

BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

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

AUGUST
2021

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PATRICK'S PROCLAMATION

IN its latest edition (July 2021) on page 19, the *Melbourne Anglican* published the article "Trinity a perfect antidote to gendered language" by Clare Boyd-Macrae. The article bothered me. In particular, what bothered me were the proposals put forward about God and how we talk about him, in the name of inclusivity. Before I say anything more, let me clarify that this article is not about the place of non-binary people in the church, or the recent phenomenon of referring to them by their preferred pronouns including 'they'. This is not an article about ethics (people), but about theology (God). I am not primarily concerned with what Boyd-Macrae proposes about how we speak to each other but with how we speak about God.

Boyd-Macrae writes "*The gloriously inclusive 'they' is a perfect pronoun for God, ... The Christian doctrine of the Trinity—God as Three-in-one, Father, Son and Holy Spirit, or, more inclusively, Creator, Redeemer and Sustainer—is a unique part of Christian orthodoxy.*" 'They' is not at all a perfect pronoun for God because it implies the existence of more than one God. The standard of orthodoxy—what counts as right and therefore saving faith—is outlined in the Nicene Creed. Therein, we regularly confess "We believe in *one* God..." This, of course, is nothing new that Christians came up with in the early church but simply the continuation of the central creed of Judaism, the Shema: "*Hear, O Israel: The LORD our God, the LORD is one.*" (Deuteronomy 6:4) This is why we refer to God in the singular, and not the plural 'they'. And we do this even though there are three divine Persons. As the Athanasian Creed clarifies, "*the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.*" While there are three Persons, there is only one God—'he'.

Here, one might ask why then the universal Church, throughout history, has referred to God in the singular as 'he', over 'she'? Boyd-Macrae sees this as a problem when she writes "*if God is referred to exclusively by the male pronoun ... it conveys clearly that, in essence, God is masculine. This has suited and reinforced patriarchal culture through the ages very well.*" But, why have Christians addressed God as 'he' and as 'Father'? And why has this been formalised in the Nicene Creed? The theologian Benjamin F. Myers answers the first question perfectly: "*We call God 'Father' because that is what Jesus calls God, and because Jesus has invited us to relate to God in the same way. In other words, we call God 'Father' because of revelation.*"¹ Early church Christians, including those who wrote the Nicene Creed, never suggested this implies that God is male. Unlike the gods of paganism, when Christians refer to God as 'he' or as a 'Father', they do so without physical or bodily ideas in mind.

Instead, 'he' and 'Father' imply a personal relationship. Saint Gregory of Nazianzus, who was bishop of Constantinople in the fourth century, explains: "*'Father' designates neither the substance nor the activity, but the relationship, the manner of*

being, which holds good between the Father and the Son." In other words, 'Father' does not mean God is masculine but that he is in a relationship; namely, with his Son Jesus. Throughout the Gospels we get glimpses of this relationship. Jesus prayed in John 17: "*I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.*" (John 17:4–5)

This is the central mystery of the Trinity: that, from all eternity, the Father, the Son, and the Spirit were together in perfect relationship and in perfect union. Three Persons, but only one God. And when we call God 'Father'—in hymns, in prayer, in worship—we are invited and included into this special relationship that has existed from eternity.

No other words for God can allow us to get into this eternal, inner, mysterious relationship within God. Certainly not referring to the three divine Persons as 'Creator', 'Redeemer', and 'Sanctifier', the often proposed alternative to 'Father', 'Son', and 'Spirit'. Of course, creating, redeeming, and sanctifying are activities that God does. But, they are words that only describe God insofar as he is active in the world after his creation. They describe *what* God does, but they don't reveal *who* he really is. In contrast, 'Father', 'Son', and 'Spirit' describe God's very nature from eternity, prior to creation. They describe the relationship that Jesus came to include us in. The names reveal *who* God is, and as a result also why he creates, redeems, and sanctifies.²

And this is why, at every baptism that has been performed in the universal Church throughout history, people are baptised in the name of the Father, of the Son, and of the Holy Spirit. We are saved from our sins, and included in the relationship that Jesus shared with his Father before the creation of the world (John 17:24), by the power of the Holy Spirit. A relationship defined not by what God does (creating, redeeming, sanctifying) but by who he is.

Very often good intentions can lead to confused and problematic outcomes. This was the case in the fourth century, when after confusion and heresy the Nicene Creed was formalised. The Creed faithfully interprets the Bible and helps us speak accurately about God, and the inner relationship of the Trinity. This is why the Constitution of the Anglican Church of Australia states in its first paragraph that we hold "*the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.*" It does not matter how good the goal is, whether it is inclusivity or something else, a faithful Christian response can never depart from right and saving faith; i.e. orthodox faith.

Patrick



¹ Benjamin F. Myers, *The Apostle's Creed: A Guide to the Ancient Catechism* (Lexham Press: Bellingham, 2018), 21.

² Thomas F. Weinandy, *Athanasius: A Theological Introduction* (Ashgate: England, 2017), 68 fn 59.

