

BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

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

**JANUARY
2013**

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PHILIP PHILOSOPHISES

Reflection at the End of a Year

ANOTHER year has rolled around, and it is natural to look back before we look forward.

What has this year held for you? Grief, loss, a struggle with loneliness? Joy in everyday life lived with people who care about you? The wonder of a child's smile? New insights and new relationships? A deeper wisdom and sense of gratitude? A deeper faith?

I think back over my year and some of my highlights have been: moments of grace when I sat by someone's bed, and said farewell for the last time; a shared smile and chuckle with a mum who is enjoying her child's antics at mainly music; the terrific collegiality we found as ministers meeting from the combined churches of the area - leading into a delightful night at the Carols last week; a retreat in which the Lord graciously met me in my own brokenness. I can honestly say this has not been an easy year, but it has been a year of growing in my faith and daily trust of God. And I think that is what life is mostly about.

As a community, we have experienced joys and sorrows, and shared them together. We have farewelled dear ones, met new people who have come to walk with us, and shared in many different meetings together. Each week we have met to give our focus and love to our Lord in worship, and have been enriched by music and word and sacrament. We are living out our call to be "spiritual beings on a human journey", and every day drawing closer to the Day when everything will be fulfilled in Christ.

Thank you for this year. It has been a time of growth and blessing. The journey is rich and full, made better for each other's company.

May God bless you and keep you as we say farewell to the old year and move together into another new year.

Jesus promised us: "I am with you always, even to the close of the age" Matthew 28:20.

Philip

Church Signs

We need new signs for our centres. Perhaps alterable ones? Here are some examples from the United States:



OCCASIONAL ATTENDERS

EXAMPLES OF 'TWICE A YEAR' CHURCHGOERS

WE ONLY GO AT CHRISTMAS AND EASTER - FOR THE KIDS MAINLY



WE GO WHEN IT IS A PARADE SERVICE - MOTHER'S DAY AND REMEMBRANCE USUALLY



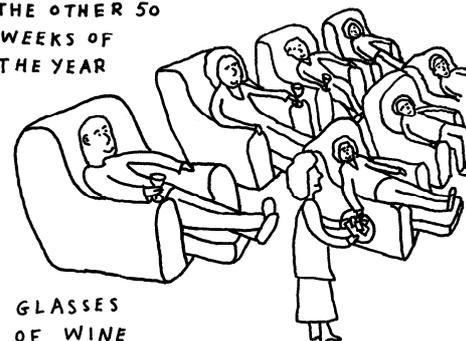
WE TEND TO GO ON THE THIRD SUNDAY OF EPIPHANY AND THE SIXTEENTH SUNDAY AFTER TRINITY - I DON'T KNOW WHY REALLY - IT'S JUST A HABIT WE'VE GOT INTO



HOW TO ENCOURAGE THEM TO COME TO CHURCH A BIT MORE OFTEN

TELL THEM ABOUT THE GREAT TIMES WE HAVE DURING SERVICES FOR THE OTHER 50 WEEKS OF THE YEAR

WE REPLACE THE PEWS WITH RECLINING ARMCHAIRS



GLASSES OF WINE ARE SERVED

AND THE MONEY IS GIVEN OUT RATHER THAN BEING COLLECTED IN

This Month – January

Sunday 6th: 10 am Holy Spirit for whole parish

Sunday 13th: 10 am St John's for whole parish;
Andrew Bowles' last service; baptism of Ethan

Sunday 20th: 10 am St Andrew's for whole parish;
René starts

Thursday 24th: Kids' Hope training day

Sunday 27th: 10 am Holy Spirit for whole parish

Next Month – February

Sunday 3rd: 10 am Special Combined Service at
St John's: Commencement Service

Wanted

- New volunteers for the Macleod Op Shop

Services: Christmas onwards

Mon 24th Dec 5 pm *Heidelberg* (Children's service)

Mon 24th Dec 11.30 pm (with carols at 11.00 pm) *Heidelberg*

Tues 25th Dec 10 am *Heidelberg*

Tues 25th Dec 10 am *Watsonia*

No Christmas service at Rosanna

Then one service in the parish each week at 10 am Sunday:

30th Dec *Rosanna*

6th Jan *Watsonia*

13th Jan *Heidelberg*: Baptism of Ethan Bowles; farewell to Andrew and Camilla, and to Rosaleen Rudd

