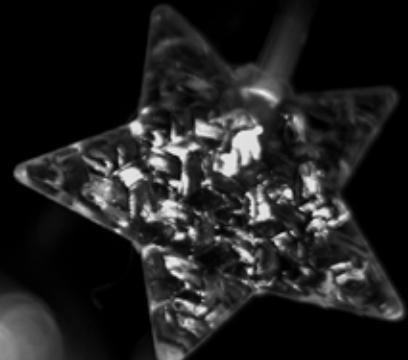
Christmas with a difference

We have had a number of people ask us if we could provide a "Christmas Catalogue" where they could make a donation and receive a card to give to their friends or family. It's a great way of giving a really meaningful Christmas present that makes a difference.

We don't have a catalogue... it's hard to put a price on chaplaincy or the quiet

word of a counsellor or the caring touch of a nurse in our children's hospital... but if you'd like to purchase a beautiful Jericho Road Christmas Card, your donation will go to good use.

Simply email Gill at ggilchrist@pcnsw.org.au or give her a call on M:0413808062 and she will give you the details of how to make your donation and will arrange for a beautiful card to be sent to you or sent to the recipient on your behalf. The minimum donation for a card is \$10, which covers postage and production as well as supporting our work. The maximum is up to you.



project1

EPH. 4:5-6

The gospel drives us out into the world to serve. Serving should be a way of life for all Christians, both young and old.

Project1 is a youth event to be held in the Blue Mountains in October 2014. It is being hosted by Winmalee Presbyterian Church and will see young people from youth groups come together for a one night event. The aim of Project1 is to encourage young Christians by helping them to connect with each other and enabling them to support each other.

Jericho Road is sponsoring this event through the provision of administrative support. We will be presenting our work on the night and will seek to encourage these young Christians to seek justice, show mercy and make Jesus known.

We will also seek expressions of interest from this group for a Jericho Road Youth Ambassador, with the aim of further engaging young people within the church. If you know someone who'd fit that bill, let Liz know at emcclean@pcnsw.org.au



Library image

Are you one in a hundred?

We need about 100 more people or groups to commit to \$20 per week to achieve financial security to continue the work of Jericho Road. Donations can be made by following the link on our website www.jerichoroad.org.au or calling Barrie on Ph: 02 9690 9322.

Donations to Jericho Road in general rather than a specific program are appreciated. All donations over \$2 are tax deductible. Thank you.

BRAVE

A Review by Brianna McClean

Anxiety is a condition that has become quite prevalent in young people in our community and in our churches. Parents often struggle to recognise it or know what to do to help their children.

BRAVE is a free, evidence-based program that has been proven to help prevent and treat anxiety in young people. It has been developed over 13 years by a team at the University of Queensland and is now available online at www.brave4you.psy.uq.edu.au.

While this is not a Christian program, it is well tested and uses respected methods to help parents and young people understand and prevent anxiety. It is particularly useful for parents in regional or remote areas where access to appropriate counselling is not easy.

Referral to a Christian counsellor and advice about anxiety from a Christian perspective can be obtained through the Presbyterian Counselling Service. Parents and young people can call Hannah on 1800 818 133 for a chat.

Part 1: The first step

BRAVE is an online program that is an initiative of the University of Queensland and is supported by Beyond Blue. It aims to prevent and treat anxiety in eight to 17 year olds. It uses cognitive behaviour therapy over a series of online sessions. The program is split up into two categories; 8 to 11 year olds and 12 to 17 year olds.

As a young sufferer of anxiety, I have a level of experience with both the condition and the management of it. I was somewhat sceptical of the claim that it is possible to treat anxiety using this online course. Over the course of the sessions I have reviewed the program for 12 to 17 year olds.

The first session of the BRAVE anxiety treatment program aims to educate the participants about anxiety and begin to discuss causes. The session begins with questions about the participant's levels of anxiety and what situations are likely to cause these feelings. This opens up the conversation about anxiety and gives an idea of what to expect from the program. Knowledge and expertise in the area are evident.

The session then continues to discuss the different types of anxiety. While this may help confirm the normality of the emotions the participant is feeling, I don't agree with how specific the types of anxiety are made to seem. Anxiety can rise from a combination of sources and can be triggered by a number of things, so I think this categorising is unhelpful in that regard.

The program uses simple language and imagery to attempt to engage the young participants. This runs the risk of coming across as somewhat patronising and immature. The first session of the BRAVE anxiety treatment program left me with mixed feelings. I did not enjoy the "black and white" categorising of anxiety types, and I found the use of simple language and cartoons to be somewhat inappropriate. However, I appreciated the knowledge and background research evident and could see potential for good things to come.

