

BANYULE BABBLE

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

JULY
2023

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J IS FOR JAKKU

You are probably thinking: What is Jakku? Or is Jonathan running out of J words? Well the answers are: Jakku is a planet, and yes, I am!! I mention Jakku because it is a fictional planet in the story of Star Wars. We were able to visit the Star Wars set and ride at Disneyland on our recent holiday in America which looked like Jakku (Zion has a regular Star Wars story time book that is set in Jakku). Here is my Dad and Zion about to board the Millennium Falcon! (I smile more than my Dad!)



In our trip were able to visit three states: California, Tennessee and Texas.

California

It has been ten years since travelling to L.A. This was the first time my Dad (74 yrs old) was able to meet his cousins for 50 years. Last time he had seen his cousins was when he was baby-sitting them in the Philippines! As my Dad has been retired for a while this is perhaps his only chance he has to enjoy a visit and get some time in Disneyland with Zion. My Dad struggles with gout and finds it difficult to stay on his feet for long. Pro tip: if you go to Disneyland and struggle with walking they have electronic scooters you can hire for the day, AND this gives you and your companions a fast-track into all the rides!

Tennessee

Before COVID lockdown Rachael was meant to attend a Christian Creatives conference in Nashville but unfortunately needed to get her tickets refunded. This trip was an opportunity to make up for the lost trip! We stayed in a share house of Aussie and Kiwi conference attendees who were mostly from Australian Christian Media. A member of this group had a mutual friend we both knew. We related with one another how his mother was a great encourager to our early days of faith and ministries. What a blessing and a joy to meet and give thanks! Nashville was very green being spring time. Zion loved squirrel-watching and would point out every grey squirrel he saw. I couldn't see them as they blended in well with fauna and I have bad eye sight!



Texas

I'd hoped that the NBA team I follow, the Dallas Mavericks, would be in this year's playoffs, and was hoping to catch a game in Dallas; unfortunately this did not happen. However we were not just in Texas for that. We were there to meet friends and spend some time together. Zion has a godmother from Austin. She is a Methodist minister and enjoyed spending time with him and taking us all around to uniquely Texan places like this ice-cream factory: Blue Bell in Brenham, TX.



The other married couple in the 2015/16 Community of St Anselm cohort was Katie and Nacho, whom we visited in Houston and celebrated Cinco de Mayo together. It was great to see our kids play together. Katie and Nacho have boy/girl twins and an older sister who is about Zion's age so they had lots of fun!



Jonathan

This Month – July

Sunday 2nd Pentecost 5: 9.30 am St John’s, 5 pm Holy Spirit

Genesis 22:1–14; Matthew 10:32–42

Wednesday 5th: 11 am Iris Grange; 3.30 pm Strathalan

Sunday 9th Pentecost 6: 9.30 am St John’s, 5 pm Holy Spirit

Genesis 24:34–38,42–49,58–67; Matthew 11:15–30

Sunday 16th Pentecost 7: 9.30 am Combined, St John’s: Adrian Lane of BCA speaking

Sunday 23rd Pentecost 8: 9.30 am St John’s, 5 pm Holy Spirit

Genesis 28:10–19; Matthew 23:24–43

Wednesday 26th: 10 am Holy Spirit Mothers’ Union; 11 am Streeton Park & general mid-week service at St John’s; 3.30 pm Regis Macleod

Sunday 30th Pentecost 9: 9.30 am Combined, St John’s: Rowan speaking

Wanted

- More *mainly music* volunteers

Money: May

Income:	Giving:	\$18,909.50
	Other:	\$23,108.20
	Total:	\$42,017.70

Expenses:	\$36,925.59
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Surplus: \$5,092.11

Giving was up due to generous donations, thank you. There was net income of ca \$9000 specifically for the Community Garden, so essentially there is a deficit, not surplus.

Holy Spirit Happenings

I have a lovely letter from the new CEO of Mission to the Seafarers, Neil James:

Dear Elsie and the Ladies,

On behalf of The Mission to Seafarers Victoria inc I would like to thank you all for your kind donation of knitted Beanies for the Seafarers.

We give away these beautifully knitted beanies to the seafarers visiting the Mission and we appreciate everyone’s precious time spent on knitting these. The touch of care included on each one provides the Seafarers warmth in head and heart.

Our Mission has been operating over a century providing services towards the seafarers visiting the Port of Melbourne.

Thank you again for your generosity and we are grateful for your support.

Sincere regards

Neil James CEO

Holy Spirit Watsonia Mothers’ Union

Held in Church on 24th May 2023 at 10 am, starting with a welcome cuppa, and then our MU Service, with two songs from *Covenant Songs*. After our business meeting, Elsie spoke on the Karen from past minutes:

1998 & 2001: Posted a parcel of knitted babies’ and toddlers’ garments.

2006: At a Melbourne Deanery Day we were asked to give \$1.00 each to send to the Karen as they were intending to teach the youth to hand-weave. Later on they sent out some of their bags for people to buy: I bought one, which I still use often (its colour is mauve).

2007: Holy Spirit MU donated \$50.00 to buy a large cooking pot for their new nursery school.

2008–9: Knitted for Karen babies and toddlers.

2009–10: Knitted scarves and beanies.

2012: I was standing outside St Paul’s Cathedral with the Watsonia MU Banner, waiting to go to the Lady Day Service. A younger woman came and stood beside me with a beautiful mauve MU Banner. This was made by the Karen members from her MU branch in West Melbourne.

Our meeting ended with Midday Prayers. Pray for: the office manager setting up the on-line MU shop; St Mary’s Broughty Ferry Scotland; North/West Deanery—St Marys Sunbury; Defence Anglican—for Navy Archdeacon.

Elsie Storr



Jonathan writes:

Yesterday we had a great time at *Hey Caddy*: 18 holes of mini-golf. All were loving the experience until the 7th hole in which only Sarah was able to make the shot in no fewer than 23 tries! The boys gave up at 28 attempts each. This particular hole was Paris-themed, com-

plete with a replica of the ‘Pont des Arts’ bridge with the padlocks too! Pizza and discussion on the teaching followed, about the Trinity and the importance of creeds. The attached photo is the 18th hole which is an airline theme. If anyone would like to check out *Hey Caddy* please be aware of the 7th hole as it caused much frustration!

Blokes Helping Blokes



Blokes Helping Blokes now operates as a morning tea for blokes for an hour and a half from 8.45 am on the first Saturday of the month, at Open House (67–71 Strathallan Rd, Macleod).

Glen started off our meeting on 3rd June stating he wanted to do an 'acknowledgment'. Glen said that a number of Blokes were not impressed, but that this changed when he said:

I acknowledge: That the Universe, Earth and the Land we stand on was created by God: Father, Son & Holy Spirit;

I acknowledge: First Nation people and all comers since who have made this great south land, their home;

I acknowledge: the men and women who fought and died in wars to protect us from enemies past, present and future;

I acknowledge this property where we meet: the founders of Open House and all people for over 50 years that shared Jesus' love, to provide a place that is warm, clean and somewhere to belong.

I acknowledge: All Blokes older than me who have left us a legacy of hope and mateship that together with God, all things are possible.

Our meeting indeed saw the Blokes in somewhat morbid mood, despite the excellent sausage rolls that Glen had made and brought. Glen's mother, 96, was unwell in hospital and had been put on morphine. Glen did not mention this until later, but it seems there was a general atmosphere. Right at the beginning Allan Way said that death and mortality were heavily on his mind at present, and of course members of our parish were aware of a number of losses in the parish, most recently Denise's mother, her third loss in the year.

The Blokes attempted to fight back by engaging in displays of masculinity, such as good-natured banter on Allan's pink upper garment, but their hearts were not in it. When one of the Blokes said that he was stripping the Open House window frames, because the usual procedure of painting over every problem could no longer be maintained, the discussion moved to what a great fag such labour was, and the painful skin burns that were inevitable from the heat gun used; and then to the high chances that the inner layers of paint would contain toxic lead. Then, when considering how the newly-exposed bare wood should be treated, the Blokes regressed to how it would be done in their younger days, and lamented that things were not done as thoroughly now as then with pink primer and undercoat and two top coats, while simultaneously noting that the pink primer was pink because it was full of toxic red lead. (In 1969 the maximum permissible level of lead in Australian paint was reduced to 1%. Before then it was an extraordinary 50%. It is now 0.009%.)

This in turn led to a substantial discussion about asbestos, but this is probably not the place to reproduce it.

Talking of earlier times, one of the Blokes mentioned family members that rejected modern medicine and dosed their offspring with patent medicines, including an awful grey pill that was supposed to cure everything; and it later turned out that the chief ingredient of this pill, not listed on the packet, was rabbit droppings.

(The Editor had some empathy with this, having been frequently dosed with Waterbury's Compound and Friar's Balsam in his youth.)

Glen mentioned that he has been dosing his salami mixture with wine, but the tone of the meeting meant that even this pleasant topic descended into a complaint by a member that he had discovered a so-called red wine that was completely colourless, and this was an outrage.

We badly needed cheering up, but fortunately one of our number told us of his daughter. Her grandmother had been much impressed by the girl, and predicted, or perhaps pronounced, that she would be blessed; and so it was. He said that the words of Psalm 23, 'Surely your goodness and love will follow me all the days of my life', were fully in evidence with her.

On this we retired, to return on 2nd July. Regrettably we learnt two days later that Glen's mother entered heaven Monday morning. A short report on this remarkable lady appears elsewhere in this issue (p 9).

mainly music: July 2023

So far this term, and we have only one more week at the time of writing, we have very good attendances. Those who come early are able to work off a bit of energy by running around the space which helps during the session.

The bean bags have been a great success – as they always were – and we can almost see the improvement in the children's catching skills. Next term we will bring back the Lycra for the first time since COVID. That was always successful in the past so we'll see how it goes.

So far, we have not been able to reduce our waiting list. Indeed, another family was added to the list but there is little hope of them getting in this year.

Rosemary Bellair (0428 595 394)

Hi Peter, for our submission to the Diocese re requesting funds for the St John's Restoration, I asked local historian and retired lawyer, Tim Gatehouse (attended St John's when a boy) to write a historical perspective re why St John's needs to be preserved. You may like to print his contribution in the *Babble*. — Katrina

Editor: Tim's article appears overleaf, pages 4–5.

St John's Anglican Church, Heidelberg – An Appreciation

ST JOHN'S is one of the most significant churches in Melbourne, if not Victoria. It is one of the earliest surviving churches in the metropolitan area and has been an integral part of the broader Heidelberg area since its completion in 1851.

From the date of the first European settlement of Melbourne, Heidelberg, encompassing a wide area which includes the present suburbs of Heidelberg, Ivanhoe, Eaglemont, Rosanna, Viewbank and Banyule was the favoured location of wealthy and influential Melbourne residents to establish their country estates. This was due to the fertility of the soil, the beauty of the area, with the Yarra winding through the river flats beneath the slopes of Mount Eagle, and its relative closeness to Melbourne.

The owners of these estates were mostly Anglicans, and it was they who were largely responsible for establishing St John's. They included the banker David Charteris McArthur, the owner of Charterisville, squatters Joseph Hawdon of Banyule, Captain Sylvester Browne of Hartlands, (the father of Rolfe Boldrewood), George Brunswick Smyth of Chelsworth and the medico-squatter Dr Robert Martin of Viewbank. All were conscious of their position in the fledgling colony and wished to reinforce it by emulating the behaviour of those in equivalent positions in England, where the ownership of a landed estate conferred social prestige. This role also incurred social responsibilities which included the support of the church.

The existence of these estates in the idyllic setting of the Heidelberg landscape gave it a distinctly English appearance which was commented on by many writers. This was especially so regarding the village of Heidelberg laid out around the Reserve which was deemed to resemble an English village green. It was here on a sloping site that the government granted two acres to the Church of England in 1849 as a result of representations made to the government and the church by Joseph Hawdon, David McArthur and Robert Martin. They were appointed trustees of the land and took a leading role in the building of the church, providing a large portion of the funds.

Although it has been stated that the architect of St John's was George Reilly Cox, the architect was in fact John Gill. Born in Devon in 1797, Gill arrived in Melbourne in 1842. His home became a meeting place of artists, architects and writers. He had a diverse practice which included the design of houses, churches and commercial buildings. His best-known work is the Baptist Church in Collins Street, Melbourne. He was the architect of Banyule. Most of his work was designed in the Regency classical style, but Hawdon must have persuaded him to change to the Tudor Gothic Revival style for Banyule, which with its pinnacles, gables and ornate chimneys became a local landmark and was regarded as one of the finest mansions in the colony.