This Month – August

Sunday 1st Pentecost 10 / Trinity 9: 9 am St Andrew's;
10.15 am St John's; 5 pm Holy Spirit (COVID permitting)
2 Kings 12:1–21

Wednesday 4th: 11 am Iris Grange; 3.30 pm Strathalan
(COVID permitting)

Saturday 7th: 8 am Blokes Helping Blokes breakfast at
Macleod Community Hall (COVID permitting)

Sunday 8th Pentecost 11 / Trinity 10: 9 am St Andrew's;
10.15 am St John's; 5 pm Holy Spirit (COVID permitting)
2 Kings 16:1–20

Sunday 15th Pentecost 12 / Trinity 11: 10.15 am Com-
bined at St John's (COVID permitting)
2 Kings 18:1–16

Sunday 22nd Pentecost 13 / Trinity 12: 9 am St Andrew's;
10.15 am St John's; 5 pm Holy Spirit (COVID permitting)
2 Kings 20:1–21

Wednesday 25th: 10 am Holy Spirit Mothers' Union;
11 am Streeton Park and general mid-week service
at St John's; 3.30 pm Regis Macleod (COVID permitting)

Sunday 29th Pentecost 14 / Trinity 13: 10.15 am Com-
bined at St John's (COVID permitting)
Guest preacher (Andrew Livingstone): TBC

Wanted

- Lots of churchwardens

Money: June

Income:	Giving:	\$11,220.00
	Other:	\$18,804.45
	Total:	\$30,024.45
Expenses:		\$38,228.35
Deficit:		\$8,203.90

Giving was way up due to direct donations: thank you very much. But maintenance costs were high, including the new sewer-pipe at Watsonia; and we had to pay back some JobKeeper money the diocese overpaid us.

mainly music: August 2021

We started term 3 with 5 families in attendance. We had expected a new family who did not turn up but there was also the promise of another new family for the next week. All adults wore masks except for Wilma, the presenter, so it was hard for the children to remember and recognise who is who on the team. It just seems that the families are finding it really hard to get back into any sort of routine and the recurrent lockdowns don't help however essential they may be.

This 5th Lockdown will make it even harder for the families to establish a routine and it may well result in the loss of more families but we will do our best to keep Watsonia going. We simply **can't** lose all three sessions to COVID! But then, it is not up to us, but the Lord.

From *mainly music* International:

mainly play in prison

We're really excited to let you know that mainly play sessions are going to be held in a Victoria-based prison where children reside with their mothers. These will be key sessions, creating connection between mother and child, and providing school readiness skills. We'd value your prayer support.

N.B. *mainly play* is a 30-minute story and play session.

Rosemary Bellair (9459 5394)

Holy Spirit Mothers' Union

Our June MU meeting was held on Wednesday 23rd June at 10 am. After the clean and a welcome cuppa, Elizabeth led our MU Service. No speaker today, as we ended with early midday prayers, then joined St John's Fellowship for their 60th year celebrations.

Our next meeting will be on Wednesday 28th July at 10 am. We will celebrate our 59th Birthday, if a suitable day at Bundoora Farm, if not at Watsonia RSL.

At this meeting Holy Spirit MU will be celebrating 'The Coming of the Light', the annual celebration by Torres Strait Islanders of the coming of Christianity to the Islands. This year is particularly significant for our Torres Strait sisters and brothers: worship and celebrations on the 1st July will commemorate the 150th anniversary of the word of God coming to the Torres Strait.

An article in the museum on Horn Island suggests that before then the Islanders were warlike, raiding each other's islands. However, on 1st July 1871, when members of the London Missionary Society, led by the Reverend Samuel MacFarlane, anchored at Erub Island (also known as Darnley), things changed. That day a warrior elder called Dabad broke cultural tradition and welcomed the missionaries. He persuaded the people of Erub to accept the power and wisdom of the teachings of this God and to put aside their warrior ways. The light of Christ as found in the Gospel came to the Torres Strait that day.

Prayer: Almighty God, you have given to the people of the islands of the Torres Strait the glorious light of the gospel of Christ: mercifully grant that we may always walk in the light of his love, and give us the strength and unifying power of your Holy Spirit to spread that light and enlarge your kingdom in the hearts of all people. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Bible readings: Isaiah 58:8–11; 2 Corinthians 4:5–6; John 12:35–47.

N.B. Altona MU are collecting new Christmas Cards for the Women's Remand Centres.

Elsie Storr

Blokes Helping Blokes

On Saturday 3rd July the Blokes gathered again for a Spartan and ascetic breakfast of unlimited juice, bacon, eggs, hash browns, toast with butter, jam and honey, tea and coffee. There was some trouble with the toaster, which blew a circuit-breaker, but Stuart Cooper was able to put it in its place by looking at it sternly. After that it gave no more trouble. (Glenn suggests Stuart can be called 'The Toastmaster'.)

Glenn was channelling Mrs Doyle from *Father Ted*, and appeared with a large tray of left-over hash browns, saying "Go on, go on, go on, go on, go on". The Editor consented to receive one of the potatoey goodies, but two stuck together, so he got two on the left side of his plate. Then Glenn reappeared on the right, and proffered another for that side of the plate. Such was the power, and persistence, of his silver tongue that the Editor now had three hash browns over his previous allocation.

You might have thought that was the end of it, but in thinking that you are displaying considerable naïveté. Glenn now appeared bearing toast, so the Editor had more toast. Glenn then offered a hat to anyone who wanted it. Peter Cherry was pleased to accept, only to be told that he could only get the hat at the price of taking more toast. So the Editor stepped in to resolve an awkward situation, and had still more toast on Peter Cherry's behalf.

The Editor was reminded of a particular long, slow train journey in India in which a certain mendicant group came around three times, even after they had been given money to go away, to the disapproval of the locals who evidently felt a line had been crossed. But Glenn then announced to all that the Editor had won a prize for his selfless act of eating toast. He presented the Editor with an old fashioned glass—not meaning that the glass was fashioned, but was old; nor that the style of the glass was out of date;



but rather, a glass suitable for the cocktail known as an old fashioned, presumably as a suggestion of a preferred breakfast drink. It turned out that he was regifting, as he got the glass as a present from his liquor supplier, possibly as thanks for a large amount of business, or possibly to encourage even more, or perhaps both. Glenn also kindly encouraged the assembled multitude to raise an accolading 'Oooh!' at the Editor, but described the result as resembling a severe bout of constipation; as indeed it did.

