

# BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

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

**MAY  
2022**

Office: 1 Burgundy Street Heidelberg 3084 ph. 9457 1144

Ministers: **Denise Nicholls** 0438 856 376  
**Helen McAlley** 0447 372 972

**Jonathan Lopez** 0403 660 776

Internet: [www.banyuleparish.org.au](http://www.banyuleparish.org.au)

email [banyuleparish@gmail.com](mailto:banyuleparish@gmail.com)

Editor (author of all unsigned articles): Peter McKay 9459 5852 [petergmckay@hotmail.com](mailto:petergmckay@hotmail.com)

## DENISE'S DATELINE

### Creativity and the Image of God

**O**UR celebrations of Easter have come and gone, yet we are still in the Season of Easter: in fact, as disciples of the Lord Jesus Christ we are ALWAYS in this joyous season that speaks to us of Resurrection life, hope and faith.

Recently I've been thinking about the creative spark that lives in us all, part of the *Imago Dei* – the Image of God that, by God's grace and imprint, resides within all human beings. How do we foster that in the life of the Church and to the benefit of our neighbours?

Some people might say that they are 'not creative' – by which they mean that they don't play an instrument or paint or sculpt; but we humans are MADE in the Image of God to be creative. I believe it is to our detriment if we don't nurture and allow to flourish that aspect of ourselves that dwells within us all.

Some creative endeavours may be accorded a high monetary value, such as

actors who are paid millions of dollars for their work on screen. I have many books on jewellery and the items depicted in them are of great worth because of the materials used – but it is the skill of the designer and metalworker who heighten the beauty of the materials. Likewise, a painting in the Louvre, or found in a dusty attic in France can be of staggering value, not due to the paint or canvas used but because of the skill of the artist.

You may have a passion for a creative outlet that gives you great enjoyment – turning wood to make beautiful objects, painting a lovely scene with watercolours, creating verse to make us laugh at ourselves, planting a beautiful garden, sewing, handicrafts, singing. These pursuits are often a great blessing to others. Also life-giving are experiencing beautiful music, dance and art forms, and even athletic prowess produced by other people that give to us and draw from us an exultation of life.



Where do you find the opportunity to create something of intrinsic value? Think about those things that you DO make, daily: a meal, conversations with others, time for others to build them up or sit with them, investing in friendships, a joy or sorrow shared, a kind word to those who serve us in our communities. These are life-giving opportunities for us and for others. God build his Church and calls on his to build up each other.

The Risen Lord Jesus spent time with his disciples before his Ascension to the Father, and did such ordinary, life-giving things as having a fish BBQ with them on the beach, speaking to them words of life. The One through whom all things were created, created for us the hope of ETERNAL LIFE which begins NOW and CONTINUES into eternity with Him.

Look for the opportunities we have every day to be creative, enjoy our own creativity and that of others – it is a key thing about us being human beings, made in the image of God.



Denise

## VENTILATION

WE NEED TO KEEP THE WINDOWS AND DOORS OPEN

### BENEFITS



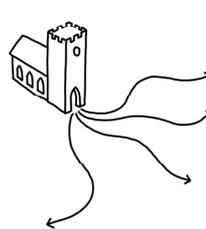
EASING THE MUSTY SMELL



OUTREACH TO PASSERS-BY



IT IS A BIT CHILLY



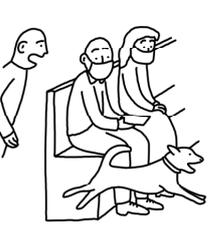
THE CONGREGATION MIGHT WANDER OFF



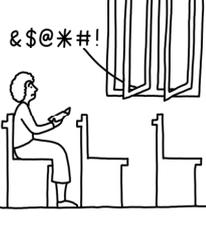
A RELAXING OF THE DRESS CODE



IT'S EASY TO LEAVE QUICKLY



UNEXPECTED VISITORS



ADDITIONS TO THE LITURGY FROM OUTSIDE

# This Month - May

**Sunday 1st Easter 2:** 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit  
*Revelation 3:19-22 or 5:6-14; John 10:10a or 21:1-19*

**Sunday 8th Easter 3, Mother's Day:** 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit  
*Revelation 7:9-17; John 10:22-30*

**Sunday 15th Easter 4:** 10.15 am Combined at St John's  
*Revelation 21:1-6; John 13:31-35*

**Sunday 22nd Easter 5:** 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit  
*Revelation 21:22-22:5; John 14:23-29*

**Wednesday 25th:** 10 am Holy Spirit Mothers' Union; 11 am Streeton Park and general mid-week service at St John's

**Thursday 26th:** Ascension Day

**Sunday 29th Sunday after Ascension:** 10.15 am Combined at St John's  
*Revelation 22:12-22; John 17:20-26*

## Money: March

Income:	Giving:	\$18,565.20
	Other:	\$11,024.85
	Total:	\$29,590.05
Expenses:		\$35,649.74
<b>Deficit:</b>		<b>\$6,059.69</b>

Giving was up due to a generous donation, thank you very much. Other income was unfortunately down and with very large repair and maintenance bills coming, large deficits are expected in the coming months.

# Holy Spirit Mothers' Union

Our MU meeting was held in Church on Wednesday 23<sup>rd</sup> March 2022 at 10 am.

Elizabeth Ryder, our President, led us in the MU Service, then we all take it in turn to read a verse.

*Treasurer's Report:* Starting off with \$564.42, we ended with a March bank balance of \$11.00. \$2021.22 of funding went to the Karen Nursery School, the Australian Disaster Fund (usually feed for cattle), and the I.P.C. (this is a prayer chain that members receive when they are house-bound).

We are in our 60<sup>th</sup> year. Elsie passed around some of the old photos of Watsonia in 1957 onwards; then Frank and Sylvia gave a short talk on their holiday to King Island.

We finished our meeting with midday prayers. Next meeting will be on April 27<sup>th</sup> at 10 am.