Hawdon must have used his influence as a trustee of the land and major contributor to the building fund and the vicar's stipend to have Gill commissioned to design the church. Its style was a simplified version of Early English Gothic, with a box-like nave, simple lancet windows, buttresses and the entry through the base of the square pinnacled tower. As such, it was the archetypal English parish church which would have been familiar to most colonists. It was an example of the Gothic Revival churches popularised by the English architect Augustus Pugin who advocated a return to the social and religious values of the Middle Ages when the Church was the dominant force in society. Pugin contrasted what he regarded as the sterile classical buildings of mass-produced materials and the social ills of the industrial revolution with a perceived idyllic society of Medieval England, with its hand-crafted buildings in the Gothic style. From the 1830s onward his ideas gained ground and spread throughout Europe and America. Gothic became the accepted style for religious buildings.

Pugin is best remembered for his collaboration with Sir Charles Barry in the design of the Houses of Parliament at Westminster, but he also designed many small parish churches in England, Ireland and Australia. He never visited Australia but sent out plans or wooden scale models. Due to his influence, the standard church in Australia, whether a simple iron construction with a steep roof and pointed doors and windows in an out back town, or a cathedral in a capital city, was built in the Gothic style. St John's is an example of how the Gothic Revival style was interpreted by a local architect.

Banyule was completed in 1848 and construction of the church commenced in 1849, the building contractors being Snowball and Aitchison. The foundation stone, bearing the inscription 'H.W. 1850' (the identity of H.W. remaining a mystery but probably one of the stone masons), was laid by Bishop Charles Perry and the building was in use by 1851 although many details were incomplete.

Within four years structural defects in the building became apparent. The roof sagged and leaked, and cracks appeared in the walls. Architects Purchas & Swyer were commissioned to rectify these faults. Albert Purchas had emigrated to Victoria in 1851. He later went into partnership with his brother-in-law Charles Swyer. They designed a wide range of buildings – houses, offices, cemetery buildings and churches. Amongst the churches Purchas designed are Christ Church Brunswick, Christ Church St Kilda, St John's Malmsbury and St George's East St Kilda. Swyer laid out the grounds of the Melbourne General Cemetery and Bishops Court.

The rectification works at St John's included the insertion of extra beams in the roof, the removal of the parapet, replacing it with eaves to prevent internal leakage from blocked drains behind the parapet, replacing the roof covering of wooden shingles with slate, and plastering the walls internally and externally to protect the porous bricks from moisture. The leaks had caused the floor to rot, so this was also replaced. St John's is still furnished with the original cedar box pews with doors closing the ends. They are a rare survival, the only other example of this type of seating in Melbourne being in St James' Old Cathedral. St George's at Battery Point in Hobart has a similar arrangement.

These extensive works which were completed by 1858 cost £600, of which £300 was contributed by the government, £100 by Bishop Perry, (who could well afford it, being quite wealthy) and £200 by five parishioners. It is likely that Charles Swyer laid out the grounds as this was one of his areas of expertise. The birch, elm, oak and beech trees planted around the church may have been provided by Joseph Hawdon and David McArthur, both of whom had extensive gardens surrounding their houses.

For musical accompaniment the hurdy-gurdy installed in 1861 was replaced in 1896 by an organ built by the Melbourne organ builder Alfred Fuller who had emigrated to Melbourne in 1871. With some alterations, it remains in service.

The most striking features of the interior are the stained-glass memorial windows to past parishioners. Amongst them are:

- Zachariah and Elizabeth – in memory of Charles and Isabella Maplestone, Ivanhoe residents and descendants of Anthony Beale, an 1830s pioneer of Melbourne and St Helena, where St Katherine's Church is the memorial to his wife. Made by William Montgomery and installed in 1897.
- The triple Ascension Window in the sanctuary – in memory of Thomas and Sarah Ann Wragge. They owned the Yallambie estate at Lower Plenty and Tulla Station in the Riverina. Made by George Dancey and installed in 1920.
- King David – in memory of David Charteris McArthur. Made by Brooks Robinson and installed in 1889.
- World War II window – in memory of the 17 servicemen from the parish who were killed in the war. Made by Napier Waller.

Many people prominent in the history of Melbourne have been associated with St John's. Joseph Hawdon was one of the first overlanders to bring cattle from New South Wales to Victoria and later from Melbourne to Adelaide. He also established the first mail service between Melbourne and Sydney. He owned Tallarook Station on the Goulburn River. David McArthur was the first bank manager in Melbourne, financial adviser to the government and member of many philanthropic organisations. Robert Martin was an early Melbourne doctor and the owner of stations near the Grampians. One of Robert Martin's daughters, Lucy, married Captain John Theodore Boyd, the military secretary to the governor. From them are descended the Boyd family of artists.

John Gill, Albert Purchas and Charles Swyer were prominent architects, many of the buildings still standing. The first incumbent of St John's, Hussey Burgh Macartney, had arrived in Melbourne on the same ship, the *Stag*, as Bishop Perry, and was one of the major influences in the establishment of the Anglican Church in Victoria, living until 1894. Francis Hales, who also arrived on the *Stag*, was the

second incumbent, but resigned after disputes with the trustees and Bishop Perry. He then went to Tasmania where he had a prominent career as a church administrator. William McKie, the vicar from 1903–1908 was the father of Sir William McKie who became the organist of Westminster Abbey.

In 1963 extensions at the entrance to the church and to the vestry were made in a style complementing the original design of John Gill, but apart from these the church is unchanged since it was built. Not only has the building not changed, but it retains its original setting, if anything enhanced by the trees surrounding it having grown to maturity. Other churches of a similar age in Melbourne have been overtaken by the growth of the city, but St John's retains an air of tranquillity far removed from the suburban sprawl. Its founders were some of Melbourne's most prominent citizens, and it still fulfils their intentions to recreate in the antipodes an English church of the type with which they were familiar.

Tim Gatehouse
7 June 2023

Audrey Douglas Brockfield

14 December 1924 – 16 May 2023



Audrey's funeral was held on 31st May at St John's. It was led by Jonathan Lopez, as Denise was away dealing with her mother's passing.

By request, Jonathan read the family eulogy:

Mum – Nan – Nan Nan – Mrs B – Audrey

Sister to Len, Harold, Alan, Ian and Greta.

This is the end of a 'White family era'.

Audrey grew up in Thornbury with her Dad, George, and Mum, Mary Ellen, and her siblings at their home in Murray Street. Growing up, she would help Mary cook and look after her siblings, and this is where her love of cooking and baking began, and her skill for making scones, bread, pavlova, shortbread and many other things stayed with her all her life, and I am sure have been enjoyed by everyone here; and I am sure that a lot of Audrey's recipes will live on through her many friends and family.

Growing up, the family would all pile into her Dad's car—sometimes standing on the running boards—and go for Sunday drives.

Holidays would be travelling to the beach, spending days playing on the sand and swimming in the ocean.

Audrey was very close to her siblings and very proud of the ones that went to war. During her life she experienced the polio epidemic and lived through the Depression, World War 2, the Vietnam War, and saw the advent of computers and mobile phones, and then experienced Covid.

She attended University High School but finished as the war was starting.

Growing up through polio and World War 2 she witnessed many social changes and saw women take on men's traditional roles in the workplace. This encouraged her view that individuals should not be defined by society. Audrey was a strong woman who made the best of her situation.

In her late teens/early twenties Audrey went to many dances, often more than once a week, and would always have a full dance card. She would catch the tram from Thornbury into the city, sometimes catching up with friends of her brothers if they were in town staying at Murray Street, and often they would go to the dances with her. Audrey was truly a social butterfly.

When Audrey was 23 she adventurously set off to Borneo to be married to Ken, who was working there for Shell Oil Company. She had met him at one of the many dances in Melbourne. They married on 21st February 1948 and had three children: Susan, David and Ian, all born in various places in Borneo as Ken's job required them to move around a bit.

Even though there were live-in servants, Audrey would do most of the cooking and cleaning herself: that was just the type of person she was. She learnt to speak fluent Malay so that she could converse with the servants and locals in a pleasant manner and didn't have to yell at them in English as many of the other women did.

Audrey took Susan, David and Ian to the pool and taught them to swim and encouraged them to participate in the swimming competitions that were held regularly. Audrey attended many functions at the 'Club' but a favourite was a State Banquet to honour Queen Elizabeth 2 where she danced with Prince Charles, now the King.

She learnt to play mahjong and would regularly play with other men and women, and continued to play for many years.

During the time in Borneo the family enjoyed holidays to Singapore and Hong Kong, but Audrey's joy was when the family had a holiday in Australia and she could spend time with her and Ken's family:

The Brockfield get-togethers at Roy Keneally's farm in Dandenong where there would be hay rides and egg hunts with maybe 50 people.

The parties with the Whites at Murray Street were full-on, and you always knew when Harold arrived because of the 'Whoop-Whoops' being shouted out. And Audrey was the only one that had any chance of controlling him.

Audrey loved her time in Borneo and would often speak of it.

The time she danced with Royalty.

She loved her Malay curries, and even years later she and Susan would make a day of it, cooking and eating one together.

Audrey and Ken returned to Australia in 1958 because Susan was about to start high school and there was no way that Audrey was going to send her to boarding school in another country. They bought the house at 62 Hodgson St, which was Audrey's home until 2019, when she realized it was becoming too difficult to live on her own. So after visiting and meeting with staff at Strathalan she decided that was the place she wanted to move to.

During those 61 years, Audrey made 62 Hodgson St a real home and a place that her children loved and were proud to bring their friends and boyfriends and girlfriends to. David and Ian can remember Sunday night dinners with Ken Audrey, the three kids and their partners in the lounge watching 'New Faces'. Audrey would serve roast chicken and heaps of vegies, and there was always enough for seconds, and of course dessert.

Audrey had a few different jobs over that time, starting with working in the fruit shop across the road with Con and Maria. Then as Office Manager at Salamander/Postie, a mail order women's fashion supplier, then as nanny to two children for a family in Ivanhoe. No matter where she worked she was always part of the family that she worked for.

During all this time she had a wonderful association with the church—this very one that we are in right now. And she became a very respected and loved part of the parish.

Her participation in Women's Fellowship and *mainly music* was something that she loved, and she made many life-long friends. Audrey somehow became the Used Clothing Lady for the annual fête, and would spend hours sorting clothes to make sure they were clean and fit for sale.

There was the volunteering at Austin Hospital and the volunteering at Heidelberg State School covering books in the library and listening to the 'littlies' read, but she had to give that away because she said 'they had become too cheeky for her'. It was this volunteering that led to Audrey's being awarded an Australia Day Citizens Award, and the family all went along to Heidelberg Town Hall to watch the presentation. What a proud moment when her name was read out and she stepped forward on the stage for her recognition.

A few years later Audrey received another nomination for an Australia Day Award, but she sent it back saying, 'I already have one, they should give it to someone who hasn't'.

During all of this time there was the growing up of her three children and the love she gave them. They were never without anything. Then the grandchildren: Owen, Emily and Cate, who all spent many school holidays at Nan's house where she both doted on them and bossed them around. Her home was their second home, and there were always pikelets being cooked for them when they were there. She absolutely loved the time they all spent with her.

Then the great-grandchildren, Ella and Harry, whom she adored.

Audrey managed to travel to both Owen and Victoria's wedding in Byron Bay, and Emily and Andrew's wedding in Dee Why, Sydney. For those that don't know, Audrey was a *Home and Away* tragic. Don't ring while it is on. Well it just happens that *Home and Away* is filmed at Palm Beach, just up the road from Dee Why, so Ian and Denise were able to take her for lunch at the famous 'Diner'. She loved it.

Christmas Eve at Denise's, Audrey would sit and watch Carols by Candlelight and the two of them would give a running critique of the performers' dresses and choice of carols.

One of the residents there is a professional Father Christmas and on Christmas morning dons his Santa outfit and does the rounds ringing his bell and giving out lollies. The first year Audrey was only in her dressing gown when he came, but the next year she was up, dressed, make-up on and ready.

Audrey was asked a couple of years ago if she could remember much about school and where she lived as a kid. She knew nearly every person that was in her class and could tell you who lived in what house number in Murray Street.

Audrey was a remarkable woman who gave 200% to everyone that she knew. She always made time for people. Chatting away, keeping up to date with everyone's lives. She loved her phone calls with friends and family and was genuinely interested in sharing their achievements and joys. She never forgot a birthday, anniversary or special occasion. She loved people, and gained everyone's respect.