Thank goodness we then heard from David Fitzgerald. David told us that life is a tapestry, but we see it from the wrong side. He had been born in 1950, and lived at first in Fairfield, and after a few years the family moved to Macleod, which at that time was only a few buildings and houses. Due to an internal problem, his mother took a considerable risk having him and his younger brother and sister, and a fourth pregnancy was not supportable.

David himself was at risk of not surviving, as from a very early age he was a risk-taker. At one time his mother discovered that he had climbed onto the wrong side of the fire grate and fallen onto the fire—she removed him, burning, and threw him in the bath. He doesn't remember this, but does have a scar to know it happened.

Another, mental, scar was left by an incident when he was four. He noticed a painter painting something high up, and then saw him fall onto power cables, at which his body exploded. After that he could not bear to see his mother even touch a light switch, and doubtless there were deeper effects. Through his life he was shy with people and sought to hide. He started school at Macleod Primary, where he hid under the table in class. When Golf Links Primary started soon after, he moved there and did a bit better.

David went on to Macleod High, and mentioned that at that time it was full of people who would go on to be notable footballers, such as his house captain Peter McKenna. However, he did not do well academically. While he was reading in front of the class, a teacher told him he would never amount to anything, a comment that made a strong impression on the lad. At Year 10 he failed all but one subject, and had to repeat the year to get his Intermediate Certificate. However, he discovered that he now could choose his own subjects, and was happy to choose woodwork, metalwork, and other occupational subjects.

David had always liked the workshops his father and other people had in their homes, and he took strongly to the new subjects. He made himself a bow and arrows and took up archery. He still has the bow, and various arrows he made over the years. He invented a variant on golf in which, instead of striking a ball with a club, you shot off an arrow towards the hole.

The result was that he got his Intermediate Certificate with flying colours. David's father wanted him to go on to Leaving, but David was keen to get into the workforce. His first job was as apprentice to the night-man (or 'dunny man', as he was more widely called).

Readers of more tender years may not be familiar with this occupation. In those days before both sewerage (Melbourne was actually one of the last of the world's industrialised cities to get sewerage) and septic tanks, one's lavatory, usually out in the garden, was a sort of thunderbox over a 'dunny-can'. The night-man's job was to go about the streets collecting the full cans, replacing them with new ones, and carrying the full ones to the cart—though soon after David started, new technology came into use and the contents were then sucked out by vacuum. (Earlier in the twentieth century, Heidelberg's cans were emptied onto a field in Waterdale Rd, much to the dislike of the local residents.)

The night-man told David that everyone laughed at him over his occupation, but in fact he was a millionaire, owning property all over Melbourne.

After a church summer camp in 1968, David decided to be baptised, and was dedicated to serving God.

Then an opportunity came up at a shop-fitting firm, allowing David to use his particular skills. He worked hard and flourished. Even when the firm collapsed and he was out of a job, he went into business on his own and was soon subcontracting for his old firm. David spoke of fitting-out 400 shops for a hardware chain, and 600 7-11 shops.

David was grateful that he (very narrowly) escaped being conscripted to Vietnam. He thinks his social timidity would have destroyed him had he been called up.

In the late 70s the government brought in a program aiming to get tradesmen teaching their trades in schools, and David took this up. He gave his business to his brother, and at about 28 years old he started teaching. One of his first schools contained the teacher who had told him he would never amount to anything, and he was pleased to be able to show her it was not so. The teacher took the implicit rebuke well, and gave a wedding present when David got married at 29.

David's children have since thanked him for being there for them outside school hours, unlike many self-employed fathers who are virtually never seen by their children.

David served at Open House, a Christian organisation that tries to show troubled youth a better way, and it was there he met Glenn. He told us that Glenn (who trained as a

pastrycook) used to make revolting-looking creations out of pastry or sugar, which he would plant along the route of an Open House hike. Then during the hike he would 'find' these, and eat them.

David is now running Kids' Hope, which aims to support troubled children in their schools, and which our parish has supported in the past.

The next *Blokes Helping Blokes* breakfast will be at 8 am on 7th August, at Macleod Community Hall. Please let Glenn know if you are coming, to help with catering: 0487 852 808. All blokes are welcome!

Peter McKay



Griffin Maxwell Ward

18 June 1930 – 10 July 2021



Griffin Ward sang in the St John's choir. His funeral was held on Friday 16th July at St John's. Unfortunately because of the new lockdown only ten mourners could attend.

Eulogies were presented by Grif's son Peter, daughter Robyn, son-in-law Joseph, and grandson Aiden. Peter said:

A few words about dear father Grif

How do we find words to embrace the meaning of a life lived over 90 years and having touched so many people in so many ways?

Here in St John's Heidelberg, built on the land of the Wurundjeri Woiwurrung people, and in the Yarra Valley within which it lies, we find some clues and a way forward – even in these unprecedented pandemic circumstances which find me, (Grif's son Peter) in far away Finland, instead of sitting in a pew amongst family and friends.

I am writing these words on a summer evening in Finland, by a lake where ripples spreading in the wake of [?] lap quietly and steadily at the shore.

Just as we all touch upon and listen to and learn from one another through the years and how the ripples from Grif's life will be cherished and encourage us for years to come, wherever we may be.

Two anecdotes will I hope provide at least a start for reflecting on Grif in the way that he quietly and steadily supported and delighted and taught us, most of all through his love and concern for the natural world and his strong sense of fairness and outrage at injustice and oppression.

They come from recent years in the Upper Yarra valley where Grif and June made and shared a home with many bush creatures and to my mind they encapsulate his dual qualities of observation as artist and engineer.