*Elsie Storr*

*Editor's note:* Since that meeting, Elizabeth Ryder has died. Elsie says that she will be greatly missed.

## mainly music: May 2022

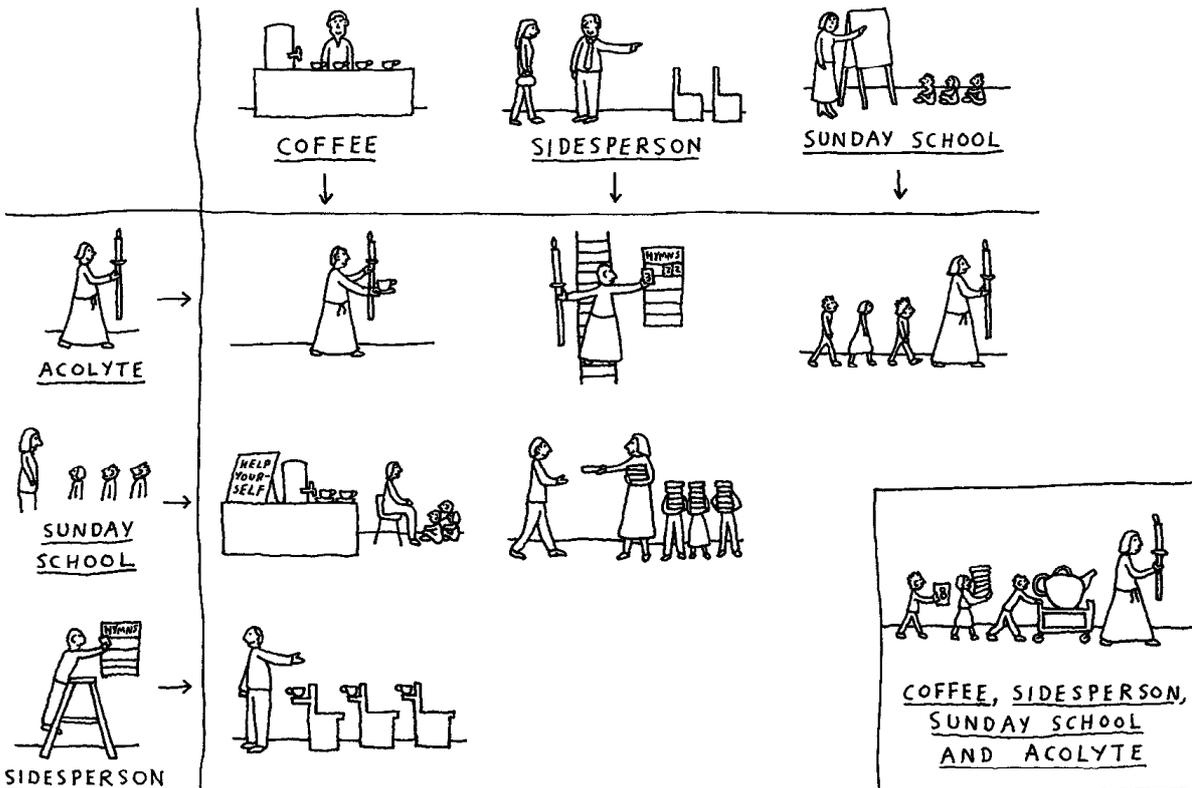
As I said last month family attendance is still very 'fluid'. It was disappointing to have only 4 families to our last session for the term. However, we sent them home with a bag of 'goodies', activities for the older children and, of course, the mainly music Easter book. This year it was based on the song - '5 Little Ducks went out one day'. At the end when, Mother Duck went out and they all came home, it was developed into forgiveness as they each confessed why they hadn't come back before. There were also families, normally regular attenders, to whom the Easter gifts were delivered.

We hope that next term will bring still more families and perhaps a more stable attendance

*Rosemary Bellair (9459 5394)*

# ROTAS

HOW TO COPE IF YOU ARE ALLOCATED MORE THAN ONE DUTY



## Parish Weekly Newsletter, Friday 8th April:

We're live streaming our services! If you would like to watch last week's All Age Service you can with the link below.

If you would like them the closed captions for the service can be turned on in the video settings.

The closed captions, as they actually appeared during Denise's sermon:

*well i saw this really cute little thing*

*it's like a recipe*

*a sprinkle of penis*

(Actually Denise was saying 'a sprinkling of happiness', but there was a glitch in the sound.)

## Crossed lines

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

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

To: Diocesan Insurance

From: Samson Harid

Madam,

As churchwarden of St Swithun's, I have the honour of presenting my report on the recent incident at St Swithun's during the Easter early morning service. I am attaching separately a spreadsheet of the estimated costs.

Our Acting Vicar considered that this was a particularly important service, and after the Paschal Candle was lit there was a procession down the aisle of the church. The congregation had been given candles, but as they were not yet lit the church was totally dark. Following the Pascal Candle was the thurifer swinging his thurible (incense burner), then the crucifer and two acolytes bearing more lighted candles. Six bearers held up the new Easter baldachin (processional canopy) around the Acting Vicar. Behind were more candles and the aspersers, carrying baptismal water in buckets on which the word 'Fire' had been imperfectly covered up.

I could see that the sanctuary was going to be rather crowded, and I noted that there were more people in the procession than in the congregation. It had been difficult to find enough volunteers to do all these tasks so early in the morning before dawn, and some of them I was not sure about. The parishioner acting as thurifer I had had no choice over, as he had made the incense-burner himself, from bits and pieces of metal he had in his garage. We had not had incense in Reverend ffoulkes' time, and a thurible had had to be produced in rather a hurry. It appeared to be strongly made—it was certainly heavy—but I was concerned by how keenly its maker was swinging it. Several members of the congregation had to duck.

