

BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE
ST JOHN'S HEIDELBERG ❁ HOLY SPIRIT WATSONIA

APRIL
2024

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DENISE'S DATELINE

Easter Joy

FOR Christians, the excitement of Easter Day is palpable. We joyously proclaim 'Alleluia!' and 'Christ is Risen!' for this is the entire basis for our faith: that Jesus is alive!

The Bible and other historical sources affirm that Jesus of Nazareth was executed on a Roman cross during the governorship of Pontius Pilate; of that there is no doubt; yet Jesus' resurrection is the foundational claim and statement for Christians.

Many other faiths speak of 'god', have versions of the Golden Rule, teach their adherents about living a good life, having an ethical and moral code; but Christians alone claim that Jesus died AND then conquered death itself by his resurrection on that first Easter Day.

Jesus spoke to his disciples about giving his life as a ransom for many, and of the gift of eternal life that is a gift from God to all who will accept Jesus as our Saviour: and it is Jesus' resurrection that secures ensures our own resurrection as well when Jesus returns in glory.

Our weekly Sunday services of praise and worship remind us of Jesus' resurrection – we meet on the day when Jesus rose, showing that he was and is the Son of God.

This Easter, may you know resurrection joy!

Denise



mainly music: April 2024

Unfortunately, during March, three of our regular families indicated they wouldn't be re-commencing during the first half of the year and another two pulled out. This meant ten children were removed from the list. We now have a very young group.

Of the many families on the waiting list who were offered a place, only one has commenced and continued. The three remaining on the waiting list will be offered a place for term two.

Our planned celebration tour of the Melbourne Royal Botanical Gardens and lunch succumbed to a Hurstbridge line signal fault on that very morning, which meant we wouldn't arrive in time for the booked tour. However, we hastily organised a lunch at the Phoenix Restaurant in Plenty.

Rhonda Taylor



Catriona celebrates Communion

Right: Our Catriona presides over Holy Communion for the first time, at St David's Cathedral, Hobart. Pictures by Katrina Philip: Denise was also there, and also Val Pilkington.

This Month - April

Wednesday 3rd: 11 am Iris Grange; 3.30 pm Strathalan

Sunday 7th Easter 1/2: 9.30 am St John's (all-age), 5 pm Holy Spirit

Acts 4:32-37; John 20:19-31

Sunday 14th Easter 2/3: 9.30 am St John's, 5 pm Holy Spirit

Acts 3:12-20; John 7:37-46

Sunday 21st Easter 3/4: 9.30 am Combined, St John's

Acts 4:5-12; John 10:11-18

Wednesday 24th: 10 am Holy Spirit Mothers' Union; 11 am Streeton Park & general mid-week service at St John's; 3.30 pm Regis Macleod

Sunday 28th Easter 4/5: 9.30 am Combined, **Holy Spirit**

Acts 8:26-40; John 15:1-8

Wanted

- Another churchwarden
- More *mainly music* volunteers
- Musicians

Holy Spirit Mothers' Union

Our last meeting was on Wednesday 28th of February 2024 at 10 am. After our usual Cuppa & Chat, Val led our M.U. Service, with two songs from *Covenant Songs*

The minutes from our last meeting were passed.

Mothering Sunday 10th March: Rev'd Denise will bake two Simnel cakes; Elsie to bring flowers.

Lady Day Service at St Paul's Cathedral, 24th March at 4 pm. (Lady Day is when the Angel visited Mary.)

General Business: Our funds have been sent out to the Karen Nursery School for cattle feed; and an extra \$50 donation to Intercessory Prayer Chain.

Val was speaker for today, speaking on her recent weekend holiday to visit a friend in Tasmania. While there visiting St David's Cathedral, she joined the ordination service for Rev'd Catriona Johnson.

Our meeting ended with Midday Prayers—Pray for Diocesan members (they meet at St Paul's Cathedral), seafarers, and the Defence Anglican Chaplaincy.

Our next meeting will be Wednesday March 27th.at 10 am (we welcome visitors).

Elsie Storr

Jim Shand

Jim Shand has now moved into a nursing home after a stroke. Katrina Philip found a bit of information about Jim Shand that she thought people might like to know.

Katrina writes:



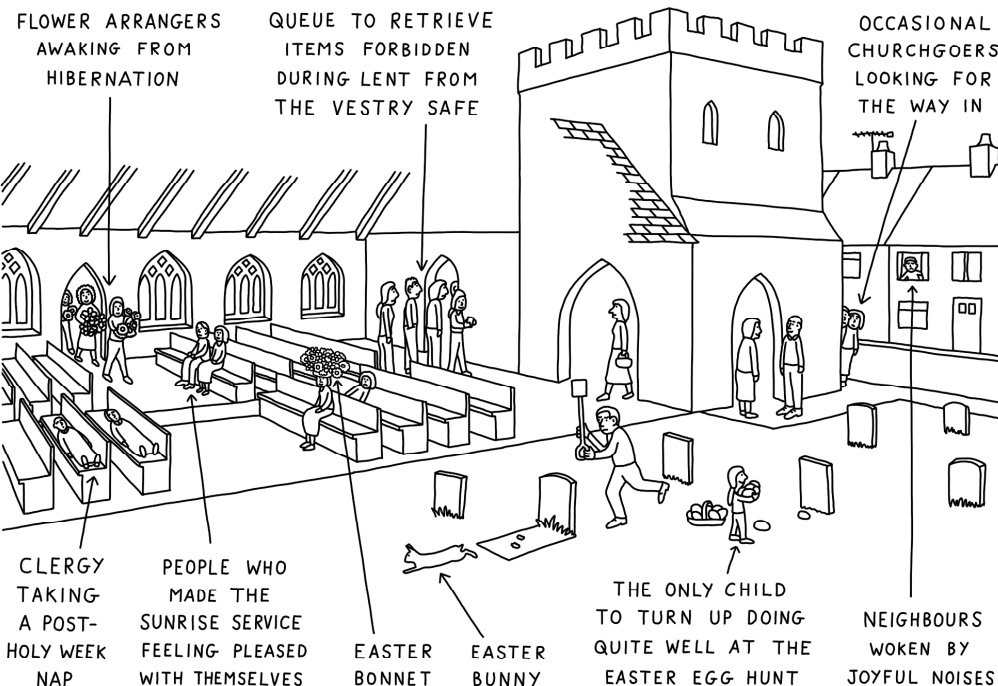
The following is a quote from *The Peter Norman Story*, which details the career of Peter Norman (left), possibly the greatest sprinter Australia has produced and whose principal claim to fame was that he finished second, between Tommie Smith and John Carlos, in the 200 metres at the Mexico Olympic Games in 1968 which later produced the famous 'Black Power Salute' (right). (Peter still holds the Australian 200 metres record at 20.6 seconds, set at the Mexico Olympics.)

In the early days Norman was a member of Collingwood Athletics Club, which did not have a sprint coach. He used to train by himself and says, in the book: 'I used to watch a few of the club's very good sprinters at training, including Jim Shand, who was the club's top 200 man. I'd try to copy them and do some of the work they were doing'.

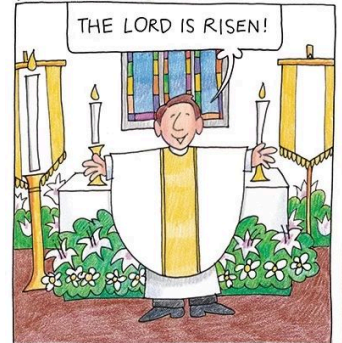
In other words, Norman couldn't run the 200 for Collingwood because he couldn't displace Jim Shand. Jim must have been pretty hard to beat in his day.



