

# Pres Life

MAGAZINE OF THE PRESBYTERIAN CHURCH OF QUEENSLAND

## Living for Jesus in the Corporate Workplace



Sharing the life of the Presbyterian Church of Queensland as we glorify God and proclaim the Gospel of Jesus Christ  
to our communities, nation and the world.

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# Pres Life

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# Time with God

## Read the entire Bible in 2020

### Week 1

- ☐ Genesis 1-2; Psalm 19; Mark 1
- ☐ Gen 3-5; Mark 2
- ☐ Gen 6-8; Psalm 104; Mark 3
- ☐ Gen 9-11; Mark 4
- ☐ Gen 12-15; Psalm 148; Mark 5

### Week 2

- ☐ Gen 16-18; Mark 6
- ☐ Gen 19-20; Psalm 1; Mark 7
- ☐ Gen 21-23; Psalm 107; Mark 8
- ☐ Gen 24-25; Psalm 4; Mark 9
- ☐ Gen 26-27; Mark 10

### Week 3

- ☐ Gen 28-29; Mark 11
- ☐ Gen 30-31; Psalm 11; Mark 12
- ☐ Gen 32-34; Psalm 145; Mark 13
- ☐ Gen 35-37; Psalm 12; Mark 14
- ☐ Gen 38-40; Mark 15

### Week 4

- ☐ Gen 41-42; Mark 16
- ☐ Gen 43-44; Psalm 24; Galatians 1
- ☐ Gen 45-46; Psalm 108; Gal 2
- ☐ Gen 47-48; Psalm 25; Gal 3
- ☐ Gen 49-50; Gal 4

### Week 5

- ☐ Exodus 1-3; Gal 5
- ☐ Exodus 4-6; Gal 6
- ☐ Exodus 7-9; Psalm 105; Ephesians 1
- ☐ Exodus 10-12; Eph 2
- ☐ Exodus 13-15; Psalm 114; Eph 3

### Week 6

- ☐ Exodus 16-18; Eph 4
- ☐ Exodus 19-21; Psalm 33; Eph 5
- ☐ Exodus 22-24; Psalm 109; Eph 6
- ☐ Exodus 25-27; Psalm 90; Philippians 1
- ☐ Exodus 28-31; Phil 2

### Week 7

- ☐ Exodus 32-34; Phil 3
- ☐ Exodus 35-37; Psalm 26; Phil 4
- ☐ Exodus 38-40; Hebrews 1
- ☐ Leviticus 1-3; Psalm 27; Heb 2
- ☐ Lev 4-7; Heb 3

### Week 8

- ☐ Lev 8-11; Psalm 110; Heb 4
- ☐ Lev 12-14; Psalm 111; Heb 5
- ☐ Lev 15-18; Psalm 31; Heb 6
- ☐ Lev 19-20; Heb 7
- ☐ Lev 21-23; Heb 8

### Week 9

- ☐ Lev 24-25; Psalm 81; Heb 9
- ☐ Lev 26-27; Psalm 112; Heb 10
- ☐ Numbers 1-2; Psalm 64; Heb 11
- ☐ Num 3-5; Heb 12
- ☐ Num 6-7; Heb 13

### Week 10

- ☐ Num 8-11; Colossians 1
- ☐ Num 12-14; Psalm 28; Col 2
- ☐ Num 15-18; Psalm 113; Col 3
- ☐ Num 19-21; Col 4
- ☐ Num 22-25; Luke 1

### Week 11

- ☐ Num 26-29; Luke 2
- ☐ Num 30-33; Psalm 35; Luke 3
- ☐ Num 34-36; Luke 4
- ☐ Deuteronomy 1-3; Psalm 36; Luke 5
- ☐ Duet 4-5; Luke 6

### Week 12

- ☐ Duet 6-9; Luke 7
- ☐ Duet 10-14; Psalm 5; Luke 8
- ☐ Duet 15-18; Psalm 115; Luke 9
- ☐ Duet 19-22; Psalm 6; Luke 10
- ☐ Duet 23-26; Luke 11

### Week 13

- ☐ Duet 27-31; Luke 12
- ☐ Duet 32-34; Psalm 13; Luke 13
- ☐ Joshua 1-4; Psalm 143; Luke 14
- ☐ Joshua 5-8; Psalm 14; Luke 15
- ☐ Joshua 9-13; Luke 16

### Week 14

- ☐ Joshua 14-17; Luke 17
- ☐ Joshua 18-21; Psalm 15; Luke 18
- ☐ Joshua 22-24; Psalm 116; Luke 19
- ☐ Judges 1-3; Psalm 16; Luke 20
- ☐ Judges 4-6; Luke 21





# GiST Stories: Living for Jesus in the Corporate Workplace

by Robyn Bain (GiST Committee)

Changing cultural views on the nature of diversity, love and tolerance have created both opportunities and challenges for Christians in the corporate workplace. We spoke to Andrew\*, a member of a church within the Presbyterian Church of Queensland, about his experiences. You can also find Andrew's interview on our GiST workplace resources page along with useful resources on the Gospel and religious freedom – [www.gist.org.au](http://www.gist.org.au).

\*not his real name

## What kind of work do you do?

I'm a senior manager in a large corporation. I manage a team of about thirty-five people in a fairly senior role, and I have a lot of dealings with senior leaders across the business. I am probably the most senior visible Christian in a workplace of thousands.

## What opportunities do you have to show and talk about Jesus at work?

I'm quite open about my faith with my executive peers and teams. I talk about Jesus whenever opportunities arise, going to church on the weekend and being involved in bible study during the week, to demonstrate it's a normal and important part of my life. I look for opportunities to talk about how my faith impacts the way I work and my philosophy of life, particularly the meaning I live for.

I find most of my senior leader peers are quite driven to climb the corporate ladder. They are often focussed on the false notion that security comes from having and being in control of the things of this life, managing their own brand and achieving all they can. These are often people who spend their working lives exerting a lot of control and influence to maximise their success. Often their challenge is to maximise a corporate career while balancing competing demands in life. As a result, I often find myself talking to people about the busyness of life, what motivates us, how to balance priorities and where

we get our meaning from. I often like to explain that Jesus gives me greater meaning and purpose beyond the things of this life. The grace he has shown in his sacrifice for me gives me security. I talk about being motivated by a desire to do the tasks God has given me well, rather than climb the ladder.

Team members have sometimes approached me looking for help in the pain of life challenges such as divorce and depression. A few of my colleagues have experienced the death of loved ones. They often say they can tell there is something anchoring my life they don't have. That's an opportunity to point straight to Jesus, and the stability and security I have in him. Some have said that they'd love to have what I have, but they just can't believe. Others say they still want to send their kids to a Christian school or church to learn Christian values. It's interesting to speak with them about why they feel Christian values are important. This often opens up opportunities to tell them who Jesus is, and what he has achieved for us on the cross.

Through a Christian group at university I learned that a great way to quickly work out what someone believes and open up the conversation to the Gospel is to ask "Who do you think Jesus is?" To do this I actively build these discussions from a respectful relationship, so that others feel comfortable for me to outline my faith.

