

BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

HOLY SPIRIT WATSONIA ❄️ ST ANDREW'S ROSANNA ❄️ ST JOHN'S HEIDELBERG

JULY
2022

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DENISE'S DATELINE

Road Trip Roundup

OH, what a joy it was to spend a few weeks travelling the countryside of NSW and Victoria, clocking up 5273 kilometres in the company of friends! As you know I was well and truly ready for a break – but it was the time in a very different settings that was such a fun time for me.

As I have shared with you before, I have some very dear friends with whom I spend a couple of weeks on holiday each year, and we have been doing this for nearly 30 years – 2020 being the exception. Often this is a 'blobby' holiday at Byron Bay, enjoying the sun, surf, reading and relaxing; but this time we opted for a road trip around country NSW and Victoria.

After seeing my godson and family in Canberra, and a few days with my folks on the South coast of NSW, I travelled to Sydney, picked up my two buddies and we set off on our holiday – YAY! It was so nice to chat in the car as we travelled to the beautiful town of Orange. Next stop, Dubbo, to visit the Western Plains Zoo, and Dubbo Gaol. The weather was wonderful: chilly and crisp but beautifully sunny. Then town was busy, and we discovered that not only was the NRL having a game in Dubbo that week, that it was also the season for agricultural shows. So we happened upon Yeoville, the birthplace of Banjo Paterson, on Show day! We wandered around for an hour or so looking at the displays of wool, giant pumpkins, crochet and paintings and watched the dog high-jump – won by a greyhound.

We headed west to Siding Spring Observatory, nestled in the Warrumbungles outside Coonabarabran – it was amazing to see the workings of the Anglo-Australian telescope. Then onto Broken Hill (via Gilgandra, and the best steak I have eaten in years at the Royal Hotel).

The drive to Broken Hill was beautiful – big skies, local fauna, and due to the recent rain, much greener than usual, but the beautiful red dirt was still welcoming. We did have some trouble securing accommodation in Broken Hill, due to the filming of Mad Max 4 – nearly every bed in the town was taken by the hundreds of cast and crew needed to make a Hollywood blockbuster. Thankfully, we weren't bothered by any celebrities wanting to get to know three women of the cloth!!

Then onto Echuca for the obligatory paddle-steamer trip, and then to Bright. Though at the end of autumn, Bright did not disappoint – it was beautiful! A little colder and rainier than NSW, but just lovely. Finally, we went onto the Grampians for a couple of days of very easy walks in freezing, sleeting and foggy weather – even this was fun and invigorating.

I was welcomed home warmly and energetically by Mabel, who had been cared for by Laura & Mel Wines and their family – or as I term it, Mabel's *other* family.

I am so thankful to God for our beautiful country, for time of rest and refreshment with family and very dear friends; and I'm already planning my 'retirement road trip' for Mabel and me in a van around the country – or parts of it... roll on retirement!

BUT not yet...I am VERY happy to be back home with you, feeling rested and re-invigorated, and thank you to everyone for your warm wishes of 'welcome back'.

Denise

**Babble
Competition!**



For what heinous offence has Denise been put in the pillory by the Dubbo beaks? The most imaginative yet plausible answer might get a prize!

I landed in the Warrumbungle Dark Sky Park



SIDING SPRING
OBSERVATORY



WARRUMBUNGLE NATIONAL PARK
INTERNATIONAL DARK SKY PARK



This Month – July

Sunday 3rd Pentecost 4: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit

Galatians 6:1–18; Luke 10:1–24

Wednesday 6th: 11 am Iris Grange; 3.30 pm Strathalan

Sunday 10th Pentecost 5: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit

Colossians 1:1–14; Luke 10:25–37

Sunday 17th Pentecost 6: 10.15 am Combined, St John's

Amos 8:1–12; Psalm 52; Colossians 1:15–29; Luke 10:38–42

Sunday 24th Pentecost 7: 9 am St Andrew's; 10.15 am St John's; 11 am Merri Creek Fairfield's first service; 5 pm Holy Spirit

Hosea 1:2–10; Psalm 85; Colossians 2:6–19; Luke 11:1–13

Wednesday 27th: 10 am Holy Spirit Mothers' Union; 11 am Streeton Park and general mid-week service at St John's; 3.30 pm Regis Macleod

Sunday 31st Pentecost 8: 10.15 am Combined at St John's: guest preacher Rev Lynette Pearson

TBA

Wanted

- Donations to help with repairs to St John's

Money: May

Income: Giving: \$7,799.00

Other: \$32,629.22

Total: \$40,428.22

Expenses: \$46,702.97

Deficit: \$6,274.75

Giving was down. Income was higher because we drew from our loan from the diocese, but expenses were even higher because of the work needed at Gloucester Dve.

Holy Spirit Ladies' Guild: May 2022

This is to advise that the Ladies' Guild of Holy Spirit Anglican Church has now ceased to operate.

The last meeting was 11th March 2020. Our financial members at that date were:–

Joan Hodgson – *President*

Barbara Andrews

Coral Bellingham

Beth Jones

Jean Hillard

Val Pilkington – *Treasurer*

Jan Bush

No meetings were held after that date, initially because of the pandemic lockdowns. But we find ourselves unable to run fundraising functions, and several members find it difficult to attend meetings.

A cheque for \$714.77 has been sent to the Parish of Banyule and our cheque account now has a nil balance and will be officially closed.

Joan Hodgson
Val Pilkington

First Merri Creek Fairfield service

The first service of Peter Carolane and Patrick Senn's new church plant will be at **St Paul's Fairfield**, 86A Station Street (just north of the station) on **Sunday 24 July at 11 am**. Even though it clashes with our service at St John's, Denise hopes that many from our parish will attend to support this venture in faith. (You can always also attend at St Andrew's or Holy Spirit so as not to miss the Banyule sermon.)

Holy Spirit Mothers' Union

Wednesday 25th May, 2022 at 10 am: After our 'Three Cs' (clean, cuppa, chat), Val led us in the MU Service, with two songs from Covenant Songs. Beth sent our funding in to IPC, the Australian Disaster fund, and the Karen Nursery School. Instead of a speaker, we looked through 60 years of papers—it's amazing what a few ladies have achieved over these years. The meeting closed with Midday Prayers, praying for members of MU at St John's West Brunswick; our Link Branch, St Mary's Broughty Ferry Scotland; in Defence Anglicans, Christian organizations to Defence personnel, the Australian Navigators.

Our next meeting will be on June 22nd at 10 am, where we will decide how we will celebrate our 60th year.

Elsie Storr

mainly music: July 2022

Over the past months we have asked you to pray that our numbers will increase. Your payers are being answered – positively! We have had 11 new families this term, and while not all will stay, we are no longer considering advertising. The big test will be whether or not they return after the school holidays in early July. We are aware that COVID is still out there and all the usual ills of winter to which children of this age have no immunity.

Please continue to pray that our team members may be kept well and enjoy some rest over the school holidays.

Rosemary Bellair (9459 5394)

100th Birthday!

Ken Gayfer, a former devout parishioner at St Andrew's, celebrated his 100th birthday on 9th June.

A quiet, gentle man, Ken served on Vestry, was editor of *Loaves and Fishes* (the former St Andrew's parish magazine), and also a handyman for all those church jobs.

Ken and his wife Wilma moved to Diamond Creek to be nearer their sons. Wilma passed away several years ago, but Ken remains living at Kerala Nursing Home, Diamond Creek.

It is a privilege to know this gentle man as my friend.

Mavis Lean





Cosying up to the judges at Fish Creek

Fish Creek is a town in South Gippsland. It has a population of 827. Its main claims to fame, according to Wikipedia, are (in order):

- It has an op shop in the Fish Creek Memorial Hall. Funds raised by the op shop are used to maintain the hall;
- It has a football team in the local league;
- It has a Big Mullet on top of the pub (which Wikipedia especially mentions as being 'on its side').

Also, every two years, it holds a Tea Cosy Festival.

Younger readers may not be familiar with the concept of a tea cosy. In ancient times, people drank much more tea than coffee, unlike the present day, when it is the other way round. And when they had tea, they did not use tea bags, but put large spoonfuls of loose tea (traditionally 'one for each person and one for the pot', though my mother considered that wasteful*) into a strange ceramic container called a 'teapot', followed by boiling water, and allowed it to stand. To reduce the cooling of the water inside the pot, some careful people covered it with a purpose-built knitted cover, called a 'tea cosy'.