Yellow robins habitually followed and befriended Grif as he worked the garden and he learned how to warn them of approaching danger from potential predators. Having found an abandoned nest, he delighted in demonstrating and wondering at the skill with which a little creature, with nothing but a small beak, could obtain materials and build a home for its young with such perfect symmetry and comfort. My sister, appropriately named Robyn, and I can be so grateful for the way in which we were provided with a safe and comfortable nest!

Another lesson comes from spiders, creatures of great fascination and wonderment for Grif, helping granddaughter Marinia to overcome a perfectly understandable reaction of alarm. What human engineer, he would say, would be capable of designing and building such a purposeful, strong and yet ornamental structure, entirely alone and, in many cases, in the darkness of night. Like the ripples spreading through water, the image of a net woven of ideas of beauty and encouragement are an inspiring legacy.

Hopefully we will find many opportunities to walk together remembering Grif in the Yarra Valley, in the spirit of a sublime painting of the Yarra at Heidelberg by Arthur Streeton, completed in 1890 – the same year indeed that another Arthur, the father of Grif and Harry, was also welcomed into this place.



"Still glides the stream and shall forever glide"

Thoughts of Grif, from Robyn

As a daughter I could not have been more loved or cared for than by my Dad.

I recall as a young teenager, sharing some of my confused thoughts with Dad. He listened, then told me of The Serenity Prayer:

*God grant me the serenity to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.*

I hold that dear to me always. Dad was, and is, my guide.

So many memories of a kind, gentle and loving man who embraced his role as a son, brother, husband, son-in-law, brother-in-law, father, father-in-law, grandfather, uncle and friend. Such a special presence in all our lives.

Thoughts of Grif, from Joseph

My Father-in-law, whom I referred to as Dad from the day I married his daughter Robyn, was an incredible person, filling an important and much needed role in my life. He was a loving and caring husband to June, father to Peter and Robyn and grandfather to Aidan, Julien and Marinia.

Apart from being educated as a Civil Engineer and working at Brunswick City Council, Grif was a teacher, a volunteer, a gardener, an artist, an editor of the *Field Naturalist* magazine and had a huge interest in natural history. Each of these aspects filled facets of Grif's life which he shared with many.

One thing I won't forget is that Grif was a magician and a pipe smoker in earlier times. When I asked if I could marry his daughter Robyn, he lit his pipe and quickly disappeared behind a huge puff of smoke: Grif was nowhere to be seen. It took 20 minutes to clear the room of smoke at which time he reached for the bottle of port.

Often smiles, laughter and joking accompanied our times together. I cherish the memories we shared. I will miss you Dad.

Thoughts of Grif from Aidan

I have many fond memories of my Granda, as he liked to be called.

I remember the wonderful bedtime stories, such as *The Hobbit*, complete with voices for each of the characters.

The bushwalks, learning about native plants and animals, followed by fish & chips together by the river. Learning to use hand tools and work with my hands. Croquet, mini golf, gardening, chopping wood and building a tree house.

And even just playing and exploring the land around the Warburton home. These are memories that I will never forget, will treasure and I'm glad to have shared them with my Granda.

Diana Jean Maxwell

22 August 1938 – 13 July 2021



Diana Maxwell was a member of the St John's congregation. Her funeral was held on Friday 23rd July at St John's, with restricted numbers because of the lockdown.

Diana's eulogy was read by Cathy Beaton, a close friend of the family:

*God saw you getting tired
And a cure was not to be
So He put His arms around you
And whispered 'Come with Me.'*

*With tearful eyes we watched you
And saw you fade away,
Although we loved you dearly
We could not make you stay.*

*A golden heart stopped beating,
Your tender hands at rest,
God took you home to prove to us
He only takes the best.*

Today we gather to honour, remember, and celebrate the life of Diana Jean Maxwell.

Taking the words of a famous writer: "We make a living by what we get, we make a life by what we give". If that is true, then Diana made a great life and our lives have all been touched by her in some way.

Diana was born – Diana Jean Begg on 22nd August 1938.

- Daughter to William and Rosalie Begg
- Younger sister to Gerald
- Wife to David Rogers
- Mother to Kerrie, Glenn and Sonia
- Grandmother to Marc, Shane, Benjamin, Lachlan, Grace and William
- Great-grandmother to Aria and Cody (lovingly referred to as G-nan)

Diana grew up in Footscray and Clayton. She would often recall her memories of the days she lived in the garage whilst her dad built their house in Clayton. She remembered sleeping on home-made hessian beds with cold concrete flooring underfoot and the only form of heating was the wood fire stove.

She talked often about her beloved 'Fluffy' (the cat) that she would dress up and push around in a pram. She loved helping her dad in the yard and looking after the chickens and ducks.

Diana went to Dandenong High School and then on to Burwood Teachers' College.

During this time she met the love of her life, David Rogers. They married in 1960 and had three children – Kerrie, Glenn and Sonia.

Her world fell apart when David passed away in 1975 leaving her with three young children to raise. She kept his memory alive by sharing wonderful memories of the places they visited, the activities they enjoyed, the love they shared together and the plans they had for their family.

She worked at various primary schools setting up string programs and teaching violin; most notably, Ringwood Heights and Antonio Park Primary Schools. She also went back to university and graduated with a Bachelor of Education degree. Together with her daughter Sonia, they set up and ran the Junior Strings of Banyule. She ended her teaching career at the prestigious Scotch College in Hawthorn.

Diana connected on a very personal level with all of her students. She was a devoted teacher and treated her students as her own. Many families remained life-long friends.

Diana's determination to provide for her family meant juggling teaching during the day, giving violin lessons after school, sometimes playing in musical productions at night, then studying for her teachers' degree into the early hours of the morning. She felt it important that her children have the opportunities of extra-curricular activities and so somehow managed to fit in taking them to ballet and music lessons, and sporting activities.