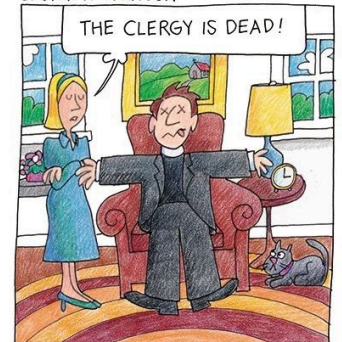
THE EASTER SERVICE



EASTER MORNING



EASTER AFTERNOON



Blokes Helping Blokes



The *Blokes Helping Blokes* meeting on 2nd March covered a lot of ground, most of which the Editor (who was not feeling the best) has forgotten. The fare provided by the proprietors (and paid for by members) was augmented by a savoury and a sweet slice provided by generous Blokes; also fresh passionfruit for people to take home, which was much appreciated.

Allan Way told us again about his nose, which is becoming a saga rather like *Beowulf*. In future years, after most of the world has been destroyed in World War III, survivors will gather in makeshift shanty inns, where on good nights by the fire a mutated bard will regale them with the much-loved old story of Allan's nose.

When Allan's nose was rushed to hospital, they shoved a balloon up it, and blew it up. It may have been someone's birthday. Although this stopped the bleeding because there was no room for it, Allan has since discovered that having a balloon blown up in your nose has complications, especially when they pulled it out to tie it to the front gatepost outside. Apparently Allan's nose is now a mess internally, though from the outside it looks no worse than normal. So when he is up to it they'll put his head in a vice, and get to work with a brace and bit. After all holes are reamed out well they will hammer in a strong plastic lining while singing 'Up your nose with a garden hose'. This will enable one nostril to be connected to a Nylex tap connector, while the other is attached to a sprinkler adaptor—very useful in the garden.

While they were looking at Allan's nose, they also made the disconcerting discovery that his blood had no iron in it, which made it weak as water, and incapable of supporting life. Allan was surprised, because he thought he was still alive, and indeed was pumping iron in the gym. Perhaps instead of pumping it in he was pumping it out. In any case they thought aggressive action was required. Not having a nail gun, they filled Allan's veins with something like black treacle, in order to give what was left of his blood a bit of a fright, and put some steel in it. The Editor was reminded at this point of a saying of Corporal Jones about cold steel.

The medicos were worried where Allan's blood was now going to, having lost its usual point of egress in his nose. So they are going to stick a camera in both ends of Allan's digestive tract, and Allan just hopes they put the Hasselblad in the top orifice first, rather than second.

We sympathised with Allan. But Allan is a tough old stick, having rolled into a tattoo parlour five years ago at age 80 and demanded a tattoo of a large bee (below); which people now try, according to their personality, to gently brush away, or whack with a ruler.



We also sympathised with Jon, whose workplace has gone highly toxic due to a new person at the top. We would like to give more details, but can't because of the laws about libel.

David Woods, on the other hand, was in a good mood. He had just gone to a family reunion in Auckland, where they put him at the top of the table as *paterfamilias*, and he said it was a good feeling looking down the table at his descendants (*Allan*: many of which you were responsible for). Apparently there were no arguments and everyone left on good terms and with warm feelings about each other, which astonished the other Blokes, who had never heard of such a thing.

Several of the Blokes recounted good funerals they had been to. This was not like the Editor's mother-in-law, who attended certain funerals to make sure that the coffin lid was firmly screwed down, but because they celebrated good people whose lives were well remembered and appreciated.

In a greater coincidence, two of the Blokes spoke of blind women who were family or family friends—in one case one, in the other case three sisters—who were all singers, and who handled their blindness amazingly well.

Readers will remember that last month David Taylor was in hospital. He told us this was because there was a blockage in his (partly artificial) digestive system. He was in extreme agony, but he manfully said nothing to anyone. Fortunately someone noticed it in his face and he got treatment. They were going to do a complete reno but he said it wasn't worth it, and a basic bodge would do.

David Fitzgerald is even more proud of his *Kids' Hope* mentee, who has now been appointed a sort of go-to person for Year 7 and 8 students, and is also now on the school council.

Glen has continued to play around with odd ways of treating food. Having already made kangaroo pastrami, he has now embarked on venison pastrami, having got a chunk of venison from some dodgy character who happened to come across a deer that belonged to no-one, honest, your Honour. Glen had no idea of the proper times for parts of the process, so he guessed, fortunately correctly. On cross-examination he revealed that he did not always get things right, and had had to throw away \$800 of some very expensive beef because after he had finished with it no-one could keep it down. However the brandy beef mentioned last month was quite good.

Glen is now 'semi-working'. He has cut down his working hours a couple of times before, but this time he means it, and his working hours are now no more than 40 hours a week. He will therefore have more time for extraordinary food experimentation, which he apparently presents on the Net under an assumed name.

Glen gave Allan a lump of what he thought was ancient red gum he had rescued, to turn into something by turning, but

Allan said it wasn't red gum, being the wrong colour and extraordinarily hard and tough, somewhat like Allan himself.

Another extraordinarily hard and tough Bloke is Frank Webb. He wasn't with us again this month, but this time it was because he had just fallen through his patio roof. He'd built the thing himself decades ago, and the screws holding the roof down had deteriorated and needed replacing. So despite his elevated age (and despite warnings that transparent roofing can't be relied on to take a man's weight), he got the ladder and got on the roof and started replacing the screws. When the roof collapsed under him and he fell through, he lost consciousness, and only knew that after hitting the landing he had rolled down a long set of steps by the trail of blood that showed his progress.

It turned out that after all that he had failed to break any bones, and only needed some stitches, and rest for his many bruises. He was well enough for Glen to ring him up for our going-home joke—well, well enough to oblige, and not swear at Glen for waking him up from fitful slumbers.

The next *Blokes Helping Blokes* will be on 6th April at the Heidelberg McDonald's, 120 Bell St Heidelberg (or enter from Francis St), 8.45–10.30 am. All blokes are welcome! Enquiries: Glen 0487 852 808.

Youth group at bowling

3rd March, 2024



From: Peter McKay
To: Denise Nicholls
I see you won again!

From: Denise Nicholls
To: Peter McKay

It was a joint effort between Glenn, Jacqui & me...but I did get a strike!

Mission News

Our friend Rowan has now been made Vicar of All Saints' Jakarta. I include here a little of what he reports:

The day before the Induction Service, eleven young people and adults from All Saints' Anglican Church were confirmed in a bilingual service (Indonesian and English) by Archbishop Tutus Chung (the Bishop of Singapore), along with 45 other young people and adults from the five other local Anglican churches. It is just twelve months since the previous confirmation service here in Jakarta, so it was encouraging to see so many people coming forward to be confirmed . . .

As I noted above, I was inducted as the Vicar of All Saints Anglican Church Jakarta by the Bishop of Singapore and the Dean of Indonesia at a service on Sunday 10th March.

Since All Saints Anglican Church Jakarta is the only congregation in Indonesia that has the status of a parish, Anglinerds might be interested to know that the service used was the same as the service that is used for the Institution and Induction of the Vicar of a Parish in Singapore . . .



Rowan thanks all who gave prayers and emails of support and encouragement, and continues to ask for our prayers for an intern to serve for twelve months to assist with Sunday services and youth and young adult ministry.

Roy Alleyne Ince



Roy Alleyne Ince was born on 7th April 1923—101 years ago—in Enfield, a small Sydney suburb 11 km WSW of the city, near Strathfield. His father was Stanley Joseph Polson Ince—so slightly fancy names seem to have run in the family—and had fought with the AIF in France, where he was wounded. His mother was Minna May Ince (née Muller).