However the procession got through the nave successfully. It was only at the sanctuary steps that there was trouble. It may be that the steps put the thurifer off his timing, or perhaps there was some slippage of one of the chains (which looked suspiciously familiar and I thought I had better check later the ancient outside lavatory); but the result was that the thurible came around in an unintended arc and hit one of the candle-bearers a rather solid knock on the side of his head.

This candle-bearer was a very young lad and I was concerned for his well-being, but after he had got off the floor (the cost of wax removal from the carpet is included in the spreadsheet) I found he was tougher than his cherubic looks would have suggested; and also that he knew a lot more words than would have been expected from the aforementioned cherubic looks, and he used them, loudly and with force. Unfortunately he used them in the wrong direction, at the crucifer, who responded in kind and with similar words, waving the processional cross in a threatening manner. This caused the other candle-bearer to step back sharply, causing a domino effect among the baldachin-bearers and the rest of the procession, bringing the baldachin down upon the Acting Vicar, who came to rest with her head in a bucket of baptismal water.

I was deeply concerned, knowing that the churchwarden is responsible for maintaining good order in services and such good order did not appear much in evidence, with our minister

lying there, writhing under a heavy brocade shroud, with several sturdy parishioners on top of her.

We managed to restore things to more or less as they should be, and the procession resumed up the sanctuary steps. There seemed to be a bit more light than expected from the candles, and it was only when the procession turned to fit itself, with difficulty, into our narrow sanctuary, that I realised with horror that in the mêlée one of the candles had set fire to one of the baldachin's tassels (twisted white and gold, for Easter).

This was also noticed by our newly-appointed Parish Safety Officer, Mr Ronald Fidgett, who was in the congregation, and he immediately took charge. He called an emergency meeting of the newly-formed Parish Safety Committee (of which I am a member) in the vestry. After the minutes of the previous meeting had been read and approved (with some debate as to whether a latecomer should have been recorded as present or an apology), and after noting with some disapproval that the fire buckets were not in their proper places, the meeting turned to the issue of which fire extinguisher should be used, and Mr Fidgett consulted the manual. This took some time as the manual was locked in the safe and the key had to be found. The nearest extinguisher was rejected as the manual described it as suitable for wood and paper fires but did not mention cloth. The next extinguisher was rejected as, after careful examination, Mr Fidgett noticed that its tag had not been clipped at the last fire extinguisher inspection.

At this point I thought I should go back to the sanctuary to check how things were going. I discovered that the baldachin was now a sheet of flame. I regretted now having bought synthetic brocade, real silk being so expensive, as it was now melting, and a large glob of flaming molten material dropped down onto Susan Sharp's biretta. I was sad about the stitching that the Ladies' Guild had so carefully done (I am not sure how to value this in the spreadsheet, whether by time spent at standard rates, or by actual cost). Some of it gave way and got caught on a projecting screw on the thurible. This caused the thurifer to swing it with wild desperation, but this only fanned the flames.

The aspersers attempted to douse the flames with their baptismal water, but as they only had sprigs of rosemary to sprinkle it they were not very effective. Some of the congregation, misinterpreting the Order of Service's reference to the 'Easter fire', were attempting to light their candles at the conflagration.

Mr Fidgett came out with a third fire extinguisher and the rest of the Safety Committee. He had some difficulty interpreting the instruction 'direct at base of fire' when the fire was raised in the air. He was going to return to the vestry to have a new meeting on the issue, but it was pointed out that the minutes of the meeting just finished would not be ready. Being uncertain whether to aim at the ground or the baldachin, he compromised halfway, and squirted the thurifer in the eye. The thurifer collapsed to the ground, pulling down the thurible, still entangled in the flaming baldachin, which in consequence now enveloped the Acting Vicar.

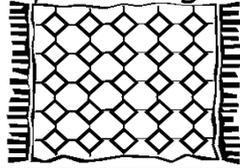
At this point fortunately the Fire Brigade arrived and quickly put the fire out. It turned out they had been called through the actions of Mrs Gertrude Grimsby, who told me that though she was never one to criticise a fellow Christian, having observed Mr Fidgett's performance at the lolly counter of the last fête, she did not believe Mr Fidgett was capable of effectively organising even the most basic endeavour.

Kind Regards,

Samson Harid, Churchwarden

# Jesus Heals the Paralytic Anagram

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



- aceilmrs \_\_\_\_\_
- cdeeitx \_\_\_\_\_
- aacilprty \_\_\_\_\_
- efginorv \_\_\_\_\_
- bekor \_\_\_\_\_
- aceehrst \_\_\_\_\_
- acdeirr \_\_\_\_\_
- adeehl \_\_\_\_\_
- aacemnpru \_\_\_\_\_
- aaceirsst \_\_\_\_\_

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

## Bible Word Search – New Life

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\\_NewLife\\_0.htm](https://www.christianbiblereference.org/ws_NewLife_0.htm)

**Attend Church, Baby, Baptism, Broken Chains, Changed, Confession, Damascus Road, Discipleship, Divine Nature, Edification, Faith, Gift, Heart, Holiness, Life Giver, Light to the World, Love One Another, Pray, Receive Christ, Regeneration, Resist Satan, Set Free, Spirit Man, Study, Trust in God, White as Snow**

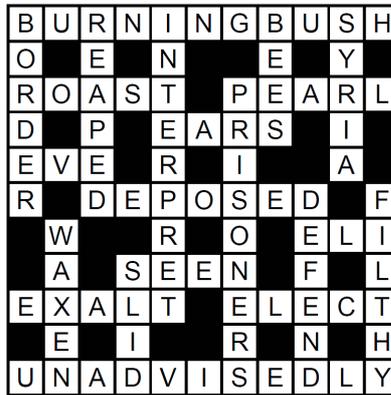
### Across

- 6 Rejoice briefly with hot mysterious city (7)
- 7 Harp found in backing music for river (7)
- 9 Destroy a stew! (5)
- 10 Pay for course prints (9)
- 11 Goes through experiences (7)
- 13 Prevents poor harvest with Hosea's leader exiled (6)
- 15 Sacrifice of a ring finger is messy (5,8)
- 19 Improve church after ire returned around noon (6)
- 20 Some weekend lessons can be like God's kingdom (7)
- 23 Write note estimating expenditure for festival (9)
- 24 Teacher provides endless prattle (5)
- 26 Doctor bearing Sunday School education is ready to go (7)
- 27 Remove zirconium from potential biohazard for prophet (7)