What an amazing and dedicated mother, doing the best she possibly could to raise three children on her own.

I asked her family to tell me what they remember most about Diana.....

Sonia was inspired by her mum's love of teaching and followed in her mother's footsteps. She remembers jumping into bed with her on weekend mornings, but first having to move all of the books out of the way from the previous night of studying. She

also remembers escaping to Bright for holidays, the long road trips which included singing along with Bette Midler and Barbra Streisand and belting out 'Wind Beneath My Wings', staying in their caravan, spending time with close friends, experiencing the beauty of Bright, AND eating the world's best vanilla slices!

Glenn valued his mum's wisdom, support and guidance and also remembers being surprised and embarrassed when his Mum walked into his primary school class as a relief teacher. He was apparently on his best behaviour during a memorable group recorder lesson!

Kerrie remembers and will cherish the overseas trips they took together, the walks around the garden discussing plants (something Diana did with her parents every Sunday when they came over for lunch) and her mum's loving hugs.

Apparently, Diana also discovered that sniffing rosemary, daily, was good for the memory. So she would cut a sprig every few days and put it in a vase of water in her kitchen. Ironically, she kept forgetting to sniff the rosemary.

Diana was caring, loving, thoughtful, determined and hard-working. She devoted her life to her family, music and faith, and was a passionate gardener. She treasured her many friends, including her neighbours, those she travelled overseas to visit and those she travelled with, those in Mingarra and Springthorpe, and those in her music world.

So for those who could not be here in person today, thank you for sharing this time with us. In closing, I would like to dedicate this poem to Diana from her family and friends

*May the winds of heaven blow softly
And whisper in your ear
How much we love and miss you
And wish that you were here.*

HEALTH AND SAFETY

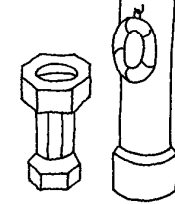
GUIDANCE FOR CHURCHES: THINGS YOU NEED TO DO



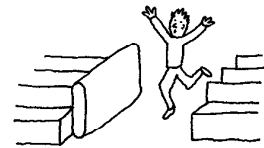
RISK ASSESSMENTS BEFORE EACH SERVICE



HI-VIS JACKETS FOR SIDESPERSONS



A LIFEBELT NEXT TO THE FONT



PADDED BUFFERS ON PEW-ENDS FOR CHILDREN CAREERING AROUND THE AISLES AT HIGH SPEED



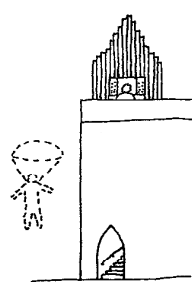
HARD HATS FOR ANYONE CARRYING A STICK



GLOVES TO BE USED BY ALL BISCUIT-ARRANGERS



A SERVER TO TRY THE COMMUNION WINE IN THE VESTRY (IN CASE POISONED)



PARACHUTE FOR EMERGENCY DESCENT FROM ORGAN LOFT

Above: We have recently had our annual safety inspection

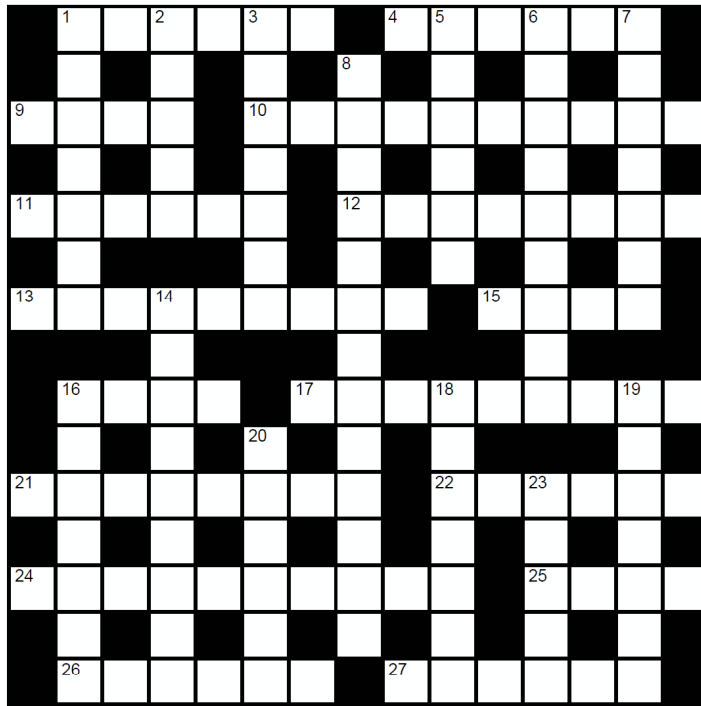
BIBLE CROSSWORD XVI

Across

- 1 These were not to be multiplied by kings (6)
- 4 Immersed (6)
- 9 Implore (4)
- 10 Revelation (10)
- 11 A son of Bebai (6)
- 12 Courteous (8)
- 13 Like the sower's seed (9)
- 15 Number of virgins who were wise (4)
- 16 Chores (4)
- 17 Woodworker (9)
- 21 A city of Macedonia (8)
- 22 Grownups (6)
- 24 Inhabitants of an important Syrian city (10)
- 25 Perfect (4)
- 26 Truthful (6)
- 27 Loved deeply (6)