The use of teapots has of course gone the way of whalebone corsets, known only to domestic historians and a small band of special devotees, meeting in secret locations. The use of tea cosies, even

* If you used Lan-Choo Tea, you could collect the labels on the end of the packets, which read:

SAVE THIS LABEL

(Not Transferable)

The Purchaser will receive
a Present for 36 of these
Labels.

more so. But traces of the knowledge still exist, and every two years tea cosy fanciers surreptitiously meet at Fish Creek. The event is a local high point, celebrated with stalls, High Teas, and the South Gippsland Shire Brass Band.

Now, in the St John's Riverside Community Garden there is an unusually large teapot, named 'Brewster'. It does not usually contain tea leaves, but ordinary leaves, which are not good for making tea unless, perhaps, everyone grows camellias. In any case another reason why one cannot use it for making tea is that it is constructed from chicken wire, which doesn't hold boiling water well. However, despite Brewster's total lack of ability to make a good cuppa, during lockdown members of the Community Garden decided to knit him a nice cosy. And having done so, someone heard of Fish Creek and it was decided to exhibit the cosy there.

The festival put Brewster's cosy into the 'Exuberant Whimsy' section. It did not win the top prize, but it got a special 'Honourable Mention Judge's Prize' (and \$30). (<https://teacosyfestival.com.au/2022-festival/2022-tea-cosy-competition/>)

Now some rude people might suggest that the cosy got this prize, not because of quality, but because it was the biggest. First, how dare you! You can expect the whole Community Garden community to slap you with a gardening glove and challenge you to a duel, Sir! Second, I happen to know that Brewster's cosy was not only not the biggest entrant ever, it was not even the second-biggest. Indeed, at the same festival, the biggest, world-record-creating, tea cosy was exhibited, much bigger than Brewster's—and it didn't even win a prize!

The Community Garden's achievement has not gone unnoticed. Our rival publication *The Melbourne Anglican* wrote an article and put it online:

<https://tma.melbourneanglican.org.au/2022/05/churchs-garden-tea-cosy-takes-top-prize/> Furthermore, this article was featured in *TMA's* 'Best of the Week' email for 27 May – 3 June. However I regret to report that *TMA* gave it the false headline *Church's garden tea cosy takes top prize*. It is sad that church reporting has sunk so low as to attempt to 'big up' prizes in a Tea Cosy Festival. An Honourable Mention (and \$30) is quite good enough for a garden described by Katrina as "It hasn't been a Rolls Royce garden".

More Garden News

The community garden were absolutely thrilled to have been nominated by Kate Thwaites MP for the Queen's Jubilee Tree Canopy Grant for removing woody weeds and dead trees and planting new trees primarily over the Eastern side of the St John's property. The amount is \$19,400. Our application was successful!

Katrina Philip

P.S. Also, we got a \$4950 Environmental grant from Banyule for plantings etc on the walkway to the community garden!



One of the Garden's supporters

Crossed lines

Crossed lines used to be quite common in the old days of telephony, when you would get to hear, and sometimes join in, someone else's conversation.

It seems that crossed lines can occur with emails too, and sometimes unexpected messages pass across the Editor's screen . . .

To: Sussan Sharp

From: Vacua Bloggs-Wimshurst-Smythe

Sussan, my friends and I hung around the red-light district for HOURS and WE DIDN'T SEE YOU! We were NOT happy!!



My only consolation is that my dress was a great success and the men took pictures and the women were jealous and wanted to know where I had got it. I told them they couldn't afford it! I said they would have to know Bishop Alastair!! They found that joke very funny!

Annoyed,

Vacua

To: Vacua Bloggs-Wimshurst-Smythe

From: Rev'd Susan Sharp

Dear Vacua, I am so sorry Saturday went wrong.

You may have heard that we had a fire at St Swithun's, and I had to fight it fiercely to protect the parishioners. I'll say no more about it, but I suffered very severe traumatic burns, so I was unable to meet you. I sent our churchwarden, Samson Harid, to meet you and let you know, but the stupid man evidently failed to do it. Fortunately he did at least get some photos, so I can prepare the lecture on my sickbed while I attempt to recover. It will have your name on it, of course—it is hardly your fault we had a fire, or that you weren't met as you should have been.

With deepest regrets,

Susan

To: Sister Humility

From: Mother Fortitude

Sister, the message below came to the convent email. I understand you have some particular knowledge about the Rev'd Horace Ffoulkes' situation, so I am forwarding it on to you. After you have read it, please see me in my office.

Fortitude

----- Forwarded Message -----

> To: Convent of St Swithun and St Jude

> From: Thomas Artliss

> Sisters, I have tried to email our Vicar, Mr Ffoulkes, on something very important, but I have had no reply, which isn't like him at all. He usually replies to my messages very quickly. Might he have no email access where he is? Would the convent have any way of getting my message to him?

> Thomas Artliss

> ----- Forwarded Message -----

>> To: Rev Horace Ffoulkes

>> From: Thomas Artliss

>> Dear Vicar,

>> Ms Sharp (now Acting Vicar) says you have gone mad and we'll never see you again, but Great-aunt Gertrude says that Ms Sharp doesn't think things through properly. She calls Ms Sharp an 'opportunist', and other names, and says she can't say 'Brussels sprouts' properly. So I am hoping Ms Sharp might be wrong about your being mad.

>> My problem is about Tessa Courtney. She said to me once about what we would do when we were married, so we have expectations. But I have now heard that she said something recently very similar to 'Flash' Biggerworth, and also to 'Butch' Brickman. I am worried because Flash has a new car and his father is a jeweller. And Butch has big muscles and though I have tried going to the gym it doesn't seem to make any difference. I am afraid that Tessa will spend more time with them than me. In any case I don't like the idea of sharing a wife with two other husbands, especially when one has borrowed my big shifting spanner and won't give it back. Great-aunt Gertrude says I should give Tessa up. What do you think I should do?

>> Thomas Artliss

St Andrew's trees

Katrina has arranged for a recently retired Victorian Heritage Tree expert, John Hawker, to assess and advise on the trees at St John's. He has so far identified 92 trees! But John has also given us some information on the tree that fell onto the Parish Hall at St Andrew's. The tree was not a blue spruce, as had been thought, but was a *Hesperocyparis glabra* (also known as *Cupressus glabra* or *Cupressus arizonica* var. *glabra*), a Smooth-barked Arizona Cypress. The cultivar is unknown: it is a fastigiate form, but apparently not the Hodginsii cultivar from the Hodgins nursery at Essendon that is seen, for example, on the Tennyson lawn of the Botanic Gardens.



John was also able to tell us about the cedar near it, which is still standing. This has always been known in St Andrew's history as the 'Cedar of Lebanon', planted by Olive Mellor in 1963. However, John was able to advise us that it is definitely not a Lebanese cedar, *Cedrus libani*: he has identified it as a Himalayan cedar, the deodar, *Cedrus deodara*. Perhaps this was the closest Olive Mellor could get.

The deodar is considered by Hindus to be a divine tree. It is the national tree of Pakistan, and the state tree of Himachal Pradesh in India. It is used in Ayurvedic medicine. The bark contains the anti-cancer agent taxifolin, and the inner wood contains compounds that repel insects and have antifungal properties: it can be made into incense, or distilled into an essential oil, and rooms lined with deodar wood have been used to store meat, grains and spices. The wood is not strong, but is very rot- and insect-resistant, and has a very decorative grain, Allan.

