

# BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

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

AUGUST  
2022

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## J IS FOR JACKFRUIT

I KNOW you are probably thinking 'what's jackfruit got to do with Jesus?' Well honestly not much, as it is a fruit that is mostly grown in tropical places of the world. I am using this title to take the opportunity to share a little about our two-week family trip to the Philippines recently. Why jackfruit then? Well, Rachael has been learning to cook many Filipino meals of late, and one of these meals is a dish she was introduced to at my cousin's restaurant in Footscray 'Chibog', which has jackfruit in it. The dish is called *Kansi*, which is a sweetened version of a Zion's favourite meal (apart from chicken nuggets!) called *Sinigang*—another famous Filipino meal. *Sinigang* is tomato, onion and tamarind based. Jackfruit actually looks like that very offensive fruit, durian; but it does not have the nasty smell! And it is a very sweet fruit.

Two places we visited were:

1. Manila, Luzon
2. Puerto Princesa and El Nido, Palawan

### Manila

This was the first time Rachael and Zion have visited the Philippines. Like many tropical places in world there are only really two seasons: summer, or the rainy season. We were coming into the rainy season but despite that, every day was 27–30 degrees Celsius. We were in the pool every day! Yes, a big difference from the very cold weather we have been experiencing in Melbourne of late!

As some of you may know the Philippines have recently had an election and the winner was Ferdinand Marcos Jr, or as Filipinos would refer to him, 'Bong Bong'. I know, a very strange nickname, but in Filipino culture we often refer to nicknames rather than legal real names for some reason. It's kind of like the Aussie culture to shorten names like Michael to Mick, John to Jono. My family were led to come to Australia due to Bong Bong's father, former president Ferdinand Marcos Senior's leadership. It is challenging to see how this could have happened and it is a reminder to learn history. I was not taught Filipino history in school but I would read history books in libraries as I was fascinated with the history of my parents' motherland. Whilst in Manila we were there during the inauguration of his presidency which was fairly low-key.

Manila has changed a lot since I spent significant time there in 2007. Many buildings have been built. The effect of COVID for two years has had a significant impact. There is a vaccine reluctance as vaccines in the past have led to deaths in children. Only 65% of the population are fully vaccinated. Children have had to be educated from home for two

years. Zion found a playmate at a play area who was 5 years old; Zion is 4.5. They got on so well and had so much fun. The child's mother shared with me the challenges of schooling her child. She was very appreciative of seeing her child for the first time actually play with another child since two years ago!

Rachael and Zion enjoyed Manila. Seeing our extended family was a great joy. They were so fascinated with Zion's ethnic features and the way he would interact and talk with them. In fact Zion has some magic tricks he was taught and gave our family a bit of a magic show too. Here is a picture:



### Palawan

I had never been to Palawan before so this would be a new experience for us all. We have no family there but it is famously known for its natural beaches and protected from being overly developed. The contact I had there was another Filipino Anglican Priest whom I met once in London, Father Restie. We had helped his sister later migrate to Australia as a nurse and she now has a growing family of her own in Melbourne. Here is the church Father Restie ministers at:



Restie booked us into island tours of the underground river caves, exploring the mangroves, and transfers from Puerto Princesa (where the main city is on Palawan Island) to the famous El Nido. El Nido attracts people from all around the world, many from Paris, and people who are looking for a place that has fewer 'bars and restaurants' and is therefore not a 'party island', unlike other islands. We stayed on an island about a 30 mins boat ride from El Nido that is categorised as a 'Wellness' centre, which did not serve alcohol. It was a very peaceful and tranquil. Apart from our family there was only another couple from Washington who were staying. We got to island-hop and snorkle the amazingly kept reefs and Zion got to make lots of friends—various-sized hermit crabs on every island. In fact we were greeted by a very large one on our first evening. Here is a picture of Zion next to it:



Unfortunately we did not have a chance to eat jackfruit but we got to taste so many other delights of the Philippines. It was important for Zion to know he has 7,640 islands he can explore that make up the Philippines. He has only been to five on our trip. He has 7635 to go!

Jonathan



## This Month – August

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

**Sunday 7th Pentecost 9:** 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit  
*Nehemiah 1:1–11; Psalm 50; Luke 12:32–40*

**Sunday 14th Pentecost 10:** 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit  
*Nehemiah 2:1–8; Psalm 80:1–2,8–19; Luke 12:49–59*

**Sunday 21st Pentecost 11:** 10.15 am Combined, St John's  
*Nehemiah 2:17–20; Psalm 71:1–6; Luke 13:10–17*

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

**Sunday 28th Pentecost 12:** 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit  
*Nehemiah 5:1–13; Psalm 81:1,10–16; Luke 14:1–14*

## Wanted

- Donations to help with repairs to St John's

## Money: June

Income:	Giving:	\$7,684.00
	Other:	\$33,439.69
	Total:	\$41,123.69
Expenses:		\$27,142.39
<b>Surplus:</b>		<b>\$13,981.30</b>

Giving was down slightly. 'Other income' was very low, except for \$26,511.05 for the Community Garden, which is not real income because we have to give it back to them when they want it. In consequence, we really have a **deficit** of \$12,529.75.

Emmi says: *At present the Parish Council is looking to get the renovations done on St John's and if people would donate for this that would be welcome. A big challenge is also to make the car park better without the pot holes.*

## Who won the competition?

The Editor was amazed to get no fewer than four entries in his competition 'For what heinous offence has Denise been put in the pillory by the Dubbo beaks?' This is four more than the highest number of entries in any other *Babble* competition! The Editor was unable to decide, so there are *two winners!* And the winners are (drumroll):

**Mabel:** 'For leaving me for a month' (Laura Wines may have helped prepare this entry.)

**Mike Connor:** 'Telling the Archbishop of Sydney it was time his Diocese recognised and ordained women priests'

(Some captious people might point out that Dubbo is in the Diocese of Goulburn, not Sydney, but I would point out that it is well known that Sydney does not confine itself to its geographical area, and has tentacles everywhere; and indeed the Bishop of Goulburn has said he is not going to Lambeth.)

Prizes from the Editor's cellar will be forthcoming!



Denise as we shall always remember her

## Holy Spirit Mothers' Union

*Wednesday, 22<sup>nd</sup> June 2022:* After our usual '3 Cs', Val led us in the MU service with all taking a part.

The July meeting will be our 60<sup>th</sup> year of service. Elsie is going through the 60 years in the minutes. We decided to have a cake for morning tea and work on a larger celebration in the warm weather.

We have an invitation to MU Altona on Monday 25<sup>th</sup> for lunch and a speaker on Buckingham Palace in MU underwear [Ed: !!!].

We finished our meeting with Midday Prayers: MU north/west Deanery; Caritas Group Altona; our Link Branch: St Mary's Broughty Ferry Scotland; Defence Anglican: Full Time Air Force Chaplains.

*Elsie Storr*

## mainly music: August 2022

The first week of this term saw 10 families and 15 children at *mainly music*. There were a number of families who did not attend despite being invited to do so. Maybe they were sick and we must always be aware that these young children have no immunity as yet. Although there is no mandate, we are recommending that adults, at least, wear masks if possible although we did have one child who screamed when she arrived because some of the team members were masked. She did settle after a while and joined in with the claves. We hope she will soon forget her fear altogether and look forward to bringing her dad to *mainly music*. Being winter the program is packed with action songs (which tend to leave the leader breathless) but which certainly break the ice and warm people up.

*Rosemary Bellair (9459 5394)*

*Editor's note:* 'Clave' = 'one of a pair of wooden sticks or blocks that are held one in each hand and are struck together to accompany music and dancing' (dictionary.com), 'click sticks' (Rosemary).

## Warning re tree removal

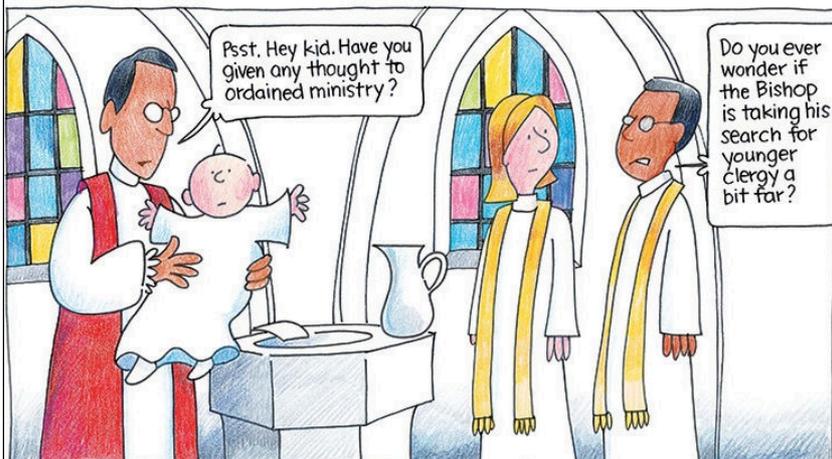
The Community Garden has been awarded a Queen's Jubilee Tree Canopy Grant to cover weed removal and tree planting. They have engaged the services of a Heritage Tree consultant and an arborist to look at the trees and shrubs around their garden and in St John's church grounds. He identified quite a number of trees which are 'weed trees' and need to be removed.

Removal will begin on Thursday 4<sup>th</sup> August when there will be a group of 7 people removing weed trees (including the diseased cypress between the two levels of the car park at Heidelberg). The car park will be closed for the day.

Parishioners are warned that the gardens could look quite bare in places when this has been done, but we will be planting indigenous revegetation and also some new exotics as soon as is possible.

*Wardens*

*Editor's note:* The Editor has never understood the concept of weeds. The idea seems to be that if something grows well, it is a weed and you don't want it: gardeners only want things that grow poorly.



# Merri Creek Fairfield's first service



It was a joy to be at the launch of the Merri Creek Fairfield Church on Sunday 24 July along with Sylvia and Frank Webb.



The re-opening of the St Paul's Fairfield site as a Church created quite a buzz around the Fairfield shopping strip, and a number of people 'popped their heads in' to see what was occurring.

Peter Carolane led the service, 'our' own Patrick Senn preached, and Bishop Kate gave the final blessing. The theme of the service was GRACE, and how the community of Merri Creek Fairfield wants to be a place of grace to their surrounding community.

Our two-year partnership with Merri Creek Anglican Church, both the continuing church at Gold Street and the new church planted at Fairfield, was acknowledged with thanksgiving, as was the generosity of the Parish of South Darebin which 'gifted' the property of St Paul's Fairfield to Merri Creek as a home to this new Church.