Down

- 1 Nonconformist (7)
- 2 Relating to kings and queens (5)



by Philologus

© BiblePuzzles.com

- 3 Test (7)
- 5 Prophet (6)
- 6 Luke's profession (9)
- 7 Conflict (7)
- 8 Gatherings (13)
- 14 A forger of brass and iron (5-4)
- 16 Very young king (7)
- 18 Worshipped (7)
- 19 Went into (7)
- 20 Aromatic substances (6)
- 23 Like the room used for the last supper (5)

Bible Word Search – Kings

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_Kings_0.htm

Abijam, Ahab, Ahaziah, Amaziah, Antipas, Azariah, Baasha, Baladan, Balak, Ben-

J H I R A M A J I B A A R T M
 O O Z N M E S H A Z A E L I E
 A S I N O M O L O S S J K B H
 S H M D A D A H N E B A M N A
 H E R E H D D O N S I A I I N
 H A I R A H C A Z O R Z R M E
 E E I N I H M E H O E E A N M
 Z L Z Z H L D E H R H N O H P
 I S A E A E J E H O A H A Z H
 O H H K H J I B S I S A U L
 N I S I E I A O S S R J E H U
 O S A A P M A E S H A L L U M
 M H A H L M H H A I Z A M A A
 R A B A S A P I T N A D A B T
 I K T B K A L A B M A H T O J

hadad, Elah, Esarhaddon, Hazeal, Hezekiah, Hezion, Hiram, Hoshea, Jehoahaz, Jehoiakim, Jehoram, Jehu, Joash, Josiah, Jotham, Manasseh, Menahem, Mesha, Nadab, Omri, Pekahiah, Rehoboam, Rezin, Saul, Shallum, Shalmaneser, Shishak, Sihon, Solomon, Talmi, Tibni, Zachariah, Zedekiah, Zimri

Unscramble the letters to find the words in our

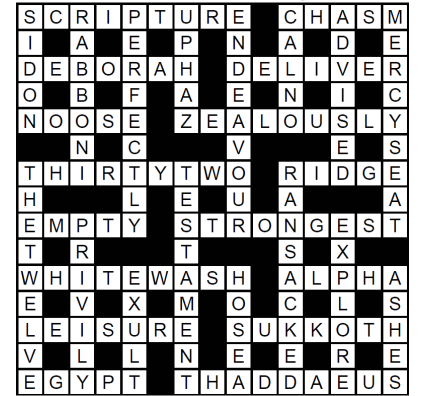
Elijah Prays Anagram

www.dltk-bible.com



- ehopprrt _____
- deeilnst _____
- dghortu _____
- aenrv _____
- aceilmr _____
- mnotu acelmr _____
- aalrst _____
- bdenru _____
- cdlosu _____
- adeenrsw _____

Answers to last month's puzzles:



Bible Word Search mystery answer: **WITNESSES**

Last month's anagram:

- eefginorssv forgiveness
- eehps sheep
- einnty einn ninety nine
- cinoss coins
- eenprtt repent
- abceeilnort celebration
- aeprry prayer
- deehhprs shepherd
- acehrs search
- aeehiprsw Pharisees

'When you're at your end, but God isn't'

The Seventh Sunday after Trinity, 18 July

1 Kings 19:1–18

by Patrick Senn

19 Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. ² So Jezebel sent a messenger to Elijah to say, 'May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.'

³ Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, ⁴ while he himself went a day's journey into the wilderness. He came to a broom bush, sat down under it and prayed that he might die. 'I have had enough, LORD,' he said. 'Take my life; I am no better than my ancestors.' ⁵ Then he lay down under the bush and fell asleep.

All at once an angel touched him and said, 'Get up and eat.' ⁶ He looked around, and there by his head was some bread baked over hot coals, and a jar of water. He ate and drank and then lay down again.

⁷ The angel of the LORD came back a second time and touched him and said, 'Get up and eat, for the journey is too much for you.' ⁸ So he got up and ate and drank. Strengthened by that food, he travelled for forty days and forty nights until he reached Horeb, the mountain of God. ⁹ There he went into a cave and spent the night.

And the word of the LORD came to him: 'What are you doing here, Elijah?'

¹⁰ He replied, 'I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.'

¹¹ The LORD said, 'Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by.'

Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. ¹² After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. ¹³ When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave.

Then a voice said to him, 'What are you doing here, Elijah?'

¹⁴ He replied, 'I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.'

¹⁵ The LORD said to him, 'Go back the way you came, and go to the Desert of Damascus. When you get there, anoint Hazael king over Aram. ¹⁶ Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet. ¹⁷ Jehu will put to death any who escape the sword of Hazael, and Elisha will put to death any who escape the sword of Jehu. ¹⁸ Yet I reserve seven thousand in Israel – all whose knees have not bowed down to Baal and whose mouths have not kissed him.'

Introduction

Here we are, again. I am preaching at a camera in an empty church, and you are following on from home. And, I am sure most of us are just so over the lockdowns. Maybe, just like the prophet Elijah we feel like crying, "I have had enough LORD. Take my life." If we feel like this, let us keep crying out to God to have mercy upon us, and let us keep turning to him in prayer for strength and comfort.

Well, for a long time now our leaders have been blaming each other for the suffering the pandemic inflicts on us. The Commonwealth is responsible because of their slow vaccine roll-out. The states are responsible for their leaky quarantine hotels and contact tracing systems. And we, the public, have been fed up with our leaders because they keep impacting upon our lives.

Well, in ancient Israel a king or a ruler was not measured for his policies or his economic decisions. These were important but they were not the priority. A king was measured, and stood or fell, on the basis of his faithfulness to the one true God. King David was the model *par excellence* who always was faithful to God, and always repented when he did wrong. Most kings after him led Israel into idolatry, and the spiritual sickness that comes with that. This is why God raised up the prophets. The prophets were a thorn in the side of the kings. Speaking on behalf of God, they rebuked the kings, pointed out their errors, and held them accountable to God's commandments, "Thou shalt have none other gods but me." Today, the journalist who speaks truth to power, who pesters government leaders by demanding accountability to the truth, just follows the Jewish prophetic tradition.