Granddaughter Cate Hambling spoke of how she had been supported by Audrey when her mother had died. The grandchildren always had another support.

Cate said Audrey's 'love language' was food, and her pikelets were specially mentioned again. She was always there to hold Cate's hand, and she loved to listen.

She also loved to talk, especially about her dance cards and her time in Borneo, and Cate will cherish her stories.

Helen Brockfield then spoke:

I'm really happy to have the opportunity to share some of my thoughts of the last few days from the perspective of an 'in-law' with you all.

I'd had a bit of experience with in-laws when I met and married David 34 years ago and I soon realised that not only had I got the married part of my life right but that I had absolutely hit the jackpot with my mother-in-law Audrey.

What a wonderful woman! She welcomed me with open arms. She was kind, caring, thoughtful and supportive and she didn't only welcome me: she opened her heart to my daughter Fleur, who has relished her time as Audrey's granddaughter-in-law along with her now great-grandchildren-in-law Olive and Archer.

Over the years Audrey became a friend I could talk to about anything and everything. Hers was a shoulder I could lean on and someone who supported me in any situation.

A realistic, down-to-earth person, she actually listened and always managed to provide a reality check.

And, as you all know she loved to talk, and talk she did, a lot! Thing was she had an amazing mind and the most extraordinary memory for the minutiae, a talent I'm proud and often astounded by, to add that David has inherited.

Audrey had a mind like a steel trap! She comfortably talked education with Susan and David, business with Ian and Ken and gardening with Fleur and me. She was even pretty good talking baseball with 12-year-old Archie and loved a chat with 14-year-old Olive about cooking and recipes.

What a woman! How incredibly fortunate the White and Brockfield families are to have had Audrey in their lives for the past 98½ years.

I'm going to be a bit cheeky here and speak for all my fellow in-laws, both young and old, in saying what privilege and an honour it's been to have been invited so lovingly by Audrey to be part of the Brockfield family.

Thank you!

Ian Brockfield said:

Mum was such a loving, caring person—a very simple and frugal person that cared about everyone. She gave us such a great upbringing and we never wanted for anything.

One of the things she will be remembered for is her cooking, and my favourites were her pavlova and her Christmas ice-cream.

I honestly thought she would live forever.

But now I will miss my Sunday phone calls—I already do.

Mum, thank you for everything.

So it is time for you to go and have a cup of tea and a chat with the Queen. She is waiting for you and your brilliant conversation.

Love you, Mum.

Lastly, there was a tribute written and read by Kaye Collins, but she told me later that most of it had come from Joyce Gough:

A tribute to Audrey from her church friends

Audrey was a long-time faithful worshipper and a willing and cheerful worker at St John's.

She was a member of Ladies' Evening Fellowship for almost 60 years, taking on many rôles for the group. She sent out first birthday cards to babies who were baptised here.

At church fairs she worked on the Fellowship-based clothing stall, and at every celebration, over many years, Audrey not only contributed delicious food and helped set up the tables, but insisted on doing the washing-up.

Audrey volunteered at the Open House coffee shop in Ivanhoe; and later when Fellowship provided meals once a month for up to 10 people, Audrey took her turn with a main meal or dessert, and also prepared the monthly roster after Doreen Rumpf retired.

Audrey shared cleaning the church brass with Eileen Broadway, and was a member of the St John's Garden Club.

Audrey joined the weekly *mainly music* session for preschoolers at Heidelberg in 2010 at age 87, and continued for nine years—cutting up fruit, providing excellent cakes, slices and biscuits for the mothers' and children's morning tea, pouring the tea, talking to the Mums, rocking prams, or nursing babies, which she loved to do.

Audrey was also a regular visitor with Joyce Gough, visiting many past parishioners in aged care homes. When Audrey moved into Strathalan, Fellowship friends visited *her*—but it was cut short when Covid arrived, and faithful friends kept in touch by phone, as did Audrey ring us as well. Joyce also made sure she got the *Banyule Babble* there each month.

Audrey contributed to the community as well. She received a Banyule Council Volunteer Award for her weekly rôle of hearing Preps read, and covering library books at Heidelberg Primary school, where she was loved and valued.

'Well done, good and faithful servant' could certainly be said about Audrey as she went about in her quiet, unassuming, common-sense way.

Audrey was much loved by her church family and is sadly missed.

We heard John 14:1–6, and Jonathan spoke to it. When he visited Audrey at Strathalan, she was happy to see him, and genuinely concerned with how things were going. Jesus similarly was genuinely concerned for his disciples. Like Audrey, he could see their needs.

Jesus is King, but concerned to make a place for his disciples, because he came not to be served but to serve. He knew the crucifixion was to come, but the disciples' life did not end there.

We all should aim to have a genuine servant heart.

So Audrey is a loss for us today, but also an example for us. She made the best of every situation. We too pray to hear, '*Well done, good and faithful servant. Come and share your Master's happiness.*'

Carolyn Ann Nicholls

9 December 1941 – 25 May 2023



The funeral of Carol, Denise's mother, took place on 5th June at Shoalhaven Crematorium Chapel at Worrigee NSW. The small chapel was pretty full, and another 77 people, including no doubt many from our parish, watched online.

The service was taken by the Rev'd Leanne Burns, Senior Assistant Minister at Campbelltown, and one of Denise's travel buddies. Leanne described herself as a 'long-term member of the Nicholls family', and said how Carol was a vibrant and fun-loving person who 'loved sparkle and brought sparkle'.

Carol had selected much of the service, and we started by singing *Amazing Grace*, and then heard Psalm 121 (*'I lift up my eyes to the mountains – where does my help come from? My help comes from the Lord, the Maker of heaven and earth*), which Carol had especially asked for. It was read by her grandson Owen.

We then heard a message from the Rev'd Philip Oliver, who was not able to attend because his wife is unwell:

Dear Wally, Denise, Paul, family and friends:

Ruth and I are so sorry not to be able to be with you to say farewell to dear Carol.

We have known Carol and Wally for a very long time, and they have been faithful, thoughtful and kind friends over the years.

When I was the minister at St Mark's Sussex Inlet, following my retirement, it was always encouraging to see the cheerful faces of Carol and Wally at the services.

Carol was always very positive, even when she was struggling with health issues – and was always the same in her attitude to others.

We will sadly miss a dear lady, but celebrate her life.

Ruth and I also knew Carol through Probus, where she and Wally made many friends. They made thoughtful contributions to the meetings and were involved in various Probus activities.

At church, it was always a pleasure to see Carol enjoying an Australian kid called

Charlie: a puppet who made occasional appearances in the kid's spot in the services. She laughed heartily at his antics and sometimes called out to him. She even led an occasional 'We want Charlie' chant.

Carol had a delightful, though sometimes not obvious, sense of humour.

A few hours after Denise rang a week or so ago to say that Carol was failing, she texted me to say that Carol had died. I was shocked and saddened.

I said to Denise that I was sorry not to have seen Carol before she 'fell asleep'. To fall asleep is a phrase Jesus and the New Testament use, for those who have loved and followed Jesus, but who have died.

The words convey the idea that death is not the end for the followers of Jesus. Sleep is something from which they awake. They wake up in heaven, to be with God forever – and where there is no more death.

I hope that these words bring comfort in your sadness.

With our love and prayers,

Philip and Ruth Oliver

Paul (Carol's son, Denise's brother) and Denise now spoke. Paul started by thanking attendees who had travelled long distances; and also thanking those who were wearing bright colours, as Carol loved bright colours. He continued:

[Editor's note: The following is taken from Paul and Denise's original notes. However, both enlarged on the notes when delivering them, and I have included a few of the additions.]

Carol was born in Condobolin, western NSW, on 9 Dec 1941, the eldest child of Jocelyn Ada Smith and James Wison Smith, known as Scotty Smith because he was from Scotland. Soon followed her siblings Jimmy, Jan and Donald.

Mum often spoke of great times growing up in Condo, swimming in the Lachlan River, and playing with her friends around town. She was not always a good girl. Mum told the story once of how Pop brought out a big box of chocolates one night after dinner—a real treat—and insisted that Mum, as the eldest child, should have the honour of opening the box. Her siblings scowled and mum was proud as she opened the box...which contained NOT chocolates, but the pilfered cigarettes and tobacco that mum had hidden in that exact box behind their piano.

Mum was very close to her grandmother, Nanna Hart, who lived just a few doors down...and she adored her Dad.

Mum had a lovely soprano voice, often singing the lead in the school choir; she had beautiful handwriting, and was also a great dancer.

Mum moved to Sydney in her late teens, working at Hunter shoe store in Burwood. It was there she met her lifelong friend Barbara Inglis and her husband Bob. And our two families, with their daughters Joanne (who is here with us today) and Jenny, remain close to this day.

On New Year's Eve of 1961, Carol went to a party at Wanda Beach, where she met a young man with a strange name – Walton Wilfred Nicholls. Wally enjoyed talking with Carol more than he did with the girl he took to the party, so much so that he ditched that girl and took mum home instead. Soon became

an item, and were married on 4 August 1961. Denise was born in 1962, and Paul in 1963.

Carol and Wally moved to Busby, Green Valley in Western Sydney, on the edge of the urban sprawl. It was not very green. There were no social services in those days, roads were still dirt, and the nearest grocery shop was 2 km away. Mum used to do this walk with us kids in the pram and come back with the week's groceries.

When Denise and I started school, mum worked at the primary school tuckshop and made some great friends that she still had, right to the end.

She also took great pride in standing on the front verandah in her dressing gown and Ugg boots whenever my class went on a bus trip so she could wave to me. All the kids in my class would say, 'Look Paul, there's your mum!' I was so embarrassed I just shrunk down in my seat. Paul said this was part of her 'great' sense of humour, and he was the particular butt of it because 'I wasn't the good kid: Denise is'. At this Denise shook her head and mouthed, 'Not true'.

Denise:

Things mum loved:

Cups of tea; handbags; shoes—she was always on the search for the perfect handbag and the perfect wallet. That meant she had lots of them. French perfume Chanel No 5, of course; jewellery costume and real. She loved beautiful things. Reading; old movies; theatre. She especially loved a beautiful card from friends, and it always had to have a lovely verse.

Music—all kinds: classical, pop, musicals, Mario Lanza, Tom Jones. I don't know what dad thought of it, but mum had a big poster of Tom Jones above their bed.

Mum loved music so much, that one time dad came home and mum was so excited because the Waltons man had been around and had sold mum, on hire purchase, a set of Mario Lanza records. Mum was so happy! Dad wasn't—they didn't have the money, and they didn't have a record player.

It took about six months for Mum to get her way—and she did—and get a record player.

Mum loved clothes, especially shopping in Melbourne. She loved Scotland and was especially proud of her Scottish heritage. She adored travel and cruising.

She loved being a worker: she thrived on working at a time when most mothers stayed at home, first at Palings music store eventually as manager and then at NIB health funds up until retirement.

Mum loved people: she was a good friend, and so she had many friends. She was interested in people's lives...all our friends and their children too.

Mum was proud of her 'prodigious memory' she never forgot a birthday or an anniversary, her beautiful handwriting, her singing voice, her sixth sense about people and things.



She loved being involved in the Cancer Support Network, Lions and Probus at Sussex Inlet, especially the fun shows where she joined with the girls and she did a mean impersonation of Tina Turner. She got breast cancer in the 90s and said she felt a fraud because she didn't feel sick.

Mum had a quiet faith in God. She chose the hymns and Psalm 121. It was renewed when they moved permanently to Sussex Inlet and found the community of St Mark's.

Paul then read a piece communicating Wally's feelings, as expressed to Denise and Paul:

We were married for 61 years.

They built a great home together, and their place was often full of friends, their own and ours. The last Saturday before Christmas was open house: sometimes 8, sometimes 80 people.

There were holidays in Queensland: Noosa and the Sunshine Coast before it was popular!

Carol was 'The best mate a man could have'.

Paul added:

She was a free-spirited woman, fun-loving, who loved exciting adventures: elephant rides; hot air ballooning; helicopters and fixed wing aircraft; submarines; dog-sledding; rough seas around Cape Horn the rougher the better; she was a tree climber; and she enjoyed riding on the back of my Harley. When I'd bring the Harley to Sussex Inlet, mum itched to go for a ride. The problem was that every time she saw someone she knew, mum would turn and twist to wave and say hello to them. I had a hell of a time just keeping the bike upright. There was only one thing I could do, find a bit of open road and crack the throttle. Mum loved to go fast.