Part 2: Outstanding!

I was much more impressed with session two of the BRAVE program. The program takes you through the first two letters of the acronym BRAVE. The first is 'body signs' and the second is 'Relaxation'. While the cartoon style and simplistic language still felt a little inappropriate for the demographic the program is aimed at, the information given in this second session is outstanding.

First, the participant is asked to review how anxious they felt during the week and if they applied any of the techniques or ideas taught in last week's session. Then the narrator introduces the typical physical signs of anxiety. This is done through a series of cartoon examples. There are several engaging and informative interactive games used to show the typical body signs. This is really useful information to have if you are suffering from anxiety. Learning to recognise your personal signs of anxiety is the first step to managing it.

Second, the session talks about relaxation and the value of learning relaxation techniques. The participant is given three options that different people use to relax themselves during an anxiety episode; deep breathing, muscle relaxation and guided imagery. These techniques are explained and a sample is played for each of them.

Personally, I found the guided imagery technique really interesting. A voice narrates a scene to the participant while relaxing music plays in the background. The sample scene was about a bird flying. While I can see why this technique would be good, it may be a little impractical as it requires another person, a quiet space and a fair amount of time. It's a good tool for parents to use with their children.

The other two techniques, deep breathing and muscle relaxation, were then explained further and the participant was given a track of each to play. There is voice guiding the listener through the two techniques and explaining how to apply these relaxation methods when feeling anxious. The two tracks together went for over 20 minutes. They are wonderfully presented and invaluable skills for an anxiety sufferer to have.

Session two changed my view on the BRAVE program. I thought the information was really well set out and fundamental to those with anxiety. Being able to identify the physical traits of anxiety is so important and the relaxation techniques were awesome. I still don't personally like the simplistic language and cartoons, but this session showed what a great tool this could be for some.

BRAVE: From a Christian perspective

The BRAVE program is a useful tool for Christian young people who are dealing with anxiety. As Christians we should live the way God intends us to; and that includes not being anxious. The Bible says in Philippians 4 verse 6: "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God." And Jesus spoke the following words in Matthew 6:

"Therefore I tell you, do not worry about your life...therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

For young people battling anxiety, reading the above passages is a challenge. BRAVE is about being brave enough to tackle anxiety and conquer it. It provides Christian young people, and their parents, with sound knowledge and tools they can use to take the first steps towards overcoming anxiety.

This, together with the sure knowledge that their God is with them, can help them live as God wants them to... seeking His kingdom and righteousness.

One of the wonderful things about being a Christian is the knowledge that our God knows what we need and cares for us in a such a way that we do not need to be anxious. That allows us to have the courage to be brave, the courage needed to tackle anxiety, because we know that we are safe and secure in his hands.

For Christian young people, it's important to keep reading the Bible and seeking out Christian guidance and counselling as well as using great tools like BRAVE. Why? Because programs like BRAVE tend to encourage you to be the hero of the situation; to fight your own battles. As Christians, we know that we are never alone and that no battle is too big for our God.

This review of the BRAVE program is just one of the Blogs on our website. Go to www.jerichoroad.org.au to find the next part in the series.



ON TRACK

THE NEWSLETTER OF THE PRESBYTERIAN INLAND MISSION

ISSUE 3 2014

PROCLAIMING THE LORD JESUS CHRIST
BY WORD AND DEED

WITH GREAT THANKS TO ALMIGHTY GOD

BERT AND PENNY – TEN YEARS WITH PIM

The area which we were originally responsible for was the largest ever covered by a PIM patrol. Its boundaries extended from a line from Forrest on the Transcontinental Railway, across to Kalbarri and then included all regions above, extending to and including the Kimberley. The patrol was massive in area and praise be to the Lord, so were the blessings. It took some twelve months to traverse and was the longest patrol in both time and distance ever carried out by PIM.

While on early patrol work, we visited many pastoral stations and Aboriginal communities. We were privileged to speak of our Lord and to render practical assistance in meeting local needs. Over time, this meant the commitment of donated and personal resources in the purchase of two vehicles for ministry, and to the supply of Bibles and other Christian literature, clothing and food. We are so appreciative of the generosity of Presbyterian congregations in Perth and right across Australia in this, for the many, many gifts which helped so much when on patrol over the years.

One Sunday morning we were at Laverton (in the Northern Goldfields) and found out that there was no worship service in town. We travelled to Mount Margaret Aboriginal Community (formerly the Mount Margaret Mission) in search of a church and were directed to a large corrugated iron building from which we could hear Aboriginal voices singing hymns. We got out of the LandCruiser and quietly walked in through the rear. The Pastor stopped the service and warmly welcomed us. We were the only white people in the

congregation of about 30 people together and mandatory canines between the pews. This commenced a long relationship and I was invited to speak to the congregation on our many future visits.