(Private Stanley Joseph Polson Ince, service number 4447, was from Sydney and joined the 11th Reinforcements of the 19th Battalion on 18th October 1915, when he was 18 years 2 months old. He put his occupation then as 'chairmaker'. He had been an apprentice for two years and in the militia for two years; he was 5 ft 7 in and 122 lb. He seems to have been sickly, with hospitalisations for influenza, an unknown illness, scabies, impetigo, septic sores, 'ICT' buttocks', impetigo again, 'ICT right leg', all over a period of eight months. Then on 27th February 1917 he was wounded in action by a shell splinter in his right thigh. He never returned to active service, and in August 1917 he was invalided back to Australia.)

At some stage the family moved to Melbourne, and Roy attended Northcote High School from 1934 to 1938. We do not know if he started at the beginning of the school year in 1934—if he did, he would have been ten years old. He was certainly a year younger than his classmates, which would have been difficult. When he left school after his Intermediate exam (equivalent of Year 10), he was 14 years old. He had got a first-class in Drawing and passes in English, Arithmetic, Latin, History and Physics, but failed Algebra.

* = Inflammation of (or Injury to) the Connective Tissue. A catch-all term for all sorts of things not specifically classified.

Roy joined 'Royco Display Service', a window-dressing firm in an Art Deco building in 9–15 Queens Bridge St just south of the Yarra, which advertised that it would train 'Girls and Lads from 15 years'. He also attended night school at the Melbourne Technical College (now RMIT), studying commercial art, for two years. However he does not seem to have graduated, and when he enlisted at 19 he was still a window-dresser for Royco.

(Some readers might know that window-dressing had a reputation as a gay-friendly occupation, but it is not possible to draw any reliable conclusion from this. Roy was single when he enlisted, but at 19 that was hardly surprising.)

On 13th December 1941 (received 15th, reference received 24th), Roy applied to be selected by the RAAF as Air Crew. He was living with his father (described as a 'retired pensioner', though he was only 44 years old) at 73 Yarra St Heidelberg. Roy gave his height as 5 ft 4 in and weight as 114 lb, so he was a small man. However he said he played football and tennis and did swimming. The application form checked that he was of 'pure European descent'. On 29th December he signed up to the RAAF Reserve, presumably as part of the process: they measured him as 5 ft 4½ in and 8 stone 0 lb and noted he had a scar on the centre of his back. He was 18 years and 8 months old.

It seems to have taken six months to be selected, but on 20th June 1942 Roy enlisted into the RAAF proper, at 19 years 2 months. He was given the service number 418954. He would then be in training for nearly a year: first at 1 Initial Training School at Somers, then (15th August) at 2 Wireless Air Gunners School at Parkes, then (3rd April 1943) 2 Bombing and Gunnery School at Port Pirie, where he got his formal Air Gunner's Badge on 29th April. He was not a pilot, he was an Air Gunner, a particularly dangerous occupation.



There was an out-of-character incident while he was at Parkes. From noon on 5th January 1943 he went Absent Without Leave for 30 hours 10 minutes. The reason is unknown; he was docked 2 days' pay and confined to barracks for a fortnight. Then on 28th January, astonishingly, he did it again, from 1545 hrs until 1330 hrs two days later. For this second offence he was put in detention for a week and lost 9 days' pay. There were no blots on his record of any kind before or after.

On 1st May he got six days pre-embarkation leave, then short times at embarkation depots at Ascot Vale and Bradfield Park, before being put on a ship in Sydney on 25th May 1943, arriving in the UK on 7th July.

He had moved up from Aircraftman Second Class to Leading Aircraftman (12th August 1942) to Sergeant (29th April 1943), and later to Flight Sergeant (29th October 1943).

In the UK he was moved about a bit, but ended up on 12th February 1944 in 466 Squadron, which was then flying Mk III Halifax bombers. These bombers carried two gunners in the crew: one in the upper middle of the aircraft, and one in the rear. If it was necessary to abandon the aircraft, the rear gunner had a long and awkward journey over the bomb bays to get to the floor hatch. On average only 25% of Halifax crews successfully bailed out from a damaged plane (for Lancasters it was only 15%). Over 44% of bomber crew did not survive the war; age at death averaged 23.

Late on 10th April 1944 157 Halifaxes and 10 Mosquitoes took off on a 95% moonlit night from Leconfield aerodrome in Yorkshire, to bomb the railway yards in Tergnier, 113 km NW of Paris. Roy was in bomber HX274. The railway yards were much damaged, but ten Halifaxes were lost, including HX274, which crashed nearby, near Rogécourt, on 11th April. Six of the seven crew were killed; the seventh survived and was taken prisoner. Roy was 21; the other crew who died were aged 22, 21, 20, 25 and 20. One was from the UK; all the others were Australians.

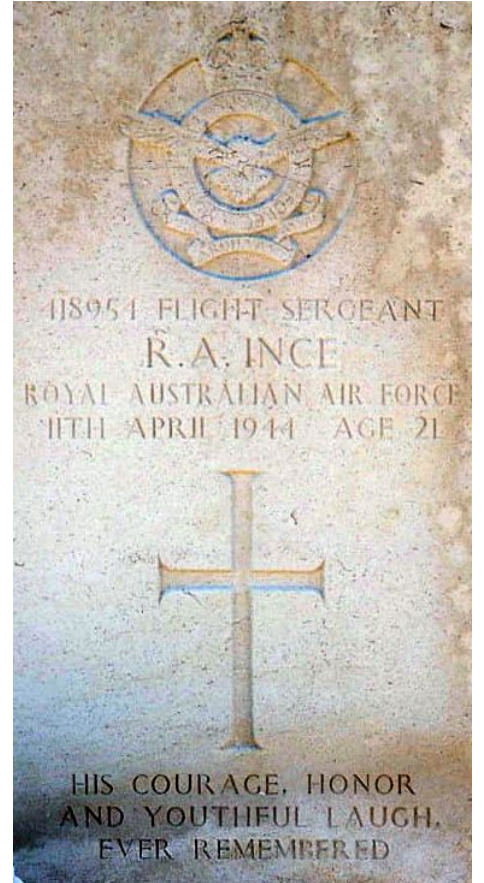
The bodies were buried next to each other in the nearest cemetery—the only Commonwealth war graves in this particular graveyard. The Commonwealth War Graves Commission and all other English-language sites I have found call it the Rogécourt Communal Cemetery, but this name is incorrect. The commune of Rogécourt does not have a cemetery. The bodies are in the Cimetière Communal de Versigny, Versigny being a village that borders on Rogécourt. The cemetery is in Versigny and is run by the Versigny commune.

Roy Ince's gravestone has written on it 'His courage, honor and youthful laugh, ever remembered'.



