

BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

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

JULY
2021

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DENISE'S DATELINE

A Shameful Truth

THERE is a secret within Anglican Churches of which we should be ashamed; it is the prevalence and experience of Intimate Partner Violence (IPV) within our churches.

In recent weeks both the General Synod of the Anglican Church and the Diocese of Melbourne released studies undertaken to the prevalence of and Prevention of Violence Against Women (PVAW). The findings have shocked us because we now know and cannot deny that violence against women is **at least** as prevalent, and statistically **greater** in Anglican Churches than in the rest of the Australian population.

When asked in the National Anglican Family Violence Project (NAFVP) commissioned by the General Synod 'Have you ever been in a violent relationship with anyone?', 15% of the general Australian population answered yes, whereas **22% of Anglicans answered 'yes'**. Even more staggering was the finding that in the previous 12-month period, **28% of Church-attending** Anglicans reported they had experienced a specific incident of intimate partner violence, whereas not-regularly-attending Anglicans reported a rate of 16%. Furthermore, most Anglican victims of domestic violence did not seek help from Anglican churches. The secret is out – and it is worse than we had imagined.

This data came as a shock to me, as I had previously thought that Anglican experiences would be *about the same* as those of the Australian population. I was wrong. Too often, and for too long, this issue have been ignored, covered up, or seen as 'private' matters. Even the Scriptures have been twisted by perpetrators to justify their violent actions. THIS IS WRONG. IT IS NOT CHRISTIAN. IT MUST STOP.

To those who have experienced intimate partner violence of any sort, at any time, I am so sorry. I am sorry that too often you felt unable to reach out for help for fear of not being believed. I am sorry that the Scriptures were twisted to make you think that you were being a 'good Christian' for putting up with such treat-

ment. I am sorry that your dignity as a woman made in the image of God, precious to Christ and equal to men, was belittled, misshapen and reduced by someone who should have loved you as much as Jesus loves the Church. I am sorry that you could not rely on your Church family to stand with you in love and compassion.

The time is ripe for much-needed change. Over the past three years, the Diocese of Melbourne has been implementing a Preventing Violence Against Women Program. This has meant that hundreds of Clergy and Laity have been trained and equipped to better identify, understand and respond to IPV. We learnt about the drivers of violence against women such as sexism and lack of female leadership. Furthermore, the University of Melbourne has assessed our program and ... 'found that the program demonstrated a range of promising outcomes that contributed to shifts in culture, attitudes, and practices within the Diocese by supporting faith leaders to understand and take action to prevent and respond to violence against women and family violence.'

Please know that you can ALWAYS speak with me, or Patrick, or Judy Thomson, who is our **Parish Family Safety Champion**. You will be listened to, you will be believed, you will be assisted.

Soon you will see posters about this in our Church bathrooms and notice boards; just as we have a commitment to child safety, so too we have a commitment to our Church being a safe place for everyone. I'll also be preaching on this on topic on 4 July.

Remember, our Lord Jesus Christ treated women with dignity, love and honour. He spoke with them about the Kingdom of God and encouraged them in their ability to learn from him and serve alongside the male disciples. AND women were the first to hear, and tell the men, the good news of Jesus' resurrection!

Denise



St John's working bee

There will be a working bee at St John's on 17th July, 8.30 am – 12.30 pm, jointly with people from Merri Creek. This working bee will concentrate on the halls and surrounds. There will be a nice lunch after. Please come!

St John's Fellowship

The Fellowship at St John's has turned 60! *Elsie Storr writes from Watsonia:* "It's great that as a parish we can celebrate your wonderful contribution. You have enriched so many lives with your commitment and continued service, with all your activities over the years.

"In later years, I have enjoyed fellowship at the end-of-year Evening Fellowship meal in St John's parish hall, then Christmas lunch at Yarra Valley Country Club. A visit to Bishopscourt gardens. Then all those welcome cups of coffee after church. Thank you!"

mainly music: July 2021

As with other lockdowns we pre-empted the closure and Watsonia closed in mid-May – a week ahead of the actual lockdown. It was decided that we would remain closed until Term 3, to give some sense of at least knowing what was to happen. Please pray that the families will stay engaged and will return next term with renewed interest.