We had often used the caravan park in Mount Magnet (in the Murchison) as base for patrols. About five years ago funding for the Anglican Parish dried up, which meant that the church property was to be sold, thus removing organised Protestant Christian influence in the town and the huge region around



Mount Magnet. Penny suggested to Stuart that the PIM should consider purchasing it, which would allow for the church to continue on and a PIM Patrol base to be established in the heart of the Mid West Patrol. The PIM agreed and at a very reasonable cost the

Continued on page 2

MISSION TO ALICE SPRINGS

CHRIST COLLEGE OUTBACK GOSPEL OUTREACH

During the second week of April this year, 8 students from Christ College, Sydney visited Keith and Jenny Bell in Alice Springs. Together they had the opportunity to do evangelical work, cold calling, Bible studies and outreach initiatives such as letterbox drops.

Valuable opportunities for witnessing were gained through the students' optimism and the students were able to immerse themselves in the Alice Springs' way of life while getting to know the indigenous culture a little as well.



Left to right: Chor Tim Chan, Sei Hee (Paul) Cho, Kyeol Jung, Elise Funnel, Hugh Prattis, Rira Cho, Theodore Potts, David Burke

Continued from page 1

property was acquired, with the Anglican Diocese of North West Australia also generously transferring their church building and property in Meekatharra (two hours north of Mount Magnet, in the Gasgoyne) gratis to the PIM. The vision was to eventually develop another PIM Patrol base up there, to service the North West Patrol into the Pilbara and to the east into the 'red heart' of the continent. We agreed with the vision, but almost immediately I (Bert) was affected by health problems which required two major operations. We were sure that God was saying "Yes you can go to Mount Magnet but there are a few things to take care of first".

We knew something of the struggle that the Anglican Minister had in building a congregation. The main problems being that Mount Magnet has a transient population and that most townspeople generally feel that all is attainable by the strength of the human arm. We worked



on building a congregation and gradually a small number of white and aboriginal people began to attend. Then things took off with a flourish and it was not unusual for meetings to be attended by 50 or more aboriginal people plus children. We took the opportunity to minister and there was much singing, praying and praising God. This was often delivered from the back

yard of the Manse through a loud speaker system which could be heard on the other side of town.

God had given the blessed opportunity to speak His word to these people for approximately 12 months. Then as quickly was it formed, the whole thing dissipated and

people went in their various directions. We were bewildered and devastated as this happened and the biggest quandary and question for us was "why?" There was no easy answer. It can simply turn out that way and as Christians, we should just be thankful that we could touch those lives. We continued to do patrol ministry and conduct church services. We prayed for Aboriginal ministry but did not see how any future situation would come about. The aboriginal community continued to use us to conduct weddings and funerals.

When we first came to live at Mount Magnet, Penny had started a ministry with children, giving an icy-pole in summer and a biscuit in winter to all children who knocked at the Manse door. This gave opportunity for a dialogue with the children whereby Penny could speak about good manners and standards, as well as giving invitations to attend Sunday school to learn about the Lord Jesus. Some aboriginal women continued to meet



Continued on page 3

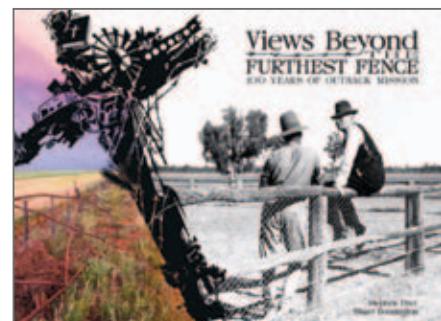
VIEWS BEYOND THE FURTHEST FENCE

CENTENARY VOLUME STILL AVAILABLE

To commemorate the founding of AIM in 1912, Stephen Dyer was commissioned by the PIM to bring together a collection of historical and contemporary photographs in a large format full-colour book entitled VIEWS BEYOND THE FURTHEST FENCE. Stephen was selected because of his photographic skills and his personal commitment to the PIM. Over the years he has visited sites of historical significance to the PIM as well as

travelling through various Patrol areas. Stephen currently serves as an elder of the Kerang Presbyterian Church.

In addition to the magnificent photographs, VIEWS BEYOND THE FURTHEST FENCE contains an historical account of the work of the AIM and the PIM written by Stuart Bonnington. Stuart has done research in church history, with a special focus on the place of the Presbyterians in the Australian story. Stuart combines being the



Superintendent of PIM with ministry at the Scots Church in Fremantle.