### Down

- 1 Weapons harm Samaritan prisoners (4)
- 2 Saint against them losing time within church strategy (6)
- 3 A merger of convicts seen at Babel? (9)
- 4 Disregard festival (8)
- 5 Look for pear in novel canapé (10)
- 6 In Paris, I desire to be like Mark or John (6)
- 7 Return to record plan (4)
- 8 Take again without second protest (6)
- 12 Up front messenger like John the Baptist (10)
- 14 Fondness for very loud Egyptian leader in action (9)
- 16 Comfort after wearing crown is swell (8)
- 17 Gathered red mushy pea inside (6)
- 18 Book one has returned with first class content (6)
- 21 Cord woven by a small seamstress (6)
- 22 Sounds like praise for God (4)
- 25 Balm or injection? Leg initially becomes sore (4)

## Answers to last month's puzzles

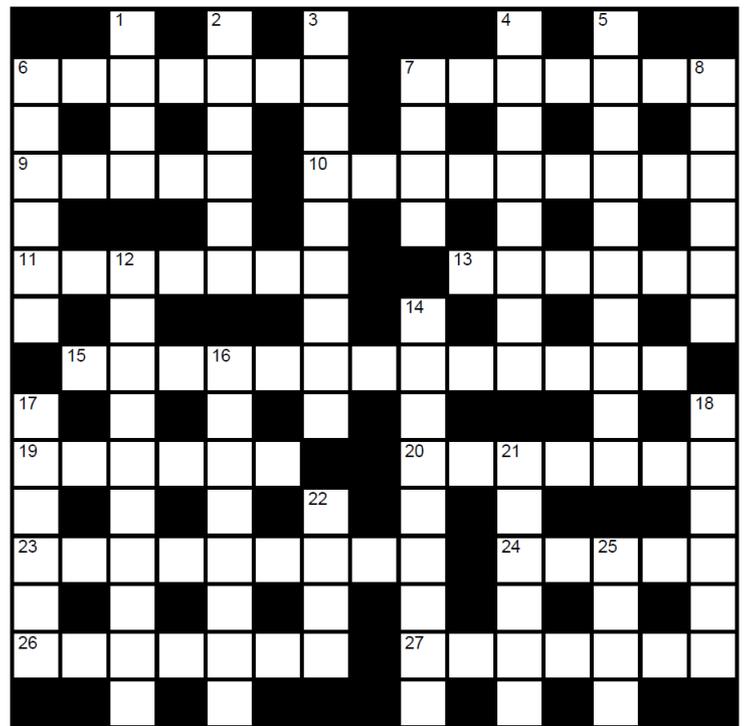


Bible Word Search mystery answer:  
**SUFFERING**

Last month's anagram:

- beginor \_\_\_\_\_ neighbor \_\_\_\_\_
- ejnoruy \_\_\_\_\_ journey \_\_\_\_\_
- bbeorry \_\_\_\_\_ robbery \_\_\_\_\_
- deginor \_\_\_\_\_ ignored \_\_\_\_\_
- aaaimnrst \_\_\_\_\_ Samaritan \_\_\_\_\_
- deehlp \_\_\_\_\_ helped \_\_\_\_\_
- emnoy \_\_\_\_\_ money \_\_\_\_\_
- acimnoopss \_\_\_\_\_ compassion \_\_\_\_\_
- abeent \_\_\_\_\_ beaten \_\_\_\_\_
- eehrt \_\_\_\_\_ three \_\_\_\_\_

## CRYPTIC BIBLE CROSSWORD II



by Philologus

© BiblePuzzles.com

## Luke 18:9–14

27th March 2022

By Jonathan Lopez

<sup>9</sup> To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: <sup>10</sup> 'Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood by himself and prayed: "God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector. <sup>12</sup> I fast twice a week and give a tenth of all I get."

<sup>13</sup> 'But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, "God, have mercy on me, a sinner."

<sup>14</sup> 'I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.'

### Introduction

Today we have our second parable in the series of 'unique parables of Luke'.

Denise started the series by defining a parable:

- (a) A device;
- (b) A story drawn from everyday life;
- (c) A challenge and a riddle;
- (d) Clear to some but obscure for others.

Today's parable, the parable of the Pharisee and the tax collector, certainly ticks all of those boxes. A side note: I intentionally studied the gospel of Luke at Bible College because Luke had the most parables!

- (a) Jesus in the context of Luke 18 is using a parable as a device to teach;
- (b) It was a part of everyday life that Jews came to the temple;
- (c) Challenging: Jesus isn't afraid to tell such a sharp and cutting parable amongst those who needed to hear it and may also be offended;
- (d) Those who were challenged or offended may find this teaching 'unclear' or perhaps did not like or agree with Jesus.

Is this a parable about an approach to prayer?

In the context of Luke 18, in the previous section Jesus teaches about the parable of the persistent widow. Together with today's parable, one might understand this parable being about **prayer**. Be *persistent* in prayer like the persistent widow and be *humble* in prayer like the tax collector in our parable today. These are valid points; however I want us to go a little deeper in today's very short parable by proposing that this is a parable about **righteousness** and **atonement**.

### Part 1: Righteousness (vv 9–12)

This word 'righteous' gets thrown around a fair bit in Christian communities, Bible teaching and scholarship.

It is important that as believers in this world we need to be able to explain, translate and most importantly **APPLY** what we mean by certain 'Christianese' words. So what does righteousness mean? It means 'morally right and virtuous'. In our world today we might see that the definition of righteous, what is morally right and virtuous, shifts; and this can lead to a lot of confusion. As followers of Jesus we have a gift, a foundation that we can trust in the Word of God to be our wisdom, a source

of knowledge, despite how the world re-defines righteousness.