Do you wonder about the Excluded Communities (now *Supported Groups*) fund to which we contribute? Well, here is a story about a prison group, from the Supported Groups Session Facilitator (presenter):

I arrived today at the prison and was setting up for the session, when a mother of a 9-month-old baby greeted me. "My baby is asleep, but I'm going to go wake her up, because she loves mainly music!" A minute or two later, Mum appeared with her baby, ready for mainly music. At the end of every session, this mum always thanks me, telling me how much her daughter loves the session.

It **IS** worthwhile!

Rosemary Bellair (9459 5394)

This Month – July

Saturday 3rd: 8 am Blokes Helping Blokes breakfast at Macleod Community Hall

Sunday 4th Pentecost 6 / Trinity 5: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit
Ephesians 5:21–33; Matthew 7:7–12

Wednesday 7th: 11 am Iris Grange; 3.30 pm Strathalan

Sunday 11th Pentecost 7 / Trinity 6: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit
Matthew 2:1–18; Matthew 7:7–12

Saturday 17th: 8.30 am – 12.30 pm St John's working bee

Sunday 18th Pentecost 8 / Trinity 7: 10.15 am Combined at St John's
2 Kings 19:1–18

Sunday 25th Pentecost 9 / Trinity 8: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit
2 Kings 21:1–29

Wednesday 28th: 10 am Holy Spirit Mothers' Union; 11 am Streeton Park and general mid-week service at St John's; 3.30 pm Regis Macleod

Wanted

- Lots of churchwardens

Money: May

Income:	Giving:	\$8,160.00
	Other:	\$15,376.50
	Total:	\$23,536.50
Expenses:		\$25,447.14
Deficit:		\$1,910.64

We are spending more on building maintenance—much more to come.

Holy Spirit Mothers' Union

Our MU service and meeting were held in the church on Wednesday 26th May 2021 at 10 am. After our COVID-19 clean and sign-on sheet, our President Elizabeth led us in MU Service. We sang two songs from *Covenant Songs*, and Val did the Bible reading from *The Word for Today*.

Treasurers report: \$40.92.

Business Arising: Elsie gave a report on St Eanswythe's Altona's 43rd birthday. It was good to hear about how a young girl, Dorothy Baker, who was born and grew up in Footscray, had success with her singing here and overseas and on cruise ships in the 1950s. Lunch and fellowship after, then returning to Watsonia by train—looking at the three tanker ships on the horizon and wondering if any of our beanies are on board. Thank you to all our beanies knitters!

Speaker for the day: Barbara and Val spoke on their 4-day Probus Self-Drive Caravan Holiday, staying at Traralgon and driving somewhere special each day. One day to Trafalgar and visit the Holden Museum, and they found out more about Holden—making Melbourne trams, patrol boats, golf clubs, military equipment . . . For the evening meal they returned back to the caravan park.

July is our Birthday month—Elsie visited St John's Gardens to see the teapot, but said a visit in early Spring would be a better time, as it was very wet underfoot, so we'll look at Bundoora Farm.

The meeting closed with Midday Prayers, praying for:— *our Link Branch:* St Mary's Broughty Ferry Scotland; *the Northern/Western Region:* St Albans, St Albans; *MU World Wide:* South Sudan, Tanzania, India and Rockhampton, Australia; *Defence Anglicans:* RAAF Specialist Reserve Chaplains.

Elsie Storr

Blokes Helping Blokes

Because of the new lockdown there was no *Blokes Helping Blokes* breakfast in June, but there will be one at 8 am on 3rd July, at Macleod Community Hall. David Fitzgerald will now be *Mr July*. Please let Glenn know if you are coming, to help with catering: 0487 852 808. All blokes are welcome!



Glenn Farrington reports: Daniel my Tradie Mate had his first whipper-snipping training today and after a few goes he did well. It is wonderful the church has allowed us to run this community program on the church premises allowing men like Daniel to experience this type of volunteer work.

Still free to a good home!