20th Jan *Rosanna*: René officially joins us

27th Jan *Watsonia*

3rd Feb *Heidelberg*: Commencement service for the year

Then services will follow the new monthly pattern:

	HEIDELBERG	ROSANNA	WATSONIA – Systematic teaching
1 ST SUNDAY	10 am Family service + baptisms (hall or church)	8 am HC 2 nd Order, no hymns	6 pm Sunday Fellowship meal with HC
2 ND SUNDAY	10 am Holy Communion	10 am HC 2 nd Order	6 pm Sunday HC
3 RD SUNDAY	10 am COMBINED HC, traditional ceremony	At Heidelberg	At Heidelberg
4 TH SUNDAY	10 am Holy Communion	10 am HC 2 nd Order	6 pm Sunday HC
5 TH SUNDAY	10 am COMBINED HC	At Heidelberg	At Heidelberg

LATE FOR CHURCH

I'm late again it's after 10

I can hear the music from within,
There's no one here on welcoming
There's no one here to let me in.

How to enter without a sound
Without the faces turning 'round
To see who's late for Church again?

I'll open the door while they're singing,
So my entrance won't be heard,
I push the door and bend down low
To creep in silently so no-one will know.

But then my foot catches on the door
And with a mighty crash and roar
I smash disgracefully to the floor.
That's when the faces turn 'round to see
What is happening? Who it could be?
That's coming late for Church again.

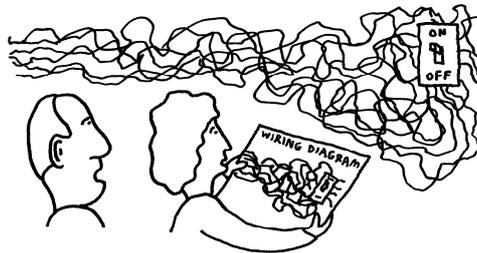
Gay Miller © 2012

THE ANNUAL INSPECTION

THE CHURCHWARDENS MUST HAVE A LOOK AROUND THE CHURCH ONCE EVERY YEAR OR SO. THESE ARE THE SORTS OF THINGS THEY SHOULD BE LOOKING FOR:

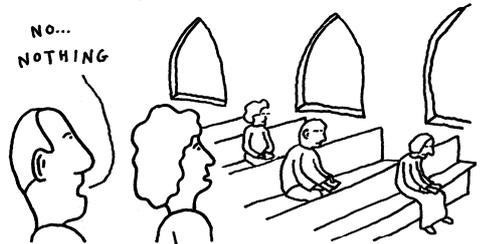
SIGNS OF DANGER

(EG WIRING THAT DOES NOT LOOK QUITE RIGHT)



SIGNS OF MOVEMENT

(IN OLD BUILDINGS)



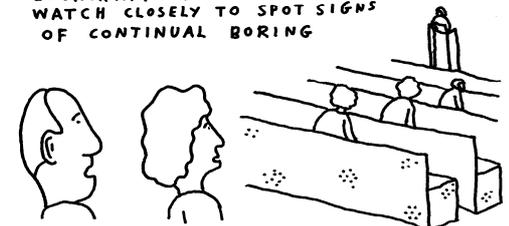
SIGNS OF LIFE

IT'LL HAVE TO COME DOWN - WE CAN'T RISK HAVING LEAVES IN THE GUTTERING



SIGNS OF DEATH - WATCH BEETLE

CHURCHWARDENS HAVE TO WATCH CLOSELY TO SPOT SIGNS OF CONTINUAL BORING



Cops nab more parish hoons

In the wake of last month's story of a young hooligan in trouble with the law, the Editor was shocked to discover that this is by no means an isolated incident in the Parish of Banyule. One outwardly respectable parishioner confessed that in 2012 he had twice been indicted by the constabulary for illegal activity. Where will it end? Is the parish full of desperate criminals masquerading as upright gentlefolk? Shall I find that the Flower Ladies are actually into money laundering, the Ladies' Guild run a protection racket, the Vestry are organising bank hold-ups, and there is a drugs laboratory under the St Andrew's Parish Hall?