Left: The Himalayan Cedar; above right: The Smooth-barked Arizona Cypress

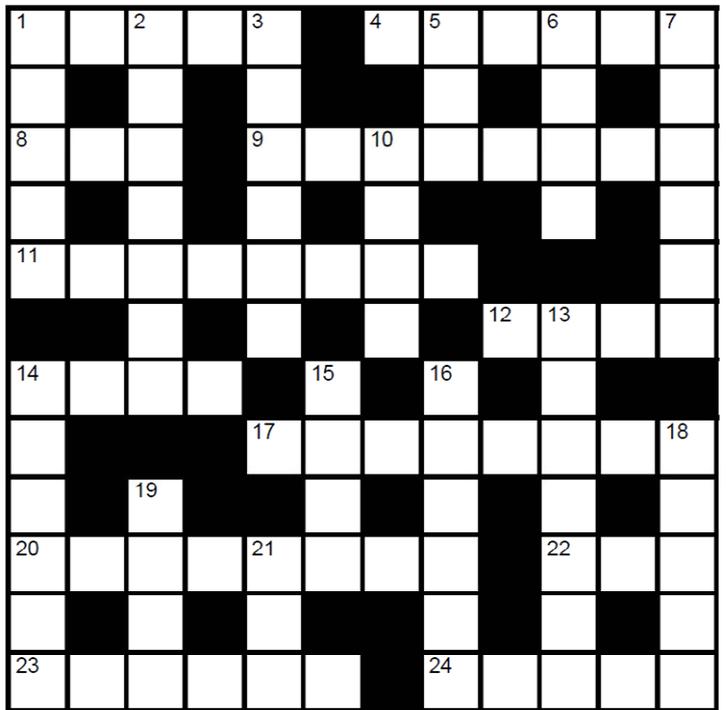


Across

- 1 Calm (5)
- 4 Purim heroine (6)
- 8 Where there was no room (3)
- 9 Pharaoh and Nebuchadnezzar for example (8)
- 11 Mistaken identity of Jesus after resurrection (8)
- 12 Material used to make Solomon's cups (4)
- 14 Not narrow (4)
- 17 Jubilated (8)
- 20 Teaching (8)
- 22 Reverence (3)
- 23 Rabbi (6)
- 24 Place of the dead (5)

Down

- 1 Scorpion attack (5)
- 2 Didn't heed (7)
- 3 Object of Jacob's dream (6)
- 5 Red, for example (3)
- 6 To be bruised by the serpent (4)
- 7 Observed the Sabbath (6)
- 10 Where Adam spared a rib? (4)
- 13 Fruit farm (7)
- 14 Solomon's strength (6)
- 15 Son of Leah (4)
- 16 Brother of 15 down (6)
- 18 Works (5)
- 19 Follower of the Gospels (4)
- 21 Repent (3)



by Philologus

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

Bible Word Search – Galations 5

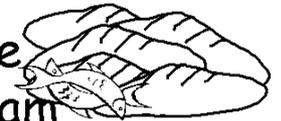
All the words listed below are in the puzzle – left, right, up, down or diagonally. Find each word and circle each letter of the words you find. After you have found all the words, the leftover letters form the **mystery answer**.

https://www.christianbiblereference.org/ws_Galations5_0.htm

- Brother, Christ, Confidence, Cross, Debtor, Envy, Faith, Fallen,
- Flesh, Free, Fruits, Gentleness, Glory, God, Grace, Hatred, Hope,
- Idolatry, Jesus, Joy, Judgment, Kindness, Kingdom, Liberty,
- Life, Meekness, Neighbor, Obey, Patience, Paul, Peace, Profit,
- Righteousness, Strife, Temperance, Testify, Truth, Uncleaness,
- Vain, Witchcraft, Works, Wrath

Unscramble the letters to find the words in our

Jesus Feeds Five Thousand Anagram



www.dltk-bible.com

- aceilmr _____
- cdorw _____
- ghnruy _____
- epprsu _____
- fhis _____
- abder _____
- abeksst _____
- eeltvw _____
- aceghint _____
- adhnosstu _____

Answers to last month's puzzles



Bible Word Search mystery answer:
LONGSUFFERING

Last month's anagram:

- dimnor _____ Nimrod
- bcikr _____ brick
- cfinnosu _____ confusion
- aeahnv _____ heaven
- aaegtwy _____ gateway
- bdilu _____ build
- aaegglnsu _____ languages
- deipr _____ pride
- acdeerstt _____ scattered
- aabbilnoy _____ Babylonia

Jesus Prays for All Believers

John 17:20–26

29th May 2022

by Jonathan Lopez

²⁰ "My prayer is not for them alone. I pray also for those who will believe in me through their message, ²¹ that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. ²² I have given them the glory that you gave me, that they may be one as we are one—²³ I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

²⁴ "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

²⁵ "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. ²⁶ I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

Intro

Lord Jesus, who prayed that we might all be one, we pray to you for the unity of Christians, according to your will, according to your means. May your Spirit enable us to experience the suffering caused by division, to see our sin and to hope beyond all hope. Amen.

(Prayer for Christian Unity – Chemin Neuf)

Rachael and I would pray this prayer every day in our year living in a quasi-monastic community—the Community of St Anselm, Lambeth Palace. It was an appropriate prayer to pray as we lived with eighteen other young adults from various parts of the world and from different denominations: Pentecostal, Non-denominational, Catholic, High to Low Church Anglican, Free Methodist and United Methodist. (Baptists weren't allowed: kidding.) Added to the mix was that everyone was on a different stage of their faith journey as young adults 23–35 years old: people finishing university, ordained priests, doctors, nurses, hairdressers . . . The funny reality is this though [see diagram at right]:

I myself come from a mixed denominational background: Roman Catholic, Pentecostal, Salvo and Anglican.

I have spoken with a few people in this church and it's interesting to know that a few here also have a 'mixed' church upbringing.

If you haven't and have always been an Anglican, and your pets are Anglican too, that is OK too. Is Mabel Anglican?

During the time Jesus prayed these words in the John reading, being a Christian was simply just being a follower of Jesus. The catholic (universal) church was one church! (Greek: *ecclesia* – a gathering) So what do we do with this prayer of Jesus to be one? Do we do away with our 'denominations'? Perhaps you may have suffered hurt from another church and have found your healing and restoration in faith again here at Banyule or another church? There are a variety of church experiences.

There are two points I want to make:

- What does it mean to be one?
- What is God's glory, and how does it play a part in being 'one'?

Part 1

This Community of St Anselm (CoSA) group is now in its 7–8th year. We have 100+ members globally and growing. Rachael and I were part of the 1st cohort, the guinea-pigs or 'pioneers' some would say. The way they promoted this community to young adults was 'A year in God's time'.

If you had a whole year of living in a intentional / Christian community what areas of life would you be contemplating? What questions might you ponder / ask God? What would you read?

Well we read so much Scripture every day: I'd just finished Bible College before coming to this community and thought I already had read sooo much!!

The question I pondered was why God allowed me to be part of all those churches: Catholic, Pente, Salvo, Anglican? I believe God led me to study John 14–17. You see, these verses we've had read to us are part of a large, unique and intense final words of Jesus. John 17 is known as Jesus' 'high-priestly prayer'; however if you read John 14-17 you'll see so many intimate prayers by Jesus. The very reason you are a believer today is because of these prayers! You know God, God knows you.

Jesus KNEW you and I would 'believe': v 20 in our reading!

Jesus says: 'I pray also for those who WILL believe in me and the message of the disciples....'

That the disciples, and all believers before us, now and in the future, 'would be one'.

You might be asking: how are we one then? You've just showed us a picture of the divisions amongst the churches. We can have a laugh about it but the serious side is division is painful and sad.

That first bit of that prayer:

Lord Jesus, who prayed that we might all be one, we pray to you for the unity of Christians, according to your will, according to your means.

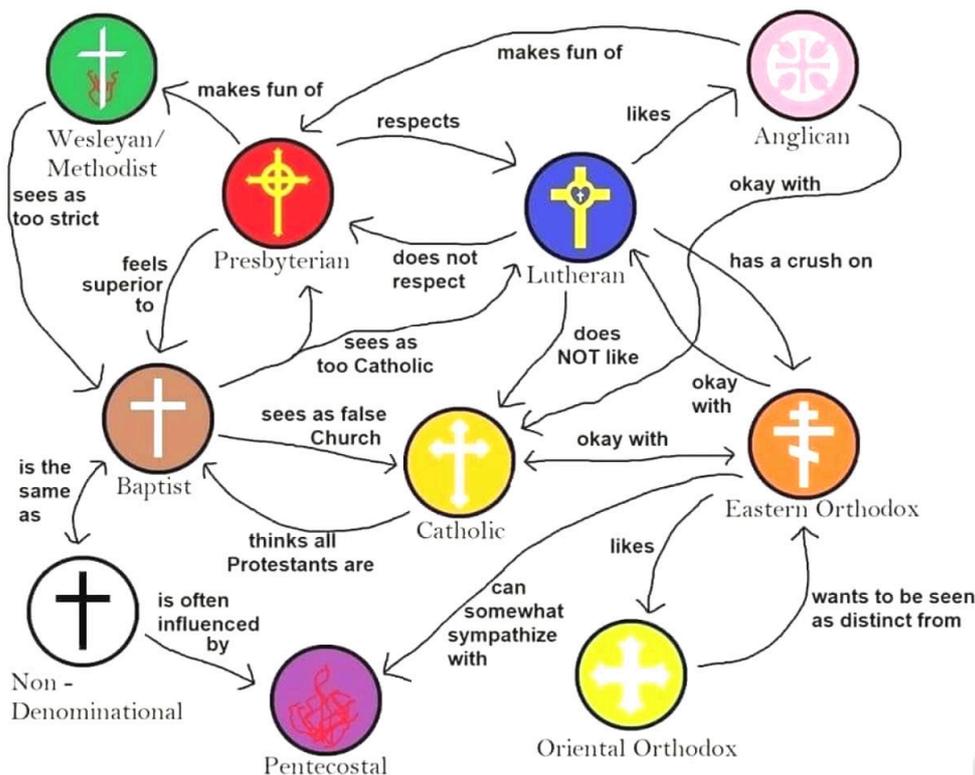
Jesus, in the gospel reading in John, provides the 'will' and 'means': v 21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

This is not a prayer about 'unity in love': NO, it is more. It is a unity based on what God the Father has revealed (HIS will) through Jesus (HIS means) to the first disciples, to new believers and down through many generations.