We can be thankful that in the long history of our own parish, we have continued to foster the growth of the Kingdom of God in new Churches around Melbourne. Our connection with Merri



Creek Church adds to the kingdom building done by previous generations in fostering then-new parishes of Ivanhoe, Diamond Creek, and Eltham; yet all this is to the glory of the Lord Jesus Christ, not ourselves.

Please continue to pray for Patrick Senn and Emma Payne as they head up the pastoral oversight at Merri Creek Fairfield, for Peter Carolane as the senior pastor of both Merri Creek sites, and for the 'sending' Merri Creek Church that meets at Gold Street.

And pray for us, that God will present us with many more opportunities to partner with others and so share our faith and grow the kingdom of Jesus our Saviour.

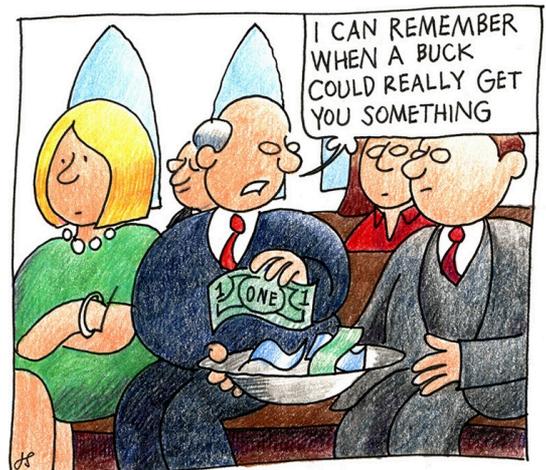
*Denise*

Editor: Denise says about 50 were present.

## How many Anglicans does it take to change a light bulb?



Apparently the answer is more than six, as the light was **not** successfully changed!



# Valiyaperunnal Rassa (Valiya Perunaal) at St Peter's Knanaya Church



St Peter's Knanaya Church is a church that meets at St Andrew's, of Knanaya Christians from the south-western Indian state of Kerala, within the Syrian Orthodox Church (the Syriac Orthodox Patriarchate of Antioch and All the East). This interesting mix of cultures has a long history: Wikipedia says (<https://en.wikipedia.org/wiki/Knanaya>) "The Knānāya, (from Syriac: Knā'nāya (Canaanite)) . . . are an endogamous ethnic group found among the Saint Thomas Christian community of Kerala, India . . . The origins of the Knanaya community is traced back to the arrival of the Syriac merchant Thomas of Cana (Knāi Thoma) who led a migration of Syriac Christians (Jewish-Christians) from the Mesopotamian province of Sassanian Persia to India in the fourth or eighth century." This only hints at the further complexity of the story and I suspect there is much that is disputed and could cause arguments so I'll leave it there.

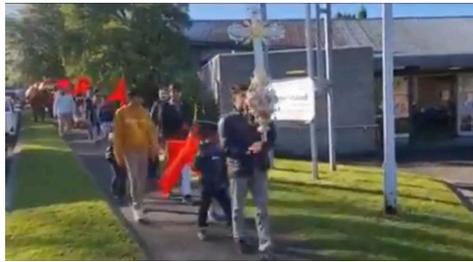
The services are in Malayalam, the language of Kerala, and even the ordinary services can be three hours long. Ritual is important, and for special services they go all out. On July 10th it was *Valiya Perunaal* or *Valiyaperunnal Rassa* (transliteration from Malayalam script differs). I do not know much about this service: *Valiyaperunnal* apparently means 'Festival

of Sacrifice', but that is all I know; but it was a big service, and they started preparations well before. At our small service at St Andrew's we were impressed by the triple altar above (photo by Denise), with twelve candles (not including our Pascal candle), five crosses (not counting the big one), four thuribles, three covered chalices, and two monstrances. St Peter's have put up two videos on their Facebook page (<https://www.facebook.com/stpeterskcm>), from which I discovered that they actually had four altars, as they set up our little one as well. There were four gloriously-robed clergy officiating, assisted by no fewer than twelve servers/acolytes in white, and all the thuribles hard at work, filling St Andrew's with incense.

As is customary in all Indian places of worship, people take their shoes off in the narthex and do not wear them in the church proper. But there was also a big procession outside, right around the block, with incense, and processional umbrellas, and, I was exceptionally pleased to see, a *baldachin* in deep orange, topped with dark purple and trimmed with yellow, held by four people over one of the clergy (presumably the most senior).

The small pictures are stills from the videos.





**The Absentee's Alphabet**

*"I'd like to go to church, but—"*

- A is the Auntie who will come to tea;
- B is the Bed that won't release me.
- C is the Car—we do need fresh air;
- D is the Dinner just Mum can prepare.
- E for Extremes—too high or too low;
- F for my Feelings—when they're right, I go.
- G is the Garden, much nearer God's heart;
- H is my Husband, who won't play his part.
- I for Intruders who sit in my pew;
- J is for Jokes which the preacher thinks new.
- K all that Kneeling which tires me so much;
- L the old Language, it's so out of touch.
- M is for Money, they always want more;
- N for the New tunes I've not heard before.
- O is for Overtime, double on Sunday;
- P the Preparing I must do for Monday.
- Q the Queer noises that come from the choir;
- R is the Reverence they never inspire.
- S is for Sermons, as dull as can be;
- T for the Telly we really must see.
- U for Unfriendly, no welcome I find;
- V for the Voice of that woman behind.
- W is the Weather, too cold or too hot ;
- X for eXcuses, I've got such a lot.
- Y for the Yells from the kids left behind ;
- Z is for Zeal, which is what I can't find !

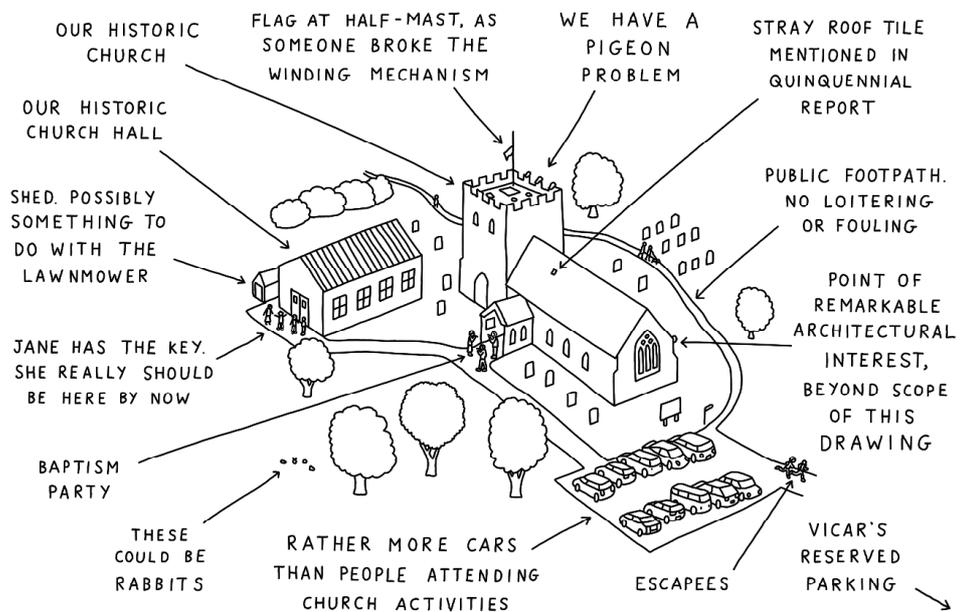
*St Ninian's Church, Dunfermline*

*Submitted by Rosemary Bellair*



**THE PARISH CHURCH**

SEEN FROM ABOVE



# Dorothy Louise McCoy

30 December 1924 – 4 July 2022



A memorial service and interment of ashes was held for Dorothy on 18th July at Holy Spirit, where she worshipped. Jonathan took the service, as Denise was ill with Covid.

After a welcome, gathering prayers, singing Psalm 23, and the reading, Elsie Storr said some words for her friend:

### My Friend Dorothy

I first met Dorothy 25 years ago, when the Holy Spirit Church joined with St Stephen's Viewbank, but did not get to know her well until I joined Women's Aglow. My Husband John had died recently and I was missing our discussion after church, and finding the different things we had taken away from the service. It was suggested to me to attend a monthly meeting at Women's Aglow.

When I arrived on the first night, I saw Dorothy. We straight away started to build a lasting friendship. We travelled together to the monthly meeting over 20 years. Wayne her son would always see her off and be there to welcome her home.

Dorothy loved to attend Women's Aglow as it was a happy meeting and gave her great joy to attend. On the way home Dorothy and I would discuss about what the nightly speaker had shared, and about how we both got something different from the message. It was great to have someone to do this with: this is what my husband and I used to do.

Dorothy was a caring person and would always ask me about my family and also loved to hear about the children that I was teaching at C.R.E.

I valued our friendship. Dorothy was a sincere, trustworthy friend of mine, who I could talk openly and honestly with.

Elsie Storr

The reading was John 14:1-7, read by Gary Bullock:

*'Do not let your hearts be troubled. Believe in God, believe also in me. <sup>2</sup>In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. <sup>4</sup>And you know the way to the place where I am going.'* <sup>5</sup>Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' <sup>6</sup>Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. <sup>7</sup>If you know me, you will know my Father also. From now on you do know him and have seen him.'

Jonathan preached:

### Introduction

Have you ever been lost?

We might think of perhaps a time when you were a child and you were lost in a shopping centre. The fear that overcomes us when we realise Mum and Dad are not there!

Or as a teen you might have ventured off on an adventure and were not too sure about how to get back home.

Or driving, you realise you have been going in circles because you've seen the same street three times!

Those feelings of being uncertain about which way to go, feeling frightened about not being in a safe place.

The Gospel reading tells us that without Jesus these friends, the disciples, are feeling the fear of being lost without him: their friend, their leader, their teacher.

**One point: The journey of faith every believer in Jesus goes through isn't the same. We are all tested in different ways. We'll feel a bit UNCERTAIN at some point.**

There are dramatic conversion stories, and then there are people born into Christian homes who seem to always believe in Jesus.

I am encouraged by hearing that one of our late parishioners, Elizabeth Ryder, cared

for Dorothy; and Elsie's eulogy showed that they would encourage one another over the years.

This is a great picture of

1. *Someone God sends us who invited us on the journey* (Elizabeth)
2. *Someone God sends us to encourage us on the journey* (Elsie—and I am sure many more of you ladies: the saints of Holy Spirit Watsonia have also played a significant part in Dorothy's journey)

It is in this same way Jesus responds to his friends, the disciples. In their trouble, in their *uncertainty* he reminds them what is essential: believe in God and in *him*. Jesus does not leave us to face our fears alone.

**Conclusion/challenge: through the darkest times, God offers a compass for every person born, to show the way: Jesus is the way to the Father's house**

Doubting Thomas, the disciple, seems to speak on behalf of all: Where are you going? What is the way?