Fortunately, there was a good reason for the illegal activities of this gentleman—whom we shall call, following

the *Babble's* careful practice of not embarrassing anyone, 'Mr X'. You see, Mr X is an organist. It is easy to imagine what happened:

Scene: Mr X is driving down the highway. In his head he is playing the *1812 Overture* on the Atlantic City organ. Dum-dum-dum-dum-DUM-dum-dum! All seven manuals have plenty of stops out. All the brasses on Fanfare are working hard, with strings on Swell and reeds on Bombard. On Right Pedal 64' Diaphone is mixed with 42 $\frac{2}{3}$ ' Contra Dulz Quint, with Grand Ophicleide at 100" of wind. He presses the right foot hard at *God Save the Tsar*. The floor shakes encouragingly. The car back-fires, excellently simulating cannon. The rushing wind and his wife's gentle screams add to the effect. But what is this siren sound?

Bowlesed Over!

Andrew's Sermons Double Episode!

'Dishonest Action'

Deuteronomy 25:13–16 & 2 Corinthians 1:16–22

St John's Heidelberg, September 16th 2012

When I was about six I really wanted to get a pair of X-ray glasses. I believed what the advertisements are designed to make you believe – that they actually do allow you to see through walls and through people. How amazing to have something that could do that: it would be like having superpowers. I realise with the sadness of old age that what X-ray glasses offer is only an optical illusion. But the manufacturers really want to be able to mislead young boys just enough with ads that are not technically lying, so that they will buy them. Which brings me to honesty, which is the subject of our Bible readings today.

Deuteronomy is our continuing series of readings for this term, and we've been considering the multi-faceted ethics that Deuteronomy puts forward for the people of Israel, ways they should behave as God's people in the Promised Land. This passage focuses on honesty in business dealings. Essentially the concern is the same as with the X-ray glasses advertising – that what something actually does should be what it says on the packet, what it promises to do.

The particular issue is the weights that traders use for measuring out quantities of grain and silver. Verse 13 says 'you shall not have in your bag two kinds of weights, large and small'. This is shorthand for a kind of dodgy dealing, which would work like this. Imagine if you have two weights with '1 kg' written on them, but one of which is actually 900 g and the other is 1.1 kg. You use the small weight when you're selling grain so that you only have to give out 900 g worth of grain to someone who buys 1 kg. And then you measure the amount of silver to pay and they have to pay 1.1 kg worth instead of 1 kg. At the time this was very hard to pick up when it was happening and there wouldn't have been much recourse, so particularly poor people would have been ripped off a lot by unscrupulous merchants.

We've seen that we can line up most of the laws in Deuteronomy with one of the Ten Commandments. Here we are probably dealing with an application of the tenth commandment, 'You shall not covet'. Dishonesty is used as a way of getting something that you want from your neighbour that they possess, whether their money or anything else they possess. Coveting is a fundamental break in the relationship between neighbours, because there can be no trust when your neighbour is scheming how to take away from you what you possess through some devious means. The point again, as we see in all this, is that the law of Deuteronomy is what Jesus summarised the Ten Commandments to say – love God and love your neighbour. To love your neighbour involves presenting yourself honestly to them, and making sure the face that you present to them is who you truly are. You are not putting forward an appearance that has hidden behind it a covetous person who is going to lie and cheat.

That brings us to Paul's words to the Christians in Corinth in 2 Corinthians 1. The

question here is honesty in speech, keeping promises. Paul expresses this as saying 'Yes' when you mean yes and 'No' when you mean no. If you use Facebook at all you might be familiar with this particular problem. You can invite people to events using Facebook, and they can reply to say whether they are coming by clicking either 'Yes', 'No', or 'Maybe'. Maybe is of course the worst one, because it really should be labelled 'No I'm not coming, but I don't want to offend you by saying "no"'. But you often find that people will click on 'yes' and then they won't turn up. And that can be frustrating. The point with broken promises is a dishonesty in appearance. We want something, or we want a particular kind of relationship, so we make a promise, but we may not intend to keep it. This is something that people coming to be married often wrestle with.

Again, this comes back to loving our neighbour, loving them enough not to covet something they can give us and to lie in order to get it. And Paul reminds us that the call to honesty is not just tied to its effect on our relationships with our neighbours. It also relates to the character of God. As Paul says, Jesus is the big 'Yes' from God that he intends to keep. 'For in him every one of God's promises is a "Yes".' So we should be honest with each other in imitation of God who has been honest with us. Love and gratitude breaks through the tenth commandment, and helps us to stop coveting what others have.