I was actually tricked into applying for the CoSA experience, thinking, ah, we won't be selected. Stage by stage it became clear it was God's will to have us go. That question – why God allowed me to be part of all those churches – it was God's desire to show me the means – the 'good' he shows through Jesus in all of these churches and the various gifts—'charisms'—each church had:

- Through the catholic church I was blessed by the planting of the idea of God
- Through the Pente church I discovered Jesus: a deep relationship
- Through the Salvos the work of the Holy Spirit in action
- Through the Anglican church (which I said I'd never be part of—lesson: never tell God NEVER) he has further broadened my willingness to understand and fellowship with all Christian traditions and experience.

Relations between denominations



POINT 1: ALL of those experiences and churches show God's glory. We might grieve the divisions of church (as that prayer highlighted: to experience the suffering caused by division) but I believe it points to a beautiful diversity. This diversity is a manifestation of his Glory.

APPLICATION: How can we be open to partnering with other churches in the *worship, mission* and encouraging one another to *trust* in God more? I believe these are the FUNDAMENTALS of 'being ONE' and transcend denomination because this was at the core of what Jesus was about.

We partner with Banyule Churches together: an ecumenical group of ordained and lay Christians in this area.

We partner with St Pius Catholic church in Alpha, and they too have said if we did Alpha they would support us too.

I believe we are more open than ever to crossing those denominational lines. In fact what is said is that this is the first time in centuries that the Pope, the Patriarch of Constantinople, and our Archbishop of Canterbury, Justin Welby—three major leaders of the Christian faith—have been in dialogue.

So that prayer of Jesus that we might all be one is indeed being answered on a local and grander scale.

Part 2

This word 'glory': what does it mean? A quick dictionary search defines it as 'high renown or honour won by notable achievements'.

We might associate glory with the ultimate crowning achievement of a sporting club we support that has won a final, or we might experience it in achievements of a degree, a promotion, in our families.

However GLORY in the Bible is a manifestation/showing of God's character. (Carson)

I was struck by the sermon Peter Carollane gave recently at the funeral of one of our lecturers—Rachael's and mine—Anthea. A dear friend and travel buddy of Denise. Peter in his discussions with Anthea in preparation for her funeral...who was never married, a priest, a proud aunty, a PhD student, said her 'crown of glory' was the many students she had been blessed to teach, shape and pastor at Ridley.

NOW to explain 'Glory' let's get the context of Jesus' high priestly prayer...

vv 20–24 is an expression of what our christian unity should look like:

- Disciples and future believers: mission
- Union (relationship) with Jesus and the Father: trust in God
- Love is a key element to unity AND points us to seeing God's glory: worship

POINT 2: GLORY in the Bible is a manifestation / showing of God's character. (Carson)

- For Anthea it was the glory of seeing her students grow into pastors, priests, teachers
- For Jesus it is the power of God manifested in the disciples, future believers and future glory we all will enjoy 'where Jesus is'

BUT I believe God's glory goes one step further, if you recall the Biblical account about the Transfiguration. The disciples, Peter, John and James, have seen the glory – the

transfigured TRUE appearance – of Jesus. He was divine: God. Unlike the 'worldly' glory we might see in a footy team winning or achievements, *God's glory is a glory that does not need to prove anything.* God's glory is what it is: God doesn't have to 'achieve' anything. Like the burning bush that Moses saw, it will be ultimately seen by all creation; as we see in our Revelation readings in chapter 21 last week and this week.

Jesus desires that we would see God's true glory:

24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

APPLICATION: This glory of Jesus is a full and complete disclosure of who Jesus really is: the king of heaven, the Alpha and Omega. So as believers our desire should be to make God fully known to all creation – as Jesus has commissioned us in Matthew 28.

How are we manifesting God's glory? – that the world will know God indeed has sent his Son.

I believe we need to pray for a united move of the Spirit in all churches. God has done this many times over through revivals: the Great Awakening, Billy Graham events, and many others. Pray that there would be a stirring up in our spirits, to use our gifts for building up God's Kingdom regardless of which church we come from.

Would you pray be willing to pray this?

Conclusion:

*Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.*

Do these words sound familiar? It is what we know as the doxology: a sung or said part of liturgy.

I mention this because that word 'doxology' comes from the word 'glory' *'doxazo'*, one of the first words we learn in learning Koine Greek.

The doxology came to my mind when I was reading over those words in our Gospel reading on glory.

The doxology basically calls to all creation – creatures and heavenly hosts – to praise or give GLORY to the Triune God from whom all blessings do flow.

This is a prayer (as much as it is a song) for God's FULL glory to be revealed to all creation.

It is also a song of complete unity. The prayer of Jesus answered: to be one as he is one with the Father.

- all creatures
- all angels

I want us to sing this together three times as Heather leads us.

As we do so meditate on the words and declare it from our spirits.

AMEN at the end.

Be a channel of God's blessings this week to ALL, so as Jesus prayed, so the world will know that God has sent Jesus and loves them even as God has loved Jesus.

Pentecost

Sermon by Denise Nicholls at Holy Spirit

Acts 2:1–21

2 When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

5 Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. 6 When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. 7 Utterly amazed, they asked: "Aren't all these who are speaking Galileans?" 8 Then how is it that each of us hears them in our native language? 9 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome 11 (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" 12 Amazed and perplexed, they asked one another, "What does this mean?"

13 Some, however, made fun of them and said, "They have had too much wine."

14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. 15 These people are not drunk, as you suppose. It's only nine in the morning! 16 No, this is what was spoken by the prophet Joel:

17 "In the last days, God says,

I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

19 I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke.

20 The sun will be turned to darkness and the moon to blood

before the coming of the great and glorious day of the Lord.

21 And everyone who calls

on the name of the Lord will be saved.'

John 14:8–27

8 Philip said, "Lord, show us the Father and that will be enough for us."

9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? 10 Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. 11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. 12 Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. 13 And I will do whatever you ask in my name, so that the Father may be glorified in the Son. 14 You may ask me for anything in my name, and I will do it.

15 "If you love me, keep my commands. 16 And I will ask the Father, and he will give you another advocate to help you and be with you forever— 17 the Spirit of truth. The world cannot

accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. ¹⁸ I will not leave you as orphans; I will come to you. ¹⁹ Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. ²⁰ On that day you will realize that I am in my Father, and you are in me, and I am in you. ²¹ Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them."

²² Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

²³ Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them. ²⁴ Anyone who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

²⁵ "All this I have spoken while still with you. ²⁶ But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. ²⁷ Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

Well, hello! It's lovely to see you all! It was lovely to have a break, but lovely to be back as well.

Congratulations on remembering to wear red, those of you who did; but even though in our great red array, no one quite does pomp and celebrations quite like the British, do they? Have you seen those folk on the television with their Union suits and flags and dresses? They really, really go all out, and for a great celebration: 70 years of Queen Elizabeth as reigning monarch. And I think it was a great sadness that the Queen couldn't attend the thanksgiving service for her Platinum Jubilee. As a staunch Christian, and someone who places her faith in the Lord Jesus, and who has spoken very openly about her faith, I think it's the one thing that she really would have loved to have gotten to. I've tried to watch it online and I haven't been able to find it yet, but I will. But the massive outpouring of celebration and joy that we see in the UK, and also throughout other parts of the Commonwealth as well, are in celebration of the Queen's ruling.

Today we celebrate as well. We celebrate Pentecost; and so we have our decorations—we wear red—and we celebrate that we are the Spiritual people of God. In many countries of the world, and in many churches of God's world, baptisms are conducted this day; also confirmations. Churches are decorated with banners, depicting flames, wind and the dove. If we were in Italy, we would be having red rose petals raining down upon us, like the Holy Spirit coming upon us. If we were in France, there would be big trumpets being blown right throughout the service—maybe, I don't know, it's to say "Get off!"—but it's about the idea of the Holy Spirit coming with a violent and rushing wind.