I have quite a few team members who are gay and have influential leadership positions in LGBTQI groups. LGBTQI identities are supported in my workplace as part of a broader diversity movement. I'm one of the only senior leaders who doesn't wear a rainbow lanyard which stands out, particularly as many know I'm a Christian. I do notice a lot of fellow Christians avoid engaging with LGBTQI colleagues or discussing their faith because they are worried about how that will be viewed, but I see many opportunities here. Many of my LGBTQI colleagues have had negative or judgemental experiences with Christians or the church, and this provides an opportunity to build on my relationships

*Continued page 5*

and show a different side of my faith. One colleague challenged me openly about the judgemental views of Christians on LGBTQI issues. I explained that “God cares about every person. The Bible says all those who don’t have faith in Jesus are facing the judgement in the same way, and God’s saving grace is for every person who comes to Him”. Because we always relate well at work, they know I’m not a judgemental person myself, but someone who relies on God’s grace.

I really try to take a personal interest in my colleagues, and build good relationships with them all, no matter what their background or beliefs. I strive to celebrate the full spectrum of diversity in our workplace. As a result, I am quite close to the people in charge of pro-diversity efforts at work. This creates opportunities to talk to them and other leaders about opening up the idea of diversity to consider people of faith. I often have opportunities to speak up as someone of faith, on how to treat minorities well in the workplace.

As a senior leader, consistently showing care for every person is extremely important. The theory of servant leadership is currently popular in corporate discussions. I take the opportunity to tell colleagues that this idea is partly based on the example of Jesus. I try to guide my team by serving them and showing that my faith drives me to do that. I try to demonstrate the kind of humility Jesus calls us to.

### **In what ways do you find faithfulness to Jesus challenging at work?**

My biggest challenge is avoiding being caught on the corporate treadmill along with everyone else. For professionals who’ve spent much of their life working to develop a set of useful capabilities and then receiving praise and promotion on that basis, it’s very easy to start working for self rather than for Jesus. I find it’s even easier to begin believing the praise that others and the world offer, and to rely on my own strength and ability to control my environment. I pray and think about that a lot, especially with my wife.

I’m very aware that in my own sinful mind, I invest in people’s praise and want to avoid upsetting them. Christians in my position can easily fall into the trap of separating our corporate and Christian lives. Doing that makes you inoffensive—you don’t upset people or create waves—and you can achieve corporate success. One of the reasons why I have discussions with colleagues about life’s meaning is to avoid that trap. I am not only challenging them but also challenging myself to be open about my faith, and work in a way that flows from it. Others (including my non-Christian colleagues) can then hold me to this, and I pray for opportunities to share my faith and the Gospel.

Being openly Christian at work always has a degree of awkwardness and it is becoming harder. I also pray about this a lot. There is a push at work to keep your own views to yourself and never challenge others. But Jesus constantly challenged peoples’ views. I have to meet that push in a way that is faithful to Jesus, and demonstrates the love of God for my

colleagues. I have to be very deliberate about what I say and do—which reminds me of Jesus’ teaching to his disciples to be shrewd as snakes and innocent as doves as he sent them out to be witnesses. I need to be above reproach, striving to please God in all I say and do, while also being awake to the way people might perceive my actions and words. Sometimes people try to entrap me by getting me to say something offensive. So, I am constantly pointing to God’s love for people in Jesus, nurturing good relationships and being respectful. But I also work at communicating that God cares about how we live. He wants every one of us to have a relationship with Him or face His judgement.

### **How can churches help workers like you live faithfully for Jesus in the corporate sphere?**

I sometimes sense that my Christian brothers and sisters feel Christians shouldn’t seek corporate promotion or look for opportunities to serve at that level. I think there is a fear that doing so compromises our ministry. But as Christians we need to encourage one another to be good stewards of God’s creation, embracing rather than shying away from the opportunities God gives us to glorify Him through serving people, and sharing the Gospel through our work. This is true of anyone who has opportunities to excel in any particular skill. I think working well often leads to opportunities to glorify God. I’m also conscious that all my colleagues (Christian and non-Christian) have been created to steward creation. One of my tasks as a leader is to help them with that particular God-given purpose (even if they don’t see it that way).

Some of the Christians who have been the biggest encouragement to me have managed a corporate career with uncompromising faithfulness to God. They credit their success to God, and work hard to balance work with family and church life—often giving up work opportunities to do so. I have seen the way their accomplishments as leaders in the workplace has pointed to God’s glory. However, it’s important to note that success isn’t a given, we often fail or stumble because of our sinfulness, limitations or simply because life in this fallen world isn’t always fair. But I take comfort that God has everything under control. My colleagues lack this security as they constantly scramble to control life’s risks.

We could pray and think harder together about how we let the Gospel shape our drive at work, the decisions we make and the careers we build. It’s great when my Christian friends regularly ask me how they can pray for me at work and at home, and encourage me to be openly faithful to Jesus in every part of my life.





# Poverty: It's Not What You Think

Ross Farley (member of Living Church)

People once believed the world was flat until someone explained "It's not what you think". Many Australians think they know what poverty is but misunderstand, yet the Bible points us in the right direction.

## 1. Poverty in Psalms 10 and 12

In Psalm 12:5 David wrote, *"Because the poor are plundered and the needy groan, I will now arise," says the Lord. "I will protect them from those who malign them"*. Psalm 10 observes how powerful people trample the poor<sup>1</sup>. These psalms describe poverty and challenge common perceptions. They don't focus on stuff. When Australians describe poverty they focus on what people don't have. These psalms focus on how the poor are treated. The poor are powerless and lose out to the more powerful. The poor are not poor in isolation, but other people contribute to their poverty intentionally or unintentionally.

The poor are described as hunted (10:2, 9); victims of greedy schemes (10:2-3); lied about and threatened (10:7); victimized, ambushed (10:8); helpless, crushed, disempowered, afflicted, oppressed (10:9-10, 12, 14, 17); trapped in relationships that don't work or disadvantage them (10:7-10); needy, plundered and groaning (12:5, 7)

The powerful are described as proud (10:4), greedy (10:3) liars (10:7). They think they are invincible (10:6) and unaccountable (10:11, 13). They have no regard for God and don't believe God will call them to account. They think they are superior to others and entitled to behave this way.

Notice that David does not focus on stuff but on how the poor are treated. There are many causes of poverty. The Bible teaches that some are poor because they are foolish (Proverbs 22:26) or lazy (Proverbs 10:4; 14:23). However when whole people groups live in poverty for generations, the issues in Psalm 10 are probably involved; that greed, lies and oppression lurk in the background. The causes are spiritual and moral, not just economic.

## 2. Perceptions of poverty in the developed world<sup>2</sup>

Our modern understanding of poverty emerged in the aftermath of World War II. Much of Europe had been destroyed, but had been rebuilt and was progressing. The idea developed that what we did for Europe, we can do for the developing world. Poverty became seen as not having enough stuff, and the solution was giving people stuff. However, this did not produce the results it had done in post-war Europe. The developing world had seen significant improvements but many serious problems still remained, and some countries had received considerable aid, but got worse<sup>3</sup>.