Mum loved swimming and snorkelling, especially with stingrays. She loved stingrays.

There was this one time, however, that mum and dad were snorkelling at Brampton Island when mum saw some sharks . . . Well let me tell you she'd never swam so fast in her life, straight towards a glass-bottom boat, and in one swift move flipped herself into the boat and onto some poor tourists and soaked them all. The tour guide told her she'd have to get out and she said, 'No (bleep) (bleep) (expletive) way!' Dad couldn't convince her that it was safe; mum was not having any of it. They eventually made it back to their own boat.

Denise:

First trip to Europe, standing on Waterloo Bridge: 'I don't believe it! I'm a little bush girl from Condo, standing on Waterloo Bridge and looking at the River Thames!' The travel bug had bitten.

Of all her travel, mum loved cruising the best. She said it was the only civilised way to travel. She loved the sea days – sitting on a deck chair, watching the entertainers, and relaxing.

Together with Dad, mum cruised many times – around the world twice, and the Pacific Rim twice. There's a world map and an Australian map at their house with dots on all the places they had been to. They visited 71 countries, many more than once. They waltzed in Vienna, tango'd in Argentina.



One day, dad had the bright idea of buying a caravan. Mum said, 'No way!' Dad bought the caravan. Then she took to it like a duck to water, travelling round Oz, driving along country roads, and backing the caravan into tight spots. She was a bushie and happy on the country roads, but in the city, not so much.

Paul:

Mum loved being a grandmother, and delighted to have times with her grandchildren Owen, Stephanie and Rebecca when they were younger.

We will miss our mum, and dad will miss his special girl.

Denise:

Mum and Dad have an inscription on their wedding rings, and they wrote the same on every card they gave each other for the next 61½ years. It reads: **All my love, all my life.**

Dad will miss his Carol and love her all his life; and so will we.

We sang *The old rugged cross*, which Carol had chosen. Leanne then read John 14:1-6.

'Do not let your hearts be troubled', said Jesus, and Leanne said those words were fitting, because our hearts are indeed troubled when we face life without someone we loved. What will life look like now? How will I cope? We are confronted with the reality of death.

We need to hear Jesus' words of comfort and hope.

Where Jesus was going, the disciples, who given up everything to follow him everywhere, could not follow. Jesus tells them to trust God and him. He will prepare a place for them, then come back for them.

We have different ideas of heaven, but mainly from Hollywood. The Bible doesn't say much about what heaven looks like, because it is more concerned with whose house heaven is.

Carol and Wally's house was a welcoming home. Leanne mentioned particularly Denise's 26th birthday party. Carol had always wanted a fireplace, so Wally built on a sunroom just so it could have a fireplace, and there were many happy times there. People were made to feel at home.

The Father's house is a place where God the Creator is at home with those who know him. It is a place of peace, security and love.

God created a good, beautiful world, but human beings thought they could do better without God, and evil entered. But God still loved the world and the people he made, and sent his Son to bring us home, to be the Way to a restored relationship with our Maker. He provided a way we could be made clean.

Carol loved dogs: Misty, Denise's dogs Ruby and Mabel, and Leanne's dog Honey, who gets very muddy in the backyard and has to be cleaned to go into the house. We, all of us, also must be washed clean by Jesus of the things we are not proud of. It is not a matter of 'clean yourself and then come to me', but 'come to me and I will make you clean'.

Carol put her faith and trust in Jesus at a young age, through the Salvation Army, and it strengthened through her scare with breast cancer, and through her connection with St Mark's at Sussex Inlet. She is now safely in God's care, until the day when everything is made new, and God's people will live with him forever.

Leanne finished with Revelation 21:1-4, and prayers of thanks.

A slide show was followed by prayers by Denise's friend, the Rev'd Dr Lyn ('Yappie') Pearson, with thanks for Carol. Leanne then read Romans 14:8-9, 1 Peter 1:3, 1 Timothy 6:7, Job 1:21 and Psalm 103:8,13-17.

After the final prayer of commitment, the service ended with Mario Lanza's *I'll walk with God from this day on.*



Livestream: <https://streaming.naoca.com.au/e/c21aef8f-5054-4aa4-a3d2-563efb54bb5b>



Muriel Rosemary Farrington OAM

13 August 1927 – 5 June 2023



Muriel Farrington is Glen's mother. After a private burial at St Katherine's St Helena there was a public service at St John's Diamond Creek on 21st June, and even though it was available online, the church was very well attended.

Robyn Griffiths, her oldest child, described her as a uniquely caring lady, who loved God and her husband and her ever-increasing family of five children and very many grandchildren and great-grandchildren. She described her as quiet, sometimes shy, but sometimes quirky, but as she continued painting a picture of her mother, a great deal of feistiness and strength appeared.

The family had moved from Britain to Williamstown. Muriel went to local schools, but after Year 8 she was taken out to help her father in his General Store. This included deliveries, and from 14 years old she loved driving. The local policeman later suggested that she ought

to get a licence. She fought hard to keep driving and retain her licence right to the end, even when it meant taking a Senior Refresher Course.

She joined the choir at Holy Trinity Williamstown, and it was there that she met George, who had moved to the area. He also joined the choir, even though he couldn't sing. Their first house was in Williamstown, but in 1961, as the family increased, they moved to Ivanhoe and joined St James', where they soon were running youth groups, and Muriel had sometimes to feed 60 young people in the house.

They moved house several times, and each house, Robyn said, provided a new opportunity for serving God.

In 1971 George felt called to open what became Open House, to provide God's love to people who were not comfortable in a church. This was a big commitment for Muriel also, and it meant a tight family budget, but she supported it strongly.

Wendy Farrington told us that in 1973 Muriel started the Wednesday Club at Open House for the lonely and isolated. It grew to include the Friday Club for wider inclusivity. It was a place where people felt welcome, and gave them respect and purpose. In 2005 Wendy herself was appointed to continue the clubs program, and Muriel retired in 2008.

Harmony Cooke, one of Muriel's granddaughters, spoke of the family pride when Muriel was presented with the Order of Australia Medal for her work at Open House. Inspired by her grandparents' work, Harmony became a Wednesday club volunteer, then a trainee, and was proud to be a third-generation Farrington worker for Open House.

Even after she formally retired, Muriel continued to work for the clubs as a volunteer. She had always enjoyed various arts and crafts, and helped the members paint.

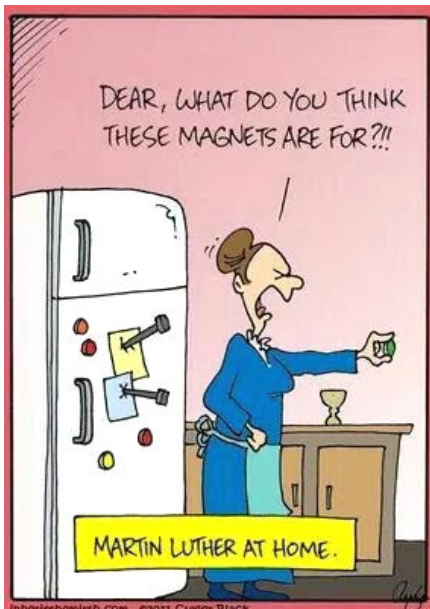
Glen told us of being taken to Jane-field in Bundoora, a home for young adults with disabilities, to sing with them. He warmly remembered his mother warning him to stay away from a certain orange tree that grew amongst cactus on someone's property. He also remembered his mother lovingly pulling out cactus thorns from his hands and feet. His mother introduced him to God's love, and helped him commit his life to God. He gave us many examples of her love and support.

There were many other testimonials, too many to count. We heard that Muriel was so special, she could make a roomful of people happy. We heard that when Glen was being bullied in Grade 5, she lay in wait after school and jumped out at the bully and chased him down the street with a broom. She would forgive her children's mistakes immediately. She was a strong, fiercely independent woman.

She had many hobbies and crafts, and one was knitting. She knitted tiny teddy bears in huge numbers, and many there were wearing them, including Tim Johnson, the vicar. In his sermon he said that one stitch seems very humble and unobtrusive, but with repetition it produces something that is beautiful, practical and meaningful. The same is true of the millions of small acts of kindness that Muriel performed, motivated by her love of God. She remained in the Vine, in Jesus' love.

God, he said, was a knitter, referring to Ps 139:13. Muriel had a life that was knitted together. We should reflect on our own lives, and love others stitch by stitch.

Hymns: *Abide with me* and *Try a little kindness*
<https://bethel.tributes.com.au/tributes/muriel-farrington/>
<https://livestream.com/accounts/9402209/event/s/10878672/videos/236612698>

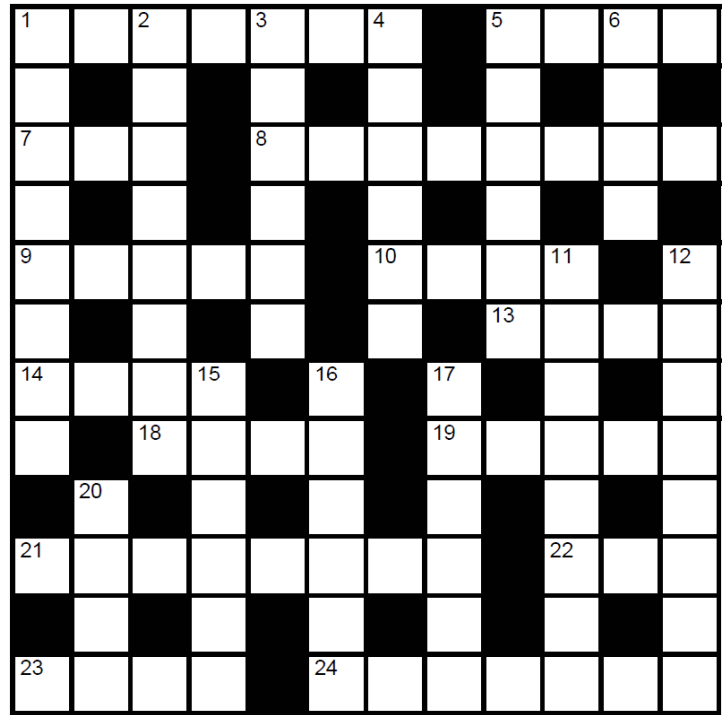


Across

- 1 Announce (7)
- 5 Attire (4)
- 7 Shared at the last supper (3)
- 8 Moral virtue (8)
- 9 Abimelech's was crushed by a millstone (5)
- 10 False god (4)
- 13 Bridegroom, for one (4)
- 14 Dry measure (4)
- 18 Judas and Jesus dipped here together (4)
- 19 Swift flying bird (5)
- 21 More powerful (8)
- 22 Number of chapters in Haggai (3)
- 23 Name given to Barnabas (4)
- 24 Frustrates (7)

Down

- 1 Ruling (8)
- 2 Caught (8)
- 3 Heavenly beings (6)
- 4 Hebrew name for God (6)
- 5 Price of redemption (6)
- 6 What Moses saw burning (4)
- 11 Expression of gladness (8)
- 12 Unselfish (8)
- 15 Treasures (6)
- 16 The Anointed One (6)
- 17 Language of Israel (6)
- 20 Number of books in the Pentateuch (4)



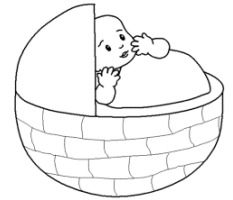
by Philologus

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Unscramble the letters to find the words in our

Moses Anagram

www.dltk-kids.com



A R A T L A B I L I T I E S N
 E L B I S S O P M I E C A L P
 C S E U T O G E T H E R D I W
 N T A B R A H A M Y M E J R C
 E I A C K N O W L E D G E L D
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- abekst _____
- aahhopr _____
- deehhrs _____
- aceilmrs _____
- bginnru bhsu _____
- aeglpssu _____
- aeoprssv _____
- aeiilrsst _____
- acdemmnnost _____
- adeelr _____

Bible Word Search – Genesis 22:1–14

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_Genesis22114_0.htm

- Abilities, Abraham, Acknowledge, Act, Altar, Angel, Apparently,
- Burnt offering, Childbearing, Commanded, Heart, Horns,
- Impossible, Isaac, Jehovah-jireh, Knife, Lamb, Location,
- Mountain, Obedience, People, Place, Ram, Sacrifice, Saddled,
- Servants, Slay, Son, Test, Tied him up, Together, Understood,
- Unsheathed, Untangled, Wrestling

Answers to last month's puzzles



Bible Word Search mystery answer:
ENCOURAGEMENT

Last month's anagram:

- eopprsu _____ purpose
- aelnstt _____ talents
- aeiilrsst _____ Israelites
- aegprs _____ grapes
- gnorst _____ strong
- emnoy _____ money
- ceerst _____ secret
- ahir _____ hair
- ciorssss _____ scissors
- ehiilnpsst _____ Philistines

The Vine: 6. The Word Preached

28th May 2023

Isaiah 61:1–3; Matt 13:1–23; Rom 10:14–17

Sermon by Jonathan Lopez

Isaiah 61:1–3

61 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, ² to proclaim the year of the LORD's favour and the day of vengeance of our God, to comfort all who mourn, ³ and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendour.