Today we celebrate the birth of our church. The Christian Church began in a new way because of the gift given by the Lord Jesus Christ of the Holy Spirit to all who believe. The Church begins, as nearly all life begins on this planet, with the breath of God—the Spirit of God. Do you remember back to the account of creation in Genesis:

how the breath of God was hovering over the deep; how God breathes and brings into creation—into being—by speaking: and we know that breath and speech are intimately linked. God breathed into all creation and the first human beings.

On my holidays I was able to see many beautiful vistas and sceneries—many that I could describe as 'breath-taking'. Remember when we speak of things that sort of *ah* take our breath away. Something that is beautiful! Those of us among us who might struggle with asthma understand what it's like to 'lose one's breath' or to be 'out of breath'. Remember as a kid when we'd fall over and we'd struggle to get our breath: we say, "Oh, they're winded! They need their breath back in them." We know that in CPR and resuscitation of people, the most important thing is to establish an airway, so that people can breathe.

I'm a great lover, along with Maureen, of *The Yorkshire Vet* and all things to do with animals, and *The Dog House* and all of those shows—but with *The Yorkshire Vet* we see whether they're dealing with puppies born by caesarean—tiny, tiny little puppies—or even a calf born by caesarean, the most important thing when that little animal is born is to get them breathing. And so the vet will do anything with a puppy: they will sort of swing them upside down to get all the fluid out of them, they'll rub them really hard; with a calf they tickle their nose. They have to squeeze them—especially born by caesarean because if the calf isn't born naturally they don't pass through the birth canal so that liquid that they have in their lungs isn't squeezed out and so the vet has to squeeze it out. Why? So that breath—air—the breath of life can flow within them.

No wonder the psalmist of Psalm 150 says *Let everything that has breath praise the Lord*. And so it is God who gives life to his church by his breath: the Holy Spirit. In the Gospel of John that Wilma just read for us we heard of the promise of the Lord Jesus Christ that he would send the Spirit to his followers, and to all those who follow him as Lord. This speech was given at the Last Supper. Before Jesus' arrest and crucifixion, before the resurrection, before even the ascension, he assured this small band of followers that he would never leave them. And he promised them that he would be with them forever through the Holy Spirit.

In verse 15 of our passage, Jesus says, "If you love me . . . I will ask the Father and he will give you another advocate to help you and be with you forever—[verse 17] *the Spirit*

of truth . . . for he lives with you and will be in you". And in verse 20 Jesus says, "I am in my Father, and you are in me, and I am in you". In verse 23 Jesus says, "Anyone"—not just that small band who were with him at that time at the Last Supper, probably 12 to 20 people, he says **anyone**—"who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them".

This was the promise of our Lord Jesus Christ—the Lord Jesus who at Christmas shows us that he is Emmanuel, **God with us**; at Easter, on Good Friday, shows through his death that he is **God for us**; and at Pentecost, through the giving of the Spirit, Jesus shows that he is **God within us**.

The breath of the Holy Spirit, who is Father, Son, as well as Holy Spirit, is with us as Christians: as intimate, and part of us, as our breath. We don't have to think about our breath very much, do we? Have you thought how many times you've breathed today, or even since you've come in and sat down here in church today? We've been able to sing, and we don't really think about our breath until we can't get it: until we're winded, or walking up quite a steep hill—which I tried a few times on my holidays, and my friend Margaret, who's much fitter than Leanne and I, would power on ahead, and I'd have to stop and have a little breather: a 'little breather'—'catch my breath'—using a good excuse to look at the view, and then proceed on.

Jesus says, "*The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything that I have said to you*". So the Holy Spirit empowers his Church, lives within us as the Spirit of God, and reminds us of the things that Jesus has said to us, and prompts us in our knowledge and love of him. The Holy Spirit, the Advocate, animates us with faith, with trust, with belief in Jesus, as he teaches and reminds us of Jesus; and he dwells within all disciples of Jesus, and so makes us the Church.

Acts chapter 2 gives us that account of that first Pentecost, where something like rushing wind and like tongues of fire came upon the believers, as the Holy Spirit brought empowerment to them to be the Church. And how were they the Church? They proclaimed the lordship of Jesus Christ, proclaiming the wonders of God in many different languages: sixteen are mentioned here.

Now I thought we might do a little experiment today. Hands up if you can speak English! Well, that's all of us here. Hands down. Hands up if you can speak—I hope



you don't mind me doing this—if you can speak a language other than English. There are quite a few here. Fabulous! Fabulous! OK, now why don't we, in these languages that you know—I'm going to give you a phrase to say: I want you to say, 'Praise God! All creation praises him!' Can you think of that in your other language that you know? 'Praise God! All creation praises him!' Can you do that? [A parishioner: "No."] Well, what could you say? Could we say, 'Hello everybody!' Could we say that? Let's try and say that together now. We'll let the English speakers get that out of the way first: let's all together say, 'Hello everybody!' [Congregation: "Hello everybody!"] Fantastic! People who can speak languages other than English, can you please say it nice and loudly in your other language? Go! [Congregation speaks in indecipherable tongues.] Fantastic! That's great! Can you imagine what it was like, having all those languages being spoken, of the glories of God?

[Aside: What's up buddy? I gave Jonno —er, I didn't give to Jonno, I gave to Zion, a hand puppet that I bought at Dubbo Zoo, and he's enjoying playing with that, which is lovely. Can you make your lion roar for us, Zion? [Zion: "Rah!"] Fabulous! Very good!]

So we have, in this picture of Acts 2, everyone proclaiming the wonders of God in their own language. It really is a reversal of the story of the tower of Babel. Do you remember that account in Genesis? Genesis 1 through 11 are all about sort of pre-history, pre-recorded history, and Genesis 12 on from Abram is the time we have recorded history. So chapters 1 through 12 are probably written by Moses—we're not sure—and give an account of how the world came into being. In chapter 11 we have that story of the tower of Babel: that idea that at one time, humanity, having one language, decided to show how great it was and build a massive tower right up to the heavens, to be as good as God; and God destroyed the temple and dispersed the people, giving many languages. A lovely story as to how languages occurred.

But what happens at Pentecost? Many, many languages honouring the **one** name of the Lord Jesus Christ and making **one** new people, the Church. Whereas Babel was a **scattering**, the giving of the Spirit of Pentecost is a **gathering**, of the one new Church. And this little Church grew and grew and grew to include us here today.

Yesterday on the Radio National science program—I love listening to Radio National: it makes me feel like I'm getting very clever, learning all these things; they don't stay in there long, but they're good for pub trivia quizzes. But yesterday I heard about the vast giant kelp forests off the Tasmanian coast: a home of amazing animals, like the weedy sea dragon, that is only found in that part of the world. The giant kelp forests, many of which have been destroyed, but those that are surviving, and that have been encouraged to survive by the work of great scientists, they are an amazing plant. They reach for the rays of the sun for food and life-sustaining warmth, so that they can do their photosynthesis. So in the seas off Tasmania these plants grow at an astonishing rate of fifty centimetres per day. They just grow and grow—a bit like the Church, as the Holy Spirit empowers us. The Holy Spirit teaches us as the Church to reach not for the sun, the helios, but for the Son of God; and only then do we grow.

We the Church need to keep growing. We need God, who is Father, Son and Holy Spirit, to keep growing. And you know, when people first become Christians we see their rapid growth in faith, a bit like that giant kelp as they devour God's word, as they spend time in prayer, and as they grow in their knowledge and love of God. They keep growing, reaching, searching; and the Church too grows, one by one, into a massive forest.

Empowered and equipped by the Holy Spirit that first Pentecost, the tiny Church proclaimed the wonders of God. They witnessed to the Lord Jesus and his saving good news. This is how the Church grew, and this is how the Church still grows today: in all its varied array, it grows.

We as a church are getting older. Just in our church here at Banyule, every day we get a day older; and we want to grow, don't we? We want to grow in knowledge and love of God, but we also want to grow in number. So how can we grow in our faith? How can our church grow in number? Only by calling on the Holy Spirit. Only by asking him to make us more like Jesus. Only by asking the Spirit to help us to love Jesus and to seek to proclaim Christ.

It's only with the empowering of the Spirit, that we can have the courage to invite people to hear the good news of the salvation of Jesus. Only with the Holy Spirit can we invite people to know the peace of the Prince of Peace.