So, are we honest? Are the things we say and do really who we are, or is there another motive behind them, trying to get things that we want from others? That is one way that we can be transgressing the tenth commandment and failing to live in love to God and our neighbours.

Next time we will think about the benefits of keeping the ten commandments.

'A Better Country'

Deuteronomy 31:30–32:10 & Hebrews 11:1–16

St John's Heidelberg, October 7th 2012

A lot of the great and memorable days of our lives are what you might call 'pivotal moments'. They are the times in between one period of life and looking forward to another. For instance, a pivotal moment would be a graduation day, a wedding, a significant birthday, or even a baptism. The joy in these days comes from being in a position to appreciate and celebrate what has come before and to anticipate the future.

Today I want to consider how this pivotal experience can be found in our journey of faith with Christ as well. Those of you who come regularly will know we've been working through the book of Deuteronomy in the Old Testament as a basis for our sermons. Deuteronomy is a book of the law of ancient Israel. What we've seen is that this law was actually a blueprint for how to live as the people of God. The most concise expression of the law is the Ten Commandments, the series of principles for how to relate to God and our neighbours. And Jesus brought the Ten Commandments down to just two – love God and love your neighbour. If you do those things and do them with all your heart, you will live as the people of God should.

This is our final look at Deuteronomy before we head into next term. The passage that we just heard comes from a pivotal time for Israel just as they were about to enter into the Promised Land. So they were looking forward to the future. And what Moses did was remind them, looking back, of what had happened up until then in their journey with God. God had saved them, set them free from slavery in Egypt, he had guided them through the wilderness, kept them safe from their enemies. And so they were going into the land with an experience of thankfulness to God and with the anticipation of keeping the law that he had given them, of being God's people in the land.

What Deuteronomy teaches us today is that there is a key that unlocks the possibility of behaving like a child of God. The key to how is it possible for us to actually spend a lifetime of love to God and to our neighbour. Willpower and obedient duty is not actually the way to do this. What actually allows us to live this way is if our relationship with God is placed in the middle of our personal story. So, like the Israelites, we look back to what God has done for us, and forward to what he has promised us. Looking backwards generates thankfulness, and looking forward generates hope. And it is thankfulness and hope that change us and allow us to love God and love each other freely.

In our second reading, from the New Testament, the writer to the Hebrews reminds us that this has always been the experience of people who truly trust in God. He writes 'By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God.' The primary focus of the vision and expectation of those who trust in God is on the future, towards his promises, and it is that hope that keeps us pushing forward in a life of love.

This is precisely what we are doing today with our baptism ceremony. This is a pivotal moment. In baptism we look back to what God has done for us, in creating us and in sending Christ to save us. But really we are looking forward to what God has planned for us. We call this the 'kingdom of God', the existence in eternity with God when our salvation will be complete. This is why in the service we say 'we welcome you as an inheritor with us of the kingdom of God'. Baptism orients us towards the promise of the kingdom of God and calls us to live as members of the kingdom now. So it is a call to love God and love our neighbour throughout our lives.

The challenge today for us as we finish the book of Deuteronomy, as we celebrate a baptism, and go out into the world, is whether we live this way. This is the question of faith. As we read in Hebrews, 'Now faith is the assurance of things hoped for, the conviction of things not seen.' Our faith takes hold of the promises of God and brings them into our life today. And that is the basis of living as the people of God.

Andrew Bowles

All the Verses!

This month we give all the verses of the Epiphany carol *We Three Kings of Orient Are*, as originally published by its author, John Henry Hopkins Jr (who also wrote the music).

John Henry Hopkins Jr was born in Pittsborough, the son of the Bishop of Vermont. He is believed to have composed *Three Kings* in 1857 while he was a deacon, music teacher at the General Theological Seminary in New York, the editor of the *Church Journal*, and filling in his spare time writing, illustrating books, and designing stained-glass windows. It was published under the title *Three Kings of Orient* in his book *Carols, Hymns and Songs* (New York: Church Book Depository, 1863). Hopkins wrote at least 30 hymns in total.

The verses are intended to be sung by actors representing the Magi. The first and last verses are to be sung by all three, in a three-part harmony, and verses 2, 3 and 4 are sung as solos by individual Magi. The chorus is set in four parts, so presumably to be sung by a larger group.