Matthew 13:1–23

13 That same day Jesus went out of the house and sat by the lake. ² Such large crowds gathered round him that he got into a boat and sat in it, while all the people stood on the shore. ³ Then he told them many things in parables, saying: 'A farmer went out to sow his seed. ⁴ As he was scattering the seed, some fell along the path, and the birds came and ate it up. ⁵ Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. ⁶ But when the sun came up, the plants were scorched, and they withered because they had no root. ⁷ Other seed fell among thorns, which grew up and choked the plants. ⁸ Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown. ⁹ Whoever has ears, let them hear.'

¹⁰ The disciples came to him and asked, 'Why do you speak to the people in parables?'

¹¹ He replied, 'Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. ¹² Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. ¹³ This is why I speak to them in parables:

'Though seeing, they do not see; though hearing, they do not hear or understand.

¹⁴ In them is fulfilled the prophecy of Isaiah:

“You will be ever hearing but never understanding; you will be ever seeing but never perceiving.

¹⁵ For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes.

Otherwise they might see with their eyes, hear with their ears,

understand with their hearts and turn, and I would heal them.”

¹⁶ But blessed are your eyes because they see, and your ears because they hear. ¹⁷ For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

¹⁸ 'Listen then to what the parable of the sower means: ¹⁹ when anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. ²⁰ The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. ²¹ But since they have

no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. ²² The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. ²³ But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.'

Romans 10:14–17

¹⁴ How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can anyone preach unless they are sent? As it is written: 'How beautiful are the feet of those who bring good news!'

¹⁶ But not all the Israelites accepted the good news. For Isaiah says, 'Lord, who has believed our message?' ¹⁷ Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.

Intro

Have you been growing or at least been challenged through The Vine series?

The first Vine series teaching Denise focused on was 'remaining'—do not be discouraged if you are finding it challenging: remain in pursuing understanding *why* God wants you to grow! I believe unlike the growing we experience physically, we never really should stop growing spiritually... at least that is what I have observed as a believer.

Today I want us focus on Matthew 13: the parable of the sower or farmer.

TODAY:

1. Why is preaching important?
2. What difference does it make to you? To the church?

Have you seen the painting below?

I have never seen it but apparently it's quite famous: Jean Francois Millet, *The Sower* (1850). Millet was a painter that Vincent Van Gogh revered.

So I first saw this at a dinner at the Manningham reception this year. I didn't think too much about it until the person who projected it on the screen started to explain it and what it meant to him. The Dinner was put on by the Bible League (one of their reps will come to speak to us this year as a guest speaker). If you don't know too much about the Bible League you will know more this year; but they go all around the world distributing the Bible to all churches regardless of denomination. Their reach is actually impressively quite vast.

But this painting is an interpretation of our Gospel reading Matthew 13:1–23 today, and clearly relevant to Bible League.

To me at least, there wasn't much that impressed me about it. In fact I can recall two other sermons I have heard on the parable of the sower that have impressed me more greatly than a painting. At this dinner I did not expect this painting to affect me at all. But as the speaker that night explained it, he said something that has profoundly affected me this year and will impact me for the remainder of my life as a believer:

Every time and any time is a good time to sow the seeds of the gospel.

Part 1: The parable of the sower

You may heard the parable of the sower preached many times, or maybe the first time. It is an odd parable:

- Why would a farmer sow seeds into paths, rocky ground and thorny areas?
- This farmer seems like he isn't a very smart farmer, right?
- Why wouldn't he just sow in the good soil?

Gardeners and farmers might be feeling a bit frustrated hearing this!

I am sure there were a few of these types of people in the crowd as Jesus taught this, because we know the community Jesus lived in was agrarian: the majority lived off the land, farming or fishing.



Two things to note about parables, and also **WHY preaching is important:**

1. **God is not like us** (we need to learn about God regardless of our maturity)
2. **The secret to the parable is a response** (preaching should bear fruit)

The Gospel reading today provides an outside and inside perspective *why* preaching is important.

vv 1–9: People are gathered whom *God has chosen* to hear a message; and take note v 3 tells us that the parable of the sower wasn't the only told parable, but many parables. But the parable of the sower is *chosen* to be the one that is further explained.

- A **chosen message** for a people

vv 10–17: The disciples ask: why does Jesus teach in parables? He responds by pointing out that God chose prophets to warn and proclaim that some will be spiritually blind and deaf *but God chose* the disciples and all followers of Jesus to hear, to see:

¹⁶ *But blessed are your eyes because they see, and your ears because they hear.* ¹⁷ *For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.*

- Know **you are chosen** by God to reveal something about himself: you are chosen, I am chosen

vv 18–23: Three-quarters (many) of the people, when the gospel (the seed) is preached, will have the Devil attack (as depicted in the distance of the sower painting); or the seed will not grow and people will not seek to deeply ground and root themselves into God's word; therefore when persecutions come because of the word, wealth and worries of life come: they don't bear fruit.

- You will **know what God is like** and respond to Jesus' teaching

Why is preaching important?

- God has a chosen message: he is a God who communicates
- God has chosen his people to communicate to
- God's message is to reveal what he is like *and* for us to respond

That Farmer, that sower we might be frustrated with who is doing a poor job of sowing ... well, that is God: he is unlike us; BUT more importantly:

Every time and any time is a good time to sow the seeds of the Gospel— good, bad, joyful, tragic.

Part 2: Personal application: **what difference does it make?**

When I first started to come to a community hall in Kensington when I was in my 20s (where my former church gathered every Sunday) I was coming straight off night shift (8–9 hrs) as a night manager at a hotel. I was tired and sleep-deprived. I think I used to rock up there in my uniform at 10 am. This was no 1¼-hr service—this was a 2-hr (depending on the preachers' sermon) service.

Being that tired, and to stay alert for 2 hrs+, you'd expect I wouldn't learn or retain much, right? Well, every single time I came to church I would always walk away asking: *How did the pastor/preacher know that was the exact thing I questioned or struggled with?* For that reason, I was certainly awake and wanted to know the *why*, the *how*, the *solution* at each service.

Therefore for me in my 20s preaching played a huge role in growing in faith and hearing God's call to ministry.

God's Holy Spirit (as we remember Pentecost today) is at work when the gospel is preached. It doesn't need to be impressive (you might have read of the 'awakening' or conversion of John Wesley: he heard the gospel by a unconfident lay preacher).

God's Holy Spirit is at work in the hearts, ears, minds of people. And we as recipients of his word must continue to plant seeds—in season and out. To tired people, to grieving people, to mentally ill people, to ALL people. Even to ministers too like me and Denise and Helen.

The first thing ministers should do, what was taught to me at Bible College (Ridley), is to *look up* to God: to pray.

Before even writing a sermon, or reading the Bible, we must pray; and it is at that moment we are trusting in God's Holy Spirit to open our minds and hearts to Scripture.

For giants of the faith, like John Wesley or St Augustine of Hippo, the central difference-maker is that God's Holy Spirit is at work and penetrates the soil in the heart of people and brings about both people like John Wesley, who grew up in a Christian home, or St Augustine who was a sex addict.

Augustine had the preaching of St Ambrose of Milan that prepared his heart for change; and then a little girl singing the words 'Pick up and read' in his backyard, led him to read the words in Romans 13:14:

¹⁴ *Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.*

This verse to him was God speaking to him to turn from his ways and place his life in a living and active God. He wrote books like the *City of God*, *Confessions*.

What difference does preaching make?

As Jesus said he will heal, he will bring to clarity the good news of reconciliation through him and the Kingdom of God.

Conclusion: How does it grow you and others?

Questions to reflect on:

1. How is this growing you? Do you need to go to a Bible study to have questions answered?
2. Do you share what you have learnt? Why? Why not?

Suggestion: Perhaps partner with someone this week or the coming weeks to just talk about a sermon (the Bible studies we've had have been doing this) you've both heard.

ASK:

- What are some challenges?
- What are some examples in your life where you are already apply this sermon? Are YOU sowing seeds in season and out?

PRAY

- God raises messengers throughout history: preacher, prophets, priests, pastors, to proclaim a message.
- May we grow deeper in our relationship with you, like the sower, and examples like Bible League, that **we never stop sowing the seeds of faith.**
- Thanks for the incredible, life-changing news we have, unlike any message on this earth.
- Pray for spiritual growth: individually and as a church.

The Vine: 7. The Creeds – Affirming our Faith

4th June 2023

Prov 2:1–11; 1 Cor 1:18–25; 1 Tim 4:1–16

Sermon by Helen McAlley

Proverbs 2:1–11

- ² *My son, if you accept my words and store up my commands within you,*
² *turning your ear to wisdom and applying your heart to understanding –*
³ *indeed, if you call out for insight and cry aloud for understanding,*
⁴ *and if you look for it as for silver and search for it as for hidden treasure,*
⁵ *then you will understand the fear of the LORD and find the knowledge of God.*
⁶ *For the LORD gives wisdom; from his mouth come knowledge and understanding.*
⁷ *He holds success in store for the upright, he is a shield to those whose way of life is blameless,*
⁸ *for he guards the course of the just and protects the way of his faithful ones.*
⁹ *Then you will understand what is right and just and fair – every good path.*
¹⁰ *For wisdom will enter your heart, and knowledge will be pleasant to your soul.*
¹¹ *Discretion will protect you, and understanding will guard you.*

1 Corinthians 1:18–25

¹⁸ *For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.* ¹⁹ *For it is written:*

'I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.'

²⁰ *Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?* ²¹ *For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.* ²² *Jews demand signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling-block to Jews and foolishness to Gentiles,* ²⁴ *but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.* ²⁵ *For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.*

1 Timothy 4

⁴ *The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.* ² *Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.* ³ *They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.* ⁴ *For everything God created is good, and nothing is to be rejected if it is received with thanksgiving,* ⁵ *because it is consecrated by the word of God and prayer.*

⁶ *If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed.* ⁷ *Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.* ⁸ *For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.* ⁹ *This is a trustworthy saying that deserves full acceptance.* ¹⁰ *That is why we labour and strive, because we have put our hope in the living God, who is the Saviour of all people, and especially of those who believe.*

¹¹ *Command and teach these things.* ¹² *Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.* ¹³ *Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching.* ¹⁴ *Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.*

¹⁵ *Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress.* ¹⁶ *Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.*

WHO WAS JESUS?

In our retirement village, we have various activities that we can enjoy, and one group that I attend each month is called a Book Circle. We take along the books we have been reading that month and share them with the group. We might read a page or two or discuss the issues that come up in our reading.

One day, the discussion moved to Jehovah's Witnesses. I commented that they do not believe that Jesus was an equal partner with God the Father. The leader of our book group asked me what Christians do believe about Jesus. I explained something to the effect that all orthodox Christians would believe that Jesus was God, co-equal with God, along with the Holy Spirit. He was not just a man but fully human and fully divine, the eternal Son of God through whom the world was made.

The leader of our group asked wonderingly, 'Do all Christians believe that?'

I explained to her surprise that this was a basic Christian belief and would be held by Christians of all denominations.

WHAT WE BELIEVE MATTERS

Maybe you've heard someone say something like this, 'It doesn't matter what you believe as long as you believe in something.' Or 'It doesn't matter what you believe as long as you're sincere.' I've heard of these views expressed at different times.

But actually, it does matter what we believe. What if Jesus were not the eternal Son of God, but just a deluded man who tried to get a following for Himself? If His claims were not true, we would be foolish to believe in Him. The apostle Paul said that if the resurrection were not true, we would still be in our sins and our whole faith would be in vain. We would even be found to be misrepresenting God.