A turning point came in the 1990s with research conducted by the World Bank, called *Voices of the Poor*, which asked the poor themselves to define poverty. Over 60,000 of the world's poorest people were surveyed with surprising results. They found that "while the poor mention having a lack of material things, they tend to describe their condition far more in— psychological and social terms. Poor people typically talk in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation and voicelessness"<sup>4</sup>.

The poor were less concerned about stuff but much more concerned with how they were treated. When the poor were asked to describe poverty, they raised the same issues David wrote about in Psalm 10. Poverty is not about stuff, but powerlessness.

2 Much of the information in Point 2 is taken from Bryant Myers, *Walking with the Poor*, pages 26-32.

3 See publications like *When Helping Hurts*, *Dead Aid*, and *Toxic Charity*.

4 Steve Corbett and Brian Fikkert, *When Helping Hurts*, page 53.

1 D. C. Fleming *The Old Testament Speaks*, Volume 5, Psalms, page 18.

### 3. What is poverty?

There are two basic views<sup>5</sup>

#### 1. Poverty as deficit: the Twentieth Century view

This view sees poverty as stuff that's missing. The poor don't have enough food or access to safe water, schools, health care, etc. Of course this is true as far as it goes, the poor don't have these things and people need them. However this confuses the symptoms with the disease. Measles come with spots, but the spots are symptoms not the disease. So the poor lack stuff, but that is a symptom.

We need to ask, "Why don't the poor have the stuff they need?" The answers to that question will vary, but they are the sorts of things David wrote about in Psalm 10. Responses that don't address those underlying causes are inadequate. This is true here in Australia. There are reasons why some Australians are poor: family breakdown, death of breadwinner, unemployment, etc. You can give people stuff, but unless the reasons behind the poverty are addressed, they will soon be in the same position again. The same is also true in developing countries.

Furthermore, if we see poverty as the absence of stuff, the solution is to provide what is missing and the poor are reduced to passive recipients. This demeans and devalues the poor who are not seen as the image of God, but as defective and inadequate. Sadly our view of the poor as deficient can easily become their view of themselves. On the flip side we see ourselves as superior, perhaps even as saviors who save the poor with our stuff. This promotes materialism and presents possessions as the solution to life's problems. It is an approach that promotes unbiblical views of the poor, us and material things.

#### 2. Poverty as disempowerment: the recent and ancient view<sup>6</sup>

##### 2.1 The poor are disempowered

They don't have what they need because they lose out to more powerful people and lack recourse to justice.

The poor lack social power and are less able to resist unfair treatment by politicians, police, the courts, land owners and businesses. They become easy prey for companies who take their land for logging, mining or whatever, and they are less likely to receive proper compensation or income. The poor are often excluded from community decision-making and their voices are not heard.

The powerful live on the best land and the powerless try to survive on the least productive lands, like flood plains, deserts or high altitude mountains. As a result they have less income, poorer nutrition and are more prone to disasters. The poor in the city often have to squat illegally on vacant land or under bridges and live with the constant threat of eviction. All this leads to reduced physical strength and mental capacity due to poor health and hard labor. Physical weakness becomes both a cause and result of poverty, leading to further disempowerment.

#### 2.2 The poverty of the poor is linked to the behavior of the non-poor.

Proverbs teaches that the poor are exploited and crushed (22:22); oppressed (28:3); mocked (17:5); denied mercy (18:23); shunned and avoided (19:7). Psalm 10 and other scriptures teach that the non-poor significantly contribute to the poverty of the poor. Many see themselves as superior and believe they are entitled to do what they like with the poor. Psalm 10 refers to the 'arrogance' and 'pride' of people like this. They have a sense of entitlement, and believe they are anointed to rule and have the right to do to others what no one else must ever do to them. The poor are often oppressed by people with vested interests in maintaining low wages and other injustices.

Oppression evokes images of guns and armed militants, but it can also be the work of accountants, lawyers, company boards and political rulers. They use words and numbers rather than guns, but it can be just as destructive.

#### 2.3 The instrument of disempowerment is lies

There is an African tribe that believes God has given all the cattle in the world to them<sup>7</sup>. They believe cattle owned by other tribes must have been stolen at some point, and they are entitled to steal cattle from other tribes because all cattle are rightfully theirs. They have a sense of entitlement driven by a lie. This happens in Australia as well. In the debate around the Iraq war someone said, "Why did God put our oil under their sand?" Many in the West believe they are entitled to take the resources of other countries if they can get away with it.

Psalm 10:7 says that lies are used as an instrument of oppression by the proud who believe they are entitled. Ahab and Jezebel<sup>8</sup> wanted Naboth's vineyard, so they lied about Naboth. Naboth was tried, executed and Ahab took possession of his land. The legal system was used in combination with lies to make murder and stealing appear legitimate. Stealing someone's land is readily seen as unjust, but if you first tell lies to depict them as unworthy of the land you are much more likely to get away with it. Similarly, lies depict particular people as sub-human to justify making them slaves or to work for low wages in inhumane conditions.

Jesus was tried and executed on a case based on lies. The Jewish leaders constantly lied about Jesus. *Jesus said, 'You belong to your father, the devil, —he is a liar and the father of lies'* John 8:44. There is something satanic about people who use lies to take others down for their own advantage. Poverty is not about stuff, but powerlessness. Behind that there is oppression legitimised by lies. Behind the lies are forces of evil.

7 <http://www.bluegecko.org/kenya/tribes/maasai/livestock.htm> Also Steve Bradbury discovered this on TEAR project visits.

8 1 Kings 21.

5 Bryant Myers outlines six views in pages 113-132 but this is reduced to two due to time constraints. Aspects of five the views presented by Myers are captured in the second view, disempowerment.

6 This is developed by Myers in pages 123-132.



#### 2.4 The result is a marred identity

The idea of 'karma' tells people that they deserve to be in their present condition because of their former lives. If they had lived better lives they would have been reincarnated into better circumstances.

Many Asian poor believe this for themselves and think they have no right to education, social services, just employment and decent living conditions. In other contexts white people tell blacks they are inferior and often black people believe it is true.

In short, lies are used to disempower the poor and after years and generations, the poor believe the lies. The poor no longer believe they are the image of God: their identity is marred. Bryant Myers<sup>9</sup> wrote, *A lifetime of suffering, deception, and exclusion is internalized by the poor in a way that results in the poor no longer knowing who they truly are or the purpose for which they were created. This is the deepest and most profound expression of poverty. The poor come to believe that they are and were always meant to be without value and without contribution.*

The poor have a marred identity and a distorted sense of who they are. They don't know they are the image of God and precious in God's sight. They have believed lies about themselves and need to know the truth. Poverty denies the love and justice of God, and the image of God in human beings. Poverty is not just about stuff, these are moral and spiritual issues.

#### 4. **Responding to poverty**

If poverty is disempowerment, the solution is empowerment. The goal is for people to earn all they need through their own efforts and not be dependent on handouts. Little of that involves giving stuff. In TEAR Australia projects, a lot of funds go to paying the local project staff to work with the poor in support, training and empowerment. People get stuff, but it is in the context of empowerment. For example, they might be given goats, but it is in the context of goat rearing and training aimed at setting them up in their own businesses. This changes the way the poor think of themselves. Empowerment heals the marred identity of the poor. Just giving stuff reinforces they are deficient.