From OT to NT and the epistles, the Bible is constantly talking about God being righteous. In the OT, God over and over delivers Israel out of oppression and exile by *his righteous acts* despite their sin. God justifies his people declaring them righteous, not because they have perfectly kept the law, but because their repentant hearts trust in him and seek to keep his covenant. In the NT, Jesus is at the centre of God's righteousness, providing the way to salvation. St Paul further tells us (Romans 3:22):

<sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe.

I say this because many, like the Pharisee (and the initial hearers of Jesus telling this parable too), believe they hold a sure and certain 'map': a way to be righteous. I have noticed since I have been ordained that people want to discuss their 'map' of righteousness to me. Have you had people do the same when you tell them you are a Christian?

When parables are taught we sometimes get the writers' interpretation of why a parable is being told. We are told by Luke in our first verse:

<sup>9</sup> To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:

From the start we see what Jesus is about to teach is going to turn a few heads. Looking at the start of Luke 17 and 19, Jesus is on the way to Jerusalem (between Galilee and Jericho): therefore the presence of Jewish communities and Jewish leaders becomes more frequent as Jesus and the disciples travel.

Jesus is addressing an issue of self-righteous pride. Now we are told that there were 'some', not all, who had this issue. For the many this is a good teaching moment.

So Jesus uses a parable from the everyday life of a Jew.

v 10 'Two men went up to the temple to pray, one a Pharisee and the other a tax collector.'

Visits to the temple were a part of everyday life for a Jew. It was open at least twice daily: corporate worship, an atoning sacrifice presented and prayers were all part of gatherings at the temple. But this parable immediately presents a tension: a law-abider and a law-breaker—a Pharisee and a tax collector are the two key characters in this parable.

To understand this scene we need to understand a bit about the norms in temple gatherings and how Jews worshipped.

Has anyone observed a Jewish gathering at a temple?

I was fortunate enough to observe a gathering in Jerusalem at the Western Wall. On the eve of Sabbath Jews gather at the Western Wall and many are praying. This is a far from silent gathering. I saw many wearing all sorts of traditional Jewish attire. Many came to place their prayers on paper to insert into the wall. Some would be very vocal. Some would be in a trance-like state swaying back and forth.

Simply put, they were passionate about prayer.

Generally after an atoning sacrifice is presented, Jews were able to pray; and here in this parable the prayers of the Pharisee are told to us:

<sup>11</sup> The Pharisee stood by himself and prayed: "God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector. <sup>12</sup> I fast twice a week and give a tenth of all I get."

A more literal translation of v 11 'The Pharisee stood by himself and prayed' is 'The Pharisee stood *and* prayed these *things* with reference to himself / or to himself'.

Is this a prayer?

Sure the Pharisee addresses God; but what proceeds is not a petition or a request but rather statements about his piety. He seems to not really need God. Also note 'I am not like other men'. If humility toward God and compassion for neighbour are excluded, the Pharisee possessed an impeccable life-style (in fact he has exceeded the requirements of the law by fasting twice). But humility toward God and compassion for neighbour are the essence of true piety. (Stein)

POINT 1: Whose righteousness are we trusting in? God's or ours?

APPLICATION: If we trust in God's righteousness then how is that shaping our attitudes towards our neighbours and our fellow brothers and sisters in the faith?

**Neighbour:** We need to seek ways to show God's compassion and love for them that is different from the way the world presents compassion. We pray for the needs of people regardless of whether we know they have a faith or not.

**Christians:** We are all on different journeys of faith, different experiences of life.

– So if this Pharisee knew this fellow Jew (the tax collector) was living a life of sin, what was he doing about helping him be restored to God?

– As Christians we need to be building each other up, not tearing each other down. 1 Peter 2:5 says: *you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.*

### Part 2: Atonement (v 13)

Now we turn our attention to the tax collector.

I mentioned that the normal practice for Jews in the temple was to present an atoning sacrifice before prayer.

Both the Pharisee and the tax collector would have presented their offerings, but only one was justified according to Jesus.

As mentioned, some Jews are passionate about how they pray. v 13 depicts the tax collector expressing his honesty before God. He could not even come physically to pray as the Pharisee did. This showed a self-awareness of unworthiness.

<sup>13</sup> 'But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, "God, have mercy on me, a sinner."

Have you felt unworthy to pray like the tax collector?

When we are caught in a lifestyle of sin it is hard to pray. We might be going through a desert experience, a time of being in the valley of darkness.

Despite our feeling of unworthiness God is even at work in your hearts when we think we are unworthy. By this awareness we actually recognise God's holiness. You might even

recognise God calling you as his child to come back to him. To return to him.

I believe this is what the tax collector is responding to. He recognises he is helpless. He recognises he is stuck in a cycle of sin. He recognises it is only God that can help.

The tax collector can no longer keep what is within himself bottled up. He visibly cannot look to heaven but beats his chest and prays: **“God, have mercy on me, a sinner.”**

This is where the ‘Jesus prayer’ originates. The actual words are:

**“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”**

POINT 2: Unlike the Pharisee, the tax collector didn't have to list his sins. God knows all. Unlike the Pharisee, the tax collector was petitioning God in prayer, and therefore trusting in God's righteousness to be justified, and not his works or righteousness.

APPLICATION: This highlights the importance of regular confession. Before I came to the Anglican Church I was not taught regular confession. Those words of confession and absolution in the prayer book help us stay humble, but also joyful that we can trust in God's righteousness through his son's atoning sacrifice on the cross. God provides the means of righteousness as seen in Genesis 22.

### Conclusion

Jesus concludes (v 14) this parable by shockingly announcing a sinner is justified before God. I say this is shocking because tax collectors were not just regular Jewish sinners, but sell-outs to the Roman empire and traitors to Jews.