THE CREEDS GIVE THE TRUTHS OF THE BIBLE

The early church Fathers and Mothers were aware that it was easy to have wrong ideas about the faith, and contended with various heresies or untruths: for example, Jesus was not divine; He was just a man. Or Jesus was divine, but He did not really have a human body. This idea was from a group called Gnostics who believed that matter was inherently evil, so the sinless Son of God could not have had a human body. The apostle Paul challenged this gnostic heresy saying to the Colossians, 'For in (Jesus Christ) all the fullness of the Godhead dwells *bodily*.'

Later on, the Creeds were formulated in order to teach Christians the important doctrines of the faith and to combat the heresies which arose so easily. The people who taught these heresies were often church leaders, which shows that anyone can be deceived.

Jesus said that in the end times before His second coming, many would be deceived. We need to pray that we will not be deceived and remember that we need to be humbly dependent upon the Lord at all times.

We often say the Apostles' Creed in our services. The form we now use was produced in Gaul, the old name for France, in the fifth or sixth century, but its roots go back much further. This creed majors on the redeeming work of Jesus and includes the virgin birth of Jesus, His suffering under Pontius Pilate, His death, resurrection and ascension into heaven, and that one day He will return to judge the living and dead. This creed concludes:

*I believe in the Holy Spirit,
The holy Catholic Church,
The communion of saints
The resurrection of the body,
And the life everlasting.*

What a lot of wonderful truths we have in just those few lines.

A SENSE OF WONDER

It is easy to recite the creeds without thinking a lot about the meaning, and I'm sure we have all done that, but really they are such a treasure house for us, reminding us each time we say them of the wonderful truths of our Christian faith. Let us try to say them, with meaning and wonder, as they express so concisely what we believe, and a lot of time and thought has gone into compiling them. Of course, they are based on the teaching of the Bible.

THE NICENE CREED

In the fourth century AD, a heresy called Arianism arose. This was taught by a church leader from Alexandria in Egypt called Arius. This is what Jehovah's Witnesses believe: that Jesus was a created being. There was a time when Jesus did not exist. Jesus is not the very essence of God.

The church council which met at Nicea in 321 condemned this view of Jesus and from this council we have the Nicene Creed which we usually say together in our communion service. This creed emphasises both the divinity and humanity of Jesus. We say:

*We believe in one Lord, Jesus Christ,
The only Son of God
Eternally begotten of the Father;
God from God, Light from Light
True God from true God,
Begotten not made,
Of one being with the Father;
Through Him all things were made.*

The word 'begotten' means simply that Jesus shared the divine nature of God the Father.

The Holy Spirit also shares that divine nature. We say of the Holy Spirit in the Nicene Creed:

*We believe in the Holy Spirit, the Lord, the giver of life
Who proceeds from the Father and the Son,
Who with the Father and the Son
Is worshipped and glorified,
Who has spoken by the prophets.*

God the Holy Spirit is not some impersonal force as some believe, but the third person of the Godhead and equal in status with God the Father and God the Son. They are not three separate Gods but one God who reveals Himself to us in three ways.

THE ATHANASIAN CREED

St Athanasius also came from Alexandria in Egypt. He died in 373. He also defended the faith against the heresy of Arianism which said that Jesus was not equal to God the Father. From Athanasius, we have the Athanasian Creed in which he is at pains to state that the members of the Trinity are all equal, one God but three members of the Trinity.

TEACHING THOSE WHO CANNOT READ

We must remember that for most of history, most people could not read. The creeds gave them a concise explanation of the faith. They might learn them off by heart and would be kept from error by knowing them. People did not have Bibles readily available to them even if they could read. It was not until the printing press was invented in the 15th century that books became more freely available, but even then, only a few privileged people were able to buy and read them. In earlier times, a Bible might be chained to a stand to keep it from being stolen. Bibles were few and precious. They were handwritten, but not in the language of the common people.

The creeds taught ordinary people the wonderful doctrines of the faith. In a similar way, in the 18th century, the many hymns of Charles Wesley taught people who were unable to read and write the basic doctrines of the Christian faith.

AFFIRMING OUR FAITH

In the second order of Holy Communion in our Prayer Books, the Nicene Creed is introduced with the words, 'Let us together affirm the faith of the church.' I'd like us to think about that word 'affirm' for a minute. When we say something aloud, we affirm the truth of it and that truth will go deep into our spirits. We can affirm good things based on Scripture or we can affirm bad things.

We can affirm that we can do all things that we need to do through Christ who strengthens us. We can affirm that we are the 'righteousness of God in Christ' as the Bible teaches. We can affirm that we will fear no evil because the Lord is with us.

Or, we can affirm that everything is too much for us, God does not love us and take any interest in us and that we will never amount to anything.

What we affirm with our lips is what we tend to believe. It is easier or more natural to make negative affirmations and we need to make an effort to make positive affirmations.

The Christian creeds were developed to keep people on the right track, to teach people the truths of God as we know them in Scripture. We affirm those truths each time we say a creed.

HOW WE SEE THE CROSS

The apostle Paul was always trying to teach the truths of the faith as well as teaching about holy living. In our passage today from 1 Corinthians, we find him teaching about the cross of Jesus. He says there are two groups of people. Firstly, there are those that see the Cross as foolishness. The Greek word *moria* translated 'foolishness' or 'folly' is one that the English word 'moron' comes from, and helps us to see the strong sense of disdain those who are perishing have of the Cross.

The second group of people are those who are being saved. In the Greek this is written in the present continuous sense – those who are *being* saved. In the Scriptures, salvation is more than an act of God in a person's *conversion*. It is also the ongoing work of God's grace in that person's life: healing, restoring, and building that person into what God intends them to become. This is a familiar theme in the New Testament, especially in Paul's teaching.

As you think back over your life to when you were a young person, you might think; I'm a different person now. God has taught me so much, changed my attitudes, given restoration and healing. We can see how the Holy Spirit has changed us as we were willing and obedient to submit to Him. We have been 'being saved'.

How many in our day regard the Cross as foolishness. In the media we often hear that very opinion being expressed. Others simply ignore the Cross, as if it were not there, living their lives without reference to God. What does Paul say will happen to them? Paul quotes from Isaiah 29:14 where God says He will destroy the wisdom of the wise and will thwart the discernment of the discerning (that is discernment without God in the equation). True wisdom cannot be found apart from the wisdom of God. Paul goes on to ask, 'Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?'. These four questions show that no-one—wise man, scholar, eloquent philosopher and debater—is able to compare with the wisdom of God, for the highest human wisdom without reference to God is only folly in comparison with God's wisdom.

The Jews saw the Cross as a stumbling block. They wanted a triumphant political Messiah, not one who died a shameful death on a Cross. The Greeks and Romans were sure that no reputable person would be crucified. The Greeks saw answers to life's problems in wisdom and philosophy. They loved exchanging different ideas. But without God, these ideas can become a mere intellectual exercise without real substance.

PRAYING WITH DISCERNMENT

We live in a world where many godless ideas are accepted as the truth. We need to pray for the gift of discernment in order to distinguish what is godly from what is not. Discernment is one of the gifts of the Holy Spirit. We need to humbly depend upon God for His heavenly wisdom.

We always need to keep in mind that without Jesus we can do nothing. We need to be a branch connected to Jesus the Vine constantly receiving the life and strength of Jesus. We need to always be prayerfully reading the Scriptures and praying for revelation.

PRAYER

Shall we pray? *Dear Lord, we thank you for the truth of your word. We thank you too for those who have expressed those truths in our creeds. We admit that we are humbly dependent upon you in everything, in what we believe and in living out the Christian life. Give us wisdom and discernment and the ability to recognise and withstand the godless lies in the world around us. We pray all these things in the name of Jesus. Amen.*

The Vine: 8. The Eucharist

11th June 2023

Lk 22:14–20; Jn 6:41–58; 1 Cor 11:17–34

Sermon by Jonathan Lopez

Luke 22:14–20

¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, 'I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God.'

¹⁷ After taking the cup, he gave thanks and said, 'Take this and divide it among you. ¹⁸ For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.'

¹⁹ And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'

²⁰ In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'

John 6:41–58

⁴¹ At this the Jews there began to grumble about him because he said, 'I am the bread that came down from heaven.' ⁴² They said, 'Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I came down from heaven"?' ⁴³ 'Stop grumbling among yourselves,' Jesus answered. ⁴⁴ 'No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. ⁴⁵ It is written in the Prophets: "They will all be taught by God." Everyone who has heard the Father and learned from him comes to me. ⁴⁶ No one has seen the Father except the one who is from God; only he has seen the Father. ⁴⁷ Very truly I tell you, the one who believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, yet they died. ⁵⁰ But here is the bread that comes down from heaven, which anyone may eat and not die. ⁵¹ I am the living bread that came down from heaven. Whoever eats this bread will live for ever. This bread is my flesh, which I will give for the life of the world.'

⁵² Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?' ⁵³ Jesus said to them, 'Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. ⁵⁵ For my flesh is real food and my blood is real drink. ⁵⁶ Whoever eats my flesh and drinks my blood remains in me, and I in them. ⁵⁷ Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. ⁵⁸ This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live for ever.'

⁵² Then the Jews began to argue sharply among themselves, 'How can this man give us his flesh to eat?'

⁵³ Jesus said to them, 'Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. ⁵⁵ For my flesh is real food and my blood is real drink. ⁵⁶ Whoever eats my flesh and drinks my blood remains in me, and I in them. ⁵⁷ Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. ⁵⁸ This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live for ever.'

1 Corinthians 11:17–34

¹⁷ In the following directives I have no praise for you, for your meetings do more harm than good.

¹⁸ In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. ¹⁹ No doubt there have to be differences among you to show which of you have God's approval. ²⁰ So then, when you come together, it is not the Lord's Supper you eat, ²¹ for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. ²² Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who

have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

²³ For I received from the Lord what I also passed on to you: the Lord Jesus, on the night he was betrayed, took bread, ²⁴ and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' ²⁵ In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' ²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

²⁷ So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ Everyone ought to examine themselves before they eat of the bread and drink from the cup. ²⁹ For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. ³⁰ That is why many among you are weak and ill, and a number of you have fallen asleep. ³¹ But if we were more discerning with regard to ourselves, we would not come under such judgment. ³² Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

³³ So then, my brothers and sisters, when you gather to eat, you should all eat together. ³⁴ Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment.

And when I come I will give further instructions.

Intro

- What is the Eucharist? What has been your personal experience?
- Why do you partake?

The Eucharist or Holy Communion or The Lord's Supper is one of the major common expressions of worship churches gather around today, but unfortunately it is also one of the biggest areas of disunity.

I have chosen to focus on the Corinthian reading to tackle the topic of the Eucharist.

I am also using the word 'Eucharist' as it is the word used in the Corinthians reading and the word just simply means 'thanksgiving' and that is what we are doing when we gather for communion. Giving thanks for what Jesus' life achieved and will also bring to pass as we wait for his coming again.

How have you understood the Eucharist? Maybe you've experienced a personal change in what you believe about it? We all come from various experiences and the church today has a range of views which has caused painful disunity (which I mentioned earlier and will further explain today).

Share: Living in an ecumenical and international monastic community, our common practice was celebrating the Eucharist at 12 noon every weekday at the Lambeth Palace chapel. We'd have all the members come, sometimes we'd have special guests and groups also come, the staff at Lambeth were all invited to come. We'd have the Eucharist before lunch.

But before we did, we were asked to be present one hour before the service to pray in silence in our albs, and a priest would be available to receive confession, but it was also a chance to speak with a fellow brother or sister in the community that you have hurt / offended, or felt hurt or offended by, or to say thanks to someone in the community who has encouraged you in some way. When I explained this to one of the other community

members, as he was unaware what the 'one hour before the Eucharist' was for, he laughed at me and said 'how awkward'.

I personally would appear for 10–15 minutes and then disappear. I felt this was all too RC for me; having been raised a RC, I knew this was the sacrament of reconciliation.

That 15 minutes was a chance for others to speak with me if I had wronged them but I did not want to hang around any longer that needed.

Then in one instance a community member knew I did this and wondered around for an hour looking for me but I could not be found! She did find me, but found me as I was walking back into the service and wanted to tell me what I had done wrong one minute before the service started... yes indeed: how awkward!

This is one of the matters Paul is dealing with in our Corinthians readings: examining ourselves before the Eucharist.