<https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/ViewImage.aspx?B=5538927>
<https://losses.internationalbcc.co.uk/loss/214184>

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<https://internationalbcc.co.uk/history/the-history-of-bomber-command/>

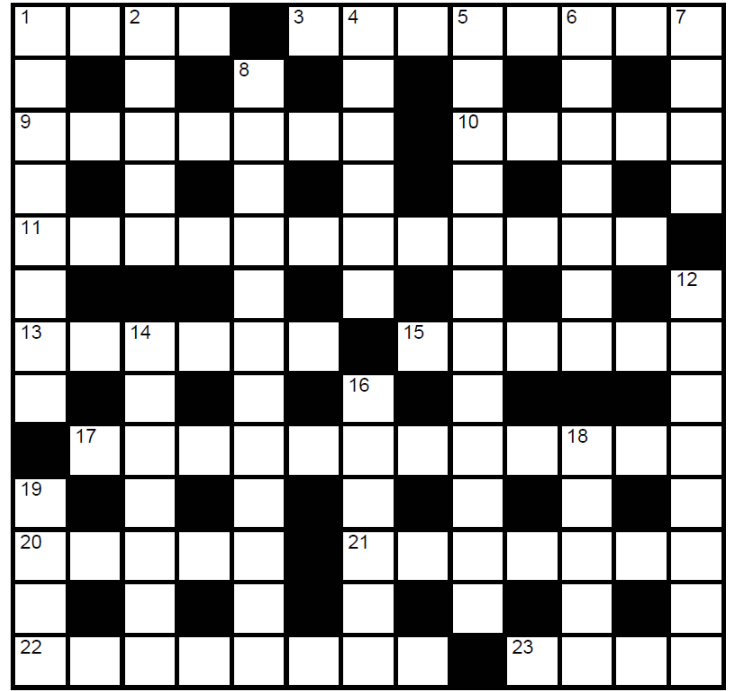


Across

- 1 Fruits (4)
- 3 Turned over a new leaf (8)
- 9 Teacher, master (7)
- 10 Cancels (5)
- 11 Daughter of Job (12)
- 13 Cattle guide (2,4)
- 15 Daughter of Job (6)
- 17 Sinner (12)
- 20 Daughter of Job (5)
- 21 Fruit-tree grove (7)
- 22 Counted (8)
- 23 As Peter did three times (4)

Down

- 1 Be aware of in advance (8)
- 2 One of Solomon's commissariat officers (5)
- 4 Son of Chislon, and Benjamin's representative (6)
- 5 Ubiquity (12)
- 6 Book after Zechariah (7)
- 7 The makings of Adam (4)
- 8 Entrance near the Pool of Siloam (8,4)
- 12 With reverence (8)
- 14 Mountain of Samaria (7)
- 16 Turn away from (6)
- 18 Joseph in Egypt (5)
- 19 Hide (4)



by Philologus

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

Bible Word Search – To God Be the Glory

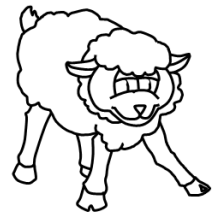
All the words listed below are in the puzzle – left, right, up, down or diagonally. Find each word and circle each letter of the words you find. After you have found all the words, the leftover letters form the **mystery answer**.

https://www.christianbiblereference.org/ws_ToGodBeTheGlory_0.htm

- Again, Angels, Believe, Bible, Christ, Confess, Day, Faith,
- Falling, Glory, God, Grace, Great I AM, Hands, Healed, Healing,
- Heart, Heaven, Holy Spirit, Jesus, Joy, Kneel, Know how to pray,
- Lamp, Let, Life, Lift, Light, Lord, Needed, Praise, Prayer, Psalms,
- Rose, Shadow, Shepherd, Show hope, Show Love, Show Meekness, Slay in spirit, Sorrow, Taken by Love, Third

Unscramble the letters to find the words in our

Cain & Abel Anagram



www.dltk-kids.com

- behorrt _____
- accefiirs _____
- ablm _____
- aalrt _____
- afilmy _____
- aimnoprtt _____
- aehrt _____
- aceilps _____
- aeikmst _____
- effginor _____

Answers to last month's puzzles



Bible Word Search mystery answer:
FORGIVENESS

Last month's anagram:

- aberv _____ brave
- acegoru _____ courage
- ehijsw _____ jewish
- eenqu _____ queen
- aeprry _____ prayer
- acdeimor _____ Mordecai
- adesv _____ saved
- cnorw _____ crown
- afginst _____ fasting
- aejlosuy _____ jealousy

Take up your cross

Lent 2, 25th February 2024

Mark 8:31–38

Sermon by Helen McAlley

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. 'Get behind me, Satan!' he said. 'You do not have in mind the concerns of God, but merely human concerns.'

³⁴ Then he called the crowd to him along with his disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me. ³⁵ For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. ³⁶ What good is it for someone to gain the whole world, yet forfeit their soul? ³⁷ Or what can anyone give in exchange for their soul? ³⁸ If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels.'

Near-death experiences

The writer Lee Strobel, an atheist turned Christian, has written many Christian books including one called *The Case For Heaven*. He asks the question, 'Does proof of an afterlife actually exist?' He interviewed many experts and has provided many logical and scriptural evidences for the existence of heaven. One chapter is devoted to near-death experiences. For this chapter, Strobel interviewed his former colleague John Burke. As a teenager, when his father was dying of cancer, Burke had read a book he found in his father's bedroom. This was a book of the research of a man called Raymond Moody on near-death experiences. Burke's curiosity about these experiences increased as the decades of his life went by. In 2015, his book *Imagine Heaven* was published, which gives many examples of near-death experiences of people who were actually out of their bodies. One survivor disliked the term 'near-death experiences', saying, 'I was not *near* dead, I was *dead* dead'.

This separation of consciousness from the physical body is called dualism, which means a person can live on even if their body is not functioning at all and they are brain dead. It requires a supernatural rather than a natural worldview. This view is in accordance with the Scriptures. The apostle Paul wrote that when a person is 'absent from the body' they are 'present with the Lord'. Jesus said to the dying thief on the Cross, 'Today you will be with me in paradise'.

In their out-of-body experiences, people often reported heightened senses and intense emotions. Many encountered a brilliant light. Others reported meeting deceased relatives or friends or had encounters with Jesus himself. Many found it difficult to describe their experiences.

Not all near-death experiences were positive encounters. One man, Howard Storm, an avowed atheist, was a lecturer in art at Northern Kentucky University when he 'died' from a stomach ulcer that had perforated his duodenum. He found himself standing up next to

his bed, feeling better than ever. He began to follow some mysterious but friendly visitors who beckoned him down the hallway. This turned into a trek of many kilometres with conditions getting darker and darker.

Suddenly the strangers became rude and hostile. Now it was pitch black and Storm felt stark terror. They began attacking him, laughing and swearing at him. Storm said, 'There has never been a horror movie or book that can begin to describe their cruelty. Eventually, I was eviscerated. I definitely lost one of my eyes, my ears were gone, and I (was) lying on the floor of that place'.

He went on, 'And I realised, this is the horrible part: that the people who had met me were kindred spirits. They denied God, they lived for themselves, and their lives were about manipulation and control of other people. My life was devoted to building a monument to my ego. My family, my sculptures, my paintings – all of those were gone now, and what did they matter? I wasn't far from becoming like one of my own tormentors for all eternity.'

Eventually, this avowed atheist yelled out in the darkness, 'Jesus save me!' He goes on to say, 'A small light appeared...and hands and arms came out.' He felt a love beyond words and he was totally healed of all his wounds.

When healed of his medical condition, Storm resigned from his job and became the pastor of a small church. His life was changed forever. His story might remind us of Jesus' words in our gospel reading today, '*For those who want to save their life will lose it, and those who lose their life, for my sake and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life?*' The only thing of real importance in this life is following Jesus.