I asked a group of project participants in Bangladesh how their lives had changed as a result of the project. They said very little about stuff even though they had much more stuff than before<sup>10</sup>, and listed over 20 ways their lives had been empowered. Then one man said, "We now have dignity". Their marred identity is being healed.

What can we do here?

- Give
- Advocate

In Psalms David calls on powerful people to treat the poor differently and we can speak up on behalf of the poor.

<sup>9</sup> *Walking with the Poor*, page 127.

<sup>10</sup> They had all established their own businesses as well as received safe water, sanitation and food security as a result of that particular project.

#### • Pray

Psalms 10 and 12 are also prayers where David calls on God to protect the poor and disempower those who oppress them. Only God can save from evil, so we need to pray.

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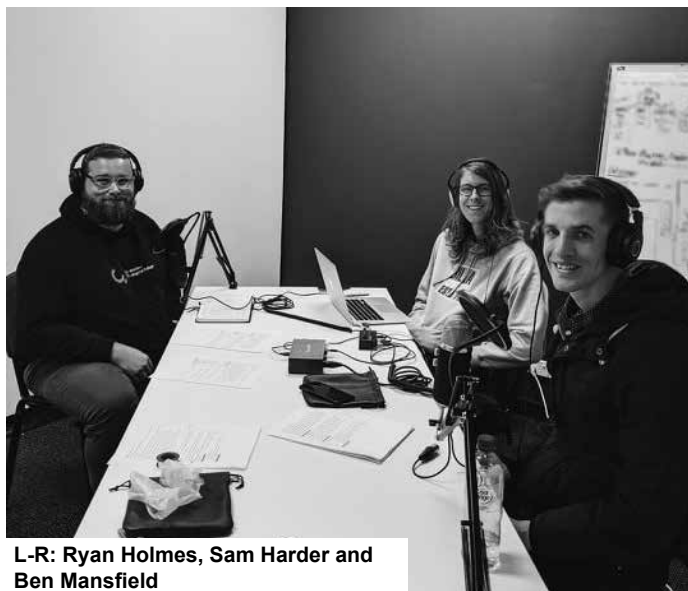
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When it comes to Bible reading, we all know it can be a difficult thing to engage with God. That's why we're excited to point out a podcast which has come out of Southside Presbyterian Church. Ryan Holmes and Ben Mansfield host a devotional called *Navigate Devotional*. This is a podcast designed to help you engage with the God of the Bible. Each episode is a 10 minute devotional released Monday to Friday. We hope this can be a part of your routine each day as you encounter God.



L-R: Ryan Holmes, Sam Harder and Ben Mansfield





**Dan Bigg, Air Force Chaplain**

Rev Dan Bigg is currently serving as an Air Force Chaplain based at RAAF Base Amberley, Queensland. He is married to Christine and they have three sons, a daughter and daughter-in-law.

**In what way has God changed your life the most significantly?**

I really think the answer to this questions has to be the same for every Christian. By far the most significant way God has changed my life happened at my conversion, when I went from dead in my trespasses and sins to alive in Christ. This happened for me in my teens, and ever since, through the ups and downs of life God has continued to shape and change me more and more into the image and likeness of His Son, Jesus Christ.

**What were you doing prior to becoming a chaplain?**

Before chaplaincy I served for 12 years as a minister at the Acacia Ridge Presbyterian Church in Brisbane. Before that I put myself through school, university and Bible college, which took around nine years. And before that I did my apprenticeship and worked as a retail butcher for about a decade. At some point in this journey I married Christine, and together we've been raising our kids. Life has been a great journey so far, and I look forward to what lies ahead.

**When are you happiest?**

Gary Chapman's book, *The Five Love Languages* really helps me answer this one. The way I show love is through 'acts of service', this means for me I am happiest when I am actively engaged in practically doing something useful. I actually enjoy washing dishes, doing housework, mowing lawns, attending working bees and helping others. I love projects, whether it is house renovations or chain sawing down trees or fixing the car, I find I relax best by working.

**Why did you feel called to become an Air Force Chaplain?**

I must confess I'm a bit wary of the 'called' concept. God calls us all into fellowship with Himself through His Son, Jesus Christ our Lord. How and where we each serve as God's called people is an entirely different thing.

What drew me to consider serving as a chaplain was a desire to align my ministry gifts in a way that best served the good of the Church and the Gospel. I love people and find it easy to talk with pretty much anyone. I also love the hope and genuine help the Christian faith offers to people.

The role of chaplain effectively enables me to genuinely care for Defence members and their families, and as I do so, offers me endless opportunities to also share the wonderful hope of the Christian faith with them.

**What is involved in your role as an Air Force Chaplain?**

As with most things, the Defence Chaplain's role is fairly well defined. I am expected to provide help with spiritual ministry, religious ministry, pastoral care, advice on religious matters and help with character formation and development.

Air Force Chaplaincy is a base-wide asset which means anyone on the base who has need of chaplaincy support has access to us. When members are in trouble or cause trouble, very often chaplains are called in to help out. I classify this as the reactive side of my work.

On the proactive side, there are unit visits where I simply engage with members in their work, building friendships and giving advice as needed. Many times, I am able to pray with people in their difficulties. I do one to one bible reading with those who are willing, and I take members through Christianity Explained courses. Then there are the ceremonial services like ANZAC Day and Remembrance Day, and memorial services.

**What are the main issues you see Christians in the Defence Force facing?**

I think isolation and the disruptive posting cycle are pretty big issues for Christian Defence members. There are not a lot of options for Christians to get together on the base and encourage each other, and attempts to offer this often fall on hard ground due to the wide diversity of denominational representation being catered for.

The posting cycle is particularly disruptive on families, and Christians are not immune from this. The inability to put down deep roots in a community often means Christian serving members fail to integrate well into their local churches which results in further isolation and disconnection.

**How can we as Christians support those of our brothers and sisters in Christ who are in the Defence Force?**

If churches close to Defence bases could be more mindful of the transient nature of service life this would be a big help.

Work hard at welcoming Defence members and offering them a spiritual home, no matter how short their time with you might be.

There is also a real opportunity for churches near bases to connect with the Defence Chaplains, and work at ways to provide welcome packages or friendship groups for Defence families posting into their area.

Another idea would be to 'adopt a chaplain' in the same way as churches support missionaries. Pray for your chaplain, who is striving to care for Christians, and everyone else as they are able to. This kind of partnership could only strengthen the chaplaincy ministry, and encourage all who are serving in the Defence Force.



**Richard Quadrio, Navy Chaplain**

**In what way has God changed your life the most significantly?**

I was converted to Christ at the age of 19. It really changed everything for me. 'I was blind, but now I see.'

**What were you doing prior to becoming a chaplain?**

I served for 25 years as an ordained Presbyterian minister in three different parishes.

**When are you happiest?**

To be honest I am incredibly blessed. I have a wonderful family, I enjoy good health, I love my job and currently at least, I get to live in Cairns. I believe life is an incredible gift and blessing. How could you not be happy every day!