This is why, at the very start of the church, we were called 'people of the way': because believers had a confidence, an assurance that our journey here on earth with Jesus is 'the way' out of darkness—out of uncertain times, into a home that isn't just wishful thinking, but a certainty that Jesus will meet us, to bring us to one of the many rooms in God's house.

What is the way?

*<sup>6</sup>Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. <sup>7</sup>If you know me, you will know my Father also. From now on you do know him and have seen him.'*

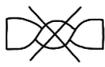
My prayer is as Dorothy finds her way home in the Father's house, our troubles, our uncertainties, are known by Jesus here, and he says:

*'Do not let your hearts be troubled. Believe in God, believe also in me.'*

After prayers, Dorothy's ashes were interred in Holy Spirit's Memorial Garden.

## VESTMENTS

### CARE INSTRUCTIONS

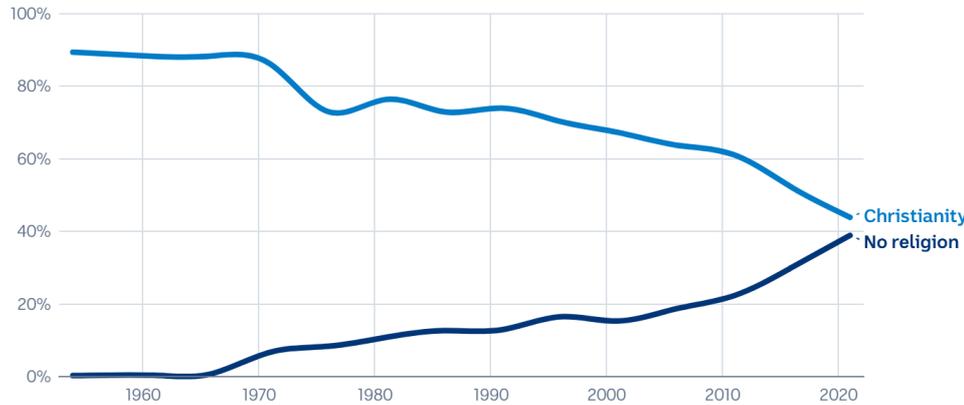
					
FULL IMMERSION	SPRINKLING	ASK SOMEONE FOR ADVICE	ASK SIX PEOPLE FOR ADVICE	DON'T WEAR AT CHRISTMAS	WARNING: YOU'RE PROBABLY GOING TO RUIN IT
					
PUT ON SOME LAUNDRY-DAY MUSIC	NAP WHILST DRYING	SHOULD BE DRY BEFORE THE CRICKET FINISHES	SEALED ENVELOPE IN EXCHANGE FOR LAUNDRY SERVICES	THROW IT IN THE CORNER AND HOPE FOR THE BEST	LOOK UP WAX-REMOVAL ADVICE ONLINE
					
DO I NEED TO IRON THIS?	NO, I THINK YOU'RE FINE	DRY CLEAN (ORDINARY TIME)	DRY CLEAN (PENTECOST)	SEPARATE ADVENT AND EASTER BEFORE WASHING	TRY NOT TO SPILL TEA ON IT

# The 2021 Census question on religion

Readers will remember that five years ago, in the August 2017 *Babble*, I wrote an article on 'Religion in Australia', as revealed by the 2016 census, from which information was just being released. At that time belief in Christianity was declining rapidly, down to 52.1% of the population. (Until about 1970 it was near 90%.) 'No religion' had shot up to 30.1%. Anglicans had dropped from 19% of the population in 2006 to 13% in 2016.

Some results from the 2021 census are now being released, and in the five years between, the situation has become considerably worse. 'No religion' is now up to 38.4%, and those professing a Christian faith are now a minority, at 43.9% (see the graph). Anglicans are now only 9.8% of the population. The largest Christian denomination is the Catholic church, who are 45.5% of all Christians and 20.0% of the population.

## Australians' religion



In Victoria, Christians are 40.9% of the population, and Anglicans, once considered the 'default', are only 6.5%. To put that into context, the number of self-professed Anglicans in Victoria (425,007) is less than twice the number of Hindus (214,058).

It might be argued that the decline in numbers is due to a lot of migration to Australia from non-Christian areas, diluting the percentages, but the figures show it is more than this: there are now fewer Christians in total. Between 2016 and 2021 Australia's population increased by 2,020,896 (8.6% of the 2016 population), but the total number of Christians *decreased* by 1,052,786 (8.6% of the 2016 number of Christians).

The religion question in the census is a voluntary one, but in 2016 91% answered it, and in 2021 93%.

Below I include a table of numbers for the suburbs that make up the main parish catchment. It can be seen that although there are not as many Anglicans as before, still if even half of the 3072 people in the area who profess to be Anglican regularly came to church in our parish, we would be very happy, with multiple services at each centre and everywhere overcrowded with people doing the Lord's work.

	Heidelberg	Rosanna	Viewbank	Macleod	Yallambie	Watsonia	Watsonia N	All parish:	Victoria	Australia
Buddhism	145	183	144	202	87	81	60	<b>902</b>	204,493	615,823
Christianity:										
Anglican	473	577	453	666	298	347	258	<b>3,072</b>	425,007	2,496,273
Assyrian Apostolic	0	0	5	6	0	0	0	<b>11</b>	3,719	19,141
Baptist	95	106	86	140	33	47	17	<b>524</b>	82,044	347,334
Brethren	0	0	8	0	7	0	0	<b>15</b>	4,162	18,258
Catholic	1,858	2,337	1,702	2,604	1,012	1,233	1,262	<b>12,008</b>	1,335,784	5,075,907
Churches of Christ	12	5	0	9	3	3	3	<b>35</b>	10,302	35,928
Eastern Orthodox	282	299	439	397	149	161	225	<b>1,952</b>	216,791	535,470
Jehovah's Witnesses	10	12	7	11	0	7	0	<b>47</b>	15,515	84,405
Latter-day Saints	7	3	4	12	0	7	0	<b>33</b>	11,457	57,868
Lutheran	23	30	29	52	27	18	4	<b>183</b>	23,101	145,868
Oriental Orthodox	19	8	51	6	21	0	10	<b>115</b>	19,067	60,774
Other Protestant	28	13	21	26	17	15	13	<b>133</b>	22,934	112,474
Pentecostal	34	32	18	73	55	36	48	<b>296</b>	54,490	255,838
Presbyterian and Reformed	77	113	110	123	54	67	41	<b>585</b>	88,797	414,882
Salvation Army	9	3	5	19	4	11	6	<b>57</b>	7,517	35,356
Seventh-day Adventist	0	3	0	9	4	5	0	<b>21</b>	10,923	63,662
Uniting Church	144	240	164	241	57	115	69	<b>1,030</b>	156,166	673,260
Christianity, nfd	123	138	163	221	77	110	91	<b>923</b>	165,634	688,440
Other Christian	6	6	4	10	0	0	3	<b>29</b>	4,345	27,679
<b>Total</b>	<b>3,196</b>	<b>3,928</b>	<b>3,276</b>	<b>4,629</b>	<b>1,844</b>	<b>2,170</b>	<b>2,054</b>	<b>21,097</b>	<b>2,657,748</b>	<b>11,148,814</b>
Hinduism	211	209	212	229	55	123	61	<b>1,100</b>	214,058	684,002
Islam	161	129	110	200	49	91	16	<b>756</b>	273,028	813,392
Judaism	17	5	9	8	5	13	0	<b>57</b>	46,645	99,956
Other Religions:										
Australian Aboriginal Traditional Religions	0	0	0	0	0	0	0	<b>0</b>	389	7,887
Sikhism	15	25	25	36	9	11	24	<b>145</b>	91,745	210,400
Other Religious Groups(a)	24	25	33	38	22	11	16	<b>169</b>	23,172	107,136
<b>Total</b>	<b>40</b>	<b>49</b>	<b>57</b>	<b>76</b>	<b>31</b>	<b>26</b>	<b>41</b>	<b>320</b>	<b>115,311</b>	<b>325,421</b>
Secular Beliefs and Other Spiritual Beliefs and No Religious Affiliation:										
No Religion, so described	3,124	3,739	2,957	4,128	1,863	2,493	1,438	<b>19,742</b>	2,523,448	9,767,448
Secular Beliefs(b)	32	36	25	35	8	22	8	<b>166</b>	18,994	73,548
Other Spiritual Beliefs(c)	12	16	6	17	5	17	0	<b>73</b>	11,277	45,970
<b>Total</b>	<b>3,168</b>	<b>3,785</b>	<b>2,993</b>	<b>4,182</b>	<b>1,877</b>	<b>2,539</b>	<b>1,447</b>	<b>19,991</b>	<b>2,553,723</b>	<b>9,886,957</b>
Religious affiliation not stated(d)	436	326	228	373	208	319	116	<b>2,006</b>	438,497	1,848,426
<b>Total</b>	<b>7,360</b>	<b>8,616</b>	<b>7,030</b>	<b>9,892</b>	<b>4,161</b>	<b>5,352</b>	<b>3,799</b>	<b>46,210</b>	<b>6,503,491</b>	<b>25,422,788</b>

(a) Comprises 'Baha'i', 'Chinese Religions', 'Druse', 'Japanese Religions', 'Nature Religions', 'Spiritualism' and 'Miscellaneous Religions'.  
 (b) 'Secular Beliefs' includes 'Secular Beliefs, nfd', 'Agnosticism', 'Atheism', 'Humanism', 'Rationalism' and 'Secular Beliefs, nec'.  
 (c) Comprises 'Other Spiritual Beliefs', 'Secular Beliefs' and 'No Religious Affiliation, nfd'.  
 (d) Comprises 'Not stated' and 'Inadequately described'.

## Crossed lines

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

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

To: Thomas Artliss  
From: Sister Humility

Thomas, my Mother Superior said it was unwise to reply to you because we don't know Ms Courtney; but I think I do. And Mother Fortitude didn't actually order me not to.

I think Ms Courtney is having trouble making up her mind. And I suspect she rather enjoys not making up her mind, and having the guys all trying to impress her. I could tell you that what is really important is not cars or jewellery or muscles, but a loving heart that is set right, and this would be true, but does Ms Courtney know this?

You see, I notice that your great-aunt doesn't like Ms Courtney. Now great-aunts can be terrible, and they can be terrible fools. But they can also see things that we don't see; and I get the impression that your great-aunt sees some things quite well. Perhaps you could let me have her email address?

It may not be easy, but the convent will do all it can to get your vicar back to you.

Sister Humility (novice)

To: Sister Humility  
From: Constable Plodder

Dear Sister,

His Excellency the Chief of Police has asked me to respond to your query concerning the detention of Horace ffoulkes.