For Jesus and Luke, as well as for Paul, salvation was by grace through faith (cf. Eph 2:8). In justifying himself before God, the Pharisee rejected the possibility of receiving God's gift of justification that comes through faith (Phil 3:9). What happens after justification is not mentioned in the parable, but Luke would demonstrate this in the story of Zacchaeus (cf. Luke 19:8). (Stein)

Jesus doesn't just pronounce forgiveness through what might seem to be abstract parable, but Jesus applies what he teaches. Jesus invites himself over to Zacchaeus' house, and in response Zacchaeus repents from his sinful life; and again to the shock of the community, and especially to the Pharisees, Jesus declares salvation on his household, for Zacchaeus too is a son of Abraham.

The tax collector humbly comes to the temple for mercy in the parable, but Jesus comes to the tax collector's home to declare salvation.

The Jesus is prayer is a powerful prayer. I hadn't been guided through the prayer until I was told about it at the Community of St Anselm, and it really struck me.

PRAY the Jesus prayer together three times:

**“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”**

**“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”**

**“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”**

**Jesus says:**

*‘For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.’*

## The Good Samaritan

**Luke 10:25–37**

3rd April at St Andrew's Rosanna

by Helen McAlley

### A COUPLE IN NEED

Peter and I ministered in South Australia in the Parish of Eastern Eyre Peninsula. The cathedral church for this very large diocese, in area if not in population, was at Port Pirie, about three hour's drive away. It was just a large church, nothing like the cathedrals in the capital city. We would go to this cathedral for important events in the diocese.

On one occasion we were travelling to Port Pirie for one of these important events. It may have been the induction of our new bishop, Bishop John Stead. We were on the road between Port Augusta and Port Pirie when we noticed a young couple from our home town of Cleve. Their car had obviously broken down and they were standing by the side of the road waiting for help. We did not have a lot of time to decide whether or not we would stop and help them. I said to Peter, ‘We can't stop now. We'll be late for the service. Anyway, I don't know what we could do to help them. Neither of us is mechanically minded. They would have been able to ring for help and they're waiting for it now’.

So we drove on. As clergy we would dress in our robes and process down the aisle at the beginning of the service and I did not want us to be late for this procession.

I think now that it would have been good to stop and at least see that the young couple were all right and that help was on its way. It would have been the kind thing to do and would probably have encouraged them in their difficult situation and been a witness for Jesus. If doing that made us late, we could have not worn our robes and slipped in and sat with the congregation rather than in the special seats reserved for the clergy.

### THE PRIEST AND THE LEVITE

Maybe we were a little like the priest and the Levite in our story of the Good Samaritan today. Maybe they were on their way to a special service in the temple and did not want to be late for it. Like Peter and me with the young couple, they decided to leave the wounded man to his fate. They may have thought that the man was dead, and, if this were the case, they would have incurred ceremonial defilement which the law forbade in Leviticus chapter 21. They would not have wanted to become ceremonially unclean because of their religious duties. They did the easiest thing and passed by on the other side. We might expect that the priest and the Levite who were most concerned to keep every requirement of the law, would have been among the first to help a fellow human being in such obvious need. The Scriptures do not say, but we can assume this man was Jewish, one of their own people and deserving of care.

### HELP FROM A STRANGER

Then there was another occasion when Peter and I were out on the road. This time we were driving to Kimba where one of our little churches was situated. We were on our way to the Ministers' Association which met in the Catholic Presbytery. I loved those ecumenical meetings. We would meet with Father Adrian the Catholic priest, the Lutheran pastor, the

Assemblies of God pastor and the Uniting Church minister. And of course Peter and I represented the Anglican Church. Father Adrian would lead the meetings without any agenda and we would share anything on our minds as well as praying together and having a shared lunch together.

On this occasion, we were only a few kilometres out of Cleve on our 70 km journey to Kimba when our car broke down. And our mobile phones were not working because we were in a blind spot. There were areas like this along the road where we could not get any reception. We were thinking that we would have to walk to the nearest farmhouse to get help when a man stopped his car and asked us if there were any way he could help. We explained our predicament and he explained that he was driving into Cleve and would alert the AA, the South Australian equivalent of the RACV, that we needed help. We waited perhaps two or three hours and he returned driving the other way this time. He explained that the AA was on its way. They had been held up on another job 50 kilometres the other side of Cleve but they would get to us eventually. And eventually they did and were able to give us the help we needed.

How easy would it have been for that man, whom we did not know, to keep driving when he saw our car on the edge of the road. He would have been going somewhere and could probably have persuaded himself that he did not have time to stop. But, like the Good Samaritan, he stopped twice to help us. How grateful we were.

### THE LAWYER'S QUESTION

The parable of the Good Samaritan is a very familiar one to us. Someone who does good in the community might be referred to as a ‘good Samaritan’ and even people not familiar with the Bible would understand what was meant.

A lawyer asks Jesus a question, ‘What must I do to inherit eternal life?’ Jesus asks him in turn, ‘What is written in the law?’, knowing that this man is an expert in the law. He replies, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ Jesus commends him for his answer. This lawyer may not have been really interested in learning how to be a better person or how he could get closer to God. Rather we are told that he was putting Jesus to the test. He may have been interested on an intellectual level, wanting to see how Jesus would answer, or he may even have hoped that Jesus would not answer the question well and he could show Him up.

The commentator Leon Morris says that this lawyer probably wanted a set of rules that he could live by and so merit eternal life. But Jesus is telling him that to live in love is to live the life of the kingdom of God. To live a life of love, we are dependent upon the Lord for our salvation and we are also dependent upon Him to live the holy life of love for others that He calls us to. The apostle John reminds his readers that if we love God, we will love our neighbour as well (1 John 4:20).