All profits from the sale VIEWS BEYOND THE FURTHEST FENCE will go to support the PIM. For bulk orders please contact the PIM Office.

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Continued from page 2

with Penny in a ladies Bible group. Penny was also invited to speak and in one talk she spoke on the topics of "The Significance of women at Easter" and "The Crowning Qualities of Womanhood". The ladies enjoyed both talks and later requested copies.

Then in early 2013 I received a phone call from George Taylor, an Aboriginal Pastor of NSW. He said that they had received a calling to come to Mount Magnet and minister to Aboriginal people. George is an Aboriginal man of the Badimia tribe which is of the Yamatji tribal area which includes Mount Magnet. He is married to Kate who is medically qualified in the areas of

women's and children's health. They arrived in town in June 2013. They joined our Wednesday night Bible Study at the Manse and showed themselves to be devout, long standing Christians.

George wanted to commence a Yamatji congregation. While not part of the PIM, we were pleased to encourage the Yatmatji congregation in a number of ways. We are delighted and thankful for George and Kate and for their stable Christian leadership for Aboriginal people of this area.

For some years I have officiated at the ANZAC Dawn Service at Mount Magnet. Last year I instigated wreaths being laid for Padres and Aboriginal ADF personell who had served at times of war. This

year I invited George to join me and participate in the delivery of the ANZAC message.

As we mark the end of ten years of PIM patrol and church work, we look back and are very thankful for so much ministry to so many people and to see the Lord's Spirit so clearly at work! To Him be all the glory and praise!

Bert and Penny Pierce

Mt Magnet PIM Church
9:30am every Sunday
Clive and Doreen Griffiths
0420 470 311



Sunraysia members from left to right, Tony Zirngast, Madge Brady, Ann Zirngast, Ros Voullaire, Alison Morrow, Colin Morrow, Robert Tierney, Bev Carter, Isabel Brooks.

MUNGO PATROL MORROWS SENT FORTH

'May the peoples praise you, O God; May all the peoples praise you.' (NIV)

On Friday 7 March members of the Sunraysia Presbyterian Church, and representatives of the Presbytery of North Western Victoria, the wider PCV and the PIM met together for the commissioning of Colin and Alison Morrow to parish and patrol.

The service of commissioning was led by Rev. Phil Burns (Presbytery Moderator) and Elder Tony Zirngast (Clerk of Presbytery and elder at the Sunraysia congregation). Rt. Rev. Andrew Bray (representing the PCV Moderator), Mr. Denis Wright (representing the PIM Committee), Rev. Mark Smith

(representing the PIM Superintendent and preacher for the service), Mr Mike Timmins (PIM Office Manager) and Rev. Dr Robert Carner (PCV Ministry Development Director) were in attendance joining with the Sunraysia people for this significant event for Colin and Alison, the congregation and the Mungo Patrol.

The Mungo Patrol covers South West NSW and North Western Victoria.

Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" – Isaiah 6:8

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Colin and Alison Morrow E: colinmorrow@pim.org.au; alisonmorrow@pim.org.au
M: 0407 220 005 Mungo Patrol NSW/Vic

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Keith and Jenny Bell E: kjbell@pim.org.au M: 0438 719 956 Alice Springs PIM Church

Rob and Jeanette Duncanson E: convener@pim.org.au M: 0413 021 716 Darwin PIM Church

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POWER to SAVE

by Robert McKean

On one occasion when I was serving with APWM at Talua Ministry Training Centre in Vanuatu it had been arranged that I would go with my family and a group of students to take a service on one of the small islands off the shore of our larger island.

In the week before a small cyclone had gone past our island. Its strong winds had done some minor damage such as bringing down some trees and whipping up the ocean. By Sunday the wind was all gone and everything looked calm again.

But as we headed off in the little aluminium runabout with 10 people aboard, it soon became clear that the sea was a long way from being calm yet.

As the boat chugged its way across the open ocean it would rise up to the crest of a wave and then drop down into the following trough. There we'd be looking up at the next wave towering above us before we climbed up over it to drop into the next trough.

We had seen the power of the wind a few

days before and now we were confronted with the power of the waves.

It is mind-boggling to think that someone could just give a command and the wind and waves would be still and quiet. But that is exactly what Jesus did one day on Lake Galilee.

Jesus was asleep in the stern of the boat when a fierce storm blew across the lake. The disciples feared they were going to be drowned and woke Jesus. It's not clear what they expected Jesus to do but it is obvious from their response that it was not what he actually did.