You will be aware that attacks on the law and its officers can often be compensated for by appropriate donations to the Police Benevolent Fund, administered by his Excellency the Chief of Police. However I have to inform you that His Excellency views the language used by Mr ffoulkes not only as reflecting on the police, but also as a personal affront, and has expressed the view, forcefully and in the presence of us all, that no amount could compensate for the assault on his personal dignity. I fear that means that the amount will have to be significantly larger than the usual rate, and probably more than the convent can afford.

His Excellency has just now specially instructed me to tell you that he will in no wise let Mr ffoulkes out of confinement, and he may decompose in there, unless perhaps he (Mr ffoulkes) is officially certified insane and is transferred for permanent incarceration in a top-security asylum (or words to that effect). He further commands me to reiterate that no compensation could possibly atone for the insult to his person, which leads me to suspect he is softening slightly. As donations to the Police Benevolent Fund frequently result in international study tours for the Chief and his staff, I shall make all efforts I can to see if the amount can be reduced to a level the convent could possibly raise.

Yours sincerely,  
Constable Plodder

To: Churchwarden Samson Harid  
From: Rev'd Susan Sharp

Samson, I need you to find out which member of the parish is poisoning me.

You probably know what happened. Despite still not being fully recovered from the horror of that Easter service, I determined that I would get back in the saddle for the Patronal Festival service (closest Sunday to 15th July). It was very important: I intended to announce a Parish Retreat at which the parish would decide what they wanted in their new vicar. A successful retreat needs a lot of organisation and I have been up through the night on a very great deal of preparatory work, including preparing a set of decisions in well-graded bullet-points.

I was not feeling very well at all when I set out to the church, and as the service progressed I felt progressively less well. It was unfortunate that I started my sermon by saying that there was something big I needed to bring up.

Can you check whether our insurance will cover laundry and dry-cleaning bills for parishioners' Sunday best? I think it ought to. The biggest bills might be for the Newby family. They have only just come to us from another tradition, and were obviously unaware that it is not Anglican practice to sit in the front row. On further thought, I think we probably won't see them again.

It is clear enough what happened: a parishioner with hostile feelings has put something in food that they brought me in treacherous charity. But which parishioner? Unfortunately a lot of parishioners have been bringing me meals, and on that morning I found I had

Speck with creamed eggs and avocado

Chilli cheese kransky sausages

Double cream hot chocolate

Blueberry almond butter toast

Iced coffee

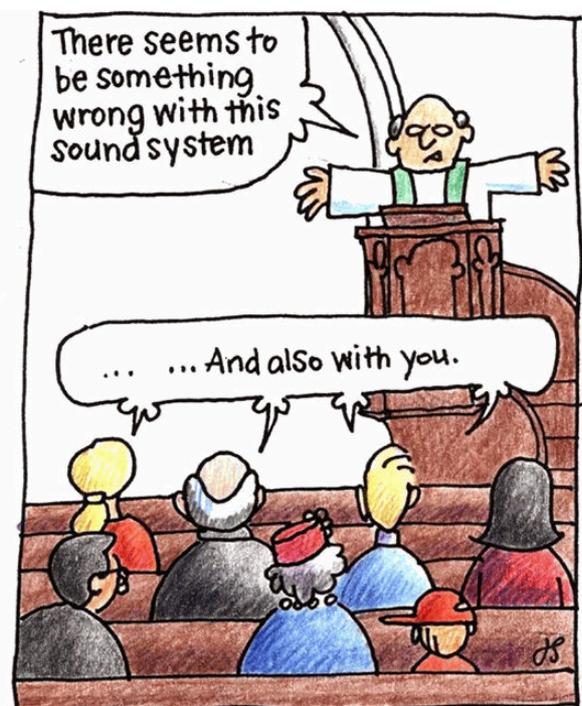
Raspberry French toast bake with whipped cream

Cream cheese omelette with maple syrup

'Wake up juice'

Would you please find out who made these items, who brought them to the Vicarage, and who else may have had access to them. Please cross-reference that with who had access to poisons, interview the possible suspects, and bring me a report with your conclusions. We need to find out who is doing this. We seem to have a mad person in our midst!

Susan Sharp

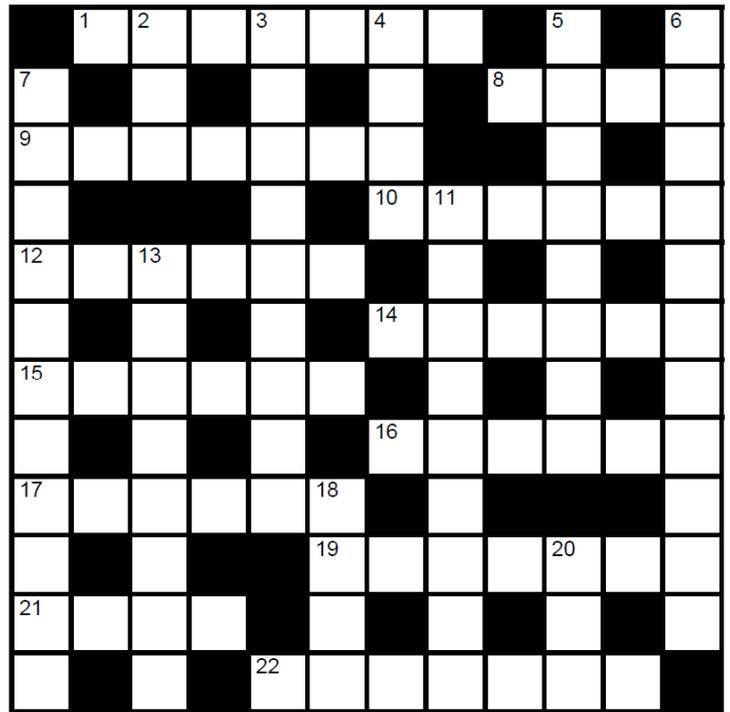


Across

Down

- 1 Place where the hypocrites give alms (7)
- 8 Awe (4)
- 9 Last supper guest (7)
- 10 Uttered (6)
- 12 Encourage (6)
- 14 Rider of a speaking donkey (6)
- 15 King's chair (6)
- 16 Still (6)
- 17 What a winepress operator does (6)
- 19 Purge of sins (7)
- 21 Do as directed (4)
- 22 Gift (7)

- 2 Number of angels sent to Sodom (3)
- 3 Provided with power and authority (9)
- 4 One of the giants had twelve of these (4)
- 5 Jewellery (8)
- 6 Lois' relation to Timothy (11)
- 7 A cry of sorrow (11)
- 11 Sect condemned by Jesus (9)
- 13 This happened to Pharaoh's heart (8)
- 18 Mark (4)
- 20 Joshua's father (3)



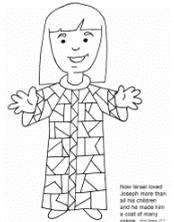
by Philologus

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Unscramble the letters to find the words in our

## Joseph Anagram

[www.dltk-bible.com](http://www.dltk-bible.com)



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

### Bible Word Search – Nehemiah

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\\_Nehemiah\\_0.htm](https://www.christianbiblereference.org/ws_Nehemiah_0.htm)

- Artaxerxes, Bavai, Benjamin, Chisleu, Covenant, Cupbearer,
- Dung gate, Eliashib, Ezer, Fire, Fish gate, Gates, Hachaliah,
- Hananeel, Hanani, Hannaniah, Hanun, Hashabiah, Hashub,
- Hattush, Jedaiah, Jehoiada, Jerusalem, Levites, Malchijah,
- Maruch, Meah, Meshullam, Nehemiah, Nisan, Rehum, Rephaiah,
- Shallun, Sorrow, Tekoites, Valley gate, Zaccur

### Answers to last month's puzzles



Bible Word Search mystery answer:  
**HOLY SPIRIT**

Last month's anagram:

- aeffiilmr \_\_\_\_\_
- aelnstt \_\_\_\_\_
- acot \_\_\_\_\_
- behorrst \_\_\_\_\_
- aelsv \_\_\_\_\_
- ademrs \_\_\_\_\_
- efgiorv \_\_\_\_\_
- gikn \_\_\_\_\_
- egpty \_\_\_\_\_
- ehjops \_\_\_\_\_

- aceilmr \_\_\_\_\_ miracle
- cdorw \_\_\_\_\_ crowd
- ghnrui \_\_\_\_\_ hungry
- eprsu \_\_\_\_\_ supper
- fhis \_\_\_\_\_ fish
- abder \_\_\_\_\_ bread
- abeksst \_\_\_\_\_ baskets
- eeltvw \_\_\_\_\_ twelve
- aceghint \_\_\_\_\_ teaching
- adhnosstu \_\_\_\_\_ thousands

## Jesus Sends Out Seventy-Two People to Prepare the Way for Him

*Luke 10:1–24*

St Andrew's Rosanna, 26.6.22

by Helen McAlley

### THE 72 DISCIPLES

In our gospel reading today we find Jesus sending out 72 people to prepare the way for His ministry. They were to heal the sick in the name of Jesus and to proclaim the kingdom of God which Jesus would bring to them when He is turn visited the towns. The number of people is a little unclear in the biblical texts and some read 72 as 70. Their ministry would give the people a desire to know more about Jesus when he would visit the towns. The 72 were not quite as close to Jesus as the 12 disciples. Nevertheless, they followed him, had witnessed His miracles and believed in Him. On the Day of Pentecost, the apostle Peter mentioned 'the men who accompanied us during all the time that the Lord Jesus went in and out among us' (Acts 1:21) and we can assume that the 72 people on this mission were among those followers.

### THE NEED FOR PRAYER

Jesus said to these men before they set out, 'The harvest is plentiful but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.' We've probably all heard of instances of crops which were ready to be harvested, but there was a shortage of labourers to bring it in. Jesus, using metaphorical language, was comparing the harvest of a crop with bringing people into the kingdom of God. There were many who were ready to hear about Jesus and His message of salvation, but few people were available to tell them this message.

We also need to pray today that the Lord will send more labourers into His harvest. And we need to pray for those who do not know Jesus, that their hearts would be prepared so that they can receive the gospel gladly. We need to pray for those who have rejected Jesus that their hearts would be softened. And we need to pray for those who have no one else to pray for them.

We need to pray regularly the prayer that the Lord would call more people to share the gospel, either in a formal way as missionaries, or informally sharing the gospel with those with whom we come into contact. Telling the 72 to pray was a reminder that they were doing God's work. It was not to be done in their own strength, but with the strength that the Lord would give them. We too need to pray each day for the strength to be obedient in whatever way the Lord shows us. We need to pray that we will be a channel of God's blessing to others and that we will be led by the Holy Spirit. We need to ask for the anointing of the Holy Spirit to be upon us each day. As we pray for this anointing, God can use us to bless people and reveal His truth to them.