And, as we all know, this is not always something safe to do. In 2017, Jamal Kashoggi fled Saudi Arabia out of fear for his life. He was critical of the Saudi government, and wrote against it. And then, in October 2018, he visited the Saudi consulate in Istanbul to get some documents related to an upcoming marriage. At the orders of the Crown Prince, Jamal was executed inside the consulate.

A Flight in Fright (1 Kings 19:1–8)

The prophet Elijah was critical of the King for worshipping false gods. In chapter 18, he just humiliated the worshippers of Baal, and a bunch of the false prophets were executed for committing treason. But the royals do not change their mind. Queen Jezebel swears by the false gods to take his life: "May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them." That is, one of the dead prophets. How would you respond, if the PM's wife vowed to take your life? Fortunately, if this happened she would be arrested because we live in a law-based society where you cannot threaten to kill someone without consequences. But, in ancient Israel this was just another day. "Elijah was afraid and ran for his life. When he came to Beersheba in Judah, he left his servant there, while he himself went a day's journey into the wilderness." Elijah flees south into the bush, far away from society. He dismisses his servant, which indicates he has no intention of ever returning to civilisation. He travels for a day in the scorching heat of a desert, and eventually finds a spot of shade. "He came to a broom bush, sat down under it and prayed that he might die. "I have had enough, LORD,"

he said. "Take my life; I am no better than my ancestors. Then he lay down under the bush and fell asleep." He is at his end. He doesn't see any hope or any point in going forward. He just wants to die.

But, God provides for Elijah's needs. Twice, he sends an angel to provide him with food and drink. As a result, Elijah is strengthened to travel for six weeks even further into the desert to Mount Horeb, the mountain of God.

At Mount Horeb (1 Kings 19:9–18)

This mountain is a special one in the Bible. It is the same mountain as Mount Sinai; the place where Moses encountered God in the burning bush, and where he received the Ten Commandments inscribed upon stone. At this mountain, Elijah moves into a cave. "What are you doing here?" God asks Elijah. And his answer reveals that he still is in the same state of spiritual depression. The six-week journey has not changed anything. "I have been very zealous for the LORD God Almighty ... I am the only one left, and now they are trying to kill me too." So, God tells Elijah he is about to pass by, and that he should get ready for it.

"Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. After the earthquake came a fire, but the LORD was not in the fire." These natural phenomena are dangerous, and each of them is a threat. Just a few weeks ago, powerful winds swept through Victoria and devastated the Dandenong area, causing weeks of power outages. The island of Haiti is still recovering today from earthquakes a decade ago. And regional communities are still picking up the pieces from the carnage of the 2019 bushfires. Winds, earthquakes and fires are powerful elements that expose human weakness, and are fitting for a deity. But, what is interesting is that each of the elements is followed by the phrase "the LORD was not in the wind/earthquake/fire."

Instead, God strangely appears at the very end in what different translations describe as a "gentle whisper", "a light breeze", or "the sound of sheer silence". It is this small sound, not the cosmic powers, that summon Elijah, and indicate God has arrived outside the cave. He wraps his face in a towel because he knows no creature can safely look at the Creator. God asks Elijah the same question as before. And Elijah again gives the exact same answer. "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too." Despite God himself appearing before Elijah, nothing has changed for him. It's like he tells God in his desperation, "I have nothing else to say."

God's response to an exasperated Elijah is very mundane. There is no profound message, no life-giving words of wisdom. God just tells him to return to civilisation, to anoint some new kings as well as his own prophetic successor. And at the end, God casually mentions that Elijah, in fact, is not the only one left, and that there are 7000 who like him have not worshipped any false gods.

Parish Council Notes

Zoom meeting of Monday 19th July

Correspondence

- Thank-you letter to family of Steve Allen for bequest.

Preventing violence against women

- Denise preached a sermon on family violence. Each church centre has posters set up now, but no feedback yet since we are in lockdown.
- To raise awareness re elder abuse.

OH&S: COVID 19

- Latest Diocesan Advice sent to PC members.

Vicar's report

- *Déjà vu* from last month, with lockdown #5! Quickly recorded a service: do again this week.
- Oodthenong clergy conference rescheduled again to 17–18 Aug: Zoom if cancelled again.
- BSL latest iteration of proposed MOU disappointing. Need a resolution and send back.
- BSL contacted *me* about a possible COVID-19 op shop contact, asked me to contact manager.
- Re-engaged with coach – had been in hiatus due to COVID.
- Have quote from Asylum Seeker Resource Centre Cleaning.
- Watsonia Town Square: still no contact from Banyule Council re Church-owned car park.
- Rosanna & MAP & EY: organising meeting with Bp Kate. Getting on paper our 3 areas of focus: Ministry Outreach + Property + Pastoral Care.
- Area Dean: O-team Zoom meeting 30 June, hosted Deanery at Watsonia on 14 July, pastoral care of some clergy.
- No money available from Diocese for new cleric, but we might be able to do something later this year.
- Lay leaders' with Abp Philip 28 July at St John's Diamond Creek 7 pm, urged on PC.
- Abp Philip will be with us on Sunday 17 October, 170th anniversary of St John's.

Curate's report

- Verbally presented.