All you need to arrange is transport:— **Display cabinet** (mirror backed) – 62 cm wide, 41 cm deep, 184 cm high. Please contact Rosemary Bellair 9459 5394



Acts 8:26–40

13th June 2021

by Denise Nicholls

Now an angel of the Lord said to Philip, “Go south to the road—the desert road—that goes down from Jerusalem to Gaza.” So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the Kandake (which means “queen of the Ethiopians”). This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the Book of Isaiah the prophet. The Spirit told Philip, “Go to that chariot and stay near it.” Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. “Do you understand what you are reading?” Philip asked. “How can I,” he said, “unless someone explains it to me?” So he invited Philip to come up and sit with him. This is the passage of Scripture the eunuch was reading: “He was led like a sheep to the slaughter, and as a lamb before its shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth.”

The eunuch asked Philip, “Tell me, please, who is the prophet talking about, himself or someone else?” Then Philip began with that very passage of Scripture and told him the good news about Jesus. As they travelled along the road, they came to some water and the eunuch said, “Look, here is water. What can stand in the way of my being baptised?” And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptised him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing. Philip, however, appeared at Azotus and travelled about, preaching the gospel in all the towns until he reached Caesarea.

Hello friends. Well, we’re back here again. And I thought we’d look at this passage, which is one of the readings for this week, because we’re still in that season of just after Pentecost—in fact, the last time we met together as brothers and sisters in Christ in the Parish of Banyule, was at Holy Spirit for our celebration of Pentecost—and wasn’t it a great time! And praise God, we got it in just before this lockdown number 4.

So here in this passage we see how the Holy Spirit leads God’s people. We know that Philip was one of the followers of the Lord Jesus: someone who had come to put his faith in Christ. And just before this passage he had been preaching the Good News of Jesus. Philip was obedient to God, and the Spirit’s leading.

Just before Jesus ascended, remember what Jesus said to his followers: *All authority in heaven and on earth has been given to me: therefore (to them) go, and make disciples of all nations, baptising them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you.* (Matthew 28)

Empowered by the Spirit after Pentecost, the good news of Jesus was to be shared with all the world through Jesus’ people; and this is what Philip was doing. He heeded the message sent by the Lord through an angel: *Go to a particular road that goes from Jerusalem to Gaza.*

On his way he meets the Ethiopian eunuch. This man was an important official in the government of Queen Candace, in that part of Africa just below the Nile. And so here

we have somebody very important, within the Queen’s court, someone well-respected; but also we hear from the Scriptures that he had been in Jerusalem to worship: a *God-fearer*, who knew that the God of the Israelites was the true and living God. And he had been there to worship.

And so this man is reading from the book of Isaiah the prophet. How did Philip know that he was reading? Well, back in these days, most people who read, read aloud—the same as you might see on the television sometimes: when you see a picture of the Wailing Wall, you will see reverent Orthodox Jews praying at the Wall and reading from Scripture, reading aloud. I once heard that Julius Caesar was thought to be one of the most intelligent men of his time, because he could read without moving his lips: he was someone who could read in his head. Remember those days in school when the teacher would say, “Just read it silently”, so read the words in your head?

Well, the eunuch from Ethiopia was reading. Philip, attentive to the Spirit, and seizing an opportunity, asked a question to engage the man. “Do you understand what you are reading?” Rather than simply launching with the good news of Jesus, he starts with where the man is at: someone who is looking forward to the Messiah coming. For what he was reading was from the book of Isaiah, that promised part of Isaiah where the Servant is spoken of—one of the ‘Servant Songs’ in Isaiah.

And so Philip starts at this very point in Scripture, and starts to explain to the eunuch about God, and what he had done through the Lord Jesus. When the man asked Philip, “Please tell me, who is the prophet speaking about: himself, or someone else?”, Philip began with this very passage of Scripture and told him the Good News about Jesus.

It reminds us, as New Testament people, that **all** Scripture, all of God’s Book—Old Testament, New Testament, the parts that are prophecy, the parts that are poetry—everything in Scripture points to God’s big story: points to his rescue of his people through the Messiah, through the Saviour, through the Lord Jesus Christ. And so Philip is able to begin with this very passage, and share with the man from Ethiopia—shame that we don’t know his name—about Jesus.