When we come into church or are driving to church each Sunday, we can pray for the anointing of the Holy Spirit to be upon those who are leading the service and on the congregation, so that that there will be an understanding of the truths of God's word.

### PERSECUTION

Then the 72 were to expect persecution. They were to go out like lambs into the midst of wolves. Although many would rejoice when the Kingdom of God was preached, there would always be some who did not want to hear the message and Jesus described these people as wolves. We too will find that not everyone is interested to hear the gospel and they may even become angry and aggressive like a wolf. There is a Psalm that says, 'The fool says in his heart, "There is no God."' Some prefer to live life on their own terms. If there is a God, they do not wish to know about Him. If there is a God, as Christians believe, He might have a claim on their lives and they do not want that. They are not interested in the truth. Rather they are interested in the convenience of living life the way they want to.

In contrast to the wolves, Jesus told His followers that they were to be as lambs. They were to be loving, peaceable and patient, not becoming aggressive or angry with those who rejected the gospel message. We too need to respond in a peaceable, loving and patient way if those we speak to reject the message we give them.

### GIVING PRIORITY TO GOD'S MESSAGE

These 72 disciples were to travel light. They were not to take excess luggage that would make their journey more difficult. They were also told they were not to greet anyone along the road. We could interpret these words as meaning that they were not to get involved in long conversations which could delay them and prevent them visiting as many towns as possible. The point was that the mission was urgent and needed to be their top priority. We too need to remember the importance of being citizens of God's kingdom and, with God's help, to give it top priority in our own lives. Every day, we should be seeking to be obedient to the Lord as he shows us and always be ready to share the gospel with those who ask us about it. The apostle Paul in his letter to Timothy said that we are like soldiers in the army of Jesus. He writes, 'No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer' (2 Tim 2:4). Similarly, we are to be single-minded about serving Jesus, always devoting ourselves to prayer and obedience.

### 'PEACE TO THIS HOUSE'

The 72 were to say 'Peace to this house' when they entered a private home. If anyone in that household is a person of peace, that is open to the message of the gospel, God's peace will then rest upon them. But there would also be households where not one person is open to God's message. In that case, the peace will return to them. They are not required to give a blessing to those who will not receive it. But they will have the comfort of knowing that they have been faithful to God in being open to share God's message.

When we 'exchange the peace' in our church services, we are not just saying words. We are channels of God's peace to others.

### EVERYONE HAS FREEWILL TO ACCEPT OR REJECT GOD'S MESSAGE.

Maybe there is someone we have been praying for for many years and longing for them to accept God's message of salvation. Many years ago, when I was a student at the University of Melbourne I belonged to a Christian group, then called the Evangelical Union.

We were encouraged to pray that God would bring into our lives a person with whom we would feel comfortable sharing the gospel. Through that prayer, God brought my friend Robin into my life. We were having a mission at the university in those days and I asked her to attend the meetings. She came with me and I remember her saying how she felt indecisive like Hamlet. (We were studying Shakespeare's Hamlet at the time.) Hamlet's fatal flaw was his indecision. Robin and I have remained friends over the years. I have often prayed for her and shared my faith when I thought it to be appropriate, but she has never made a commitment to the Lord. In these situations we need to remind ourselves that our duty is to share the gospel, but we are not responsible if the person does not receive it. I will keep praying for Robin and showing love to her, hoping that she will receive the gospel, but remembering too that we are not responsible for people's choices. God has given each of us free will to accept or reject Him. He respects the free will of each of us and so must we accept the free will of others.

### A WARNING OF JUDGMENT

The 72 were told that a whole town might not welcome them. In that case they are to go out into the streets and say, 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' Jesus explains to the 72 that there will be a day of judgment coming upon those who reject His message of peace and this judgment will be a terrible one as we see from His reference to Sodom which had been utterly destroyed by fire (Genesis 19:24–28). Wiping the dust off their feet was not an action of anger and resentment but an act of love, warning people of the terrible consequences of rejecting the message of Jesus. Maybe some would change their minds when they saw these actions of the disciples.

### 'EAT WHAT IS SET BEFORE YOU'

When the 72 were received into a house, they were to eat and drink what was provided for them, just as a labourer deserves to be paid. They were to eat and drink what was given to them, and not to find fault or think of going elsewhere if the food was plain and not fancy. The area beyond the Jordan where they were being sent would have had many Gentile families. The food might not satisfy the strict rules for ceremonial purity. They were not to become fussy about food, something that could sidetrack them from their important mission.

Maybe there is a message here for us too, to be grateful for ordinary simple food and to be willing to give hospitality even if it is simple, to share what we have with those in need, to give hospitality to those who cannot return it, maybe to share a cup of tea and a chat with a lonely person.

### 'EVEN THE DEMONS SUBMIT TO US'

The 72 were faithful in their mission of preparing the way for Jesus to go to those towns. On their return they marvelled, saying, 'Lord in your name, even the demons submit to us.' Jesus confirmed that Satan and his demons were indeed subject to Him and to those who are 'in Christ' because we have His authority. We need to remember that too when we are tempted or feeling discouraged or condemned. We can resist the enemy, firm in our faith and he must flee from us.

## NAMES WRITTEN IN HEAVEN

But Jesus said also that they were to rejoice rather that their names were written in heaven. They are God's children through faith. They have eternal life and will never perish. We too who love Jesus should remind ourselves often of the preciousness of God's gift of salvation and that our names are written in heaven. What a wonderful thought!

## JESUS REJOICES

Jesus rejoices in the success of the mission and praises God that He has revealed His truths not necessarily to the wise and intelligent of this world, but to ordinary people who have a heart to receive Him, and even to children. Maybe the 72 had told Him of ordinary people including children who had received their message with joy. It was a message that prophets and kings of the past had longed to see, but was now freely available to all who would receive it.

In our lives, may we follow the example of those 72 disciples who obeyed Jesus' words and were a blessing to many.

## PRAYER

Shall we pray: *Lord we thank you that our names are written in heaven and also that 'in you' we have power over all the power of the enemy. Like the 72 disciples, may we be faithful in serving you in whatever way you show us. May we always be faithful and single-minded in prayer and in obedience to you. We pray in Jesus' name. Amen.*

## Doing Good to All

### Galatians 6:1–18

10th July 2022

by Denise Nicholls

6 Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. <sup>2</sup> Carry each other's burdens, and in this way you will fulfil the law of Christ. <sup>3</sup> If anyone thinks they are something when they are not, they deceive themselves. <sup>4</sup> Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else, <sup>5</sup> for each one should carry their own load. <sup>6</sup> Nevertheless, the one who receives instruction in the word should share all good things with their instructor.

<sup>7</sup> Do not be deceived: God cannot be mocked. A man reaps what he sows. <sup>8</sup> Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup> Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. <sup>10</sup> Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

### Not Circumcision but the New Creation

<sup>11</sup> See what large letters I use as I write to you with my own hand!

<sup>12</sup> Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.

<sup>13</sup> Not even those who are circumcised keep the law, yet they want you to be circumcised that they may boast about your circumcision in the flesh. <sup>14</sup> May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

<sup>15</sup> Neither circumcision nor uncircumcision means anything; what counts is the new creation.

<sup>16</sup> Peace and mercy to all who follow this rule—to the Israel of God.

<sup>17</sup> From now on, let no one cause me trouble, for I bear on my body the marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

There's an ad on telly that says, 'You're worth it'. I don't know whether the women—yes, us girls—say, 'Yes: L'Oréal, why do we use that? Because we're worth it'. Gentlemen, you probably haven't noticed that one. But anyway, one of the important things that we hear a message about these days is 'self-care', and that is variously attributed to things such as our superannuation, our skin care, our food, massages, facials, time for oneself, gifts for oneself.

I'm not against those things: I think they're absolutely lovely. And they speak to the fact that we are human beings—creatures—and sometimes we need that physical care, the emotional care, the mental care we need. But as Christians we are spiritual people as well, and so it's important to us as spiritual people to be involved in that business of self-care spiritually.

Today I'm speaking from the Letter to the Galatians about **Living by the Spirit**, and what does that mean for us today. I'm going to do a quick recap of Galatians, and then just two points: 'Living by the Spirit'—spiritual living—means *caring for others*, and also *self-care*.

But first a recap: **the flesh and the Spirit**. In last week's reading, in our all-age service, we had the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Throughout the whole letter to the church in Galatia, the apostle Paul had been making a contrast between the things of the law, and the things of the Spirit—the things that people do in their own strength, and people relying on what Jesus has done for them: the difference between people keeping the law, and people trusting in the Cross of Christ.

For, even though the people had received the gospel, the good news about the Lord Jesus, from Paul himself, other people had come along and said, 'It's great that you believe in Jesus, *but* you need to do something extra'. Whilst they were Gentiles, non-Jews, who had come to believe in Jesus, they were told, 'Well, you also need to keep the Old Testament food laws; and the festivals; and all the other laws, including circumcision for males'. They had a gospel of Jesus *plus* something they did.

And so the apostle Paul writes this really powerful letter to his friends in the church there, and reminds them that the Gospel is only, always, and for ever, about Jesus **alone**—that they did not have to become Jewish in order to be a follower of Jesus. And so in the passage we're looking at today, he continues to make that contrast between things of the flesh, and things of the Spirit.

Last week we read about, and spoke about, those fruit of the Spirit: love, joy, peace, that we've already mentioned—how these are from God, of the Spirit, and are lived out within a Christian's life, towards everyone. And the apostle Paul contrasted those gifts of the Spirit with what Paul termed the acts of the flesh, being obvious to everyone: sexual immorality, impurity, debauchery, idolatry, and witchcraft; hatred, discord, jealousy, fits

of rage, selfish ambition, dissensions, and factions—those things of which the apostle says, these are things that are from within, that are the marks of sin, about self-power, and about ourselves. And he was contrasting these with the beautiful fruit of the Spirit that Christians will be increasingly displaying and growing in.

So my first point today, after that little recap, is that living by the Spirit means *caring for others*; and it's from our reading in Galatians, chapter 6 verses 1–5. Christians from the earliest times of the Church have always been known for their care for others. In that great and debauched city of Rome, the thing that marked out Christians was their love and care for all people. Whether they were slave or free, male or female, rich or poor, no matter what ethnicity they had, it was care, practical care, and gifts of love and demonstration of love to all people.