PRAY:

- Guide us as we explore the gift of the Eucharist
- Open our minds and hearts to what Jesus has handed down to us through the century of believers
- Renew us as we seek to follow you

Part 1: 1 Cor 11:17–34 I believe has the most practical application to ALL believers

1. Context issue: division between poor and rich
2. Various Christian views
3. Proclaiming a present and future promise

Context: Well, Paul is writing to the Corinthian church about the good and the bad things they are doing. Corinth is a city and it was one of the first sproutings of house churches appearing. Corinth was dominated by polytheistic temples of all sorts and therefore Christians were not simply designated a place that they could gather and worship, but they most likely gathered in a part of their homes called the triclinium: a Roman dining area that held about nine people. Unlike the Eucharist we celebrate these days these were actual meals.

Paul addresses the initial issue: these gatherings are doing more harm than good—they are causing divisions—some eat well, others go hungry (vv 17–21). Who is Paul talking about here? Clearly, those who are wealthy vs the poor. The wealthy seem to be using this as an opportunity to have private meals and poorer believers are left hungry. Paul sums up his assessment of this behaviour:

22 Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

The first issue in context is 'The Lord's Supper, like the Passover meal on which it was based, should have served as an experience that strengthened the unity of God's people, not one that would divide them'. (Ciampa/Rosner)

Various views

But is this just an issue for back then? Unfortunately due to various splits within Christianity divisions are still present. These are the various views:

4 VIEWS ON THE EUCHARIST

1 Transubstantiation



The viewpoint of the Roman Catholic Church, affirming that the outward appearance (colour, taste & smell) of the bread and wine do not change when the Eucharist is taken, but the substance become the body and blood of Christ.

3 Spiritual Presence



John Calvin's believed that the Lord's Supper was an outward and external symbol of an inward and actual grace.

2 Consubstantiation



Martin Luther believed that the Lord's Supper are spiritually the flesh and blood of Jesus, but they are still only bread and wine.

4 Memorialism



Huldrych Zwingli believed that Communion was purely an act of remembrance.

What is the Anglican Churches' view?—Spiritual presence.

APBA: Article 28, *The Lord's Supper*: 'partaking is a spiritual ..it is a supper by faith'.. so an 'outward and external symbol of an inward and actual grace',

But in the context of Corinth Christians (they did not know these various views we have today) who understand the true nature of the Lord's Supper, they should be expected to manifest a commitment to laying their lives down especially for the sake of the poorer and more fragile (the 'weaker') members of their church: Paul's call to love each other.

Proclaiming a present and future promise

Despite the division in Corinth, and the present ones we face in various Christian denominations we should be 'giving thanks' for the present and future promise of the Eucharist.

A commentary I always go back to on Corinthians (Ciampa/Rosner) makes this key point:

It is also crucial for our understanding of the Lord's Supper that the remembrance is not an act of remembering a long-lost friend, present only in the memories of the community. It is understood by all that the Lord who is being remembered and whose death is being proclaimed did not remain dead but is living and present with the community as they celebrate what he accomplished when he first came, not 'to be served, but to serve, and to give his life as a ransom for many' (Mark 10:45; Matt. 20:28) and as they look forward to his return to consummate his redemptive work.

Part 2: The disunity we face with fellow believers

1. How should we approach this? Self-examination
2. Seek all matter of unity: confession and growing in faith

1. Self-examination

28 Everyone ought to examine themselves before they eat of the bread and drink from the cup.

In our worship service we have a time of confession before we read Scripture, before the sermon, before the Eucharist. This is actually what attracted me to the Prayer Book! I could not say those words of confession without genuinely meaning it! I know some Anglicans who say the confession on 'autopilot' and miss the deep, significant and im-

portant words said together. This is an opportunity of 'self-examining' before the Eucharist because as Paul hints at in v 28 by not doing so it is a serious matter.

So is this self-examining / confession / seeking forgiveness an individual matter?

Paul alludes to something more significant it affects in v 29: the body, the church.

In one of the last books written by Timothy Keller, called 'Forgive', he examines the OT/NT origins of forgiveness, and he suggests that we have thought that forgiveness is an individual matter but the community of God should seek communal forgiveness. This is similar to what Paul is suggesting here: that by being aware (self-examining) we affect the body.

2. Seek all matter of unity: confession and growing in faith

Despite the painful division we see in the church through splits like the Reformation, or even painful splits in church we have personally experienced, we all believe in who the central figure of our worship is: JESUS. Jesus is the one who hears our confessions and gives new mercies every morning.

Last week we remembered the importance of the creeds that all RC, Protestants and Orthodox believe. What do they say about Jesus?

Jesus is the Son of God, OUR LORD

Jesus was crucified, died and was buried

Jesus rose again

Jesus will come to judge the living and the dead

These are essential matters of truth that have been handed down to us by brothers and sisters throughout the ages.

The other essential matter about this truth is that we need to confess this truth regularly, which from time to time we might forget, we might lose sight of, or be persuaded by other faiths who claim to be Christian but are not. I just had an ex-Anglican couple (now JW) come to my house not too long ago.

At this week's clergy conference Abp Philip Freier wanted me to connect more with other international Filipino Anglicans in the Philippines. He introduced me to a visiting Bishop from there, Bp Jun, of Dio Nth Luzon, which is now a 'link diocese' of Melbourne. He mentioned this as he felt it urgent to connect Filipino communities to more 'orthodox' church as he has seen the rise of a church called 'Iglesia ni Cristo' (Church of Christ) but it is a cult as they do not believe in Jesus

being divine and have various 'cult-like' controls over their members.

Knowing the unity in Christian belief may help you to see we are part of a big and growing family.

This might help you to remain, to continue to remember the creeds and the Eucharist: truths that have been handed down to us through the centuries (we discussed this with our youth last week at our outing). Stay grounded and remain growing in faith.

Conclusion: The personal challenge of the Eucharist

Has your view of the Eucharist changed or been challenged?

How are you preparing 'self-examining'?

How do you 'give thanks' for the presence of Jesus in your life?

For me as I shared earlier the awkward moment just before entering a Eucharist service, it has alerted me to the need of self-examination:

- Whom have I hurt?
- Am I giving people space to talk with me? Or am I avoiding it?
- Whom do I need to encourage? Whom have I been encouraged by?

PRAY

The Vine: 9. The Sabbath

18th June 2023

Ex 20:8–11; Matt 11:28–12:14; Col 2:16–17

Sermon by Rachael Lopez

Exodus 20:8–11

⁸ Remember the Sabbath day by keeping it holy. ⁹ Six days you shall labour and do all your work, ¹⁰ but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. ¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Matthew 11:28–12:14

²⁸ Come to me, all you who are weary and burdened, and I will give you rest. ²⁹ Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰ For my yoke is easy and my burden is light.

¹² At that time Jesus went through the cornfields on the Sabbath. His disciples were hungry and began to pick some ears of corn and eat them. ² When the Pharisees saw this, they said to him, 'Look! Your disciples are doing what is unlawful on the Sabbath.'

³ He answered, 'Haven't you read what David did when he and his companions were hungry? ⁴ He entered the house of God, and he and his companions ate the consecrated bread – which was not lawful for them to do, but only for the priests. ⁵ Or haven't you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent? ⁶ I tell you that something greater than the temple is here. ⁷ If you had known what these words mean, "I desire mercy, not sacrifice," you would not have condemned the innocent. ⁹ For the Son of Man is Lord of the Sabbath.'

⁹ Going on from that place, he went into their synagogue, ¹⁰ and a man with a shrivelled hand was there. Looking for a reason to bring charges against Jesus, they asked him, 'Is it lawful to heal on the Sabbath?'

¹¹ He said to them, 'If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?' ¹² How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath.'

¹³ Then he said to the man, 'Stretch out your hand.' So he stretched it out and it was completely restored, just as sound as the other. ¹⁴ But the Pharisees went out and plotted how they might kill Jesus.

Colossians 2:16–17

¹⁶ Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. ¹⁷ These are a shadow of the things that were to come; the reality, however, is found in Christ.

A businessman is sitting on the beach of a small fishing village and he sees a fisherman approach the shore with his daily haul. Impressed by the quality of the fish, the businessman asks the fisherman how long it took him to bring in his catch. "Oh, just a short while" the fisherman replies. "Why don't you stay out longer to catch more fish?" the businessman asks. "Because this is all I need."

"But then what do you do with your time?"

"I sleep late, catch a few fish, play with my kids, take a nap with my wife, and then join my buddies in town to drink wine and play guitar," the fisherman responds. The businessman is shocked. He explains that he has an MBA and then if the fisherman follows his advice, he could help him grow his business. "You could buy a bigger boat", the businessman says, "and then use the proceeds to open up your own cannery." "And then what?" the fisherman asks. "Then you can move to the city to open up a distribution centre."

"And then what?"

"Then you can expand your business internationally and eventually take your company public," the businessman says. "When the time is right, you can sell your shares to become very rich."

"And then what?"

"Well, then you can retire. Move to a small fishing village, sleep late, catch a few fish, play with your kids, take naps with your wife, and then join your buddies in town to drink wine and play guitar."

The fisherman smiles at the businessman and continues down the beach.

What is compelling about this story is the subtle nature of how the world draws us to operate a certain way. I read this story in a book titled "Good Enough Job: What we gain when we don't put work first." The author is American but of Italian descent and he wrote about life in his grandma's village back in Italy. The gravitational pull of their world is not work. They have community, they have church, they have making food together, they have their afternoon *riposo*. Shops are closed midday for three hours or so, that way many Italians get to go home, rest, and be with family. Work is only one aspect of their lives.

When I think of The Vine Sermon Series, I think of that beginning picture of the trellis which Denise shared about. A trellis is designed to help a vine grow and flourish along

a particular pathway or trajectory. Its presence allows and promotes growth rather than inhibits it. Unlike a cage, which limits and encloses, a trellis guides and provides stability. When I looked back at that first sermon, what stood out to me was the image of the vine is about *remaining* and *growing*. And throughout the last 8 weeks, we have explored many aspects that help us to remain and to grow.

One of the reasons we need these practices or habits – prayer, reading the Bible, hearing God's words preached, Sabbath – is that it's very easy to fall into the trap of living like the culture around us. The culture that says our greatest meaning comes from *what we do*. A culture that can draw us away from the things of God, if we don't develop those good rhythms.

Sabbath in the Old Testament

We just had read for us Exodus 20:8–11, Sabbath being the fourth commandment in the Ten Commandments. But, it was actually instituted *before* the law of Mt Sinai. If we go back to Exodus 16:23–29:

He said to them, "This is what the LORD commanded: 'Tomorrow is to be a day of Sabbath rest, a holy Sabbath to the LORD. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.'"

²⁴ So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. ²⁵ "Eat it today," Moses said, "because today is a Sabbath to the LORD. You will not find any of it on the ground today. ²⁶ Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any."

²⁷ Nevertheless, some of the people went out on the seventh day to gather it, but they found none. ²⁸ Then the LORD said to Moses, "How long will you refuse to keep my commands and my instructions? ²⁹ Bear in mind that the LORD has **given you** the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where they are on the seventh day; no one is to go out."

This phrase stands out to me "the Lord has given you the Sabbath" – and we'll come back to that.

A few other things to note about Sabbath in the Old Testament:

- Sabbath was modelled by God in creation
- Sabbath was central to the Israelites' identity and their relationship with God
- Sabbath was for everyone: slave and free, old and young, male and female, animal and human, foreigner and citizen (Ex 20:10) – even the land was to enjoy the gift of Sabbath (Lev 25:2–6)
- Sabbath was a sign to show that God was making his people holy (Ex 31:12–17; Lev 19:3)
- Sabbath was a reminder that Israel had once been in slavery and that God had delivered them and given them rest (Deut 5:12–15)
- God was not interested in an observance of the Sabbath without an accompanying life of obedience, worship and justice (Isaiah 1:13, 56:2, 4, 6; 58:13–14; Amos 8:5)

Sabbath in the New Testament

This is a bit of a whirlwind tour and we're now going to jump to the New Testament now. And, I think because there was a bit of tension around Sabbath between Jesus and the Pharisees we might get the impression that Jesus had done away with the Sabbath.

We just read in Matthew 11:28–30 that Jesus invites people to come to him for rest. These verses are immediately followed by the telling of two Sabbath *supposed violations* by Jesus or his disciples, which reframe what Sabbath means in the light of the coming of Christ. In this text we also read that Jesus calls himself “Lord of the Sabbath” and emphasises mercy over sacrifice. We read in the gospels that Jesus reemphasised the nature of the Sabbath as a gift for humanity when he said “the Sabbath was made for man, and not man for the Sabbath.” I wonder whether you see the Sabbath as a gift?