Well, it’s clear that the Spirit of God knew what he was doing when he directed Philip to this man. And so Peter and the Ethiopian man talked about the Scripture, and he heard the good news about Jesus. The next time we hear him speak in the passage is when he asks for baptism. “Look, here is water”, he says. “What can stand in the way of my being baptised?” He asks for baptism. He asks for that cleansing in the name of the Lord Jesus. For that is what Jesus had told his disciples to do: “Go out and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit”.

So, Philip agrees, and the eunuch is baptised. It’s pretty clear that something pretty miraculous was happening here, because when they came up out of the water we are told that the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again. But we hear that the eunuch was rejoicing in Jesus, in God.

How amazing that God used Philip, going on a road, talking with a particular man, to take the good news of Jesus into the continent of Africa. Not just an ordinary person,

but someone who was high up within government. That good news of Jesus was taken into the very court of Candace, queen of the Ethiopians. This is great news for us, in the way that the good news of Jesus has come to all of us. The good news of Jesus doesn’t see any division between Jew and non-Jew, between someone who is black or white or brown, someone who is male or female or someone who, like the Ethiopian eunuch, was sort of seen as an intersex person, someone who was not quite male, because he’d been castrated for this particular job in the harem of Queen Candace.

Do you know that in the Old Testament times a person could not serve as a priest in the Temple if he had this sort of disability? Someone had to be ‘whole’ and intact to serve as a priest in Old Testament times. Yet this account is of someone, sort of on the edges of the Jewish kingdom, worshipping God but not quite included, someone who was a eunuch, not quite fully male—and here he has been entrusted with the Good News of Jesus. He himself came to faith and, we assume, shared his Good News with other people in Africa.

This is a great passage as we go through Acts, especially in this time just after Pentecost. We see how, even though it’s called *The Acts of the Apostles*, right the way through the book of Acts we see it is the Holy Spirit guiding, guarding, directing, pointing the way; and God’s people, attentive to the Spirit, and obedient to the Spirit of God and to the Lord Jesus, proclaim the goodness of God the Father in sending the Son Jesus.

So this is good news for all of us: no matter what we’re like, no matter our family background, no matter our ability or disability—anyone can be a member of the Kingdom of God, simply by believing in the Lord Jesus, and him as our Saviour.

So perhaps sometimes when we think, ‘Wow, that person is beyond the reach of God’—it might be someone in your family, for whom you have been praying for a long time; it might be a group of people who worship another God—and you may think, ‘Well, God will never work in their life’. Let me tell you that God does, and is working to build his kingdom.

So keep praying. Keep trusting in God, and pray for our great and loving heavenly Father, who sends his Spirit to guide and direct us. Let us, like Philip, be open to the leading of the Spirit, and may God enable us to listen to him—to start with what we know about Jesus. When someone asks us a question, start with their question, and share with them the good news of Jesus, so that the Kingdom of God is expanded. That’s our prayer, isn’t it? For all.

Let me pray: *Father God, we thank you for the exciting account of the Acts of the Apostles, where we see the Holy Spirit leading and prompting and pointing and guiding the disciples, and how the Holy Spirit empowers them to speak the good news of Jesus. Holy Spirit, warm our hearts as well. Encourage us that all people are welcome in the Kingdom of God, through our Lord Jesus Christ. Help us Lord, we pray, not to limit the Spirit’s power and effect in our own life, but may we be guided and guarded by the Holy Spirit. May we have many opportunities to share with others how Jesus has become our Saviour. And, Lord, may that resound to your praise and glory and honour. In the name of our Lord Jesus we pray. Amen.*

Neither Bear, nor Lion, but Sheep

The Third Sunday after Trinity, 20th June

Psalms 23; Luke 15:1-10

by Patrick Senn

Introduction

Throughout history, nations and empires have portrayed themselves with animals. England presents itself with the lion. The USA with the bald eagle. Russia with the bear. China with the dragon. Australia with the emu and kangaroo. What these nations are doing is clear. Each animal presents a strong, majestic predator. No one wants to mess with a lion or a dragon. And while the emu and kangaroo are not ferocious predators, they are strong animals that physically cannot move backwards. All they can do, like Australia, is progressively march forwards. This is also why the ANZACS wore emu feathers on their hats; the army cannot retreat, only move forwards.