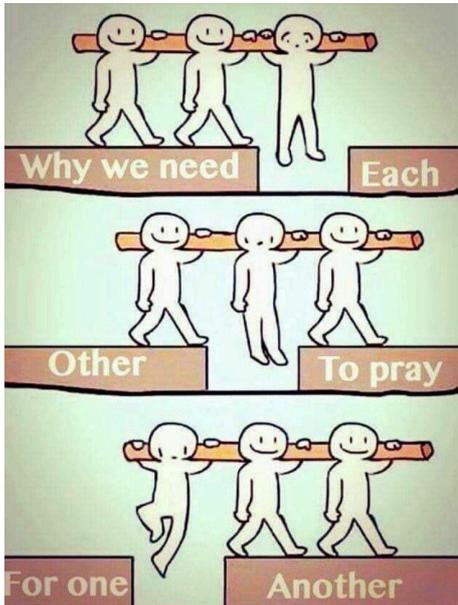
It's something that the Church still should be very proud of today. The Christian hospitals around the world, set up by missionaries, set up here in Australia. Good works caring for the poor, caring for the marginalised. In the 80s and 90s, it was Christians who cared for people with HIV.

We too have been beneficiaries of such love and care, haven't we? We've received food, or flowers, or a phone call, or a visit, when we've been sick. Twenty years ago I was in hospital for a broken leg—I'd broken it very badly—and Mum and Dad were up past Cairns on one of their big travels around, and so there wasn't anybody to take care of me. But when I was in the hospital they said, 'Right, we need to organise who's going to provide your meals and stuff', and I was able to say to them, 'Oh, I don't have to worry about that.' They said, 'Why not?' and I said, 'The Church will take care of me.' They said, 'Oh, you've already organised that', and I went, 'No, they just will'—because I was confident, not in me, but in what the Church does for each other. And a young woman, who was training to be a nurse, said, 'Oh, I can come and live with you. I can help you in and out of the shower, and just help you while you are really quite in a lot of pain, until your folks take a week and a half to get down from Cairns', as they travelled down. We've all had that benefit, haven't we?

Yes, as Christians we need to continue that fine legacy; but it's also not just caring physically, but caring spiritually. And it's as if we need reminding that being a Christian doesn't mean we are free from sin, that the apostle Paul says to his friends, "*Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted.*" Not so much *if* we're caught in a sin, but when that becomes known. It's why we say the Confession week by week, isn't it? To remind ourselves that we are in need—sinners in need of God's forgiveness.

And we can easily be caught up in sin. And if that is found out—please God it will be found out—we need to be careful that we don't collude with our brothers and sisters, and say, 'Oh, it's all right. It's not *really* a sin.' That tasty morsel of gossip that you're passing on: 'Oh, yes, I'd like to hear that please.' Or that attitude to money, or power, or speaking ill of other people. We're warned by the Apostle: don't get caught up yourself; don't be tempted.

Did you hear what he said? "Carry each other's burdens." And yet, a little bit later, in verse 5, he says, "each one should carry their own load." It's interesting, isn't it? That's why I've given out that little picture today, that you can take home and pop it on your fridge: that's a great image of each of us, carrying our own load but also bearing one another's load.



What does it mean for us? How can knowing that we are sinners help us to live spiritually and care for others? Well, first of all, it is expecting that we will all struggle spiritually at times. We should be expecting that there will be times when people let us down—our Christian brothers and sisters let us down—because we are frail human beings, steeped in sin.

But we can also encourage one another spiritually. When we say to one another, 'How are you going?' often we'll get a response of how we are physically. And we're quite open about talking about how we are physically, whether it's well, or even if it's bad. And I'm the first like that, telling a really good story of all the ins and outs of what happened. But are we asking each other, 'Are you of good heart? How are you going spiritually?' Offering to pray together; reading the Scriptures, or sharing a portion of Scripture you have read from your own reading that day, or that week. It's being brave enough to share our needs, and asking prayerfully for particular things.

Our missionaries do that really well, don't they? There's a great update from R in this week's bulletin, and he's really clear about what he needs prayer for. We're very happy to ask if people are unwell, and ask for prayer for our illness. But we should also be praying that each of us would be faithful to our calling to follow Jesus; that Christ would renew us by his Spirit; and that all of us, as individuals and as a parish, would continue to grow in love, faith and hope—that we would grow in the fruit of the Spirit.

So we should be people who are praying that for ourselves, and for each other: praying that each other would grow in the fruit of the Spirit. That's what spiritual living and caring for others means.

**Secondly, spiritual living and growing in the Spirit also means self-care.** Now, I love flowers. I love our gardens around here. I even love the fact that there are some flowers growing in my front yard in Jika St.

But if I don't plant—or tend the ones that are planted on my behalf for me, because I'm pretty hopeless (but there are some lovely people who come and plant things for me)—but if I don't water them, if I don't feed them, if I don't tend them, then there will be no reaping of the joy of flowers.

When I was travelling to visit my friend Lyn, who is coming to preach to us at the end of this month, and travelled to the place of Kyrgyzstan in Central Asia, I could not believe the taste of fruit and veggies. They were delicious. In season, and there was a glut of them. They had to plant for a lot: they had to sow so they could reap a great harvest, because in winter there would be nothing, unless they preserved what they had in the spring and summertime. They planted, and harvested, and preserved.

I still go to the gym: most weeks I go to the gym twice a week. I don't go for losing weight or anything: I go to maintain some good bone strength. I have no problems with that, but I want to keep being as well as I can. And so if I want to grow in my strength, I need to make that time to work on it. There will be no gain in my strength if I don't work on my physical strength—if I don't do the weights, if I don't do the rower, if I don't do those terrible ab exercises that he gets us to do. If he doesn't say, 'Get on the floor and get back up again'—well, one day when I fall on the floor I may not be able to get back up again.

We know that we reap what we sow. And so the Apostle writes, "Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life." What are we sowing for growth? Are we feeding the flesh?—whether it's love or concentration on money, or power, or that tasty morsel of gossip, or ill-feeling, or jealousy, or a consuming addiction: to alcohol, a prescription drug, gambling or pornography—just because most of us here are getting older doesn't mean we stop being sexual beings. The proliferation of pornography that is so readily available at a click of a mouse impacts so many in our community and in our church.

Are we sowing to please ourselves?—which leads to selfishness, idolatry, and moving God out of his place.

And as if we need reminding that that is true for all of us, the Apostle Paul in Romans writes: "For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing." [Romans 7:19] It's that struggle between the flesh and the Spirit.

How can we feed the Spirit? How can we be growing in those fruit of the Spirit? Are we reading our Bibles? Are we listening to a podcast or a devotion that helps us? Are we reading a little portion of Scripture every day? Or Christian books? Are we still praying every day? Remember you can borrow one of our prayer books here; or if you have your smartphone, download the ePray app that we have—I use it nearly every day. (I won't say every day, because that would mean I would be lying; but nearly every day I use it.)

Are we joining with others in studying the Scriptures together? Are we using our money wisely, and as good stewards, and in support of God's mission, through supporting our missionaries, and other good works?

Which one are we feeding: the flesh, or the Spirit?

There's an old story that is variously attributed to Inuit people, up near the northern icecap, or the American Indian Mojave people, where a convert said to his mentor, "I feel like I'm struggling. I feel like there's a black dog and a white dog always fighting inside me, and the black dog is the flesh, and the white dog is things of the Spirit." To which his mentor said, "Which one is winning?" And the new convert to Christ rightfully replied, "Well, the one I feed the most will always win." Which one are we feeding? The flesh or the Spirit?

And then the Apostle Paul says something I find quite interesting in verse 9: "Let us not become weary in doing good." Isn't that interesting? Don't become weary in doing good. Even if others aren't doing it, don't think it's a lost cause. Because he goes on to say, "for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers." Do not become weary in doing good, but as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

Why? To be nice? No. To earn favour with God, or others? Certainly not. As he says in verse 14, "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." The spirituality of us, God's people, is shown in our lives, through the Spirit's power in our lives. You may not see it, but others will.

And so from this passage we're told, I think, two things today: caring for others, bearing their burdens; and also, caring for ourselves—sowing to the Spirit. So as we see in the little image, each carries what they need to carry, but at different times we need others to be bearing the load for us, to help us in the breach. May God bless us and encourage us to keep growing in the Spirit.

Let me pray: *Holy Spirit, we pray that you would give us many opportunities to do good. Help us not to become weary of doing good. And so help us to reap that crop of righteousness.*

*We thank you for our Lord Jesus, that he has gone before us and done everything that we needed to do, that we couldn't do—that he did it for us.*

*And so we pray that we would live out those we are, by continuing to grow in the fruit of the Spirit, and being led by the Spirit. Help us to grow spiritually: our parish, and as individuals within it. Amen.*



# Mary and Martha

**Luke 10: 38–42**

17th July 2022

by Jonathan Lopez

<sup>38</sup> As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. <sup>39</sup> She had a sister called Mary, who sat at the Lord's feet listening to what he said. <sup>40</sup> But Martha was distracted by all the preparations that had to be made. She came to him and asked, 'Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!'

<sup>41</sup> 'Martha, Martha,' the Lord answered, 'you are worried and upset about many things, <sup>42</sup> but few things are needed – or indeed only one. Mary has chosen what is better, and it will not be taken away from her.'

## Introduction

Some classic views about Mary and Martha:

**Q:** Is it just about prioritising the spiritual over the practical? Or, do you consider yourself a Mary or a Martha?

I am a Martha: I like to be hospitable, as this was very much modelled to me by my Grandma through cooking and tidying.

This short but significant interaction Jesus has on his way to Jerusalem is unique to the gospel of Luke—like the parables series we had on the 'unique parables of Luke'. Jesus and his disciples are on their way to Jerusalem and this home has welcomed them in a town called Bethany, about 4 km away from their final destination.

The beginning of Luke 10 starts with Jesus sending out 72 disciples on mission, and upon their return they are filled with JOY, and Jesus REJOICES along with them because of what God has done—delivering people from demonic forces. After this Jesus has an interaction with a lawyer about eternal life, and Jesus proceeds to tell the parable of the good Samaritan.

I mention this context because it informs the questions we might have about Mary and Martha.

- Imagine Jesus and possibly 12 to 70+ disciples rolling up to Martha's home
- The teaching Jesus gives to the lawyer about extending mercy to the outcast: Luke 10: 37

Two areas I want to cover are:

## 1. Welcome / hospitality

## 2. Discipleship

### Part 1 (vv 38–40)

#### POINT 1: HOSPITALITY

We all have different practices about what is the right way to show hospitality. We come from various cultures. Our families showed different ways to do this as we grow up.

COVID has affected how we show hospitality: social distancing, hygiene, etc.

The Bedouins, the nomadic people of the Middle East, shared hospitality with me and 40 other Ridley students in Israel. They said culturally you would never turn anyone away who came to your doorstep. You would at least invite them in for a cup of tea.