John Stott, that great Christian writer who died not too long ago, wrote about the Holy Spirit this quote: 'Without the Holy Spirit, Christian discipleship would be inconceivable, even impossible. There can be no life without the life-giver; no understanding without the Spirit of truth; no fellowship without the unity of Spirit; no Christ-likeness of character apart from his fruit; and no effective witness without his power.'

So, we need to call on the Holy Spirit to renew us day by day, as individuals and as a church. We call on the Holy Spirit to enable us to continue to reach out to those whom we know and love, with the good news of Jesus; to invite people to come to church—any church service, it doesn't have to be a special one. Any time, people are welcome here at church. Invite your neighbours; invite your friends: 'Come join us at church!' We know that they'll receive a warm welcome by your Christian brothers and sisters here. We know that.

We need the empowering of Jesus and his Spirit to keep growing, and so we ask him to show us what he would have us do as his people. So perhaps today, after you've had some morning tea here, and lovely food, you might wander down to Watsonia shops and maybe grab some milk or something, and they comment on "Oh, you're the third person in a row that I've seen wearing red today! What's the occasion?" and you might be able to say, "It's our celebration of the reign of Jesus over the Church for the last over two thousand years! We're excited and we celebrate!" We won't have a twenty-one gun salute today in honour of the Holy Spirit, but what we do as we gather week by week in the name of God, who is Father, Son and Holy Spirit: we give thanks to God, and proclaim his rule in our lives, the Church. Amen.

Jesus restores a demon-possessed man

Luke 8:26–39

19th June 2022

by Jonathan Lopez

²⁶ They sailed to the region of the Gerasenes, which is across the lake from Galilee. ²⁷ When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. ²⁸ When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, 'What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!' ²⁹ For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

³⁰ Jesus asked him, 'What is your name?'

'Legion', he replied, because many demons had gone into him. ³¹ And they begged Jesus repeatedly not to order them to go into the Abyss.

³² A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. ³³ When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

³⁴ When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, ³⁵ and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid. ³⁶ Those who had seen it told the people how the demon-possessed man had been cured. ³⁷ Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

³⁸ The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, ³⁹ 'Return home and tell how much God has done for you.' So the man went away and told all over the town how much Jesus had done for him.

Intro: going to the 'other side'

In 2017 we, Rachael and I, had our spring chicken: Zion in 1st Sept. Later that year I was asked to go to Manado, Indonesia (North Sulawesi) to meet with 300 other Christian young adult leaders from Asia – India, Pakistan, Korea etc. The World Council of Churches had a conference periodically and decided to meet in Manado, 2018. I'd never heard of this place! My perception was that most of Indonesia was Islamic and this place seemed a bit remote to be gathering Christian leaders so I was a bit apprehensive.

I didn't know of any other Australians going so I thought I might be the only one so I prayed and spoke with Rachael and discerned and researched that this was a good possibility. I'm always cautious about going to places like SE Asia or even South America because I can be easily mistaken as a local and people would just assume to speak to me in the local language.

As I got off the plane at the airport I was instructed to tell the border security I was there for a 'tour' but I was there for work. I thought to myself 'how about if they think I am lying'. I was a bit careful and made sure I spoke little and would read the situation first and then respond if needed.

I share this because in our reading we have Jesus and the disciples crossing over to the 'other side of Galilee' where it is Gentile territory and not knowing what they were in for. I wasn't too sure what I was in for as I landed at that airport in Manado.

Perhaps you may have had a similar experience, going somewhere you knew where it is illegal to 'proselytize'.

There are risks we need to take in mission, there is a desire to bear fruit and for that fruit to bear more fruit.

Our mission, as Jesus demonstrated today:

1. RISK – is an essential part of the hurdle we must overcome
2. FRUIT – we risk because we desire to see God's children come into living relationship with Jesus
3. SEEDS – the ongoing work of the mission does not stop with us but others who will risk, bear fruit and plant more seeds of faith

Part 1: Risk

Well this is a well-known story of 'The exorcism of the Gerasene demoniac', and famous for various reasons:

- It was the first time we see Jesus go out of Jewish territories to minister
- The frightening image of a demon possession
- This demon says it is not one but a 'legion' of demons: 'legion' mean 5,300 soldiers, in military terms

In the Gospel of Luke Jesus has demonstrated miracles to this point:

1. Turning water into wine: *nature*
2. Heal the nobleman's son: *healing the sick*
3. Unclean spirit cast out of a man in a synagogue: *deliverance*

NOW: casting out a LEGION of demons into pigs: *deliverance*

The disciples have been eye-witnesses to the power of Jesus .. **but did JESUS have the power to defeat a 'legion' of demons?**

Above is a picture I took of a similarly-placed scene at Lake Galilee. Possibly a Gentile community farmed pigs off this shore where the pigs could have easily fallen into the water due to the steep edges.

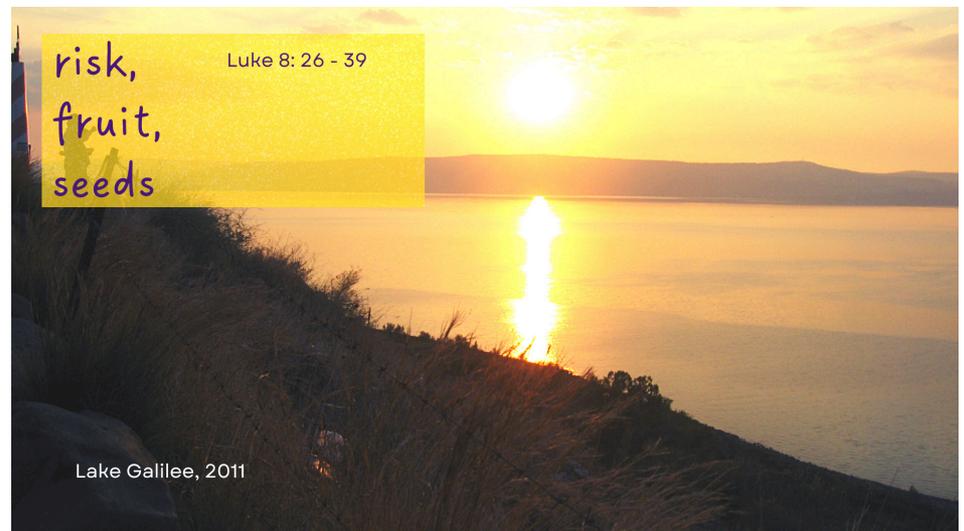
Bit by bit the **disciples** would have gained more trust and confidence with Jesus as they saw his miracles, healings, heard his teaching; however they are in literally and figuratively 'unknown' territory. They are taking a RISK in following Jesus to this Gentile mission.

²⁷ *When Jesus [and his disciples] stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs.*

POINT 1: I wonder when has God asked you to take a risk?

We'll often take calculated risks right? Risks that we know if it does not work out that we have some kind of safeguard . . .

One of the emotions expressed in this passage is FEAR. The community feared the power of Jesus. The disciples in the last section before our reading (Jesus calming the storm) FEARED Jesus—Luke 8: 25 says: *In fear and amazement they asked one another, "Who is this? He commands even the winds and the water, and they obey him."*



If God has shown you so much in your life—his power to redeem, his power to provide for you, his grace and love—what are we fearing?

For the disciples we know it was their FEAR of death, their FEAR of rejection—these are all evident in the lead up to Jesus' execution. BUT they certainly overcame this at Jesus' resurrection. Because of the resurrection they were emboldened to overcome these fears, they received the 'power from on high', the Holy Spirit, to GO: take those risks!

APPLICATION: Has God been tugging at your heart to trust him more, to take a risk? To perhaps take small steps towards a risky ministry in order for you to be led to take bigger steps?

But in the context of our reading Jesus is building into his disciples the ability to take risks. TRUSTING and being led by God. Jesus seems to be giving his disciples and us opportunities to TRUST him in the risks. How has God been doing this with you and me?

I am encouraged by how Patrick and Merri Creek have taken risks in the church planting venture in Fairfield. Please continue to pray and encourage the Senns.

I want to say as Denise and the wardens navigate the current property issues around St Andrews *can you please be praying for wisdom and trust in God to make a way.* There are risks but with God **we can lay our burdens on him.** (1 Peter 5:7)

BUT v 27 tells us that it is almost as soon as Jesus left the boat he was met by a man with serious needs: a man destitute, naked and serious spiritual torment. For the disciples – what do you think they were thinking? This man is 'unclean' in many ways by their laws: naked, living amongst the dead, and demon-possessed.

