

BANYULE BABBLE

THE NEWSLETTER OF THE ANGLICAN PARISH OF BANYULE

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

NOVEMBER
2022

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DENISE'S DATELINE

Well, it is THAT time of year again...we have had a budget presentation in federal parliament on Tuesday 25 October, we are rapidly coming up to the time of our annual Parish Meeting on Sunday 20 November, where we will consider, among other things, our own Parish Budget for the coming year. So, in this season of reporting and planning, I thought I'd bring to your attention some of the decisions made at the Melbourne Anglican Synod, which was held on 12–15 October.

Our parish representatives, Judy Thomson and Allan Way, were in attendance, along with Jonathan and me. Synod is basically our Church government and is conducted along parliamentary lines. Reports are received, motions are proposed and voted upon, and legislation, which impacts upon the life of our Anglican Church here in Melbourne, is debated, sometimes amended, and voted upon by all the clergy and laity in attendance.

The phrase that is often used of the Anglican Church in Australia is that we are '**Episcopally led**' (meaning we have a Bishop – or in our case an Archbishop), and '**synodically**' governed (the synod provides the government of the Church). The Synod does not, of course set the theology of our Church, but works on the 'workings' of the Church, and has an opportunity to convey the 'mind of the synod' at a point in time.

As someone who quite enjoys listening to parliamentary question time, I can assure you that the debates occurring at Synod are rarely accompanied by the President of Synod (the Archbishop) needing to call the house to order, or warn the members, as occurs in our Federal and State parliaments!

Each year we canvass many issues, and this year was the same. We discussed and voted upon the following issues:

- The establishment of a Diocesan Climate Change Mitigation Project Officer position in 2024
- Providing pathways and support for continued professional development of clergy#
- The Diocesan Property strategy including engagement with first nations concerns
- Accessibility to and Inclusion of persons of all abilities within our Churches and Church structures
- Commitment to a Gender Equity with a target of 50% female nominations and 40% females elected in all Synod elections – this vote was 307 in favour, 127 against and 24 abstaining
- That Authorised Anglican Congregations (like Merri Creek Anglican, which met for many years without owning a Church building) would have the same Lay representation at Synod as Parishes: this was a great encouragement to see the number of new Churches being planted in different ways across our Diocese.

One of the biggest discussions was around the Diocesan budget for the coming year! While no one likes the idea of a deficit budget, the Diocese, much like the Parishes who fund it through our yearly assessments (contributions which are prescribed for us based on parish numbers and parish giving), we had to accept that the Diocese would have a deficit budget for 2023.

As we come to our Annual Parish Meeting on 20 November, I ask you to please consider well the papers that will be distributed for us to vote upon. It is a great privilege we have as Anglicans to make sure all our voices, laity and clergy, are heard at Parish as well as Diocesan level.

Denise

Annual Parish Meeting

On 20th November, the feast of Christ the King, there will be a combined service at St John's as usual on the third Sunday of the month, but it will be followed in the hall by our Annual Parish Meeting. Please come and have your say!

If you don't know whether you are on the Parish Electoral Roll, or you know you are but shouldn't be, or you are not but should be, please see Denise.

If you run a group, please get your Annual Report in to Laura at the office as soon as possible.

Please consider whether you could serve on Parish Council (meets monthly: not a heavy burden) or as a churchwarden (looks after the secular side of the parish: a more demanding job).

Last Service at St Andrew's

On Sunday 11th December the whole parish will have a Combined Service at 9 am (note the time!) at St Andrew's (note the place!). This will be the last service at St Andrew's, after 107 years of worship on the site, and 50 years (less five days) of worship in the present building.

There will be no Christmas service at St Andrew's.

Some significant dates:

1912 Sunday School starts in private home in Rosanna

1914 St John's decides to build a daughter church in Rosanna

Nov 1915 St Andrew's officially opened

30 Jan 1957.. St Andrew's becomes a separate parish

16 Dec 1962 . Present church building dedicated

1 April 2003 .. Parish of Banyule starts

STOP PRESS

YIPPEE_ MARVELLOUS NEWS !!!

Just wanted to thank you for your help with the NELP carpark grant– they've phoned today to say we're successful!

There are 7 projects that were awarded \$100000, ours being one of them. (They've called it upgrading our community hub for some reason rather than carpark upgrading – not sure why but that means they got the feel that we are a vibrant community which is special.)

It will be sooo good not to have to drive through potholes!!!