Hospitality is important in Jesus' time and therefore the welcome Martha had shown was the norm. *So why does Jesus seem to correct Martha?* She would have been quite stressed, with so many people showing up. I was told by an indigenous leader that I was welcoming in our home, that only six other

people will be coming to dinner BUT then told another seven were popping in. I prayed that I had enough food for all of them. The leader told me this is what to expect when showing hospitality to indigenous people. A good lesson learnt. Cook twice as much!

*So why does Jesus seem to correct Martha?*

The obvious reason is the opportunity that she is missing out on—being with Jesus; and that welcome is more important than stressing about the duties at hand.

Well, if you see it from a different perspective: who was showing hospitality and welcome to whom in this story? Was it Martha or was it Jesus?

One of the main themes of Luke is Jesus showing welcome to the outcast—the ones society believes are not worthy. Sinners: tax collectors, prostitutes. The unclean: lepers. The Gentile, the Samaritan.

NOW Mary and Martha are welcomed into an opportunity to draw close to Jesus. This is their start of discipleship.

It is a profound and significant example of what Jesus means in Rev 3: 20:

<sup>20</sup> *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.*

I myself came from a home that left Christian teaching to the priest on Sunday and the occasional religious class. I was disciplined as a youth at a Pentecostal church. There were many things I did that God had to correct in me. Central to this was my attitude to why I needed to change anyway. God had to change my heart so my motivations were centred on God's love, not to earn God's love.

Leon Morris mentions that the Mary and Martha story is perhaps placed specially after the parable of the Good Samaritan 'as a safeguard against any readers' coming under the misapprehension that salvation is by works'. (Morris p 191)

#### APPLICATION

The great example Jesus shows here is welcome. He accepts hospitality from Martha.

Do we show welcome and hospitality to new people in our church? Do we look for more opportunities to further our welcome over a tea or coffee?

Do not underestimate the power of hospitality. In Alpha I have made it a focus to provide good food that people will want to come back for. The churches I have been a part of in the west have grown through hospitality, eating each other's ethnic delights.

### Part 2

#### POINT 2: MARY BECOMES A DISCIPLE

Mary has done what is needed: sitting at the feet of Jesus.

What is the significance of this? *Point 2:* well, it informs us that Jesus was discipling women also. That might challenge a few about the role of women in teaching and discipling in the church.

This is actually the first ministry position I have taken with my direct senior being a woman. I know I am only about 9 months into my role but it has been honestly refreshing to work with Denise. Now don't get me wrong, this is not said for the sake of sucking up to the boss, NO. This has honestly been a very positive experience.

I know Denise might be watching from home . . . hehe.

I am encouraged by the very capable women that have been ordained with me doing some great ministry as priests. I was greatly encouraged by the former chaplain to the Archbishop of Canterbury Justin Welby: she is now also a Bishop of Dorking, UK—Jo Bailey Wells. She personally congratulated me on my day of ordination and has certainly been a great example of teaching and leadership to me.

I recall Bishop Jo coming into work on her bike one day (2015). She came across a man begging for money under the bridge in front of Lambeth palace. She gathered me and another community member to ask if we could bring that man a cup of hot coffee. Again a great example to me and the other community members (Community of St Anselm) of ministering to the poor.

Jesus challenges the norms of society: women are part of the ministry at the very start. Today as I hear ministry in NT, friends tell me that it is mostly indigenous women who are doing the work of the ministry.

So: Jesus receives Mary and also invites Martha into being part of the discipleship.

"Martha also wanted to hear Jesus, but the tyranny of the urgent prevented her from doing this. **By all the preparations that had to be made.** Martha's 'service' for Jesus got in the way of her sitting lovingly at his feet." (Stein)

Jesus gently and tenderly responds:

<sup>41</sup> *'Martha, Martha,' the Lord answered, 'you are worried and upset about many things, <sup>42</sup> but few things are needed – or indeed only one. Mary has chosen what is better, and it will not be taken away from her.'*

#### APPLICATION

When we serve in ministry, what is our motivation for doing so? Mary is a great example of being brave to sit amongst the men to be taught: but it was her honest desire, her recognition of Jesus as Rabbi and later Lord, that Jesus confirms—this is what is necessary.

How often do we assess what is *really* necessary in ministry? Are we attending to those things?

#### Conclusion

Jesus welcomes: sinners, the unclean, the Gentile, the woman, despite cultural norms.

**Q:** Are you receiving Jesus' welcome?

He welcomes us, as the Colossians reading today tells us. He chooses to welcome us. He chooses to love YOU and ME.

It says:

<sup>27</sup> *To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.*

<sup>28</sup> *He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.*

The journey of discipleship is life long and life giving. It brings into focus what really matters in this life. God's love for you should always be our motivation to continually grow in love and wisdom of God.

Let me challenge you this week:

- What areas in our lives are we still needing to bring to the feet of Jesus?
- What are those things that distract us from this?

## GOD'S AMAZING LOVE

Luke 11:1-13

St Andrew's Rosanna, 24.7.2022

by Helen McAlley

11 One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

<sup>2</sup> He said to them, "When you pray, say:

"Father,  
hallowed be your name,  
your kingdom come.

<sup>3</sup> Give us each day our daily bread.

<sup>4</sup> Forgive us our sins,

for we also forgive everyone who sins against us.

And lead us not into temptation."

<sup>5</sup> Then Jesus said to them, "Suppose you have a friend, and you go to him at midnight and say, 'Friend, lend me three loaves of bread; <sup>6</sup> a friend of mine on a journey has come to me, and I have no food to offer him.' <sup>7</sup> And suppose the one inside answers, 'Don't bother me. The door is already locked, and my children and I are in bed. I can't get up and give you anything.' <sup>8</sup> I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity he will surely get up and give you as much as you need.

<sup>9</sup> "So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. <sup>10</sup> For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

<sup>11</sup> "Which of you fathers, if your son asks for a fish, will give him a snake instead? <sup>12</sup> Or if he asks for an egg, will give him a scorpion? <sup>13</sup> If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

### Jamie and Candice

In his book *From Eternity to Here*, the writer Frank Viola describes an incident from the days when he was a high school teacher. One of the boys in his class, Jamie, was a very popular student. In the same class was a girl called Candice who was a straight-A student but not involved with extra-curricular activities.

Jamie was smitten with Candice so much that it was the point of his entire life to win her heart.

Candice was shy, quiet and very modest. She was also plagued by a sense of inferiority and worthlessness. Consequently, every time Jamie pursued her, she avoided his overtures.

Finally, Jamie confronted her and told her how he felt. In response, she said he could not possibly be interested in her and went on to say how unattractive she was. She pointed out to him her flaws of character and even her physical flaws. She told Jamie he was deluded and could not possibly be attracted to her. She wasn't his 'type'.

Jamie was stunned. He truly cared for Candice but she could not receive his affection.

### God's constant love

Viola compares the love of Jamie for Candice with God's love for us. So often, we hide from God's love and do not believe it is as strong and unconditional as the Bible says it is, for example in Deuteronomy 7:7-8. Jesus saw our rebellion against God before we were born. He knows the things that we have done

that we most deeply regret. Yet that does not change His love for us. Nor is His love for us dependent on our love for Him (although He will not force Himself on us if we reject Him and choose to live without Him). Our good works do not make any difference to His constant love for us. When we feel unlovable or when others fail to love us, God's love remains constant. Rather than hiding ourselves away from God when we have sinned, as Adam and Eve did in the garden of Eden, we need to turn immediately to the Lord in repentance, knowing that our forgiveness has already been paid for on the cross and that He longs for us to be in that loving relationship with Him – just as we might long for a loving relationship with our own children regardless of what they have done. Similarly, Jamie wanted to be in a love relationship with Candice. (They did eventually get married).

### An example from the Old Testament

The prophet Hosea was instructed by God to marry an adulterous woman. In spite of her behaviour, Hosea was told to keep loving her, and this story shows graphically God's love for His unfaithful people, the Israelites, who had been disloyal to Him by worshipping false Canaanite gods instead of trusting the Lord as their source of abundance and help.

If only we could really understand how much the Lord really loves us. Then maybe we could understand how He delights to answer our prayers.

### God our Father

In our Gospel reading today, we have Jesus giving the disciples the Lord's Prayer. One of His disciples has asked Jesus to teach them to pray. Jesus begins with the simple address 'Father'. This corresponds to the Aramaic word 'Abba', the way a beloved child would address a parent. The Jews had normally used a more formal word 'Abinu' meaning 'Our Father', but it was a more formal way to address God, tending to put God at a distance from them. By His use of 'Abba', Jesus showed the desire of the Father for love and intimacy with His children. And incidentally, the word 'Abba' may come from the fact that 'Ba' or 'Abba' may be among the first sounds that babies articulate when they are learning to talk. I remember one of my children experimenting with these sounds in the first year of her life. It would be good to ponder on that word 'Abba' or 'Father'. If we did not have a loving father when we were young, maybe we could think of the most loving father that we could imagine, and this may give us a small glimpse of the Father's love for each of us.

### A parable about persistence in prayer

Maybe it was the phrase 'daily bread' that He used in the Lord's Prayer, that made Jesus think of a parable that would explain the Father's delight in answering His children's prayers.

The setting is a small village where there are no shops. Each morning, bread would be baked in each household. One man's friend arrives in the village at midnight. Maybe he has travelled in the dark to avoid the heat. Hospitality is seen as very important but the host has run out of bread. He goes to a neighbour to ask for three small loaves of bread, sufficient for one person to eat.

The neighbour however is reluctant to get up. He appears to be a poor man living in a one-roomed house. The whole family would sleep on a raised platform at one end of the room, possibly with the animals at floor level.

A man in such circumstances could not get up without disturbing the whole family, not to speak of the animals.

However, the man in need will not give up. And eventually, his neighbour gets up and gives him some bread. It is not so much the man's *need* that motivates him, rather his *persistence* or *boldness* in asking.

This, says Jesus, is how we should be in our prayers, asking, searching, knocking, not giving up easily, persistent in spite of circumstances. We need to be bold knowing that God wants to answer our prayers. If we are promised anything in the Scriptures, surely we can claim it or receive it from the Lord, but we need to be unwavering in our prayers. We are asking a loving Father, not a distant capricious god.

### God's promises

What is promised in the Scriptures? We know we have forgiveness of sins and a home in heaven awaiting us if we trust in the finished work of Jesus. What other benefits of His passion does the Bible promise?

Psalms 103 has an amazing list of promises. We are instructed not to forget all of God's benefits to us. He heals our diseases, delivers us from death, gives us His love and compassion, gives us all the good things that we need and desire, and even renews our youth. The Lord also gives justice to the oppressed. Then in the New Testament, we are promised peace and wisdom, all the gifts and fruit of the Spirit and the comforting presence of the Holy Spirit Himself.