There has been a good deal of corruption of the original lyrics. Here they are as printed in 1863, with idiosyncratic punctuation and capitalisation:

GASPARD, MELCHIOR, BALTHAZAR:

1. We Three Kings of Orient are,
 Bearing gifts we traverse afar,
 Field and fountain,
 Moor and mountain,
 Following yonder Star.

Chorus: O Star of Wonder, Star of Night,
 Star with Royal Beauty bright,
 Westward leading,
 Still proceeding,
 Guide us to Thy perfect Light.

GASPARD:

2. Born a KING on Bethlehem plain,
 GOLD I bring to crown Him again,
 King forever,
 Ceasing never
 Over us all to reign.

Chorus

MELCHIOR:

3. FRANKINCENSE to offer have I,
 Incense owns a Deity nigh:
 Prayer and praising
 All men raising,
 Worship Him GOD on High.

Chorus

BALTHAZAR:

4. MYRRH is mine; its bitter perfume
 Breathes a life of gathering gloom;—
 Sorrowing, sighing,
 Bleeding, dying,
 Sealed in the stone-cold tomb.

Chorus

GASPARD, MELCHIOR, BALTHAZAR:

5. Glorious now behold Him arise,
 KING and GOD and SACRIFICE;
 Heav'n sings Halle-
 lujah: Halle-
 lujah the earth replies.

Chorus

I have laid out the last verse to match how it was supposed to fit the music. It is hard to sing, and many alternatives have been used.

We actually know very little for sure about the Magi. The term originally meant members of the Zoroastrian priestly caste in

Persia. These were highly regarded as astrologers, and the word came to be used for any astrologer, diviner, or scholar of the occult. (It is used of Babylonian diviners in Daniel, and of Simon Magus and Elymas in Acts.) Hopkins' carol popularises some extra-Biblical legends about them: that there were three (from the three gifts; but other traditions vary); that they were kings (a fairly early tradition, but probably not original); and their traditional Western names: Melchior/Melchior, Caspar/Gaspar/Gaspard/Jaspar/Jaspas/Gathaspa (+ others), and Balthazar/Balthasar/Balthassar/Bithisarea.

These names have been traced back to a Greek manuscript "probably composed in Alexandria around 500". There are three sets of completely different traditional names in various Eastern churches. Hopkins links specific gifts to specific names, but there is no tradition about this and writers vary.

The important thing is that the Magi come from outside Israel. Early traditions give origins such as Persia, India, Ethiopia and Arabia. In many modern representations one is shown as Caucasian to represent Europe, one as Asian, and one as black African, to include all the Old World.

The interpretation of the significance of the gifts given here goes back at least as far as Origen (184/5–253/4).

Peter McKay

Retirement Dinner

A priest was being honoured at his retirement dinner after 25 years in the parish. A leading local politician and member of the congregation was chosen to make the presentation and to give a little speech at the dinner.

However, he was delayed, so the priest decided to say his own few words while they waited: 'I got my first impression of the parish from the first confession I heard here. I thought I had been assigned to a terrible place. The very first person who entered my confessional told me he had stolen a television set and, when questioned by the police, was able to lie his way out of it. He had stolen money from his parents, embezzled from his employer, had an affair with his boss's wife, taken illegal drugs, and gave VD to his sister. I was appalled. But as the days went on I learned that my people were not all like that and I had, indeed, come to a fine parish full of good and loving people.'

Just as the priest finished his talk, the politician arrived full of apologies at being late. He immediately began to make the presentation and gave his talk:

'I'll never forget the first day our parish priest arrived,' said the politician. 'In fact, I had the honour of being the first person to go to him for confession.'

Moral: *Never, Never, Never Be Late*

Submitted by Mike Terry



This sort of thing happens too often nowadays:



CONGRATULATIONS!
 George Brownridge
 for pleasing 15 women
 for an entire day!
 We were all exhausted and
 very satisfied and we
 look forward to next year...
 We all thank you!

OUR SINCERE APOLOGY
 to George Brownridge & Staff

Our intentions were to thank him for a generous holiday shopping trip which he arranged. This annual tradition is much appreciated. Any inappropriate innuendoes were unintentional and we take full responsibility for the ad that appeared in yesterday's papers.