Today, the age of empires and colonies is largely over, and we now live in a globalised world. But, we still very much continue this tradition of presenting ourselves as strong, proud animals. Just look at any sports team. It is the tigers, the bulldogs, the magpies, and so on. You will never ever hear of the 'cute kittens', the 'cuddly puppies', or the 'stubborn sheep'. Human nature is proud; we always present ourselves as strong, independent, and progressive.

In our readings today, God reveals that he sees us quite differently. While we delude ourselves into thinking we are great and majestic, God reminds us of what we truly are; namely, sheep.

I am the Lord's Sheep

Psalm 23 is perhaps the most famous psalm, always read at the deathbed and at funerals. In it, God reveals himself as a shepherd, and we as his sheep. Compared to the animals we chose for ourselves, a sheep is not very flattering. To call someone a sheep today is an insult. Sheep are stupid, easily go astray, they are scared, weak, and helpless. In Jesus' parable, the fact that a sheep goes lost is no surprise to anyone. This is just what they do. As rain makes the ground wet, as the sun rises and sets, so sheep are foolish and get lost. It is no wonder not one nation on earth has adopted the sheep as its national symbol. But, God likens humanity to sheep. And if we are honest with ourselves, we can recognise the truth behind the image.

As the pandemic continues, the media consistently reports not just about the spread of the virus, but also about the spread of misinformation. Like sheep, humans easily go astray, falling for conspiracy theories, lies, and misinformation. I think it is safe to say that all of us, at some point, believed some false things after reading them online, in the paper, or seeing it on TV. We are like sheep, we go astray. But not only are we led astray by others, we also go wrong in and of ourselves.

We all regularly go astray from the commandments of God. How often do we fail to love him with all our heart, soul, and strength? How often do we fail to love those around us as much as we love ourselves? We cannot live up to what God expects of us, we cannot even live up to what we expect of ourselves. Many of us are burdened and ashamed of things in the past—the decisions we made in our relationships, the words we spoke to others, and so on.

The LORD is my Shepherd

However, the good news is that where there are sheep there usually also is a shepherd. The shepherd is someone who is intimate, close, who loves his sheep and cares for them. The shepherd pursues the sheep even when they, in their ignorance and stubbornness, run away from safety into danger. Jesus reveals to us this compassionate, caring love of God. In our Gospel, we read the tax collectors and sinners approach Jesus and remain with him. We often hear about them and know that they are the baddies, but it is easy to miss the weight of this.

Band of Brothers is an American war drama miniseries that follows Easy Company, a parachute infantry regiment, from their training in the US through to their combat in Europe. In one scene, the group of soldiers walk through a small town in Holland, which has just been liberated from the Nazis, to cheers and applause of its citizens. They eventually come across an angry mob that shaves the heads of young women, spitting on them and cursing them. It is revealed that these young Dutch women befriended the enemy; they slept with Nazis and sympathised with them.

In the world of Jesus, the Jews were occupied and oppressed by the Roman Empire. Survival really depended on what you could earn each day. And the worst thing for any rural farmer was when the tax collector came around and collected a hefty fee that went to the government that conquered and oppressed you. What makes it worse, is when the tax collector is a Jew himself, betraying his own people, siding with the enemy, all for a little extra profit.

As we heard, Jesus does not cast out the tax collectors and sinners, but he welcomes them. This makes him unpopular with the religious leaders. *But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."* But God knows that we are sheep and that we go astray. A good shepherd draws close to his sheep and embraces them even when they stubbornly pursue the wrong thing. And this is what Jesus is like, and what he came on earth to do.

Jesus came down from heaven and became one of us in order to search out the lost sheep. We all, according to the confession in the Book of Common Prayer, "have erred and strayed from [God's] ways like lost sheep, we have followed too much the devices and desires of our own hearts, [and] we have offended against [God's] holy laws". But it is

precisely for people like us, sinners, that Jesus came. He leaves behind the 99 in order to search for the one.