We are told that the lawyer wanted to justify himself. Maybe he had not been showing love to people as he should. He wanted to prove himself to be right rather than humbly listening to Jesus. We too need to listen humbly to Jesus when we read the Scriptures,

rather than trying to tell ourselves that we are doing the right thing when the Lord is convicting us of sin. Rather we need to agree with the Lord and humbly ask for forgiveness and the help to turn away from that sin.

#### WHO IS MY NEIGHBOUR?

The lawyer asks Jesus, 'And who is my neighbour?' Again Morris says, 'He saw that it meant more than the man next door. But how much more? There were different ideas among the Jews on this point, but they all seem to be confined to the nation Israel; the idea of love towards mankind had not reached them.'

The priest and the Levite did not show mercy to one of their own people, but the Samaritan showed mercy to a foreigner. Though the injured man was a Jew, the Samaritan saw only that he was a man in need, in spite of the fact that the Jews and the Samaritans were not only foreigners but enemies. The Bible tells us that the Jews had no dealings with the Samaritans. If a Jew were on a journey and the shortest way was through Samaria, we would expect that they would take the longer way. Jesus was an exception to this rule.

Jesus showed by His parable that our neighbour could be anyone at all. We are not to show mercy only to our own family and friends, but to anyone who is in need that the Lord brings to our attention. Notice how practical the Samaritan's care for the injured man was. He bound up his wounds and put him on his own donkey. He would have had to walk. He took him to an inn where he could rest and recover and paid for this man to stay at the inn for as long as he needed. He promised to return and pay extra money if it were required.

Jesus asks the lawyer the question, 'Which of the three (the priest, the Levite or the Samaritan) was a neighbour to the man who fell into the hands of the robbers?' The lawyer cannot but answer, 'The one who showed mercy' to which Jesus replies, 'Go and do likewise.'

#### LESSONS FOR US

What lessons can we learn from this parable? Maybe each day we can ask the Lord to help us to be a channel of blessing to others. Maybe there are people that we do not really like for one reason or another. We can ask the Lord to help us to show His love towards them. We are to show love to those who have different views from our own. We do not need to agree with them. We can agree to differ and still decide to show love. Love is a decision that we can choose to make with God's help. We do not need to have feelings of love to act in a loving way.

And what about the disabled? As my husband Peter became more and more affected by his illness, he was confined to a wheelchair and fewer and fewer people would stop to chat with him on social occasions. We went to the wedding of the daughter of our friends Robin and Ruth. Before we went to sit at the tables for dinner we were chatting and having drinks. Robin pulled up a chair and sat chatting to Peter for about 45 minutes.

Then, when we see someone in need, maybe a stranger, we can do what we can to help them. It may mean stopping the car or being late for a meeting. It may mean inconvenience to us. I remember how I fell over a tree root on the footpath and broke my

wrist a few years ago. I could not get up from the ground. A younger lady stopped although she was on the way to pick up her daughter from school. She rang her daughter who was old enough to wait a while for her, called an ambulance and also my daughter as I had been on my way to pick up my grandson from school too. She waited until the ambulance came and spoke to me in a kind and reassuring way. She could have easily said to herself that she was too busy to stop.

There are plenty of people in our own country that we can help, but what about others beyond our shores? We can support mission organisations with our prayers and money as they try to help those who are in need, especially refugees. We can ask the Lord to show us if there is anyone to whom He wants us to show love. We cannot help everybody, but the Lord will show us whom we can help.

#### PRAYER

Shall we pray: *Lord we cannot love unless you love others through us. Your word says that without you we can do nothing. Help us always to be willing to help others in need to whom you direct us. We thank you for your love so freely available to us when we were helpless in our sins. May we always humbly depend upon you. We pray in Jesus' name. Amen.*

Helen McAlley



St John's Good Samaritan window,  
erected some time after August 1893

## ONE WORD: it is finished...

John 19:30

Good Friday, St Andrew's

by Denise Nicholls

On this most solemn of days for Christians, we remember that Jesus spoke his last word, just one word that is translated for us into 'it is finished'.

The one who is the Word of God made flesh, speaks one last word as flesh surrenders to death, as Son is abandoned by Father. Having become a human being like us, he goes to the Cross and he dies, as we will all die.

And he says, '*It is finished*'. Done. Over.

But *what* is finished? His suffering, definitely; his human life, certainly; as Jesus did truly die, after the agony of the cross.

Was it his task of establishing the Kingdom of God on earth, the new regime? It certainly seemed to his scattered disciples that all that was finished *with*.

The expectations of those who followed him: and now it is finished? Has it all gone to naught?

Three years of teaching about the Kingdom of God, of proclaiming the good news of restored friendship with God, of physical healings, of speaking *to* and *for* and *with* the outcast marginalised in society; mixing with women, and collaborators; of demonstrating God's love in practical ways. Finished.

Less than one week ago he arrived triumphantly in Jerusalem, and was hailed by the crowds, with one word—King, Messiah, Blessed.

It seems a poor ending. And yet that one word in Greek, *tetelestai*, is a proclamation and vindication, for it means '*the work is done*'.

This word echoes the word spoken at the beginning of the seventh day: *By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.* Genesis 2:2

So God's plan of redemption of humanity and **all creation** occurs through His Son, and his Death of Good Friday.

Throughout the Gospels, on the way to Jerusalem Jesus had spoken to his disciples of his coming death at the hands of powers in Rome. But that was the first part of the accomplishment: Easter Day is the final piece, where we celebrate the vindication of Christ and our reconciliation to God.

Jesus so fully becomes us that he takes on not only our human flesh, but our human condition: he *lives* and *dies* as all of humanity must.

Jesus who was fully God but also fully human, became **sinful** humanity on the cross. In his crucifixion, in those three hours on the cross, when the sky darkened and Jesus utters that cry of dereliction: *My God, My God, why have you forsaken me?* And so, *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.* (2 Corinthians 5:21)

One word: finished.

I wonder as we consider Jesus' final word from the Cross today, which word resonates with you today? Is there a word that sits gently, gratefully in your heart today?