He stood up and spoke to the wind and waves, "Quiet! Be still!" The response was immediate – the wind died down and the sea became calm. Mark tells us that they became completely calm, not a breath of wind or a ripple on the water. The disciples who had been afraid of the storm were now terrified of Jesus. "Who is this? Even the wind and waves obey him."

Jesus demonstrated a power that they had never seen before. God alone had power over the wind and waves and here was

Jesus exercising that same power. But this was not some arbitrary display of power – it was power to save.

Jesus saved his disciples from the storm that day on Lake Galilee with just a command. But one day he would save them and us from the most terrifying storm that will ever confront us – the storm of God's wrath on our sin and rebellion. Jesus did it by throwing himself into the storm. He took upon himself our sin and rebellion and died so that the storm of God's wrath might be turned away from us.

In that storm on Lake Galilee Jesus demonstrated his power to save and he pointed forward to his ultimate saving work on the cross. It is that same saving power that we proclaim as we send missionaries out around the world. Please pray that our missionaries may depend day by day on that power and not their own strength.

That saving power is an assurance that God knows our circumstances and even though at times in the midst of a storm we may sometimes wonder if God is asleep, he is there with us and is able to save us from the fiercest storms.

First Person with Kevin Murray Sustained by God

Glen and Rachael Connor, together with Sophie, Bethany, Matthew and Lachlan, have served at the Talua Ministry Training Centre, Vanuatu, for the past 10 years. In December this year they will finish at Talua and return to Australia. They will be succeeded at Talua by John and Kara Dekker from Victoria. We caught up with Glen and Rachael to hear their thoughts on coming home.

What will you be doing next year?

For the first six months we'll have a break and visit supporting churches to share and pray with them; beyond that the path disappears into a thick fog. The general direction is clear – to help our children grow in Christ, to find a place to share fellowship and love others. We know the path will be good and we will enjoy seeing God slowly reveal it before us, even if it is rocky in places.

We have spent 10 years building language skills, cultural knowledge and relationships in Vanuatu. Might that be a good basis for contin-



uing to support churches in Vanuatu from a new home in Australia? Or should we break with the past and focus all our energy on our new ministry in Australia?

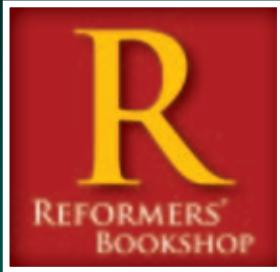
What challenges do you think the children will face?

The children will face many challenges as they adjust to life in Australia. They will have all the adjustments to make with a new home, new schools and new friends. There are also the challenges of learning a new culture, especially one that pushes God to the fringes of life. They haven't played the same sports, seen the same television shows or worn the same clothes and they will even have to learn new ways of being friends. Some of them will find the change easier than others but it will be difficult for each of them.

What has encouraged you in your time at Talua?

What always encourages us is seeing people understand the gospel more clearly, love Jesus more dearly and know his word more deeply. We see very little Christ-centred or Word-based teaching here, so we are also greatly encouraged when we hear of former students now proclaiming Christ in villages and preaching from the Bible. This shows that a deep change has taken place in their hearts.

Continued on p.26



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Paul Tripp

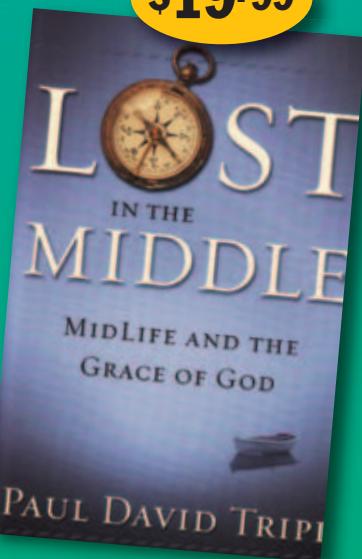
(Paul Tripp Ministries) The Bible never discusses midlife, just like it never discusses teenagers. Yet the Bible is able to unpack any of life's experiences because it was written by the One who made them all. Lost in the Middle can help all who are confronted with life in this broken world and have lost their way.

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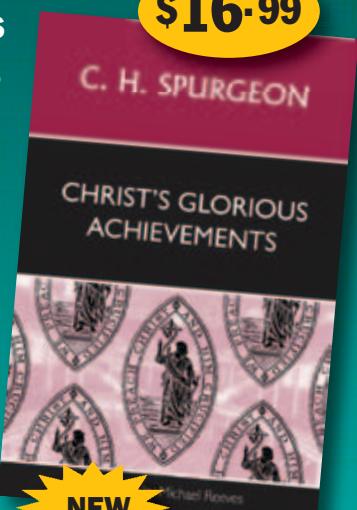
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christine dillon

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Yearbook and Church Directory Alterations



Email

Rev David BURGE's current email address is: davidkburge@gmail.com [The previous address was daburge@securenym.net] please ensure you use the correct address.