Sheep in Lockdown

This is good news for us, especially where we find ourselves today. This pandemic has been very hard and disorientating. The continuing lockdowns are such a burden to bear. For those who live alone, even in your homes you now feel lost. The vaccine rollout is slow, and we all feel weak and scared by the forces of chaos in the world. We are not tigers, bears, or dragons; we are sheep. But Jesus came to us, and he is no stranger to this world. He subjected himself to the forces of death: like a sheep being led to the slaughter, he died upon the cross for us. He rose again to eternal life, and has opened up the gates to the kingdom of heaven. This is what the good shepherd has done for us. And this is why we can say with hope, even if we feel weak or scared, *"Though I walk through the valley of the shadow of death, I will fear no evil: for you are with me, your rod and your staff comfort me."* All of us that are here today on this cold, wet, winter morning, we have been bought and secured by Jesus himself.

Sheep at the Table

It is good for us to be together this morning in the house of the LORD to share in Holy Communion. Perhaps, during the last lockdown you felt lost. Maybe you still feel lost. But, as you come forward to receive Communion know that you are at home. Only when we meet together as God's family can we share in this special meal that Jesus gave us. It is only of this meal that we can say with the psalmist: *"You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever."*

Jesus came down from heaven to search and rescue the one sheep that was lost. He came with full devotion, giving himself completely to the sheep that went astray. On the cross, his body was broken and his blood shed for us sinners in order to free us from sin. So, when you come forward to taste the bread and drink the wine, receive the promise that you are not lost, but firm in the grip and the love of God. As you receive the bread and the wine, know that God sees you not as a dragon, a bear, or a tiger, but simply as a sheep. But a sheep worth dying for.

AMEN.



Parish Council Notes

Zoom meeting of Monday 21st June

Correspondence

- Discussed proposed 'Pop-Up Pantry' small business (refilling soap in reusable containers) on community garden site. Find Katrina's opinion.

Family violence

- Denise to write *Babble* article; also preaching topic in coming weeks.

OH&S: COVID-19

- Bought tablet for members to sign in electronically: manually no longer permitted. At other centres clergy will use their own phones. *mainly music* attendees to use own phones.
- Latest Diocesan Advice emailed to PC.

Vicar's report

Quite a full schedule:

- AstraZeneca jab 18 May, flu-like symptoms for a couple of days.
- Pentecost Service at Holy Spirit a wonderful occasion for us to gather as one parish: timely as we entered Lockdown #4 a few days later.
- Lockdown #4 supposed to be 'short, sharp', but not short. Clergy conference scheduled for 8-9 June postponed till 20-21 July.
- Partnership with Merri Creek Anglican Church came to fore: able to join their Zoom church on 30 May (Denise preaching) and 6 June (Patrick preaching). Lovely to have Banyule folk join. Also a few joined MCA's daily devotions on Zoom and Patrick and I led.
- Recorded a Morning Prayer service for Sunday 13 June, put on YouTube and DVDs. Able to meet that day, prayed the Litany.
- Adrian Lane from BCA was to be 30 May - rebooked 21 November.
- Zoom meeting on BSL partnership 10 June and walk around the op shop on 17 June. Await their latest iteration of MOU/Contract.
- Need to book Bp Kate to discuss Rosanna plans, but first must review Mission Action Plan.

- 15-21 June: Catriona's 'Intensive' training with us, mostly shadowing me. Time consuming, but important, valuable. She is going well, asks lots of questions, seeks opportunities to serve.
- The family of the late Steve Allen made a generous donation of \$5000: appreciative of this parish and love, support, prayers.
- Received about \$2k from NELP for Watsonia car park occupation.
- Thursday Bible study has continued on Zoom; will meet face-to-face when can without masks.
- Lay leaders with Archbishop Philip 28 July at St John's Diamond Creek 7 pm.
- Abp Philip Freier with us Sunday 17 Oct: coincides with 170th anniversary of St John's.
- Participated in O-team Zoom meeting 20 May; pastoral care to some clergy from our deanery.
- Discussion of a possible new cleric.