Jesus teaches about the cross

At the beginning of our gospel passage today we have Jesus teaching that He would be rejected by the elders, the chief priests and the scribes (all the 'important' people as far as the Jewish faith was concerned) and he would be killed and rise again after three days. He would explain this to the disciples twice more in the following chapters. He really wanted them to understand what would happen. But it was difficult for the disciples to understand. The Jewish people had been expecting the Messiah for centuries, but they had no idea that the Messiah would suffer the horrible fate that Jesus describes here. With the benefit of hindsight, we understand that Jesus was obedient to God the Father and underwent bitter suffering and death in accordance with the plan of God; but the disciples did not. To them the rejection Jesus spoke of meant that Jesus' mission would be a failure. Therefore, Peter took Jesus aside and began to rebuke Him for saying these things. But Jesus rebuked *him* saying, '*Get behind me Satan! For you are setting your mind not on divine things but on human things.*'

Setting our minds on heavenly things

There's an important lesson for us here. We too need to set our mind on divine things rather than human things. Of course we need to live in this world and attend to things here, but we need also to have spiritual disciplines that set our mind on heavenly or divine things. The apostle Paul wrote in Colossians 3:2, '*Set your minds on things that are above, not*

on things that are on earth.' We need to recognise that the values of this world are often not Christian values. The world values money, status, beauty, intelligence, etc. In contrast, the kingdom of God values us all equally, regardless of our money, status in society, intellectual ability or our looks. The world values the idea of putting ourselves ahead of others. In the kingdom of God we are called to love others as ourselves and to be sacrificial in caring for them. We need to make a conscious effort to follow Jesus as the values of the world can seem very strong at times.

Renewing our minds

The apostle Paul wrote in Romans 12:2, '*Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.*' That is such an important key in our Christian lives, to have our minds renewed by God's word. We need to read and study God's word and it may be helpful for us to have some study notes or a commentary to help us. It can be hard going some times, but we need to be persistent and persevere. It may help to belong to a Bible Study group. Our attitude needs to be one of total commitment to the Lord and also to remember that, as Christians, we have the Holy Spirit living within us and we are promised that He will guide us into all truth as we seek Him humbly and expectantly.

Taking up our cross

Jesus recognised that Peter and probably the other disciples had not really grasped what God's kingdom was all about. They were still thinking that Jesus would have a triumphant earthly kingdom. They did not realise that Jesus as the Messiah had come to live a sacrificial life of service to others and that He would pay the ultimate price to redeem us from our sins. So Jesus called the disciples, and others who had come to hear Him teach, to come gather around Him so that He could explain about the heavenly kingdom. He explained, '*If anyone wants to follow in my footsteps, they must give up all rights to themselves, take up their cross and follow me. The person who tries to save their life will lose it; it is the person who loses their life for my sake and the gospel who will save it....*'

These words apply to us today. I have sometimes pondered those who have been martyred for the Lord and wondered would I be able to be brave like they have been and still are today. The early church members lost their lives because they failed to burn incense to the Roman Caesars. They knew that in so doing they would be proclaiming those emperors to be gods. All the apostles, except John, including the apostle Paul, were martyred for their faith. (They tried with John too, but God had other plans for him, and as an old man on the island of Patmos, he would write the book of Revelation.) There are many martyrs still today. There has always been persecution of the church, and we need to pray for the persecuted church, that they would be faithful to the Lord in these very difficult circumstances. We are fortunate to have freedom to worship in Australia, so it seems hypothetical to ask if we would be willing to die for our faith. Ahead of time, we need to determine that we would not deny the Lord if we were faced with that situation, believing that the Lord would give us the strength at the time to be obedient.

Taking up our cross daily

In describing this same incident, which we have today from Mark, the gospel writer Luke wrote that Jesus said that those who would follow Him must take up their cross daily, or every day. What does this mean for us as followers of Jesus today?

Each day, we need to commit ourselves to the Lord and to do whatever He shows us. As we want to be obedient to Him we find that he is guiding us and showing us what to do. I think of it in this way – that sometimes He gives us a little, or maybe not so little, assignment.

Whatever we do, we do as unto the Lord. I once heard someone say that it as holy to set up the candles for a child's birthday cake as it is to light a candle in church. Much of what we do is routine but still important. We do it as unto the Lord knowing that something else might come up that he wants us to do. It is having a willing and obedient heart that is the important thing. The Lord calls us too to be loving, kind and generous, to allow these and the other fruits of the Spirit to flow through us to others, to use the gifts of the Spirit that He has given us for the benefit of the church and to exercise those gifts so that others may be blessed. Each day we can pray that the Lord will use us to bless others and to set up divine appointments so that we can share our faith. We are led by the Holy Spirit in everything, rather than being legalistic. As we do these things we are taking up our cross daily.

Prayer

Shall we pray:

Father, we thank you for the example of Jesus who went all the way to the cross for us. We thank you too for the example of His life when He 'went about doing good'. May we all be totally committed to Jesus and may we take up our cross daily to serve you and to serve others. We pray in Jesus' name. Amen.

Helen McAlley

Lent 3

3rd March 2024

John 2:13–22

¹³ When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. ¹⁴ In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. ¹⁵ So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money-changers and overturned their tables. ¹⁶ To those who sold doves he said, 'Get these out of here! Stop turning my Father's house into a market!' ¹⁷ His disciples remembered that it is written: 'Zeal for your house will consume me.'

¹⁸ The Jews then responded to him, 'What sign can you show us to prove your authority to do all this?'

¹⁹ Jesus answered them, 'Destroy this temple, and I will raise it again in three days.'

²⁰ They replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?' ²¹ But the temple he had spoken of was his body. ²² After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.

Jesus gets ANGRY!

St John's Heidelberg, All-age Service

Sermon by Denise Nicholls

Well our Bible Talk today is about a time when Jesus got **angry**. We don't often think of Jesus being angry, but the Scriptures tell us that he did get angry.

When do you get angry? I wonder what makes *you* angry? I know for me, I can be pretty good . . . except when I'm driving. I typed into Google Image Search 'angry when driving', and this was the only picture of a woman I could find—I found lots of pictures of men. But I thought, even though she's got long hair, that's a bit like me. The thing that makes me really angry is when I let somebody in and they don't give me a thank-you wave. I get really cross at that. I wish I had those 007 things and I could go 'pew-pew' . . . Or a time when I stop and allow someone through and they don't acknowledge it. That makes me angry.



I wonder what makes you angry? Let's come up with a list of things that makes us angry. Sorry, live-streamers, I'm going out of shot . . . I have a pen. So what makes you angry? Just shout out some of the things that make you angry. *The Editor*: Slow drivers in front of me. [†] *Denise*, writing carefully in notebook: 'Slow drivers!' Gee, Peter! Speed demon! [*The Editor fears the note will be passed on to earthly or heavenly authorities.*] *Denise turns to others*: The war in the Middle East . . . yeah, yeah, yeah . . . the innocent lives being lost. [‡] What other things make you angry? *A voice*: Donald Trump! *Denise*: OK, I'm going to ask the boys . . . and any of the other young people here—that's everybody. [*Family members accuse each other. Go-karting incidents are brought up.*] *Another voice*: People trying to take away our rights. *Denise*: Our rights taken away—yeah, we get angry at that. I get angry at myself when I haven't done shopping, so there's no food in the house. Who can I be angry about for that? Not Nora, my doggie, just me!

OK, so we can get angry at lots of different things, can't we? Let's talk about anger for a minute. Anger itself is not bad—it's simply a feeling. But it is how we express it that is important. Can we express it in a way that is safe for ourselves, and safe for others?

That's why it is important. It's simply a feeling. And sometimes we need appropriate ways to express our anger.

^{*} The Editor tried the same experiment, and found lots of pictures of women.

[†] The Editor immediately regretted not saying 'drivers who need thanks and acknowledgement when they do a good turn'.

[‡] Now the Editor felt he was a heel.

Now sometimes we forget in Scripture that Jesus got angry. And this is the passage set for us today. [*Denise reads John 2: 13–16.*]

So here we have the picture of Jesus at the temple. What did Jesus find happening? It was like a marketplace. It was like going down to Victoria Market, and people touting for business, and lots of people doing things there in the Temple that weren't about worshipping God.