**Why did you feel called to become a Navy Chaplain?**

After serving in parish ministry for a long time I wondered whether God might have one more challenge in store for me. I helped as a volunteer chaplain at my local rugby club and loved it. Then I saw they were looking for Navy chaplains and I figured, if I was accepted and somehow survived the initial training (as a 52 year old) then God must be calling me to this unique ministry opportunity.

**What is involved in your role as a Navy Chaplain?**

I provide pastoral care and spiritual support to Navy members and their families; ashore and at sea. I minister much like I did in a parish, but with a very different congregation. As a parish minister I spent 95% of my time with believers, and maybe 5% with those outside faith communities. In the Navy it is completely reversed—so I truly believe I am serving on a mission field.

**What are the main issues you see Christians in the Defence Force facing?**

In some ways the same as every other Christian faces in a post-Christian society. Added to this are the challenges that Defence makes especially in terms of regularly moving, and often having to spend large amounts of your time away from home and family.

**How can we as Christians support those of our brothers and sisters in Christ who are in the Defence Force?**

1. Pray for those who serve Christ in the ADF.
2. Remember that as people move around they will be joining and leaving local churches. Quick incorporation into local churches is such a blessing.
3. Support for families when a member is away on operation or exercise (which is often).
4. Understanding that with operational imperatives, ADF members may miss a few Sundays at church.



**David Hassan, Army Chaplain**

**In what way has God changed your life the most significantly?**

Every day that I go to work as an Army Chaplain is a privilege. That privilege is born out of being able to give back to those who give so much in the service to our nation, and being able to share alongside them as they engage in their vital roles of service.

The most significant change God has brought in my life is helping me see Jesus as the one who teaches me to deal with life and all its vagaries. I have come to see that we are people who share in the common struggles of life, but our responses can become misshapen or noble as we run at life. I have seen God show me I need to spend more time listening to Him, and to ask God each day how He wants me to come towards other people today.

**What were you doing prior to becoming a chaplain?**

I was a parish minister in a Presbyterian Church in New South Wales (NSW) for 16 years prior to becoming an Army Chaplain. I served as the minister of Moruya-Tuross Head-Narooma Presbyterian Church from 2003-2007 and Tamworth Community Presbyterian Church from 2008-2018.

Before entering into ministry, I worked as a Welfare Worker then as a Rehabilitation Counsellor for nine years, dealing with people who struggled with injury, disability or had significant struggles with their mental health.



### When are you happiest?

I enthusiastically enjoy many things. I am someone who enjoys cross country skiing, bee keeping, historical documentaries, music, bushwalking, mountain bike riding, international cuisines and eating them in their countries of origin, reading, sci-fi movies, and in the last few years boutique wines.

I find myself the happiest sharing my life as a follower of Jesus alongside my wife, Cherryn, our four adult children and two grandchildren. I am now discovering the happiness of a new golden retriever pup. This enjoyment of life comes from sharing the ordinary moments of life together, along with the happy times like when I've been cross country skiing with my wife out the back of Falls Creek in Victoria or walking along the breadth of Hadrian's Wall in England. These moments point me to the greater joys of God's wonder in the capacity He gives us for relationships, and the way He expresses Himself through His creation.

### Why did you feel called to become an Army Chaplain?

I saw God calling me to Army Chaplaincy when I was ministering in Tamworth, and started some volunteer chaplain work with NSW Ambulance. Working with emergency service personnel has many similarities to working in Defence.

God showed me the privilege to be positioned to serve alongside our Defence Force men and women. Serving members of the Army sacrifice so much for the sake of protecting our freedom. I am aware of the very real human cost of service for our men and women, and I know that even in the darkest places or significant moments of achievement and success, God is the one who speaks about hope. I certainly wanted to be able to come alongside, to humbly point them to the joy and hope of Jesus.

### What is involved in your role as an Army Chaplain?

Army Chaplaincy is distinctive in that we are positioned to serve alongside our units. Army Chaplains are also part of a team and are connected with our members, going wherever they go, and undertaking the same conditions of service soldiers experience in the field, under the open sky or back at the base.

We provide pastoral and spiritual care along with training our members on character education and leadership. There are also ceremonial duties we are involved with, including conducting ANZAC Day and other commemorative services, or on operations and exercises providing field chapel services to members.

The care that we provide might be in enhancing the relationship of a serving member and their families, visiting a member hospitalised or walking alongside a soldier out in the field having a chat about life. I often find that these everyday conversations develop into the more serious and deeper matters of life, faith and belief.

### What are the main issues you see Christians in the Defence Force facing?

All followers of Christ need to maintain a healthy and vibrant practice of spiritual formation, and this includes our members who deploy on operations or exercises in Australia or overseas. Serving members are part of a highly professional and dynamic team that rely on trust. Many members of these teams will openly speak about their different beliefs.

### How can we as Christians support those of our brothers and sisters in Christ who are in the Defence Force?

The greatest support is to remember to pray and encourage those who serve domestically and overseas.

Please pray for those who wear the uniform and their families who sacrifice so much.

Pray for their protection and the encouragement to faithfully serve Christ as they serve our nation.

For those in your church who serve in the Defence Force, speak with them and their families about how you can encourage them in their work.

# Ministry Appointment



Wade Idema

**Wife:** Rachel

**Children:** Halen, Ben and Jaiden

**Position:** Ministry Assistant in Media (Part-time) at the Presbyterian Church of Queensland

### What excites you the most about working at the Presbyterian Church of Queensland?

I'm excited about the opportunity to communicate the Gospel and create training resources with video.

### Why did you choose this work?

I initially went into paid ministry because I saw the eternal value of this work. Over time I have seen the increasing importance of sharing the Good News of Jesus using modern methods.

### In what way has God changed you the most significantly?

Jesus died for his enemies; this grace that God has shown me means that I need to show grace to others. This means I don't just consider my own interests in what I do each day. If I didn't know Jesus, my priorities and the way I treat others would be very different.

### What were you doing prior to your current role?

Immediately before this role, I was working in a business (which I am continuing with) and had several part time jobs. Prior to this I worked in paid roles in media, children's and student ministry.

### What do you hope to achieve in this role?

I am hoping that we can use video to promote the Gospel and help train and equip people in the church to do the same.

### What social issue concerns you the most? (in Australia)

I would love to see a better future for indigenous Australians.

### What is your favourite book in the Bible and why?

Romans; it's just so packed full of grace and hope.

### When are you happiest?

Camping with my family. Also, those times when I'm struck by how underserving I am, but how much I am loved by the Father.

### If you had one day all to yourself, how would you spend it?

I'd probably drive to somewhere scenic and enjoy the serenity.



## St John's on Geddes (South Toowoomba) Presbyterian Church

### Location

We meet every Sunday on the corner of Geddes and Cranley Streets, South Toowoomba and in Meringandan every fortnight.

### Ministry Team

All of us! Our ministers Josh Rowe and Wal Jones, and our great team of elders too.

### Demographic

We are a whole family church of all ages (0-90+) and many different backgrounds.

### Prayer Points

Thank God for the recent growth in maturity and number. Pray for continued growth in maturity and wisdom to reach our community with the Gospel.

### What is the church most excited about doing to make followers of Jesus?

The growing number of families in church, growth in serving one another each week and opportunities to reach our community with the Gospel.