Ministers, Home Missionaries, etc.

Mr. Peter John THOMPSON [N11]

M: 0401 088 956
E: pete@scpc.org.au

Home: 54 Spring Street
EAST LISMORE NSW 2480
(02) 6622 7785

Office: C/- Southern Cross Presbyterian Church
PO Box 5117
EAST LISMORE NSW 2480
(02) 6621 3655

Rev Andrew D. and Mrs Anne CAMP-BELL have moved to:

CAMPBELL, Andrew Donald [N16]
"Geebung Flat"
1363 Howell Road
STANBOROUGH NSW 2360
M: 0447 72 4536

Please Note:

- Both email addresses remain the same;
- There is no landline number for Andrew and Anne Campbell only a mobile; and
- Andrew is still working part time, 3 days a week at St Andrew's Wagga Wagga (for the time being).

Rev David CUFF has resigned as a Minister of the Presbyterian Church of Australia, please remove his name and details from pages 60 and 169 accordingly.

Mr Marshall Wai Ching LAI was licensed on 6 May 2014 ordained by the Sydney Presbytery and set apart as an Assistant Minister at GracePoint Chinese Presbyterian Church on 9 August 2014. Please therefore remove his name from the list of Licentiates on page 227 of the current copy of The Key and add his name and details to the Directory of Ministers on pages 38 and 185.

Rev Stuart PLAYSTED was set apart as Colleague at Southern Cross Presbyterian Church on 3 September 2014, his address and details remain unchanged.

Licentiate **Mr Paul Rodney RICHARDS** was ordained by the Northern Rivers Presbytery and inducted into the Maclean Presbyterian Church on 6 August 2014. Please remove his name from the list of Licentiates on page 227 and add his name and details to the Directory of Churches and Directory of Ministers sections on pages, 35 – Lower Clarence; 114 and 201:-

RICHARDS, Paul Rodney [N11]
H: 283 River Street, Maclean NSW 2463
O: (02) 6645 2060
M: 0400 70 2273
E: MPCMin14@outlook.com

Please note that the home and office phone

numbers are both the same [(02) 9713 2939] for the Reverend David Thurston, Minister of the Abbotsford Presbyterian Church.

Other

New Mailing Address:

Lower Clarence Presbyterian Church
PO Box 23
MACLEAN NSW 2463

The **Rev. Ian Malcolm Halbisch** is the new Clerk of the Presbytery of The Central Tablelands, his details are correct in the current book which reads:

105A Mortimer Street
MUDGEES NSW 2850
T: (02) 6372 0404
M: 0427 60 0102
E: ianhalbisch@gmail.com

Recently **Benjamin Ho** took over as Assistant Clerk of Sydney Presbytery; would you please address any (hard copy) mail for the Sydney Presbytery to his home address:

Benjamin Ho
Assistant Clerk of Sydney Presbytery
608/5 Albert Road
STRATHFIELD NSW 2135
M: 0466 005 606
E: sydney.presbytery@gmail.com

Continued from p.24

You've spent 10 years of your life at Talua.

What will you miss?

Friends! We will miss other things too, but they are all trivial compared to our friends.

What will you not miss?

Early morning roosters, cold showers and the 5am bell.

What challenges lie ahead for Talua?

The Presbyterian Church of Vanuatu is being pulled in three different directions by evangelical, liberal and pentecostal teaching.

The evangelical element is strongest in the theological institutions (especially Talua) which have deeper biblical and theological teaching. Liberalism is influential in the capital where there is greater interaction with overseas institutions and pentecostalism is growing rapidly at the village level. We have no idea how this will all develop, but Talua has a key role. The college itself will see a changeover of 50% of the staff at the end of this year, including all the leadership positions. So Talua will need to find its feet very quickly, set a clear direction, and then provide leadership and training for the rest of the church through challenging times.



What has sustained you over the 10 years?

God alone, both when we recognised it and when we didn't. He never let us go! And he sustained us through the prayers of our many friends and supporters.

During the times when we most missed home and faced struggles in our work, we were sustained not by the occasional stories of a mighty work of God (we didn't normally contribute to those anyway), but by the lives that were being deeply changed over a long period of time. It was the knowledge that God was transforming the students by his Word as we taught them lesson after lesson, day after day, week after week, year after year in the regular plod of Christian ministry. That doesn't make a good newsletter story, but it's where our work bore the most fruit and it's what kept us going.