Now, let's be clear: remember this was at Passover, the most important time for the Jewish people. It was a festival to remind them of God's rescue of his people out of Egypt. And people would come and bring a sacrifice to God—it might have been a sheep, or cattle, or a dove. And people would also need to pay the Temple tax. But they couldn't use the Roman money, or the money they brought from their homeland, so they did need to change money. So what was happening here was that people had come up with the great idea of 'OK, we could do this as a business, to serve the people who were coming to worship God'. So they changed money for people; they had animals that they could sell for sacrificing—but Jesus got angry about it.

He was so angry he was moved to action. What did he see?—people crowded around, selling things. What did he do? Isn't that challenging: he made a whip out of cords. There were probably lots of ropes lying around, from dragging cattle and sheep along, and he grabbed those and improvised with those, and he starts using it as a whip.

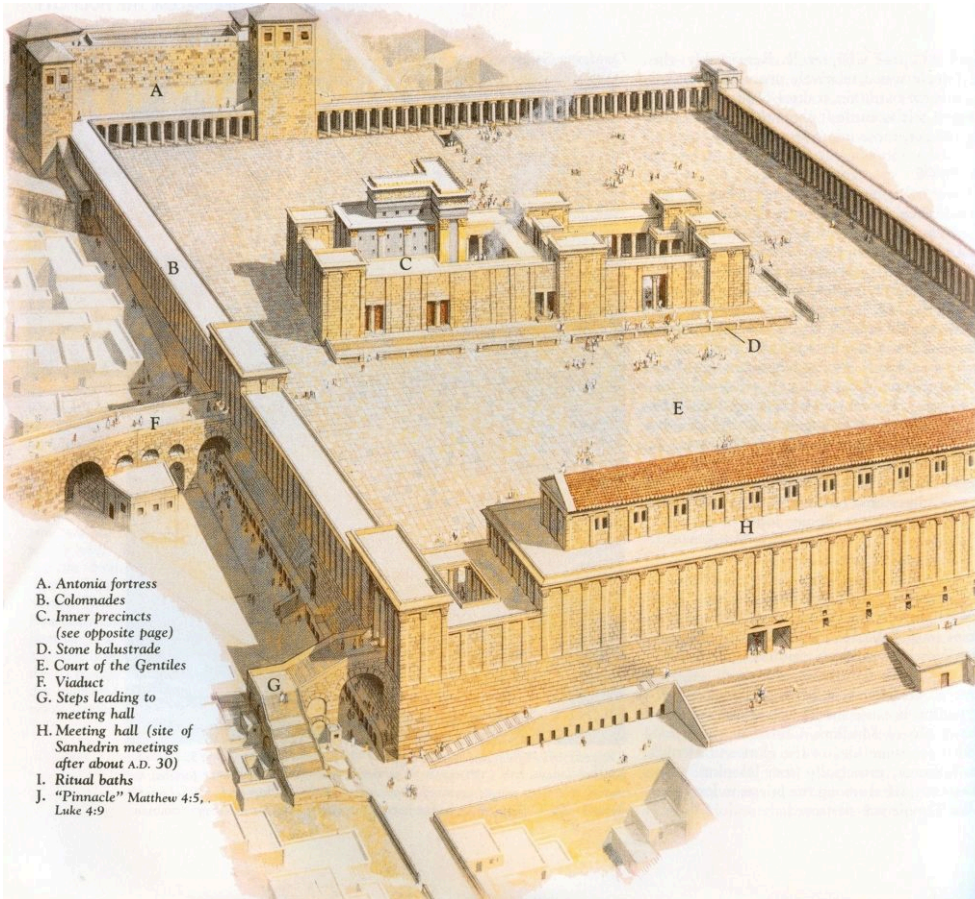
Now, if I started doing that in church today, I think you'd think I'd lost it. And you'd be right. Jesus made a whip out of cords, and drove all the people from the Temple court: got out the sheep, got out the cattle, scattered the coins of the money-changers—so it's sort of like he went *whoosh-gah* across their tables—and then he upended their tables. Now, should I demonstrate what upending a table would look like? Do we know what that looks like? It's not putting away our tables in the hall, gently folding up the tablecloths and taking things away. It's just . . . upending them! Again, if I did that in church today, you'd think that I'd lost it.

Then Jesus said something, too. And what did he say? '*Get these out of here! Stop turning my Father's house into a market!*'

Now let's talk a little bit about the Temple. You can still go to Jerusalem today, and this is a picture of it about today, and there is one wall left of that ancient temple, and that's the wall there. That's all that's left of it.



Now, the important thing about the temple was, it was the place where people went to worship God. It was huge.



A. Antonia fortress
 B. Colonnades
 C. Inner precincts
 (see opposite page)
 D. Stone balustrade
 E. Court of the Gentiles
 F. Viaduct
 G. Steps leading to meeting hall
 H. Meeting hall (site of Sanhedrin meetings after about A.D. 30)
 I. Ritual baths
 J. "Pinnacle" Matthew 4:5, Luke 4:9

You can see here the temple surrounds, the courts, the colonnades. Inside D was where people would take in their animal for slaughter, and further inside C was a place that only the high priest went, once a year. It was called the Holy of Holies.

Now, if we had a drone back then (which they didn't)—but imagine we've got a drone's-eye view here (bottom right). This is what's happening in the temple.

The Holy of Holies is up the top, and one person was allowed in there once per year. But further down was a place of slaughtering the animals. People would come in there—you can see there was a separate court for women, where they could come and pray. There were different things that were stored here; there was a porch.

But notice what is all around: the Court of the Gentiles. So only Jewish people were allowed in this inner part, men and women. But around the outside (E) was where everyone else could go—to hear about God, observe the sacrifices, observe the way the cleansing took place; to hear about God's word, as it was read and taught.

So when we think about the angry feelings and actions from Jesus: what is Jesus angry about? He is angry about people being blocked from hearing about God. Because where was the market set up? In the Court of the Gentiles. Jesus is angry FOR God and FOR people.

Now let's just go back to the things that make us angry. We had a great list of things here. In some of the things, like me talking about drivers not giving me a thank-you wave, I'm angry for myself. Some of us said things where we were angry on behalf of other people. But most of the time when we get angry, we get angry for ourselves, and our

rights being impinged, or what we think should be things going our way. But Jesus was angry for God and for people.

So what response? Well, the Jewish leaders responded to Jesus, 'What sign can you show us to prove your authority to do all this?' Jesus answered, 'Destroy this temple, and I will raise it again in three days'. Now the temple was pretty big. It took forty-six

years to build—and this was the second temple, and it wasn't a shadow of the first temple. The first temple was absolutely beautiful, but had been destroyed in the time of exile.