Warden's report

- *Safety inspection 12–13 July*
 - Walk-through at each centre produced a long list, most minor.
 - New incident report forms placed in all centres.
 - Evacuation diagrams for churches, St J's halls.
 - Child-proof latches on St A's switchboards.
 - Oiled St Andrew's door latch bars.
 - New aluminium extension ladder (3.1–5.3 m) at St A's; two 2.4 m aluminium stepladders for St Andrew's and Holy Spirit just now arrived.
 - New fire extinguisher signs arrived just after.
 - A rogue fire extinguisher discovered in St Andrew's vestry.
 - New tubes in Holy Spirit exit signs, still failed. Emergency lights failed. Vigorous discussion with inspector. Occupancy permit says we have to maintain exit signs and emergency lighting; but allowed to replace three exit signs with two new reliable ones, and maintain just the accessible emergency light in the link. Occupancy permit should be mounted on the wall.
 - Electrical testing and tagging done.
- *St John's*
 - Church building works: conversation with Peter Harper. Subcommittee reported must go through diocese; will speak to Peter and move forward. Need three quotes, longer to get started.
 - Council mulch delivery 7th July to community garden which hadn't ordered it, nothing to church which had. Not an error.
 - A new contract to be prepared for Reza.
 - Pop-up pantry proposal: Certificates received, but decided against.
- *St Andrew's*
 - Helpful neighbour at 34 Grandview Gve is replacing his fence bordering ours, but will not charge us. Have thanked him.
 - Small door to under church, below rear exit, has been forced, but no evidence of damage.
- *Holy Spirit*
 - Damaged tree taken down (and tree next to it), stump treated. Suggest replant with bushes.

– Op shop: Mark thinks close to agreement, but new proposal almost identical to original proposal, rejects measures agreed to last meeting that I consider essential. Will not sign current proposal. Comparison presented.

Op shop report – Tabled

Finance report

- Tabled. High water bill for St John's – compare with previous years.

BSL negotiations

- Denise and Peter to have another meeting with Mark Lane.
- Issues on allocation of money to the APB:
 - How, when and on what basis APB will receive monthly payments.
 - Penalty for late payment.

Banyule–Merri Creek Partnership

- Lockdown 5.0 prevented the 17 July working bee. Try to re-schedule for spring.
- Denise had good meeting with Pete Carolane.
- Merri Creek musicians at the October service with Abp Philip.
- Merri Ck to help us with filming when needed?
- Christmas celebrations together.

EY/Dio/Banyule discussions

- Denise has requested meeting with Bp Kate.

Watsonia Town Square

- Denise attended the Community Reference Group Zoom meeting, and sent on minutes.
- Lack of engagement by Banyule Council with us re our car park!

General Business

- 28 July gathering with Abp & diocese.
- Abp Philip here Sunday 17 October for 170 years of St John's.
- Write re Test and Tag mess left at St John's and St Andrew's.
- Get particulars of helpful St Andrew's neighbour for letter.

Minutes by Patrick Senn, précis by Editor

Application

God teaches us so much through this event, both in how he appears to Elijah, and what he says to him. Today, we usually expect God in the big things. People usually demand visible signs from heaven, angelic appearances, and the loud voice of God to direct us through life. But, when God appears to Elijah he is not in the wind/earthquake/fire. He appears after the sound of sheer silence. I am convinced so many people in Melbourne miss out on God because they simply cannot quiet down and listen. In our society, one of the chief virtues is busyness. Saying "I'm so busy" is just another way of saying "Look how meaningful my life is, look how much I am needed". But, what happens when you really quiet down? What happens when you embrace silence? You slowly see things more clearly, and start to appreciate even ordinary things. This is something many have experienced because the lockdowns have forced us to. Suddenly, we cannot go further than 5 km from our homes. Stuck at home all day with displays and devices, people start going for walks in nature without their phones. And then they describe feeling 'grounded', more 'aware', more 'grateful', having time to 'just be'. The late Rabbi Jonathan Sacks said in an interview that his most spiritual possession is his noise-cancelling ear phones. They help

him create silence in the soul. And that is exactly right. When you get rid of the busyness and all of the noise, and you embrace silence, you finally get to 'just be'. Existence itself becomes a wonder, and you open up to the presence of God.

What God says to Elijah is also really instructive. Elijah thought he was the only faithful person left, offering to God everything but not seeing any results. But God's response reminds him that this is not the case. He tells him to get on with the job, anoint kings, appoint your successor, and BTW, there are 7000 others. In short, God does not need Elijah. And God doesn't need any of us. The world, and God's purposes, will carry on just fine without you or me. There is something incredibly refreshing and humble when people resign before their time. I think of the previous Pope Benedict XVI, who resigned because he regarded himself too old to lead the Roman Catholic Church. Or the previous Premier of NSW Mike Baird, who resigned in the prime of his life. There is real humility in recognising that you are not the centre of things.

And this is a lesson so many people don't get. They think they are the wheels on which the earth turns. They think they are Saviour for their projects. And this can be anyone from politicians who refuse to step

down, to clergy who refuse to retire from a church, to people who are glued to their particular ministry. God's response to Elijah reveals that he does not need us. He chooses to use us, but we must never mistake that for being irreplaceable. God says, "Do what I called you to do, but you will be replaced, and there is a lot going on just fine without you."

Conclusion

In conclusion. My friends, I hope we can worship and pray together in person next Sunday. Maybe like Elijah, you feel like saying "I have had enough LORD. Take my life." But, until we can meet again, find comfort in the fact that our heavenly Father will take care of our needs. A hearty meal, a good sleep—these can do wonders, and God blesses us so much in Melbourne we rarely ever lack any basic needs. Try to get away from the noise and to embrace silence in your soul, because that is where we can find God and receive grace from him. And while we like to be active and up and about, God gently reminds us that he does not actually need any of us. He is God, we are mere servants. The world will continue just fine without us, we just have to faithfully do what God calls us to do: To love him with all our heart, soul, and strength, and to love our neighbours as ourselves. AMEN.