RESCUE GIFT GRACE LOVE LIFE ME

Jesus proclaimed: *It is finished.* YES!

## Dr Robert Martin of Viewbank and St John's

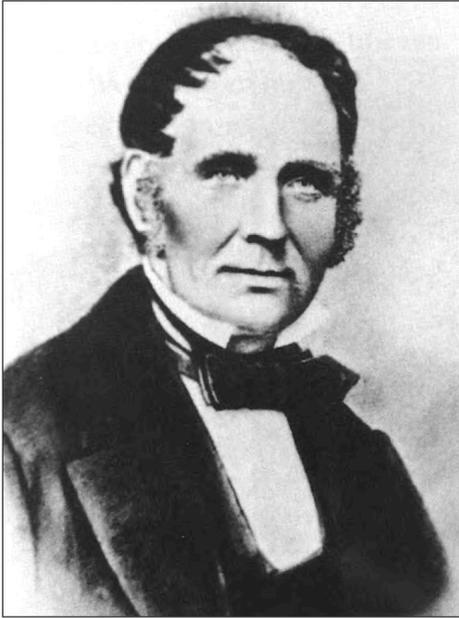


Fig. 2: Dr Robert Martin. Photograph courtesy of Heidelberg Historical Society

Glenn Farrington has been doing some research for a friend and came across one of Sarah Hayes' articles on Dr Robert Martin, who owned the original Viewbank homestead, and after whom Martin's Lane is named. Dr Martin, who has been described as a 'wealthy squatter' and was clearly a major figure in the area, was one of the original trustees at the building of St John's.

The silos on Banyule Rd were on Dr Martin's estate; the homestead lay about 250 m SSW of the silos. The area was settled in 1837 by Edward Willis. James Williamson seems to have bought a large parcel of this holding in 1839, and built a four-roomed homestead. Sarah Hayes writes:

The Martin family lived at Viewbank homestead 15 km northeast of Melbourne from 1844 to 1874. James Williamson had owned the property from 1839 but was having trouble meeting his mortgage repayments. In 1844 Robert Gear Esq. of Lewes, Sussex purchased the property for his daughter Lucy and her husband Dr Robert Martin.

Dr Martin (Fig. 2) was born on the Isle of Skye in Scotland. He went on to study medicine and may have received a Licentiate of the Royal College of Surgeons in Edinburgh in 1824. An account by his granddaughter suggests that Dr Martin had been in the East India Service at some point and practiced medicine in the inner London suburb of Islington for a time.

The Martins emigrated from England to Australia in 1839. As well as maintaining his genteel residence at Viewbank, Dr Martin owned extensive pastoral properties across Victoria. Though trained as a physician, it appears that he focused more on pastoral pursuits in the colony.

He was a member of the Melbourne Club, the District Council of Bourke, trustee of St John's Church of England in Heidelberg, chairman of the Heidelberg Road Trust, and a Justice of the Peace.

Robert and Lucy Martin had six children. Lucy, Annie and Robert were born in Islington, London before the family came to Australia and Charlotte, Emma and Edith were born in Melbourne. The children were born between 1833 and 1846, so Viewbank was home to children aged from infancy to teenage years. The household had servants including a highly valued housekeeper, and probably several outdoor and indoor servants.

The Martin family moved away from Viewbank shortly after Dr Martin's death in September 1874. From 1875 to 1922 Viewbank was leased to various tenants before Harold Bartram bought it in 1922 or 1923 and established a dairy farm. The homestead was demolished soon after. In the 1970s the Bartram family sold the property to the Melbourne Board of Works and it eventually became part of the Yarra Metropolitan Park.

Dr Martin's real estate portfolio even included three addresses (109, 111 and 111A) in Collins St in the city. It was not to be expected that someone so wealthy would consider four rooms sufficient, and shortly after the property was bought Dr Martin had it extended on all four sides, including four new grand rooms with marble fireplaces, new halls and verandas. Later, in the 1860s, three more rooms were added, probably a servants' wing.

When St John's was built (1849–51), Dr Martin was one of the original trustees, along with Joseph Hawdon of Banyule Homestead, and David Charteris McArthur of Charterisville.

When the homestead was demolished in the 1920s it had fallen into disrepair and the locals believed it was haunted, though by whose ghost is not recorded. Between 1996 and 1999 Heritage Victoria conducted excavations at the site, which found the stone foundations, some remnants of the walls and fireplaces, and a lot of artefacts, including children's toys, coins, gaming tokens, thimbles and pins, and the servants' bells. There was a big rubbish tip quite near the house,

which yielded lots of almost complete dinner services, probably thrown out when their design was no longer fashionable, showing just how posh Dr Martin's household was.



One of Dr Martin's discarded dinner plates

### References

Sarah Hayes, 'Consumer practice at Viewbank homestead', *Australasian Historical Archaeology*, 25, 2007, 87–103

Sarah Hayes, 'Gentility in the dining and tea service practices of early colonial Melbourne's 'established middle class'', *Australasian Historical Archaeology*, 29, 2011, 33–

<https://cv.vic.gov.au/stories/built-environment/viewbank-unearthing-a-colonial-homestead/>

<https://cv.vic.gov.au/stories/built-environment/viewbank-unearthing-a-colonial-homestead/dining-set-history/>

<https://yandoo.wordpress.com/tag/viewbank/>

<https://tomelbourne.com.au/heritage-listed-st-johns-churches-heidelberg/>

### Note on the spelling of 'Viewbank'

All sources I have seen spell the homestead's name as 'Viewbank'. However the suburb name derived from it is variously spelt 'Viewbank' and 'View Bank'. Melway, for example, uses the two-word form. However the Inter-governmental Committee on Surveying and Mapping's Composite Gazetteer of Australia, which is the official source, gives 'Viewbank' (but the park near the tennis courts is 'View Bank Reserve').

## WHAT YOUR PEW SAYS ABOUT YOU