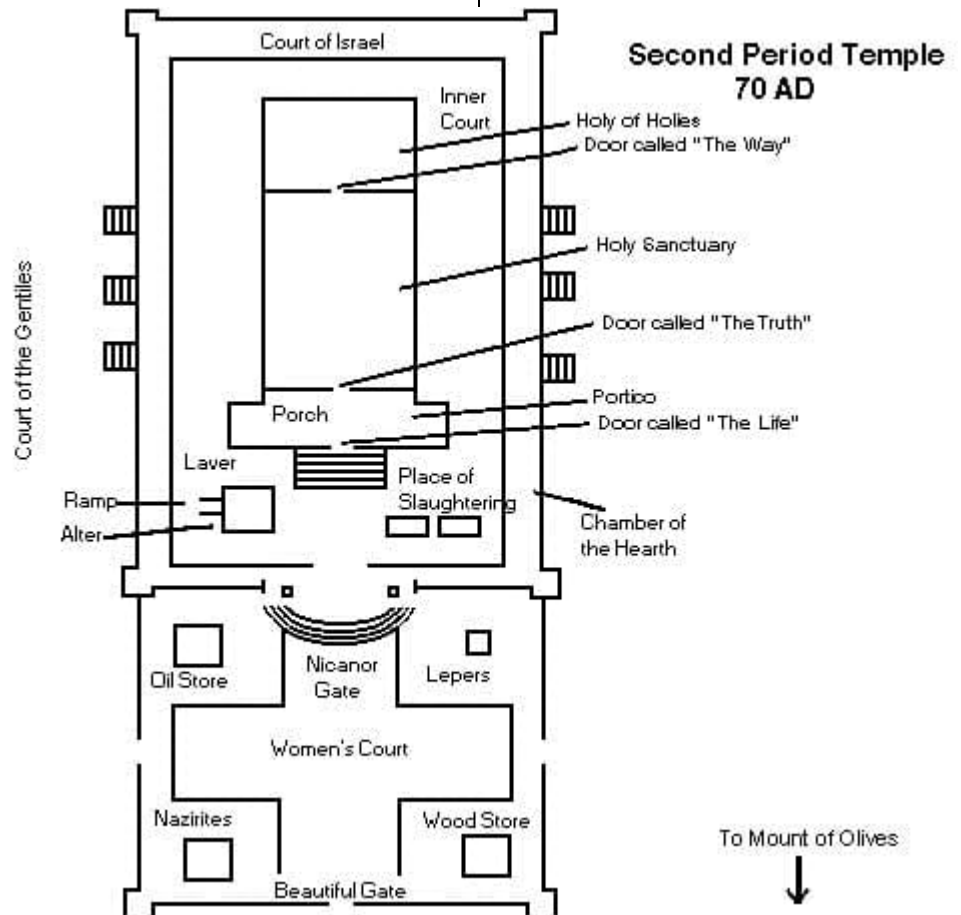
So Jesus says, 'Destroy this temple, and I will raise it again in three days'. Now the Jewish people never thought God lived in the temple—they never thought of the Holy of Holies, 'Oh, that's where God lives'—but for them, it represented God being with and present with his people. And one of the names that we call Jesus, especially at Christmas time, is 'Emmanuel', which means 'God with us'—God in the flesh. So when Jesus says, 'Destroy this temple, and I will raise it again in three days', the Jewish leaders thought he was talking about the Temple, but Jesus was talking about himself, and his body, and what we celebrate on Easter Day.

So an amazing part of Scripture, where Jesus gets angry. So always our two questions: What does this tell us about God? What does this tell us about ourselves?

What does it tell us about God? God is jealous for people. He loves people. He wants all people to get to know him.

And what does it tell us about us? Well, I think it tells us that we are valuable to Jesus. We are important to God. It doesn't really talk to us much about anger, but it does show us, by Jesus' reaction of anger, that human beings are so important to him, and that he wants everybody to know him and to be friends with God.

Well, it's a challenging passage, but it's very encouraging as well, isn't it? To know that Jesus got angry for people, and wanted people to know the true and living God.



Jesus cleanses the temple

Holy Spirit Watsonia

Sermon by Helen McAlley

Our church buildings

We love our church buildings, both here and at Heidelberg. We love to come and worship in these lovely buildings. But just imagine if we arrived here at church one day for worship and found one of the local shopkeepers had set up shop in this building. They might argue that some of their profits would go towards the church funds and that it would be a pity not to use this space which was empty for a lot of the week. Then, while we were trying to have the actual church service, we found this person was loudly talking to his customers so that we could hardly hear the service because of the noise.

We might feel really indignant if this were to happen and demand that this person leave the building and take everything they brought with them. And we would be right in doing so. The building is ours because we are members of the parish. If that person did not want to go quietly, we might need to get the police to remove them and their possessions.

Jesus goes to Jerusalem

Maybe this story reminds you a bit of our Gospel reading today. Jesus had already performed His first miracle at Cana in Galilee. Then He and His disciples spent just a few days in Capernaum where His mother and brothers were. Then it was time to go to Jerusalem for the Feast of the Passover. Jesus had gone with His family to Jerusalem for this feast from the time when He was twelve years old. The Passover celebrated that special time when the Jews were released from slavery in Egypt.

We find Jesus going to the synagogue at times of worship and He also celebrated the Jewish feasts. It seems He took every opportunity to be in God's house and to remember the wonderful things God had done in the past. Here Jesus is an example for us. We too need to have regular times of worship with other Christians in order to strengthen our faith.

The temple becomes a market place

In the temple courts, Jesus found people selling cattle, sheep and doves. These were required for the sacrifices made in the temple. Jews who had come great distances for the feast would be able to buy animals (or if they could not afford the cattle or sheep, they could sacrifice doves). Then they would need to change their money into a currency that would be acceptable to the temple authorities, and that is why the money changers were there. People had to pay a temple tax in the required currency. It is possible that those selling and changing the money were taking advantage of the pilgrims who would have been at their mercy by charging exorbitant prices.

Isaiah 56:7 allowed for foreigners or Gentiles to also worship God in the temple as well as the Jews. The Court of the Gentiles, where the merchants and money-changers were operating, was the only place of the temple where the Gentiles were allowed to worship. By allowing this area to become a noisy smelly marketplace, the Jewish religious leaders were interfering with God's provision for the

Gentiles. They were robbing the temple of its sanctity by buying and selling in an inappropriate area for that activity.

Jesus cleanses the temple

Jesus knew it was all very wrong. He could have stood and watched without doing anything. Or He could have just told the disciples how wrong it was. Instead, He took immediate action and drove the animals, those selling them and the money changers out of the temple. He said to them, 'Get out of here! Stop turning my Father's house into a market.' The temple was described as 'my Father's house' and Jesus as the Son of the Father had a claim on it too. The disciples, being conversant with the Scriptures, remembered the prophecy in Psalm 69:9, 'Zeal for your house consumes me.' Jesus would have known that remonstrating with these intruders would be ineffectual and there were no police to call upon in those days.

An example for us

There is a message for us here: when we see something wrong or unjust happening, and we can do something about it, we too need to take action. We may be able to intervene to stop someone being treated unjustly. At other times, we can pray or give to others who are acting on the behalf of those mistreated or maybe volunteer to help in some way. The persecuted church is a good example here. We need to pray for our brothers and sisters who are being persecuted and maybe we can give to an organisation that is directly helping them. The writer Dorothy Hulme-Moir has written a book about her son Ian who was a surgeon working with the Church Missionary Society in Tanzania in Africa in the 1970s. Sadly he died at the age of just 42 of an infection he caught from a patient. During the 1960's Ian was studying in a hospital in the East End of London. Ian's mother Dorothy described a trip through the East End with her son. She wrote:

There had been a garbage collectors' strike and, finally, the city fathers had let out private contracts for the collection of refuse. As we wended our way through the streets lined with overflowing garbage bins and piles of rotting rubbish, we came on a large truck with three or four huge fellows lounging by – they looked like prize-fighters – while slim West Indian girls were trying to lift heavy bins and tip them into a truck. A very thin lass, very pregnant, was trying ineffectually to lift one of these bins as we came alongside. The men lounging against the wall were laughing as they watched. Ian wrenched the car to a halt, leapt out with set jaw and that dangerous flash in his eyes which warned of drastic action to follow, took the bin from the girl, emptied it and then one after another emptied the remaining bins. The fellows straightened up and ceased to laugh....Having emptied the last bin, Ian turned on the men and snapped: 'If you're capable of driving, remove yourselves and your lorry. Your presence leaves an unpleasant smell in this street.' They got in and got moving. Then with his ineffable sweet smile, Ian turned to the girl: 'When is your baby due? Here, take this and buy something for it.'