Curate's report: presented verbally

Warden's report

- New safety inspection with electrical testing & tagging 12-13 July. Discussion of things that need doing, and walk-around to be organised.
- New parish printer/copier/scanner: paper jam, but then good.
- An offer to be one warden among several.
- Gutters cleared at St John's halls, St Andrew's Fellowship Hall, 57 Gloucester Dve, and 30 Invermay Gve. Tenants at 80 Watsonia Rd asked for delay until after lockdown.
- 57 Gloucester Drive
 - Report says a lot of old termite damage in the garage sub-floor, but no current live activity.
- St John's
 - Request for Council mulch still in the system, but requests not done in rotation.
- 30 Invermay Grove
 - Report carport built by tenant may not be to code.
 - Fence vegetation cleared, fence built, paid for.
- St Andrew's
 - Unauthorised entries to Parish Hall have ceased, though attempts made.

80 Watsonia Rd

- Replacement gas oven/electric griller installed. Problem with oven door latch, now fixed. Air-con does not take as much power as was believed; Demand Power of Heidelberg West consider current arrangements sufficient. Seeking Certificate of Electrical Safety for the air-con.

Holy Spirit

- Peter Andrews has nicely fixed in place the pipe advertising flag sits in.
- The new sewer pipe put in, all toilets flush well.
- The top two steps from the kitchen back door move a little. Take my weight, but look at.
- Several branches, including the main leader, of Southern Mahogany Gum between the church and op shop came down in the high winds and damaged the top of the sign. Advice from multiple people to remove: to be taken down by arborist Mark Brydon.
- Zoom meeting with BSL 10th June on new agreement. Site visit with Mark Lane 17 June. Allan to prepare account outlining who owes what to whom as of 30 June. Insurance: our public liability covers us, BSL's to cover them; our property insurance covers building and our contents only. Awaiting BSL counterproposal.

Op shop report: tabled

Finance report: tabled

- Ask estate agent to bill us separately for works.

Banyule-Merri Creek partnership

- Ideas for ongoing partnership beyond 2021: consider joint Christmas event, e.g. carols by candlelight.

Watsonia Town Square

- Diocese not contacted by Banyule Council.
- Meeting of the Community Reference Group tomorrow night on Zoom.

General business

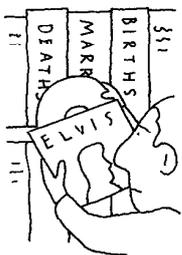
- 28 July gathering with Abp & Diocese.
- Abp here on Sunday 17 October for 170 years of St John's.

Minutes by Patrick Senn, précis by Editor

INSPECTIONS

We are doing these!

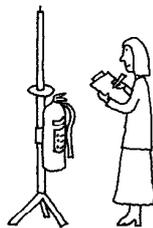
THESE MUST BE CARRIED OUT REGULARLY



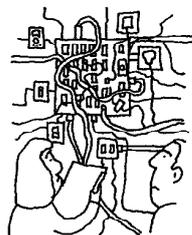
RECORDS

AUDREY	✓	✓	✓
BRIAN	✓	✓	✓
MARGARET	✓	✓	✓
PETER	✓	✓	✓
JOHN	✓	✓	✓
CELIA	✓	✓	✓
VINCENT	✓	✓	✓

REGISTERS



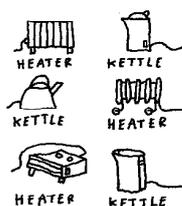
EXTINGUISHERS



WIRING



ACCOUNTS



PORTABLE CHURCH APPLIANCE TESTING



PRE-SERVICE CHECKS



THE PRAYER BOARD



THE ORGANIST



DROOP

Board Meeting

'There will be a meeting of the Board immediately after the service,' announced Reverend Morris.

After the close of the service, the group gathered at the back of church for the announced meeting. However, there was a stranger in their midst. He was a visitor who had never attended their church before.

'My friend,' asked Reverend Morris, 'did you understand that this is a meeting of the Board?'

'Oh, yes,' came the rejoinder from the visitor, 'and after that sermon, I'm about as bored as you can get.'

Last Laugh (known from at least 1697)

A pastor had had a bad week. On Sunday he was very frustrated and he began his sermon, "All members of this parish are going to hell if they don't change their ways."

One man in the back began to laugh.

So the pastor said it again louder.

The man continued to laugh.

The pastor went back to him and asked him why he was laughing.

He answered, "Because I don't belong to this church!"