Katrina Philip

This Month – November

Wednesday 2nd: 11 am Iris Grange; 3.30 pm Strathalan

Sunday 6th Pentecost 22: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit

Job 19:23–27a; Psalm 17:1–9; Luke 20:27–40

Sunday 13th Pentecost 23: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit

Malachi 4:1–2a; Psalm 98; Luke 21:5–19

Sunday 20th Christ the King: 10.15 am Combined, St John's, then 11.30 am Annual Parish Meeting

Jeremiah 23:1–6; Psalm 46; Coloss 1:11–20; Luke 23:33–43

Wednesday 23rd: 10 am Holy Spirit Mothers' Union; 11 am Streeton Park and general mid-week service at St John's; 3.30 pm Regis Macleod

Sunday 27th Advent 1: 9 am St Andrew's; 10.15 am St John's; 5 pm Holy Spirit

Isaiah 40:1–11; Mark 1:1–8

Next Month – December

Sunday 11th: 9 am Combined at St Andrew's: **Last Service at St Andrew's**

Wanted

- Individual review of giving
- New wardens and Parish Councillors

Money: September

Income:	Giving:	\$7,140.20
	Other:	\$24,772.14
	Total:	\$31,912.34
Expenses:		\$28,843.82
Surplus:		\$3,068.52

Giving was down.

Holy Spirit Mothers' Union

MU meeting held at 10 am in the church on Wednesday September 28th 2022, at Holy Spirit Watsonia. Our 60th year.

Present: Barbara, Beth, Coral, Elsie; *Apologies:* Val.

After our Covid-19 clean, we enjoyed a cuppa and chat. Barbara Andrews led us in a MU Service singing two songs from *Covenant Songs* and Bible reading, all taking part of the service.

Minutes passed from the last meeting.

Treasurer's report: July Balance \$97.42, Morning tea \$10.00, August Balance: \$107.00.

Correspondence: Invitation to attend Diocesan meeting.

General business: Owing to three members being not able to attend the meeting on November 23rd, it could be changed to November 30th (Elsie to see Office). Took orders for MU 2023 Diaries and MU Christmas cards.

This year we decided to support 'It's in the Bag' (2 adults), Barbara to do the buying. Then Barbara read Chapter 3 (the last) continuing our MU journey over 60 years. MU was founded in 1876 in England by Mary Sumner, who was passionate about women to support one another in prayer.

Now in 2022 there are 4 million praying members around the world in 46 different countries. The Worldwide President is Sheran from Guyana.

Over the 60 years Holy Spirit Watsonia MU have visited small groups in fellowship in the North/West Deanery—Rosanna, Diocesan Members, West Heidelberg, Ivanhoe, Footscray, Altona, West Brunswick, Sunbury, St Albans, quiet days at St Michael's Priory, Diggers Rest, Australian Council Meetings (when in Victoria would be at Pallotti College Millgrove). Our Lady Day Services have been at St Paul's Cathedral, Seafarers, St James' Old Cathedral and St Peter's Eastern Hill.

Over the years our members have knitted beanies, scarves, mittens for Step Ministries, bonnets and jackets for still-born babies, penguin jumpers for Tasmanian Conservation Trust (these jumpers would be put on the penguins after they were rescued from oil slicks), skullcaps and fingerless mittens for the army when in the Middle East, Trauma Teddies (for Watsonia Red Cross)—these went into the ambulance to give to young children. Now in 2022 we are knitting beanies for the Seafarers.

In 1994 Leonie Omond was our MU President for one year. CRE (Christian Religion Education) restarted at Watsonia Primary School for the whole school. Rev Peter and Leonie were convener and teachers; the next year they were moved to a parish in the south. Elsie Storr, teaching grades 1/2, then become convener to keep the program going, as it was our local ministry. Mary Pemberthy, a MU member who had very little sight, paid for brightly-coloured picture books to help preps learn. St Stephen's View Bank paid for Good News Testaments for all the children leaving in grade 6. At Christmas time grade 1/2 made paper angels to hang up in our church as a Thank You.