## Meet the People



**Rex & Maria Gretton**

### How long have you been at St John's?

A bit over two years.

### What do you do during the week?

Maria: part-time hairdressing, and running around after something or someone.

Rex: fulltime at the Department of Main Roads doing remote works as a Bridge and Roadworks Inspector.

### What is the best thing about church?

The people—that is the Church—and of course the teaching.



**Will & Aleesa Barton**

### How long have you been at St John's?

1½ years

### What do you do during the week?

Will: works in agribusiness

Aleesa: works casually as a Secondary Teacher.

### What is the best thing about church?

The Christ-centred teaching and being involved in Sunday School and bible studies. We are thankful to have a congregation with all ages, where young people and children can witness the faithful perseverance of the older generations.



**Jackie Horne**

### How long have you been at St John's?

My daughter went to Sunday School at the age of three, and eight years later I became a member and am now in my 80s.

### What do you do during the week?

I enjoy pastoral care group, catching up with those who can't come to worship anymore, growth group and much more!

### What is the best thing about church?

Faithful bible teaching and the incorporation of the whole family in our worship.



## Can a small church answer the Call?

Rev Kevin Murray National Director of Australian Presbyterian World Mission (APWM) brought good news to a full house at Caloundra Presbyterian Church on a weekend in August. He encouraged this little church not to limit themselves by considering they're too young, too old or too busy, but to simply obey Christ's call to disciple all the nations.

The global Christian church has made tremendous growth despite persecution and oppression. This is not reported by the world media, but it is the news the whole world needs. God's church is not built by human hands. It is the church victorious!

Ministers (past and present), returned missionaries, mission workers, a new MAF pilot and people of all kinds soaked up fresh enthusiasm for Gospel ministry. At Caloundra PC we are so grateful to the 2019 Queensland Assembly for their strong request to make all aspects of mission support a normal part of church ministry.

There were 14 mission agencies busy and active at the Missions Expo. What a buzz there was as they both gave and received encouragement by sharing the joys and challenges of their works of faith.

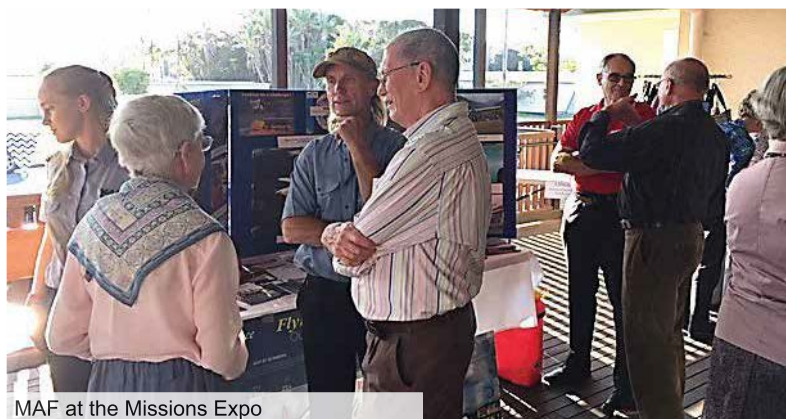
Although the Missions Team at Caloundra PC is small, many volunteers from the congregation happily stepped forward to set up the expo and dinner, making the whole weekend a great time of fellowship. We welcomed many visitors, and together celebrated our commitment to the Great Commission.

Kevin gave us a challenge: 1 Peter 2:9 tells us *we are a people called by God*. Even Israel was told to take the Gospel to all the nations; should the 21st Century Christian Church do less? Consider then, how are we living? For God or for ourselves? Pray big prayers and expand those tent pegs!

*Margaret Kennedy, member of Caloundra Presbyterian Church*



Caloundra Missions Dinner  
Speaker: Kevin Murray



MAF at the Missions Expo

## Unashamed of Jesus: GROW Women's Conference 2019

The annual QCCA GROW Women's Conference exists to serve churches by helping women grow up into Christ. GROW is for all women, from the not-yet believer to the long-time believer. At GROW, the Bible is taught by women, for women with the desire to see them thriving on the Word and delighting in Jesus together.

It was a joy this year to welcome over 900 women from different churches and backgrounds. The conference was held on Saturday 17 August at the Brisbane Convention and Exhibition Centre. Women were able to stop, sit and receive God's magnificent Word about Jesus.

Guest speakers, Jane Tooher and Clare Deeves opened 2 Timothy and 1 Corinthians to look at the theme, *Unashamed—Staying true to Jesus*. The rich teaching was supported with a program of song, prayer and fellowship.

All thanks to God that so many women are desiring to grow around His Word. It is wonderful to see GROW being used to deepen gospel partnerships across our State, encourage women in the power of the Gospel, and support local churches in maturing the saints and reaching the lost.

*Natalie Newell - GROW committee*

### Photos

**Top Right:** Over 900 women listening to God's Word

**Bottom Left:** Clare Deeves

**Bottom Right:** Jane Tooher





We've had a busy couple of months in youth and children's ministry across the State.

Churches have been gathering together for the sake of seeing young people come to know and love God, as well as build deeper relationships with each other and their leaders on different camps. North QLD Xtreme was held at Camp Tinaroo with Matt Stewart (Rocky PC) speaking about how the only thing really worth living for is the Gospel. Fun and Adventure was at QCCC Mount Tamborine where Danny Mitchell spoke about God's R.E.S.C.U.E plan through the book of Romans.

Children's ministry ran two camps:

The first was VIP-Net Junior camp in Central Queensland. Thom Lowther spoke on the theme *Kings, Dreams and Lions* from the book of Daniel. Campers were challenged to live God's way and trust Him even when things are really tough. Both leaders and kids alike had a great time enjoying games, watersports and great food!; and

The second was Kids Weekender South at CYC Burleigh for the south Brisbane churches' kids. Rosie Skerman took them through the story of Joseph, how through the good and bad, God is working to get us ready as we take part in His great plan.

Praise God for the hundreds of young people who were present on these camps; for the leaders across our churches who spent time, money and energy building relationships with these young people for the sake of the Gospel; for the ministries that have been strengthened through these camps; and for God's goodness as He has brought many to know and love Him for the first time. Pray that these young people continue on in their faith, in their local churches, living for God.

Alongside these camps for young people, we have also seen ministry leaders gather together. The Leader of Leaders Conferences are a highlight for the leaders of ministries to young people to gather together and be encouraged to keep going in ministry. Please pray for these workers, that God would encourage and strengthen them to continue sharing His Good News to young people across our State.

## NQXtream



## Fun & Adventure









VIP-Net Junior



Kids Weekender South







**KW**  
kids weekender



The 50<sup>th</sup> General Assembly of the Presbyterian Church of Australia was held from 9-13 September at the Hurstville Presbyterian Church in inner suburban Sydney. They provided wonderful hospitality for 180 commissioners representing State Assemblies and Presbyteries around the nation.

Peter Barnes, the incoming Moderator-General is a long-term pastor of a local church (Revesby, NSW) having also served as a missionary. He is also an author and lecturer, both at popular and academic levels.

In addition to Peter's sermon on the opening night, encouraging and challenging expositions were also preached by Hurstville's pastor, David MacDougall and Darren Middleton (North Geelong, VIC).