By trust in God and taking risks we will be challenged on various levels. Our 'buttons' will be pressed that deter us from pressing on with the mission at hand. For the disciples it was the unclean, but perhaps for us it may be something else.

I've been reading Jackie Pullinger's *Chasing the Dragon*: her memoirs of ministering in the walled city in Hong Kong. (I've been led to read it as I help a friend relapsed into addiction.) She describes quite vividly the environment in the walled city and the challenges she faced on a number of fronts, particularly the cynicism of her perceived financed, privileged, missional intentions. The people thought she was being financed by

some big mission organisation; so much so, people tried to rob her home, to find she had virtually nothing to steal, and was not at all financed by such a mission organisation.

When we trust God with the risk our intentions will produce fruit. This fruit may not be immediate like Jesus' interaction here, but God has a plan and intention even when our plans are met with hostility.

Part 2: Fruit

²⁸ *When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!"*

This term 'Son of the Most High' is an interesting title voiced out by the demons because we also hear it used in Luke's Gospel when the angel is telling Mary she will give birth to Jesus. Angel and demons know who Jesus really is.

We don't know how this man came to be in this situation. Perhaps a lifestyle of sin? One commentator on the passage made the connection to the parable of the Prodigal son, connected with the pigs: that a lifestyle of sin had started in the son's life to the point he was poor and destitute and was dining with pigs.

(Side note in regards to the destruction of the pigs: 'what Jesus gives is the same punishment inflicted on the man—to be imprisoned and driven to 'self destruction'. They, Legion, themselves are the ultimate cause of their destruction. What do they fear about such a place: the abyss? This alludes to demons also being subject to torture too.)

vv 29–33: We see the deliverance of this man's tormented soul. Some sceptics may believe this is just a mentally ill person, to downplay the cosmic forces at work here. C.S. Lewis said: 'there are two and opposite errors our world can fall into (in regards to demons):

1. To disbelieve in their existence
2. To believe but to have a unhealthy excessive belief'

If there are forces of light there are forces of darkness. What are the goals of the forces of darkness? Jesus tells us in John 10:10 the thief or demons come...

'...only to steal and kill and destroy; I have come that they may have life, and have it to the full'

What is the result of this healing?

The man's prior condition, and || his outline of his condition following the encounter:

1. A man had many demons (v 27) || the demons had gone from the man (v 35)
2. He had worn no clothes (v 27) || he was clothed (v 35)
3. He did not live in a house but in the tombs (v 27) || 'return to your home' (v 39)
4. He fell down before him and shouted (v 28) || he was sitting at the feet of Jesus (v 35)
5. The demon seized him and he was out of control (v 29) || he was in his right mind (v 35)

The life to the **full** God desires is a complete and full restoration. In this man's life the original Greek expresses the man's final state as 'SAVED' (*esothē*) – not just cured, but the separation between God and this man is no more!. In the song: 'the souls of all who'd come to the Father are restored!'

POINT 1 AND APPLICATION: Fruit / harvest: Has God kept a particular person on your heart to share Jesus with?

There is one particular person I have been praying for, and in a strange interaction with a believing auntie, this auntie said to me recently—knowing I was a pastor and the person with me is someone she was hoping one day would come to faith—'have they accepted?' I was amazed by the spiritual awareness to ask that question. My response was what God had placed on my heart: 'He told me not IF they will but WHEN'.

We must be patient and prayerful for the fruit / the harvest God is intending to bring forth – it is by his amazing grace and love he brings forth complete salvation.

Conclusion: Plant the seed that might grow

We are told in v 34–37 that this Gentile community was 'afraid' (v 35) and overcome with 'fear' (v 37).

'Fear in the face of evidence of divine activity is expected in the Gospel, but the fear of these people is not portrayed as a positive response. They have gathered from city and country (v 34), and now all from the region share in a common verdict. In fear they reject Jesus.' (Green)

But we might be asking: why were they fearful? It isn't noted so much that the destruction of the pigs was a factor (although that may have played a part in practical terms). It is strange, because we see many times that when Jesus performs miracles people turn to believe—right? However in this case God's power produced fear not faith. But Romans 8 tells us:

14 For those who are led by the Spirit of God are the children of God. 15 The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father."

Despite the fear, and only one person coming to faith in this Gentile community, Jesus has embedded a seed in the community: a man who has heard and seen the gospel.

This man, once known as the town's crazy man, is now the town's God-man. Despite wanting to follow Jesus, this man had a greater purpose to play in a town that needed to know and see the power and love of God.

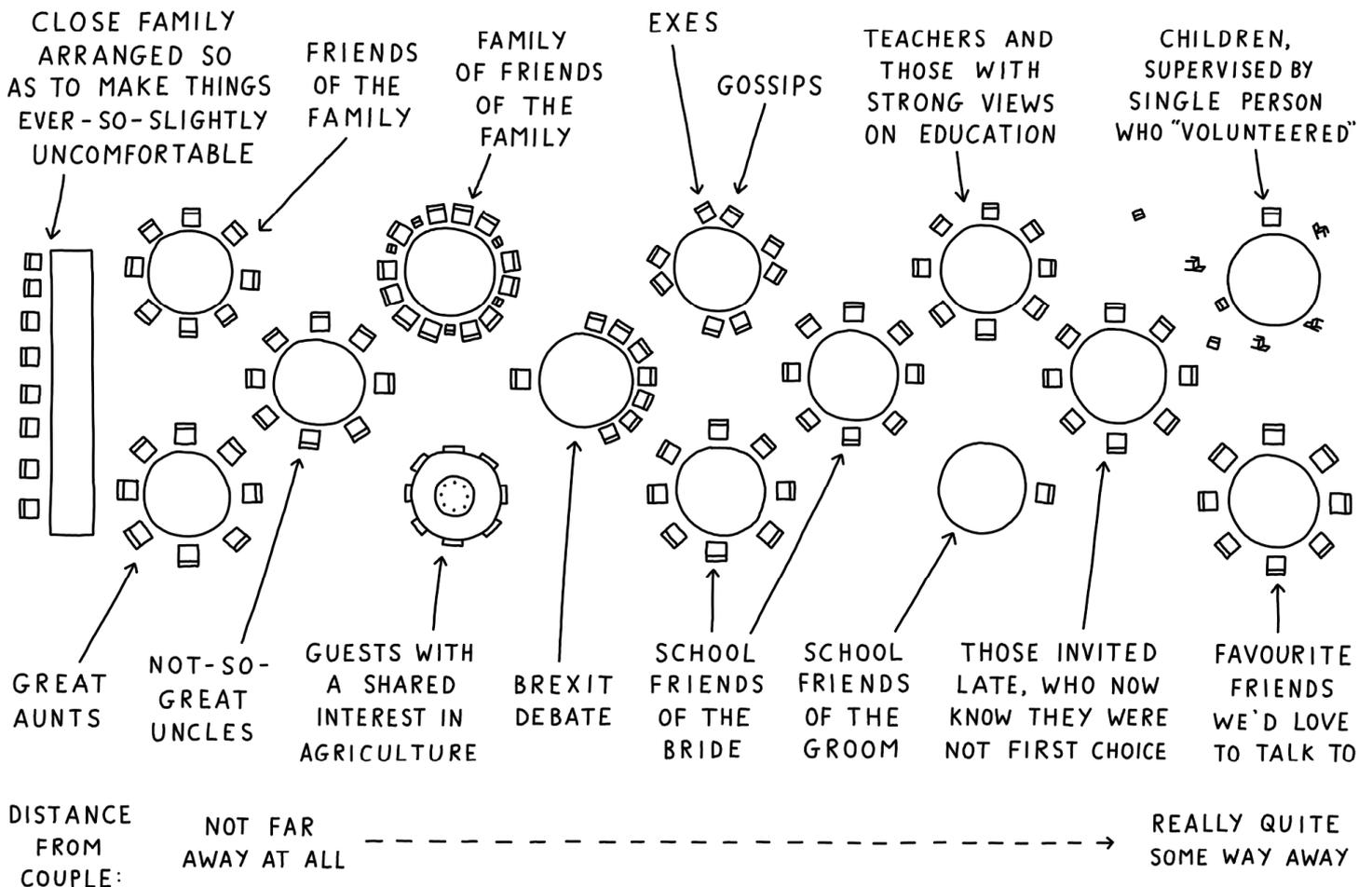
³⁹ 'Return home and tell how much God has done for you.' So the man went away and told all over the town how much Jesus had done for him.