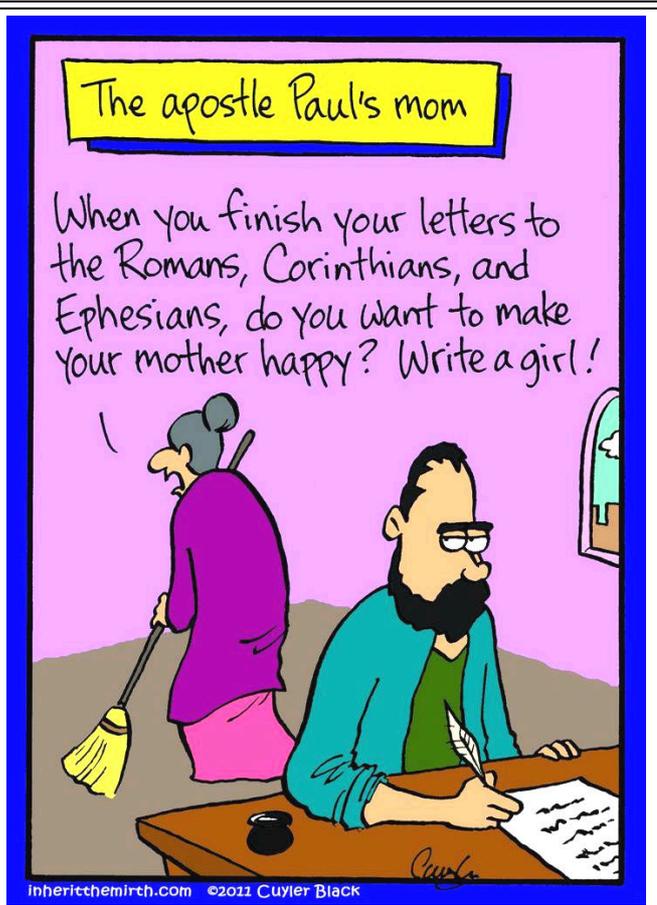
Our meeting ended with Midday Prayers.

— Elsie Storr

mainly music: November 2022

New families continue to enquire about time and cost and often come to try us out. We now have 13 families on our books, which translates into 20 children! Quite a full house even if they don't all turn up. An odd side effect of this is that the programs all take longer so we have to cut out one or two songs. Another interesting thing we found was the introduction of a toy skeleton to use when we sing the song about the bones of the body. Some thinking was that it might be a little scary, but now the children all come up to have a closer look. Next year we will have to include more opportunities for children to come forward and 'assist' in the presentation. This is one of the things that were cut out because of the COVID restrictions.

Rosemary Bellair (9459 5394)



A letter to the Vicar from Robert O'Reilly

Dear Rev Nicholls

Sir William Neil McKie (1901-1984)

In view of Her Majesty Queen Elizabeth's funeral on Monday, I am taking the liberty of writing to you with some information that may be of historical interest to you and the Parish.

The parish website shows as a Vicar, Rev William McKie, 1905–1908.

Rev McKie was the father of Sir William who was born at St Phillip's Vicarage, Hoddle St, Abbottsford on 22 May 1901.

Sir William's mother was Mary Alice Ethel Doyle a younger sister of my great grandfather James Drummond Doyle – so, Sir William and my grandfather Doyle were first cousins.

James Drummond Doyle, his wife Jane and his mother Ellen are buried in adjoining graves in the Melbourne General Cemetery, Carlton.

Sir William had an illustrious career as a church musician starting at the Royal College of Music in London around 1918. In 1941 he was appointed organist and master of choristers at Westminster Abbey.

Sir William played the organ for the wedding of Princess Elizabeth and the Duke of Edinburgh in November 1947 and as a small boy (aged 5½) I remember lying in front of a shortwave radio listening to that service. It was not good reception; there was a lot of crackle & static and I think I fell asleep during proceedings.

I remember the Coronation in June 1953 with much greater clarity – I was then 11 years of age. Once again, Sir William played the organ – and shortwave radio involved a lot of crackle & static but I managed to stay awake this time.

In 1953 Sir William visited Australia as part of a fund-raising tour for the restoration of Westminster Abbey. He came to our home, with my grandparents, for afternoon tea.

Mum made an amazing sponge cake which had a soft pinkish hue. Sir William was eating his second piece of cake and complimenting Mum on it when she nonchalantly said it had been made using an emu egg. [Emu eggs are roughly the equivalent of nine hen's eggs and have some protein that gives the pink colour – it is quite natural, and there is no difference in taste.] Suffice to say Sir William was somewhat taken back at the idea of an emu egg cake.

More importantly I remember the adult conversations about his dealings with the 'Royals' for these two special occasions and his saying what wonderful warm people they were.

There is a detailed entry for Sir William in the Australian Dictionary of Biography that can be found on the internet.

Church connections run deeply in our family. My father, Rev Winston D'Arcy O'Reilly OBE was a Methodist minister and president-general of the Methodist Church at the time of church union, June 1977; he was then appointed the first secretary-general of the Uniting Church and two years later, the second president-general of the Uniting Church.