There were four full days of business from Tuesday to Friday evening. Twenty reports of varying natures were received from committees and bodies who work on behalf of the Church. The Assembly was also called on to hear and deliberate on a number of petitions, overtures and references.

These decisions included:

- approval being given for the Presbyterian Inland Mission to pursue the establishment of 'New Beltana,' a rural based training center;
- the Christian Education Committee was discharged, with a Training and Discipleship Committee being created that will seek to better facilitate networking among the state-based Youth Ministry and Christian Education bodies; and
- Kevin Murray was appointed for a final three-year term as Director of APWM, which now supports over 300 people in cross-cultural work.

A highlight of past GAAs has been the signing of partner church agreements with overseas denominations. It was a special encouragement to witness the signing of a similar agreement with an Australian based denomination, the Reformed Churches of Australia (RCA). One of the reasons the RCA came into existence was because the theological liberalism of the Presbyterian Church of Australia (PCA) in the 1950s. The agreement was one recognition of how the Gospel has worked to bring change and renewal in the PCA these past 40 or so years. Though this renewal was referenced a number of times throughout the course of the week in different contexts, it was always done so in a tone of humble thankfulness with recognition that we must not slip into complacent pride.

The length of time the Assembly ran was an indicator of the care needed as the church responds to significant, complex and rapidly changing issues, such as child protection and secular changes in marriage and gender identification. Thoughtful consideration was given to matters regarding the role and function of elders and pastors, and clarification on our understanding and application of doctrinal positions. Also help was provided to those seeking to bring decisions of the lower courts under review.

For a group of 180 people to do this work requires patience, grace and humility, and wise and considered guidance from the Moderator, Clerks and Business Convener. The peaceable and unified decisions were testament to the Holy Spirit's presence and power, and our shared goal of sharing the Gospel with Australia and beyond.

*Rev Gary Ware, Senior Minister at Mt Gambier, South Australia*

In September I attended my very first GAA to represent the Presbyterian Church of Queensland (PCQ). The first highlight was meeting and hearing about ministry going on throughout Australia and the world. It was great to catch up with old friends from NSW as well as bump into two gentlemen from Victoria, who'd previously attended Tablelands Pressy. The second thing I appreciated was being involved in steering the national church on doctrinal issues that are starting to arise and affect the church. These were important and on the whole conducted with love.

*Lindsay Foster, Pastor at Tablelands, Queensland*



## Photos

**Top R-L:** Rev Peter Barson (Business Convener), Rev Lesleigh Hall (Deputy Clerk), Rev Bruce Meller (Clerk), Rev Dr Peter Barnes (Moderator-General), Mr Gregory Burton, S.C. (Procurator) and Mr Simon Fraser (Law Agent)

**Bottom:** Members of the Assembly

# 100 years of ecumenical co-operation - now striving to thrive in a changing world of education

In 1918, several forward-thinking, ecumenically-minded leaders of the Presbyterian Church and the then Methodist Church came together to educate young people and help strengthen their Christian faith, and form in them Christian character.

Today more than 100 years on the Presbyterian and Methodist Schools Association (PMSA) and their four outstanding schools—Brisbane Boys' College, Clayfield College, Somerville House and Sunshine Coast Grammar School—now provide an outstanding education and Christian values for life to almost 5000 students, and employ almost 1000 staff.

At each school students are encouraged to excel academically, grow spiritually and achieve in co-curricular activities.

In late 2018, the PMSA celebrated the early Church leaders' forward-thinking vision and subsequent leaders' achievements over the last 100 years.

PMSA Chairman Greg Adsett, who has been in the role since 2017 said, "although they commemorated the wonderful ecumenical achievements, the PMSA Board is ready to do more".

"With a renewed Board we are excited about the group's new direction", Greg said.

Following some challenging times, the PMSA in 2018 implemented a thorough governance reform agenda and developed their Strategic Plan for 2019–2023.

These governance reforms are shaping our organisation, so that we can tackle the next 100 years with a modern governance structure, and continue to provide world-class teaching and learning environments for another 100 years.

Despite the specific governance reform project coming to a close, the PMSA knows that governance reform is an ongoing process, and has committed to ongoing governance improvements in their Strategic Plan 2019-2023.

The PMSA's new Strategic Plan is an exciting reflection of this modern approach.

Guided by a strong Christian vision and values, the PMSA's plan leverages advice and research from local and global experts in education.

"We are living in a world of unprecedented change. Increased automation, digitisation and personalisation are presenting new opportunities and choice in education. Yet at the same time, parents and community expectations have never been higher.

"And despite some exceptional achievements, education in Australia has declined by international standards", Greg said.

The PMSA's Chief Executive Officer, Sharon Callister who began in the role in August 2018, and played a leadership role in developing the strategic plan and overseeing its implementation said, "the PMSA's plan provides an exciting overarching direction and creates opportunities for PMSA schools to respond to today's challenges in three key areas—pursuing excellence, developing global partnerships and extending presence.

"Under these three key areas the PMSA has 15 initiatives and is focussing on three of these in the first year.

"These initiatives are either foundational from which others will build from or are already a major part of our existing

work, and one initiative is to encourage schools to reach an optimal, sustainable capacity to deliver exceptional education. While another initiative is to support the schools to develop an environment where the highest quality teaching occurs.

"Quality teaching is one of the key reasons parents enrol their children in one of our schools."

To find out more about the PMSA Strategic Plan 2019–2023 or any of the PMSA schools, visit:

<https://pmsa-schools.edu.au/who-we-are/strategic-direction/>

For more information, please contact:

Caroline Thurlow

M: 0414 565 575 or E: [cthurlow@pmsa-schools.edu.au](mailto:cthurlow@pmsa-schools.edu.au)



L-R: Jackie McPherson, past PMSA Board member and Greg Adsett, Chairman of PMSA Board



Brisbane Boys' College 1939



Taking enrolments for 2020  
[Registrar@qtc.edu.au](mailto:Registrar@qtc.edu.au)  
[www.qtc.edu.au/apply](http://www.qtc.edu.au/apply)

## Save the Date 2020

**Monday 11th May**

Revelation MA Public Lecture with D.A. Carson

**Monday 11th - Friday 15th May**

Revelation MA Intensive with D.A. Carson

**Thursday 28th May**

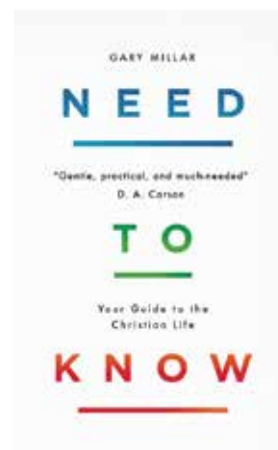
Taste of QTC Supper

**Monday 27th - Thursday 30th July**

Study Week for Gospel Workers

**Thursday 17th September**

Taste of QTC Supper



New book from Gary Millar, QTC Principal, 'Need to Know' to be released 1st of January, 2020.

Whether you are a new Christian, or have been for a while and feel in need of a refresher, or have been around church for years but things have only just clicked into place for you, then this book will be helpful. It doesn't begin to try to say everything that could be said about the Christian life, but it should give you the essentials - what you really *need to know* if you're going to follow Jesus.