For us to flourish rather than merely survive, it was our own relationship with God that was most important. Many times we were just surviving, but the best times have been when we were closest to God, remembering who we are in Christ and drawing close to him through the Word and prayer. The external factors kept changing, but they are far less significant than our own fellowship with Christ.



Scots students on a mission

Twelve Scots College students headed for Vanuatu this year for the College's second annual Mission Trip.

Accompanied by Studies Coordinator Ryan Smart and senior chaplain Rev Conrad Nixon the team spent nine days visiting the islands of Efate and Espiritu Santo, working with churches, schools and wider communities.

The purpose of the trip was fourfold: to strengthen the relationship between The Scots College and the Presbyterian Church of Vanuatu by serving two of their schools, Seaside Paama Community School in Port Vila and Tata School on Espiritu Santo; to provide students with a deeper understanding and experience of the nature, needs and challenges of cross-cultural ministry in the Vanuatu context; to strengthen the alignment in mission of The Scots College and the Presbyterian Church of Australia; and to provide students with an opportunity to strengthen Christian faith and leadership through serving in a cross-cultural mission context.

During their time in Vanuatu, the boys engaged in a range of challenging and inspiring activities.

In Port Vila, they visited the Seaside Paama Community School, a primary school of very limited physical resources but with strong Christian leadership and culture.

The boys enjoyed visiting John Paton Memorial Church. They learnt about the church's history and community programs. They carried out maintenance work: repainting the exterior of the church building, shifting debris from the grounds, and gardening and tidying up around the precinct. Lunch was prepared by a number of the women of the Church. They sang uplifting Christian songs for the boys. Pastor Kalsakau (from the church offices) spoke about the influence of missionaries upon the shape of the church, education and broader culture and society within Vanuatu. The Moderator of the Presbytery (Obed Moses) also addressed the boys.

Each evening, the team met in order to share the day's highlights, challenges and learning experiences; discuss aspects of local culture and custom, and the impact and expression of Christianity within the culture; reflect on

a Bible passage; pray for the team and communities visited; and be briefed on plans for the following day.

From Port Vila, they flew to the Island of Espiritu Santo where they were treated to a warm welcome Assembly (with the Tata Boarding community). On Palm Sunday, the Tata boarding community, together with the Scots boys, travelled in boats to Tangoa Island, where they attended a service at the Tangoa Presbyterian Church.

On their remaining days at Tata, the boys were kept busy, beginning each day with a 5:30am clean up of the school grounds. They visited senior school classes and delivered impressive lessons in subjects as diverse as English, Maths, Science, French, and Social Studies. In hot and humid conditions, the boys worked with the Tata students and members of the Tangoa community to assist in the building of a new Science classroom. They participated in an assembly for the Tata Primary School, singing songs and sharing Devotions. They visited each of the classes, from Years 1 – 6, and taught lessons on Easter, as well as assisting students in other subject areas, and playing games with them both within the classroom and outdoors.

FRIENDS of THE FERGUSON LIBRARY

All members are cordially invited to attend the
NOVEMBER GENERAL MEETING

To be held on
Saturday, 8th November, 2014

At Scots Church, Sydney

LUNCH: 12 noon

Cost: \$10.00

Meeting: 1.00pm

*Guest Speaker: Rev. Dr. Paul Logan, OAM,
“The Presbyterian Church over the past 50 years”*

Members are advised that at the Meeting the Council will present three (3) amendments to the Constitution for discussion and adoption as requested by the Annual General Meeting in March, 2014. In addition to discussing the Constitution it is also intended that members consider the future direction that would be appropriate for The Friends.

CHRIST COLLEGE

CHRIST-CENTERED PREACHING

19-23 JANUARY 2015

DR. BRYAN CHAPELL

1 Clarence Street, Burwood, NSW 2134
Phone (02) 9744 1977
Email admin@christcollege.edu.au
Website www.christcollege.edu.au
ABN 69524680903 ACT CRICOS 02650E

Last Word

with Peter Barnes

TWO TYPES of Righteousness

Philippians 3:9

Paul's life goal is not to lose weight or be promoted to become head rabbi, but to be found in Christ. This brought about a drastic shift in his way of thinking and his life. He had been focused on his privileges and achievements in Judaism (3:4-6), but came to see that what he thought was gain was actually loss and what he had regarded as loss was gain. From the human side, the centre of Paul's theology is not so much 'justification by faith' as 'being in Christ', although the two are intimately connected. Here in verse 9 he speaks of two kinds of righteousness and two ways of possibly attaining righteousness.