We may not see all these things immediately, but we trust Him to do what He promises. That is where the boldness and perseverance come in that Jesus spoke of in the parable. It is so easy to take our eyes off the Lord, look at our circumstances and conclude that the Lord does not want to give us what is promised in His word.

### Which little girl are we like?

There were two little girls and each of them decided that they would ask their father to give them a doll. He promised it but did not give it to them immediately. After a few days, one daughter said to him, 'Oh Daddy, you promised you would get me a doll but you haven't given me one.' At the same time, the other little girl went to school and said with shining eyes in the Show and Tell Time, 'My Daddy's going to get me a doll.' Which little girl are we like?

### 'Believe that you have received it'

We can be so afraid of going out of God's will in asking for things, that we are almost afraid to ask for anything at all. We need to remember that God is sovereign and sometimes we do get it wrong. But Jesus encouraged His disciples all the time to step out in faith and be bold in asking for things. On one occasion He said, 'Whatever you ask in prayer, believe that you have received it, and you will.' In one sense, we have received it from our loving Father in the spiritual realm when we asked for it, but we need to be persistent in thanking Him for it and believing before we see it in reality. It is not that God is unwilling and must be pressed into answering. He is eager to give but, if we do not want what we are asking for enough to be persistent, we may not want it very much. And if what we want is out of God's will, He can handle that and will not condemn us. The key is to trust Him in everything.

**Answers to prayer**

Pastor Yonggi Cho pastored the biggest church in the world with about a million people in it. This church is in South Korea. When he was young and very poor, he prayed for a number of things he needed to do his ministry more effectively. He needed a bicycle to visit his parishioners and he needed a desk to work on. He prayed for these items and then told people boldly that he had them. He explained that he was pregnant with them and would soon see them in reality. The Korean people laughed at the thought of a man being pregnant. But it was a good way to describe the process of prayer. Very soon he had those items in reality.

Jesus underlines His point of the Father's goodness to give good gifts to His children by saying, 'If your son asks you for a fish, would you give him a snake? If your son asks you for an egg, would you give him a scorpion?' I'm sure Jesus' audience would have thought that very funny and laughed loudly at such ridiculous ideas. The point is that we love our children and want to do what is best for them. Jesus says, 'How much more will your Father in heaven give the Holy Spirit to those who ask Him?' We need to remember these words if we remember nothing else today,

'How much more....?' God our Heavenly Father loves us intimately and He longs to bless us. The ones He blesses most may be the ones who have been bold in taking Him at His word and believing for His blessings.

Do we believe God's word that says He loves us intimately, or do we listen to our negative condemning thoughts which say He could never love us and that we are nothing to Him? Shall we choose to believe God's word over those thoughts?

**Prayer**

Shall we pray? *Dear Lord, we thank you for that key in having our prayers answered – our persistence and boldness in believing that you hear us and want to give us good things because you are a loving Father.*

Think now of a need that you have and ask the Lord to answer your prayer for that need.

*Lord, keep reminding us of the encouraging words of Jesus, especially the 'how much more', and help us to be persistent in prayer for those things that we need and which you promise us. In Jesus' name. Amen.*

Helen McAlley



# IN THE VESTRY

THE FINAL MOMENTS BEFORE THE SERVICE

VERGER PREPARING VERGE

PREACHER FINISHING SERMON

THURIFER ON THE START LINE

CHECKING TO SEE WHETHER THE BAPTISM FAMILIES HAVE ARRIVED

CLERGY IN FINAL STAGES OF MAKE-UP

RADIO MIC BEING ATTACHED AND PREMATURELY TURNED ON

LAST MINUTE WARDROBE ADJUSTMENTS TAKE PLACE WHILST CHOIRMISTRESS GIVES PEP TALK

CHORISTERS LIMBERING UP

ACOLYTES LIGHTING UP



## Parish Council Notes

### Zoom meeting of Monday 25th July

#### Finance report

- Report June 2022 + table comparing income & expenditure streams with budget.
- June: surplus \$13981, but income includes \$26511 to Community Garden, not available.
- Monthly statements now being received from Op Shop.
- Thanks to Emmi for the reports.

#### Watsonia – new service initiative

- Continuing setting up a focus group to share ideas on what to do next re services at Watsonia: plan developed.

#### Rosanna

- Negotiations continuing with insurer over power supply to the site.

#### St John's car park – NELP grant

- Katrina congratulated for finding out about NELP Grants, and for initiating an application to repair St John's car park. Deadline rapidly approaching: very busy putting together the grant application and supporting material.

#### Gloucester Drive

- Let: new tenants move in 29 July. A few minor outside repairs to be completed this week.
- Wardens thanked and congratulated for getting so much done in such a short time.

#### St John's building subcommittee

- David Wagner of Atelier Wagner formally appointed as architect in charge.
- Inspection needed to identify priority issues. Meeting scheduled July 26 postponed as David Wagner has Covid.
- Where problems need immediate fix, will ask David Wagner what to do without seeking formal approval from Heritage Victoria: may mean spending money on possibly temporary repairs.
- Ask David for a list of tradespeople involved in preliminary assessments for site access.
- Need to get details of insurance cover for bits of building, such as stained-glass windows, that may be individually insured.
- Searches in the Parish and Diocesan archives have not as yet turned up any useful info.
- Once preliminary reports prepared, arrange meeting between architect, Parish Council members and Diocesan representatives.

#### Watsonia Town Square development

- Meeting July 25 between Dio. and Banyule City Council: Council reiterated they prefer to buy the car park; Parish and Diocese confirmed they prefer a lease, to provide income flow to the Parish. Diocese to write to Banyule Council making their position clear should latter seek to compulsorily acquire.

#### Watsonia op shop

- A system is now in place that ensures the Parish receives its share of each month's takings on a reasonably regular basis.

#### OH&S

- Updated COVID-19 notices have been put up.

#### Vicar's report

- Thank you to PC for postponing last week's meeting due to my Covid.
- HUGE thanks to Jonathan who presided over an extra sermon and two funerals.
- Wonderfully astounded by capacity of wardens to move things along in our complex parish – thank you to Kaye, Rosemary and Katrina.
- All aided and supported by the generous spirit of the people of our parish.
- Concerned about attendance at services – winter and COVID, but numbers low. Hope our Winter Warmer Soup and Slice lunch brings lots of people 31 July.
- Wonderful to be at first Merri Creek service at Fairfield. Patrick preached on Grace. Peter Carolane gave a great acknowledgement to our parish; also to South Darebin who handed over their St Paul's building.
- Process of us receiving our op shop profit share seems to have started working: to be monitored.
- St John's restoration meeting delayed (Covid).
- Watsonia Town Square: conversation continues between Diocese (wants to retain ownership of car park) and Banyule Council (wants to purchase it). A helpful online meeting 25 July. Diocese will respond by the end of week.
- Great work done by Katrina in negotiating with the Insurer re power at Rosanna.
- My mum's decline in health since March of great concern. I may need to take a week off soon to gauge how things are.

#### Added in discussion:

- Denise making a steady recovery from Covid. Appreciation to all who acted in her stead.
- Heartening to hear from Peter Carolane how much he appreciated partnership with Banyule.
- Jonathan suggested a sermon series on Nehemiah, starting soon.

#### Associate's report

- *Summary*
  - COVID iso 11/06–17/06
  - Wedding enquiry 21/04/2023
  - Suggested Nehemiah series
  - Completed Watsonia plan: focus group plans to Denise
  - Annual leave 25/06–10/07
  - Covered Denise for 17/07 and 24/07 service due to COVID and funerals 18/07, 21/07
- *Thanks*
  - Helen and all that filled in during COVID issues
  - Annual leave was restful
- *Prayers*
  - Nehemiah series
  - Watsonia progress
- *Goals next month*
  - Complete last EPIC class
  - Finalise a Watsonia focus group
- *Goals next quarter (Jul–Aug)*
  - Watsonia progress
- *Added in discussion:*
  - Another Alpha course later in year? Probably again with St Pius, but perhaps in our parish.

- Several enquiries re weddings at St John's.
- Jonathan and family much enjoyed their leave: good for Rachael and Zion to meet family.
- Live streaming of services could do with improvement: will be looking into.
- Grateful thanks to Helen for all her help.

#### Wardens' report

##### Heidelberg

- Window repair in link between halls could be a few weeks.
- Mulch spread on the memorial gardens, start made on ivy at the front of the church.
- Signed Atelier Wagner to start prep work.

##### Community Garden

- John Hawker, heritage tree advisor, has met a Community Garden group volunteering to help clean up Salt Creek near church grounds. Woody & creeper weeds identified for removal. Banyule City Council engaging positively with developing clean-up plan. Indigenous plantings proposed after the clean-up has occurred.
- John Hawker suggested to attack the ivy near the tree opposite the church & ground cover weeds e.g. morning dew [sic], Cape Wattle.
- 2 to 3 pm on Saturday 8th October planned for the Queens Jubilee Tree Canopy Ceremony. Ms Kate Thwaites MP will be attending.

##### Gloucester Drive

- Electricity entry point finally moved, work able to proceed. Agents took through potential tenants. Electrician has replaced dodgy switches, re-attached the fan to the kitchen ceiling and put back a couple of light shades.
- Ridge tiles soon in need of replacement so go ahead while a roofer on site. As with electricity, will mean greater expense, but house in better shape for the future. Done Saturday, builder will finish early next week, if fine.
- Agents found a family, already paying same rental, sounds a good risk. Permission to move in from 22nd July.

##### Rosanna: Nothing from Diocese.

##### Watsonia

- Still waiting for response re repair of church window: insurance claim submitted 1st June.
- Gutters on south side of op shop cleaned out. Water not draining due to 'dents' in guttering.
- Small leaks in men's toilet and in 80 Watsonia Road fixed.

##### Added in discussion:

- Wardens dealing with accidental car damage to a brick wall at St John's.

#### Op shop

- A report had been received for May.

#### General business

- Substantial work at Streeton Park over two months: requested access through our property for delivery and retrieval of scaffolding, and permission to temporarily remove a 6-metre section of fence, to make an area for the use of site workers. Parish Council agreed if an appropriate fee (to be negotiated) is paid.
- Beekeepers considering changing location of the hives in the St John's grounds to a site better suited for teaching: would involve some minor landscaping.

*Minutes by Mike Connor, précis by Editor*

### From Teresa of Avila:

'Christ has no body now on earth but yours, no feet but yours. Yours are the eyes through which Christ's compassion is to look out to the earth. Yours are the feet by which He is to go about doing good and yours are the hands by which He is to bless us now. No mouth but yours. Yours is the mouth by which He is able to speak out words of encouragement, to explain why you believe and testify to His goodness.'

*Submitted by Rosemary Bellair & Helen McAlley*