1. What RISKS are we willing to take with God's help?
2. FRUIT: Who has God been 'tugging' at your heart to keep praying for? To take that next step in conversation with?
3. Remember that the SEEDS of faith we plant may not always produce straight away: that is the work of the Holy Spirit.



THE WEDDING RECEPTION

THE SEATING PLAN



Parish Council Notes

Meeting of Monday 20th June

Finance report

- April, May reports. Expenditure above income by \$10852 in April and by \$6275 in May.
- Large repair/maintenance bills, mainly Gloucester Dve. To help, \$40,000 loan from Diocese repayable over 10 years, nearly \$20,000 drawn.
- Over year to date (8 months) expenditure has exceeded income by \$10,128.
- Difficulties again obtaining our share of op shop takings: how to streamline procedures?
- Will circulate monthly op shop statements to Parish Council when we have them.
- No further invoices will be sent to Footscape or St Peter's Church until clearer what will be happening at Rosanna, and when.

Watsonia – new service initiative

- Jonathan setting up a focus group to share ideas on Watsonia services.
- Continuing boxing classes at Simpson Barracks, consolidating relationships.

Watsonia Town Square

- Negotiations continuing over car park lease.

Watsonia Rd vicarage

- To follow agent's recommendation: keep periodic tenancy, rental unchanged.
- Kaye to hand over to Carly job of coordination with the tenants re tradespeople.

Gloucester Drive

- Necessary repairs continuing, but unexpected delays. Relocation of wiring June 30, then fascia, eaves, downpipes, painting.

Rosanna

- Quotes being obtained re cost of providing electricity to church and Fellowship Hall after Parish Hall is demolished.
- Footscape keen to continue storing materials at St Andrews for as long as possible.
- Denise will be meeting Bishop Kate re future.

St John's building subcommittee

- Notes tabled from June 16 meeting.
- Atelier Wagner to be asked if previous quote is still valid and if accepted when could begin.
- A specific Parish email address has been set up for restoration-related matters.
- Archives not yet searched for previous reports.

Queen's Jubilee Tree Canopy grant

- Community Garden congratulated on grant.
- Katrina convened meeting of reps from Melbourne Water, Banyule Council and others to discuss cleaning up Salt Creek. No practically useful measures have yet eventuated.

Watsonia op shop

- Again difficulties receiving regular payment of the Parish's share of takings.

Correspondence

- Patrick Senn invites all to the launch service of Merri Creek Anglican Church Fairfield, 11 am Sunday July 24 at St Paul's Fairfield. A letter to be sent to Patrick thanking him for his invitation and wishing every success.
- Grateful thanks to Mavis Lean for all the help she has provided in organising duty rosters at St Andrew's over many years.

Child safety

- Updated posters up at each Parish Centre.

OH&S issues: COVID 19

- Wearing of masks is now optional.

Vicar's report

- Very grateful for time away on a real holiday with friends. 3.5 weeks away totally refreshing & hit 'reset'. Due to COVID I had not taken my time off regularly and beneficially in the last two years: determined not to allow myself to get that much 'in need' of a break away again.
- Thanks to Jonathan and Helen for their great ministry and leadership while I was away.
- Jonathan and I attended Clergy Conference on Clergy Wellbeing 6–8 June. Good, if a little too crowded; but did result in over 20 people contracting COVID, including Jonathan!
- A few of our older folk are becoming more frail.
- Care home services still not all back up.
- First Merri Creek service at St Paul's Fairfield in Station Street Sunday 24 July at 11 am. I hope many from our parish will attend.
- I needed to text Mark Lane (BSL) for March, April op shop invoices. Will reach out again.
- Two letters to Banyule Council expressing desire for long-term lease of Watsonia car park land. First offer rejected; further discussions 'off-line' led to a second letter, which Diocese feels should receive a positive response.
- Meeting on Rosanna site: Wardens, Vicar, folk from Diocese. Pleased they could see it.
- Jonathan on leave 25 June–10 July inclusive; will be visiting the Philippines.
- Helen McAlley preacher at all services 26 June.
- Rev Lynette Pearson guest preacher 31 July.
- Bishop Brad Billings has asked me to be on the planning committee for the 2023 Diocesan conference 7–9 June 2023.

Associate's report

- **Summary:**
 - 2 Diocese coach meetings: Watsonia focus group
 - Completed Alpha course with St Pius: 10–12 people per night, 3 attendees from our parish, discussed future Alpha in term 4 at Banyule.
- **Discussion:** *course has helped establish good relationships with St Pius*
 - Wedding 7th April
 - Continuing Boxing at Watsonia Barracks every Thurs 2–3:30 pm weekly. Chaplain confirmed commitment to regular place for martial arts.
 - Baptism 15th May
 - COVID at Lopez's 17/05 – 27/05: cancelled gatherings. Iso 11/06–17/06: 2nd infection.
 - Service challenge 22/05: two illnesses
 - Laura Wines advised COVID-positive 22/05
 - A homeless couple were asked to move on from St John's 30/05. Police were called
 - Completed Level 3 Safe Ministries training
 - Tiny Dancer matter discussed with Denise
 - Website updated
- **Thanks:**
 - Helen and all that filled in during COVID issues
 - Alpha at St Pius and for future Alpha together again in term 4
- **Prayers:**
 - Rest on annual leave
 - Watsonia progress
- **Goals next month:**
 - Leave 25/06–10/07. *Will include visit to the Philippines. Council wished a safe, enjoyable and restful time*
 - Finalise a Watsonia focus group
- **Goals next quarter (Jul–Aug):**
 - Complete 2 more sessions of EPIC training
 - Watsonia progress

Wardens' report

- **Heidelberg church and grounds**
 - Garden seat repaired: timber by Andrew, work by Don Hauser, David, Kayeho.
 - Cleaner unable to access lower hall due to Tiny Dancer use. TD have also left pins, other rubbish. *Denise to organise meeting to discuss concerns re use of halls and storage facilities.*
 - Reza's friend mended the tennis court fence; to date no bill. Still waiting for a response from Melbourne Water.
 - Batteries in office safe replaced. Thanks Mike.
 - Vagrants using church grounds to store bicycles and use power for their music. Police called as refused to move on.
 - Rats/mice in the kitchen areas.
 - Leaves cleared from church and hall gutters. Rusted downpipe over the flower room door needs urgent work; temporary plastic fix.
 - Waiting for quote re rotten frame in hall link.
 - Called plumber re leaking tap on tennis courts.
 - Bell rope wound & tied up: bell mounting unsafe.
- **Gloucester Drive**
 - Fitted doorstops for every door, matching knobs on upstairs bathroom cupboards, light shades for landing and downstairs toilet lights. Sliding door into living room fixed. Painted where trim missing from doors and drawers in the kitchen. Cover installed in ceiling of the hall cupboard and shelves painted.
 - Relocation of street wiring cancelled due to height too low. New appointment 30th June. When done, then fascia & eaves, downpipes, painting. Colorbond panels on roof.
- **Rosanna**
 - Met Diocese on site. Need more discussion.
 - Insurers will not pay for replacement of toilets when Parish Hall demolished: church and halls will become unusable. Anthony Lewis of Footscape anxious to use some building for storage as he has nowhere else: has been given key to Fellowship Hall, is using a small part as an office with permission from St Peter's.
 - Electrician assessing reconnection of electricity.
 - Locksmith removed, repaired and refitted church lock. Some keys work, others don't. New key to Peter; St Peter's key works.
- **Watsonia church**
 - Handyman repaired and painted exterior walls of link; another coat when weather permits; also some indoor window frame repair and painting on bulkhead.
 - Insurance claim submitted for cracked window. Quote \$5,824.50; \$500 excess.
- **80 Watsonia Road**
 - New kitchen light fitting. Electrician deemed fans in bathrooms sufficient, fan & light already connected at switch. Switchboard compliant.
 - Plumber repaired gas cooktop.
 - Sun blinds finally installed.
- **Town Square Project**
 - 9th May Notification from Banyule Council they will not be renewing the lease on the car park when it falls due in August. Consider selling.
 - 9th June New rental agreement for car park drawn up by Diocese: 50 years, reviews each 5.
- **Op shop report**
 - No reports received for April or May.
- **General business**
 - Aiming to rationalise energy across parish, hopefully reduce costs. Andrew authorised to negotiate.
 - St John's car park in urgent need of attention but cannot afford long-term solution. Seeking advice re short-term remedial measures.

Minutes by Mike Connor, précis by Editor