A righteousness not from the law

Negatively, we are not to trust in ourselves, as Paul writes of 'not having a righteousness of my own which comes from the law' (3:9a). All the pop psychologists tell you to believe in yourself. The problem is supposedly a lack of self-esteem. If you tell a child that he is bad, he will be bad. If you tell him that he is good, he will be good. Now there is a germ of truth in this. Come out to the front and try to sing high C. If you doubt that you can do it, you are likely to murder the note. If you think you will serve a double fault in tennis, you probably will. So some self-confidence is needed in life. A better way to put it might be that we need confidence that God has given us some gifts.

Albert Barnes comments that 'All men by nature seek salvation by the law.' It is our default position, whether we see that law in ceremonial or moral terms. We will appeal, perhaps, to our baptism, or to our good deeds, or to our noble ideals. Nevertheless, before God all that stands for nothing. The problem, of course, is sin, for even our righteous deeds are filthy rags in God's sight (Isa.64:6). In his own eyes, as a Pharisee, Paul considered that he was blameless under the law (Phil.3:6). In becoming a Christian, he came to see the depths of sin, the heights of holiness, and the wonder of grace. We can only offer imperfection to God, but He will only accept perfection.

This depends on our works

Righteousness by the law requires works on our part, but, as we have seen, we cannot provide them. I dare not trust my sweetest frame, wrote Edward Mote. It is somehow appropriate that the first person to hear that hymn On Christ the solid rock I stand was a woman who was dying, and who was so taken by it that she asked for a copy, before she died soon after. She died, not resting on herself, but on Christ.

Alexander Maclaren asserted that 'To pile up a righteousness by the accumulation of individual righteous acts in an endeavour less hopeful than that of the coral polypes (sic) slowly building up their reef out of the depths of the Pacific, till it rises above the waves.' That is not the half of it. So corrupt are we, that we can distort the most gracious of truths. Hence John Newton warned: 'And I am afraid there are Calvinists, who, while they account it a proof of their humility that they are willing in words to debase the creature, and to give all the glory of salvation to the Lord, yet know not what manner of spirit they are of ... Self-righteousness can feed upon doctrines, as well as upon works; and a man may have the heart of a Pharisee, while his head is stored with orthodox notions of the unworthiness of the creature and the riches of free grace.' That is frightening indeed!



The truth is, as Paul had already put it in Galatians: 'if a law had been given that could give life, then righteousness would indeed be by the law' (Gal.3:21). But no such law can be found. Paul came to see that the ladder had been kicked out from under him.

A righteousness in Christ from God

Thankfully, Paul had been brought to know of another righteousness. There is 'that which comes through faith in Christ, the righteousness from God that depends on faith' (3:9b). The Greek is ambiguous in that Paul might be referring to 'the faith of Christ', meaning the faithfulness of Christ. This is the translation of the KJV, and Richard Hays and Ben Witherington III understand it this way. However, it is far more usual for Paul to refer to Christians as those who have faith in Christ (see 1:25, 29; 2:17), and this fits the context better. There is a righteousness which is imputed to those who are in Christ. John Chrysostom referred to it as 'not that which I gained by labour and toil, but that which I found from grace.'

Where is my obedience before God? In Christ. Where is my righteousness? In Christ. Where is my hope of heaven? In Christ. Those who say: 'Look within, we are basically good' have got it hopelessly wrong. Shirley MacLaine famously stood on the west coast of California, facing the Pacific Ocean, and cried out: 'I am god, I am god, I am god.' She has completely missed the bus. We are the problem, not the solution. Even those who say: 'I can but do my best' have missed the bus. They might not think they are gods, but they are resting on an inadequate righteousness.

Paul wrote of the Jews that 'being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law for righteousness to everyone who believes' (Rom.10:3-4). As Alec Motyer puts it: 'We reach the goal not by the stairs but by the lift.' More elegantly, Count von Zinzendorf sang:

Jesus, Thy blood and righteousness
My beauty are, my glorious dress
...
O let the dead now hear Thy voice!
Now bid Thy banished ones rejoice!
Their beauty this, their glorious dress,
Jesus, the Lord our Righteousness.

We are found in Christ by faith

What does it mean to believe in Christ? What is faith?

It is certainly more than to believe that Jesus is the Son of God, or even that He died and rose again. It means to set all else aside, even the things we might have leaned upon, as worthless, and to find our righteousness before God in Jesus Christ. This righteousness is different in origin, basis and means.

This is from God, not from law; this is on the basis of grace, not merit; and this is by faith, not works. The righteousness that I need before God but do not have is found in Christ, and it is mine by faith in Him.