The Jews ask for a sign

The Jews who were standing by when Jesus cleansed the temple responded to Him by asking, 'What sign can you show us to prove your authority to do all this?'

However, Jesus knew their hearts. He knew they were not really interested in knowing more about Him and His ministry. On another occasion when He had been asked to give a sign, Jesus said, 'A wicked and adulterous generation asks for a sign.' He knew that even if He did a wonderful miracle that they would not believe in Him. They wanted Him to perform some magic trick which Jesus was not willing to do.

Jesus' response to people

Instead, Jesus said, 'Destroy this temple and I will raise it again in three days.' Jesus sometimes spoke in parables or in a cryptic way. He knew that those who genuinely wanted to know about him would seek for more information as Nicodemus did when Jesus said he must be born again. Never at any time however did Jesus fail to respond to those who genuinely sought Him. We can see from the way He responded to Mary and Martha of Bethany, the woman at the well, Jairus whose small daughter had died, the woman taken in adultery, the thief on the cross, and many others, how he welcomed those who genuinely were seeking truth.

And Jesus knows our hearts too, and values today those who come humbly to Him seeking to know the truth. He is grieved that so many refuse to believe in Him and choose to ignore the message of the Bible. In a similar way, He was grieved at the way the Scribes and Pharisees in Bible times did not want to know the truth, and even stopped others from entering the kingdom of heaven. It was the ordinary people who were hungry to learn about Jesus. May our hearts, like theirs, always be open and eager to learn more about our Lord.

The need for humility

Instead of giving some miraculous sign, Jesus said, 'Destroy this temple and I will raise it again in three days.' Instead of questioning Him further with open hearts, they looked at Jesus in scorn saying, 'It has taken forty-six years to build this temple, and are you going to raise it in three days?' (The temple Jesus was speaking about was His own body and the disciples remembered this saying after He was raised from the dead.) The temple authorities also remembered this saying of Jesus. As was their habit with Jesus, they were so angry with Him that they were always looking for a way to kill Him. And God the Father protected Him until the time was right. At his travesty of a trial, we read in Matthew 26 that many false witnesses came forward to testify against Jesus, including two men who declared, 'This fellow said, "I am able to destroy the temple of God and rebuild it in three days"'.

May we be like those who listened with love and humility to Jesus, and may we too learn from His example in taking action against something that was really wrong, as He cleansed the temple.

Prayer

Shall we pray: *Lord may we always be guided by you to take action when we see something wrong, and may we always approach you with humility and awe. Amen.*

Helen McAlley

Parish Council Notes

Meeting of Monday 18th March

Ministry matters

- Vicar's appointment to Parish Council/Warden: member of congregation approached, sent info.
- Forwarded ad to both theological colleges for half-time assistant minister—nothing to report.
- Cameron Wines employed to assist in the office weekly, part time.
- Much discussion on outreach, future plans. Denise to prepare summary for next meeting to determine course of action. Involvement of wider congregation? Prayer & planning retreat?

Finance report

- Transferred to a new system, XERO. Modification required to make clear and cogent.

St John's

- Car park work started 18 March. Gate closed Tuesday. Temporary fencing, workmen's huts will follow. Now NO parking; access for drop-off only. All hall users advised.
- On 14 March bell tower inspected by an engineer, front entrance declared safe. (Yay!)

St Andrew's

- Sale process ongoing: both EY and Diocese actively involved.

Risk Identification and Mitigation Matrix

- Updated to include bell tower, car park works.

Child Safety Officer, Family Safety Champion

- Judy Thomson serves in these two roles; no notifications requiring action.

Diocesan professional standards

- Stages I, II, III of safe ministry training must be completed by all members of Parish Council. Mercy and Glenn need to undertake all levels. Denise to forward details & instructions.
- Judy has completed Stage III: Diocesan Register has been updated.
- The ADOM Compliance Calendar was noted.

Vicar's report

- A joy to represent the parish at Catriona Johnson's ordination as Priest and be present for her first presiding at the Lord's Supper.
- A busy few weeks, but Cameron's assistance in the office has been a great support and clears my head of these weekly tasks.
- Enjoying preaching each week – so far! When a funeral also, not a lot of 'wobble room'.
- I miss the opportunity to talk through with a colleague. Need some thinking/reflecting/planning time each week, not just the 'to do' list.
- I will take a few days in lieu of Easter to spend with friends from Perth. Dad will come down on 3 May for 2 weeks. I plan some time off in July to attend a wedding in Sydney.
- A new cleaner, starting off quite well – it took a few hours to meet all those who tendered!
- Bible study moved to Tuesday arvo – seems to be going ok.
- Lenten Study on Tuesday evenings has been good to do – response small but encouraging.
- Need to build in some other preachers until we get a P/T minister. Still seeking a student.
- Church attendance steady at about 40 people each Sun. Easter an opportunity for connection with our community – numbers at Good Friday, Easter Day usually good. Easter boards up this week, designed by Denise – hope OK!
- Thankful how everyone is contributing well to our rosters, and sharing duties.
- A number of our oldies are facing difficult times, health and living arrangements.
- Bishop Brad will be with us for Pentecost on 19 May 2024.
- *Diocesan commitments:* Cathedral Chapter every 2 months + Finance And Risk Management monthly 1 hour on Zoom. Area Dean for Yarra Plenty: monthly meetings for prayer and mutual support, and phone calls to support the clergy + quarterly with Bishop Brad.

- Website issues mostly fixed: hoping Cameron can assist with this and Facebook page.

- *Professional development/support:* I see my supervisor monthly, 1 hr by Zoom, parish invoiced; Diocesan coach about every 4–6 wks, provided free; spiritual director monthly, I pay.

Wardens' report

Watsonia

- Roller shutter installed on shop office window.
- Handyman, Kaye, Rosemary Bellair kindly started repairs on vicarage vacated 13 Feb: includes repairing gate, door locks, window; painting, installing new kitchen, new blinds; toilet floor; branches trimmed—thanks for tireless efforts.
- Removed graffiti from Woolnough seat.
- Yarra Valley Water repaired leaking meter tap.

Heidelberg

- Third boom lift inspection of bell tower this time by new structural engineer plus architect. Front entrance deemed safe. Report being prepared.
- Tenders for car park repairs received, sent to diocese for decision. To commence 18/3/2024. Covered by remaining \$45000 of North East Community Fund Grant and the sale of Watsonia Car Park. Expect car park not accessible for 2 months, though the driveway will remain usable through most of the works.
- Banyule Council Construction Engineer consulted re pathway to the community garden.
- Banyule Council kindly assisted with watering the revegetation along our bank of Salt Creek during March heat wave.
- Reza Karavar, the tennis coach, is very kindly restoring the tennis courts' surface.

Rosanna

- Negotiations re St Andrew's sale continue.
- Locksmith installed new deadlock and knobs on study door at vicarage, new tenants moved in March 1st.

General business

- Discussion continues with AA regarding their hire agreement and payment.

Minutes by Rhonda Taylor, précis by Editor



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Dogs and Cats

A Dog thinks: 'Hey, these people I live with feed me, love me, provide me with a nice warm house, take me for walks, pat me, and take good care of me—THEY MUST BE GODS.'

A Cat thinks: 'Hey, these people I live with feed me, love me, provide me with a nice warm house, let me sit on their laps, stroke me, and take good care of me—I MUST BE GOD.'

Submitted by Frank Webb

Pontius Pilate: "Joseph, I really don't understand. You're one of the richest men in the region and you've spent a small fortune on a new tomb for you and your family and you want to give it to this man Jesus?"

Joseph: "It's just for the weekend".

Submitted by Olive Clements