I’m going to look at four different elements we should consider incorporating into a Sabbath. Afterwards, we will look at some practical ideas for Sabbath for families, workers, and retirees. Because it doesn’t matter which age or stage we are in, we can practice Sabbath but it might look differently to the person next to us.

1. Stop

The first element is Stop. And for each of these four elements I have a quote. Here is the first one.

“Sabbath requires surrender. If we only stop when we are finished with all our work, we will never stop, because our work is never completely done. With every accomplishment there arises a new responsibility... Sabbath dissolves the artificial urgency of our days, because it liberates us from the need to be finished.” – Wayne Muller

A man had a girlfriend who was learning English as she was a recent immigrant. She developed the habit of answering the question “How are you?” with a huge smile and the answer “busy, very busy!” When he asked her about it, she had simply concluded that this was the idiomatic, expected response – the “Fine, thank you” of our time.

There is always more to be done. There is always one more load of washing, one more thing to be fixed, one more email (or possibly even one hundred more emails). On our Sabbath, we should stop work. Now work is anything you do with intent or purpose – it is broader than just paid work and it’s distinct from play. Stopping work reminds us of our limits: we are not indispensable, and God does not need us in order to sustain the universe. Other things we can stop doing are *buying and selling*. Resisting consumerism helps remind us that others need a Sabbath too. And lastly, we should try and stop worrying. Sabbath is about trusting God and knowing that he is our provider and sustainer, not ourselves.

2. Rest

The second element is rest.

“We learn to rest by practice, by routine, over time. This is true of our bodies, our minds, and our souls, which are always intertwined.” – Tish Harrison Warren

Have you noticed that ‘rest’ is not a popular word? Words like *recharge* and *unplug* have overtaken in advertising. It gives this idea of rest or Sabbath as just grist for the mill. The usefulness of Sabbath or rest is to make us more productive on the other six days. It’s all very machine-like. We *power down* like we would *power down* our computers.

There is, however, actually research that proves that when workplaces experimented with changing work from 5 days to 4 days, while paying workers the same, people became more productive. The other three days

were spent on rest, hobbies, family and attending to practical household chores. The fact that this new model made workers more productive on their four days of work shouldn’t be too surprising as we know that following God’s example will lead to flourishing. The book I quoted earlier with the businessman and the fisherman, notes:

“While productivity-based arguments might help convince employers to consider shorter work weeks, we shouldn’t shorten work hours just because we can still produce the same amount of stuff. In addition to the business case, there’s also the moral one. We shouldn’t work less just because it allows us to be better workers, we should work less because it allows us to be better humans. Yes, working less helps us be more productive. Rest helps our brain function and improves our health, our mood and our body’s ability to heal. But in addition to all of that, time away from work allows us to be better friends and neighbors and allows us to pick up our kids from school and have dinner more often as a family and allows us to exercise regularly and read for pleasure and create art that no one has to see. It allows us to find time to get involved in local politics and to take a nap when we’re tired.”

3. Delight

The third element is delight.

“I discovered the Sabbath isn’t about what is done or left undone as much as breathing in the goodness of God. The more I inhaled, the more I desired another long breath.” – Margaret Feinberg

We read in Isaiah 58:13–14:

“If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord’s holy day honourable, and if you honour it by not going your own way and not doing as you please or speaking idle words, ¹⁴ then you will find your joy in the Lord, and I will cause you to ride in triumph on the heights of the land and to feast on the inheritance of your father Jacob.”

The Sabbath is a delight rather than a burden. A festival, a celebration ... we are to delight in the gifts God has given us.

In what do you find delight? Is it enjoying God’s creation with a forest walk or day at the beach? Is it reading beside a crackling fireplace in winter? Is it feasting with your family or friends? Play is also another element of delight. Many creatives are encouraged to monetise what they do. “You could sell those!” is something creatives will commonly hear! But many want to keep it as just play – and that can be a good thing! **In what ways do you play?**

4. Contemplate

The fourth element is contemplate.

“The final quality of a biblical Sabbath is, of course, the contemplation of God. The Sabbath is always ‘holy to the LORD’. Pondering the love of God remains the central focus of our Sabbaths.” – Pete Scazzero

This means reflecting on God’s love and worshipping God. For some of us, our Sabbath will be a Sunday like today where we come to church and worship God with his people. For others, it will be another day of the week. Whatever day it is, it’s important to intentionally carve out time to spend with God. Psalm 92 is a song for the Sabbath day: it begins with:

- ¹ *It is good to praise the Lord and make music to your name, O Most High,*
- ² *proclaiming your love in the morning and your faithfulness at night,*
- ³ *to the music of the ten-stringed lyre and the melody of the harp.*
- ⁴ *For you make me glad by your deeds, Lord; I sing for joy at what your hands have done.*
- ⁵ *How great are your works, Lord, how profound your thoughts!*

Notice how attention is drawn away from our works and our deeds. **“You make me glad by YOUR deeds, I sing for joy at what YOUR hands have done.”** This is the song of the Sabbath.

I’m going to finish with some practical ideas: ways you can practice Sabbath.

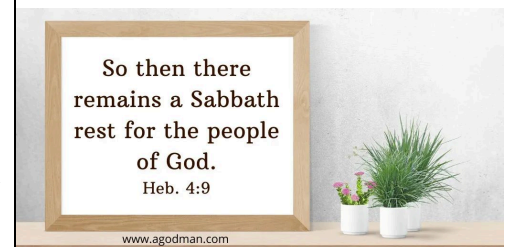
- Instead of doing one complete day, have Sabbath from 6pm one day to 6pm the next day – this aligns closer to the Sabbath of the Old Testament and contemporary Jewish practice today.
- You begin with a festive meal, instead of a bowl of cereal (it’s a little more special!)
- Light a candle as a visual cue – this also works great with kids.
- Stop non-essential chores. This might mean before Sabbath you intentionally clear the dishwasher to prepare, or get essential washing done and then be happy letting the laundry pile up – remember it’s just for one day!
- If you are retired, think about how you can make that one day different from the rest. Set aside that one day and bring in those elements of stop, rest, delight, and contemplate.
- For everyone, think about those things that delight you or give you life! It could mean reading, fishing, watching a movie, sleeping, crafting, or crocheting. For me, it’s a solo trip to a café with a book!
- If you have kids, try to tag team with a partner or family member so that you each have time for the delight and contemplate category – as well as rest! You might not be able to experience each element every week, but it’s good to plan ahead and see how you can over the course of a month.

I know we covered a lot today, but if you leave with one thing – it’s that Sabbath is a gift. For Christians, it is not meant to be a burden or something we wrack ourselves with guilt over. Sabbath is a spiritual practice that was given to us and it *does* lead to flourishing. It is not a café but part of the trellis that guides and provides stability.

A final quote that ties in those four aspects of Sabbath we learned about today: stop, rest, delight and contemplate:

“Sabbath observance invites us to *stop*. It invites us to *rest*. It asks us to notice that while we rest, the world continues without our help. It invites us to *delight* in the world’s beauty and abundance.”

— Wendell Berry



Parish Council Notes

Meeting of Monday 19th June

Business arising

- Diocese has now given Land Tax info asked for. Mike has assessed our Land Tax liabilities —differs from that of State Revenue Office. Send to Diocese, see what to be done next.
- Other matters deferred to next meeting.

Student minister

- Sarah taking part enthusiastically in our worship and other activities, making a most helpful contribution. Her Field Committee meets regularly and provides her with feedback.

The Vine series

- Denise and Jonathan will request feedback from congregation on the Vine series of sermons.

The Youth Group

- A series of monthly activities, three year 7 boys attending regularly.

New people

- Encouraging to see several new faces at recent services.

Leading Your Church into Growth: Prayer

- Prayer on church growth has been offered— will form a regular part of future services.

New service at Watsonia

- Had been hoped for July, but not yet able.

Finance Report

- May surplus \$5,092, but largely due to a net inflow of just under \$9,000 into Community Garden funds. For year-to-date, surplus of \$124,334, but much earmarked for specific purposes, not available for Parish running costs.
- ADF interest of \$3694.65 from Crystal Dunn's Bequest Fund, to stay there.
- Document showing how Parish is travelling compared to budget projections, with update on project funds.
- Need to keep parishioners aware how much the parish relies on their giving generously towards the work of the parish.
- Our share of op shop income for April and May yet to be received.
- Our contracts with DAA & St Peter's Knanaya in urgent need of updating.
- To see if how accounts are presented can be modified to distinguish more clearly between funds earmarked for specific purposes and funds available for Parish running expenses.

Meeting with Diocesan representatives

- Denise and Katrina met with Bp Brad Billings, Diana Zappacosta (Property), Ashwin Shah

(Finances), Malcolm Taddell (Registrar) to discuss proposals for the proceeds of the sale of the Rosanna property. Told to put forward on June 30 for more detailed consideration.

- Discussion of the proposals (esp Watsonia) and possible modifications. Wardens to continue discussions with David Wagner and Diocese.

Watsonia op shop

- BSL need to be reminded that it has yet to pay parish its share of April & May op shop income.
- MOU now signed by Parish and new BSL management.

ADOM Compliance Calendar

- June extract circulated. Contacting people who still need to complete Safe Ministry Training.

Vicar's report

- My thanks for the love and support I have received from Wardens, PC and the parish upon the unexpected death of my mum Carol. Your support has meant so much. Beginning to feel a bit less 'foggy', but early days yet.
- Thanks to Jonathan for stepping in, and to Helen as well.
- BIG thanks to wardens for their work.
- Our challenge is the one that has faced the Church since Christ's call to follow him – to grow in our trust in Christ, and to take our part in **God's plan to grow his church.**

- I am hopeful that our prayerful intent for growth will be blessed by God
- Praying that the retreat planned for early July, with guest speakers on aspects of mission, will motivate us to be excited about being the people of God in our part of Melbourne.
- Challenges of money and property continue (as they always will), but I do feel that we must continue to go on in our plans, until God moves us one way or another.

Associate's report

- **Summary:**
 - Wedding at St John's Fri 21st April
 - Annual leave 22/04–12/04
 - Funeral 24/05
 - Completing 'Volunteer Lay Employee Register' doc for Diocese Registrar
 - 26/05: Arrangements to take Audrey Brockfield's funeral and adjust rosters and other appointments to accommodate Denise's leave
 - Funeral: Audrey Brockfield
 - Youth Outing: Hey Caddy: 04/06
 - Various parishioners with COVID last month
 - Clergy Conference Wed 07/06 – Fri 09/06.
 - Unwell 10/06 and could not host Watsonia Revitalisation Prayer meeting

– Weekly Bible studies at Lopez'

• **Thanks:**

- Leave and good time with family
- Relatively short illness 09/06–10/06
- Sarah and Helen helping to fill the gaps

• **Prayers:**

- A return to some normality

• **Goals next month:**

- Weekly Launch Team Bible studies
- Discussion about future plans for Watsonia revitalisation

• **Goals next quarter (July–Aug):**

- Complete 'Volunteer Lay Employee Register' requirements

Wardens' report

• **Heidelberg**

- Surveyor took photos of the inside of the tower and the parapet at the top.
- Geotechnical survey of car park done.
- Surveys of gas and water pipes done.
- Low hanging branches of the oaks at the back of the halls removed.
- Back of the seat near the upper hall repaired by St Peter's.
- Site meeting with ecologist, Banyule City Council bush crew manager, head of Habitat Land Management. Clearing Salt Creek of woody weeds will probably start 22nd June (if dry).
- David Wagner provided plans and drawings of the car park and St John's halls upgrades; have been shown to the church for feedback.

• **Gloucester Drive**

- Quote for overhanging tree: trimming of overhanging branches \$495, removal \$935. Dead branches all along, possibly to stop people climbing the fence. *Added in discussion:* Agreed to do nothing at present.

• **Rosanna**

- Power finally disconnected; demolition due to begin 19th June!
- *Added in discussion:* Advised Footscape hopes to finalise new accommodation in next two weeks.

• **Watsonia**

- Various maintenance issues at Watsonia Vicarage carried out by Miles: ca \$1267. 'Our' handyman approached re the front fence.

- Katrina has done an **enormous** amount of work preparing our presentation to Diocese.

General business

- Abp-in-Council gave approval for deconsecration of St Andrew's. To fix suitable date, time.
- Appreciation and thanks to Katrina for all the hard work she has put into our application to the Diocese for a large share of the proceeds from the Rosanna sale.

Minutes by Mike Connor, précis by Editor

THE YOUTH MINISTER GETS SOME ENCOURAGEMENT FROM HER RECTOR.