SAVE THE DATE

# 9.5.20

The Gospel Coalition's first annual Day Conference

## Facing a Task Unfinished...

Guest speaker: Don Carson, plus hear from local churches  
Brisbane Convention and Entertainment Centre

*Run in association with Queensland Theological College*





The Australian Presbyterian World Mission exists to glorify God by facilitating the spread of the gospel to people overseas and Aborigines within Australia.

# Australian Presbyterian World Mission

[www.apwm.org.au](http://www.apwm.org.au) 1 Clarence Street, Burwood NSW 2134 (02) 8073 7490 [national@apwm.org.au](mailto:national@apwm.org.au)

## JAPAN: THE CHRISTMAS STORY IS FOR THEM TOO

*Adam and Helane Ramsay serve in Chiba City (near Tokyo), Japan, in a church plant. In their latest prayer letter they write:*

We had a great conversation about evangelism with one of the Japanese pastors in our area. He talked about the importance of offering the Gospel to our friends when we detect an openness, because that openness can close quickly. He was encouraging, and we were pleased our Japanese is finally good enough to have a full conversation him.

We are hoping to create a high quality Christmas movie that can be a resource to other churches, to show Japanese people that the Christmas story is for them too.

Adam is trying to complete an ethics assessment, Helane has taken up running to help with stress, Leo and Ellie are enjoying playing with friends after school, and Albert is continuing to be received with affection and bemusement at kindy.

Pray that neighbourhood friends would keep coming over to play after school, and that our house would be seen as somewhere safe and positive for kids to be. Pray that we would be able to build bridges for the Gospel with our childrens' friends and their parents.

It feels like there is so much to pray for, please join us in pleading for the people of Chiba City to know Jesus. We long for a healthy community of Christians here who can join us in praising Jesus when He comes again.



## TALUA: PARTNERSHIP WITH A HAMMER



Can you use a hammer? For many years APWM has sent work teams to Talua, the main Bible College of the Presbyterian Church of Vanuatu. The tropical climate means that at Talua there is always something in need of repair! Our work teams are a practical expression of our partnership with the Presbyterian Church of Vanuatu.

APWM is planning to send teams in July 2020 and December 2020. The dates will be confirmed in early 2020.

Each participant pays for their own airfare to Talua plus team expenses.

If you would like to know more then please contact Sheryl Sarkoezy in the APWM National Office [national@apwm.org.au](mailto:national@apwm.org.au) or (02) 8073 7492

## ETHIOPIA: CHRISTIANS NEVER SAY 'GOODBYE'

*Robert has just finished serving as a teacher at Bingham Academy in Ethiopia. Many more teachers are needed in such schools around the world to enable missionary families to stay on the field. In his farewell newsletter he writes:*



Outside school hours I'll be packing up the last 12 years of my life: saying lots and lots of goodbyes, culling, giving stuff away, destroying confidential paperwork, sending things of personal value back to Australia by various means, cleaning up Apartment 22, packing two suit-cases, attending the graduation ceremonies – and then, 45½ years of teaching and 12 years as an SIM missionary in Ethiopia will be all over, red rover.

Two Sundays ago there was an afternoon function at IEC to say thank you and goodbye to me. Nearly 30 people attended; eight or nine people gave testimonies. It was an amazing and affecting experience. The main point that seemed appropriate when I needed to respond was, "Trust and obey". But I finished with the words of C. S. Lewis as quoted in Sheldon Vanauken's book, *A Severe Mercy* (p. 123). The last time the two men met, Lewis bellowed across the High Street in Oxford to his young friend, over the noise of the cars and buses, "Christians NEVER say goodbye!" As I contemplate leaving Ethiopia permanently and face the reality of probably never seeing again on earth so many beautiful brothers and sisters in Christ, that's exactly what I believe and exactly how I feel.

### APWM Queensland

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## New Dunesk - Inspire, Equip, Send

There is a growing famine of the Word of God in both remote and rural Australia, and PIM recognises the need to extend its reach, so that we can be more effective, now and also for decades to come.

However, recruiting people for PIM Patrol ministries has been very difficult for many years. Despite significant effort, we are simply not finding enough new people to join the PIM Team.

PIM's New Dunesk proposal seeks to change that by creating all kinds of new ways for people to become involved in God's Mission to our nation.

We will purchase a property in rural NSW that can be set up as a centre where PIM will run various programmes aimed at getting people from our churches personally involved in the work of proclaiming Christ to our nation ... people just like you – Inspired, Equipped, and Sent Out.

A few of our initial plans include:

- PIM Nomads Network – start with a five-day training programme and finish with fellowship and debriefing at the end of the Grey Nomad season;
- Gap Year programme – develop vocational skills for the rural sector and ministry experience in evangelism, discipling and pastoral work;
- Country Elders Conference – be inspired and equipped to shepherd your rural congregation and help them grow in Christian maturity

More information on these and other programmes will be available soon.

**Stay up to date**

[www.pim.org.au](http://www.pim.org.au)

 @PresbyterianInlandMission

Or subscribe to our quarterly On Track newsletter: [www.pim.org.au/subscribe](http://www.pim.org.au/subscribe)

What a joy it is to share the Good News of Jesus in some of the most remote areas of Australia. It really is Worth Driving For.



Worth driving for





## PresCare partners with the Queensland Theological College to provide chaplaincy training

by John Evans, Executive Manager of Mission

From 2020, the Queensland Theological College (QTC), in partnership with PresCare, will offer two subjects in the area of chaplaincy. The provision of these subjects will provide a robust theological framework for the ministry of chaplaincy and provide a clearer pathway for those considering this field of ministry. QTC will be the only theological college in Queensland to be offering these subjects. These subjects include:

- ***Issues in Professional Chaplaincy***  
This is the first unit in chaplaincy training. It explores key topics related to chaplaincy. It explores questions such as: What does Christian pastoral care look like? How can I reflect theologically about my pastoral encounters? How do I identify spiritual well-being? What is good listening and how can I respond with empathy? How do I understand loss and grief, and how can I pastorally care for someone during these times? How do I use questions in pastoral care and respond to the hard questions I may be asked?
- ***Chaplaincy in the Institutional Setting***  
This unit builds on the skills taught in 'Issues in Professional Chaplaincy'. The unit further explores theological reflection and spiritual assessment. Students will also examine how to maintain professional boundaries and set in place self-care

strategies. The issues of agendas and conflict are also addressed. Topics including developing a pastoral care plan, working as a team, cultural differences and record keeping will be addressed. There might also be an opportunity in this subject for guest lecturers to discuss what chaplaincy looks like in different settings.

These units can be studied for credit towards an Australian College of Theology award at Undergraduate, Graduate or Post-Graduate level. There is also the option to audit the subjects. One subject per year will be offered on a rotational basis as an intensive. We are excited to have the Rev Ian Schoonwater from Jericho Road (Department of Social Services, PCNSW) as the lecturer for these subjects. Ian is the Senior Chaplain with Jericho Road and has been in fulltime ministry, both in parishes and chaplaincy for over 20 years. He is currently a chaplain at the children's hospital at Westmead.





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