As I said I hope the historic connection of Rev William McKie and his famous son Sir William with your parish, is of interest.

Yours sincerely,
ROBERT O'REILLY

Editor's note: Rev'd William McKie was in fact vicar of St John's from 1905 to 1912. The incorrect end date of 1908 is not in our website, but is in <https://www.churchhistories.net.au/church-catalog/heidelberg-vic-st-johns-anglican> (which also has many spelling errors).

Sir William said in an article in the *Age* on 2nd September 1953 (p. 4) that he got his first connection with music by blowing the organ at St John's.

Sir William's younger brother John became a bishop. I knew him slightly: see the *Babble* of February 2012 (p. 3) for an anecdote.

Heidelberg Historian No 332 (October 2022), pp 6–7:

SUNDAY OBSERVANCE

In September 1922 the Parks and Gardens sub-committee of the Melbourne City Council proposed a three month trial of permitting games to be played in parks from 2 o'clock to 6 o'clock on Sundays. This prompted an avalanche of protest across Melbourne, as concerned citizens and churches lobbied their local councils, including the Shire of Heidelberg, not to follow the lead of Melbourne City Council.

The Alphington Methodist Circuit, comprising seven churches with over 600 members, passed the following resolutions:

1. *That hearty congratulations be offered to Cr. Pitcher on his election to the responsible position of President of the Heidelberg Shire, and on his avowed intention of maintaining a "dry cupboard" during his year of office*
2. *That the Heidelberg Shire Council be commended for its action in refusing to sanction the holding of Sunday evening concerts in the Fairfield Picture Theatre 3*
3. *That this meeting expresses its strong disapproval of the proposal to open the public parks for games on the Lord's Day and trusts that all efforts in that direction may be defeated. (HN 21/10 p.2)*

The Heidelberg Ministerial Association and Ivanhoe branch of the Church of England Men's Society voiced similar sentiments. The issue was debated at the Shire Council Meeting:

SUNDAY SPORTS. SHIRE COUNCIL DISAPPROVES

A keen discussion upon the question of allowing local parks to be used on Sundays for the holding of sports took place at the Shire Council meeting on Tuesday evening.

Cr Winsor said he wished to draw attention to the fact that on Sunday people came to Heidelberg Park and took part in games. He had not seen the players himself, and therefore he could not say what class of games were indulged in. He had been informed that the Rev. Hardie had asked the Council to receive a deputation in order that the local ministers might protest against this evil, but, owing to a misunderstanding, the deputation was not received. He (Cr Winsor) thought that steps should be taken to prevent a recurrence of the conduct. If the police were spoken to they would soon suppress Sunday Sports in Heidelberg.

Cr Bryant said that he also was against Sunday sport, and the action of the Melbourne City Council in permitting sports in parks under its control. It was a big mistake to even permit the suggestion of a Continental Sunday in Melbourne. His fears were that if play were permitted on Sunday, factories might also continue work on that day. He considered there was plenty of time on Saturdays for sport without encroaching on the Sabbath.

Cr Van said that he would be sorry to see the parks thrown open on Sundays for purposes of sport. It had been proved by the Australian athlete that he had had ample opportunity to make himself as efficient at his sports as the best in the world, and that was without practice on Sundays. He felt sure that the residents of Heidelberg Shire did not go to the parks on Sundays to engage in sport. It was the "riff-raff" from the congested suburbs nearer Melbourne.

Cr. Lupton said he would like to know what kinds of games were played in the Heidelberg Park on Sundays. It was strange that while there was an outcry against the "riff-raff" playing non-competitive games on Sunday not one word had been said concerning the Golf Club at Rosanna. Heidelberg Park was a public park, and the "riff-raff" had as much right as anyone else to go there. He believed in non-competitive sports on Sunday. Certain people were much concerned about dictating to other people as to what they should do on the Sabbath. Did those people practise the virtues which they expounded? He doubted it.

A motion was agreed to that the police be instructed to take action against persons found engaged in sports on Sundays at the Heidelberg Park. Crs. Pitcher, White, Coate, Service, Van, Winsor, Bryant, Hannah and Ball voted for the motion, and Crs. Lupton and Leach against it. (HN 21/10 p.2)

Submitted by Katrina Philip

Skip workers

Thanks to Kaye and Rosemary for help with the BIG CLEAN OUT! We filled the skip with lots of junk and cleared out the lower hall storeroom – ready for the archives to be moved there.

Denise

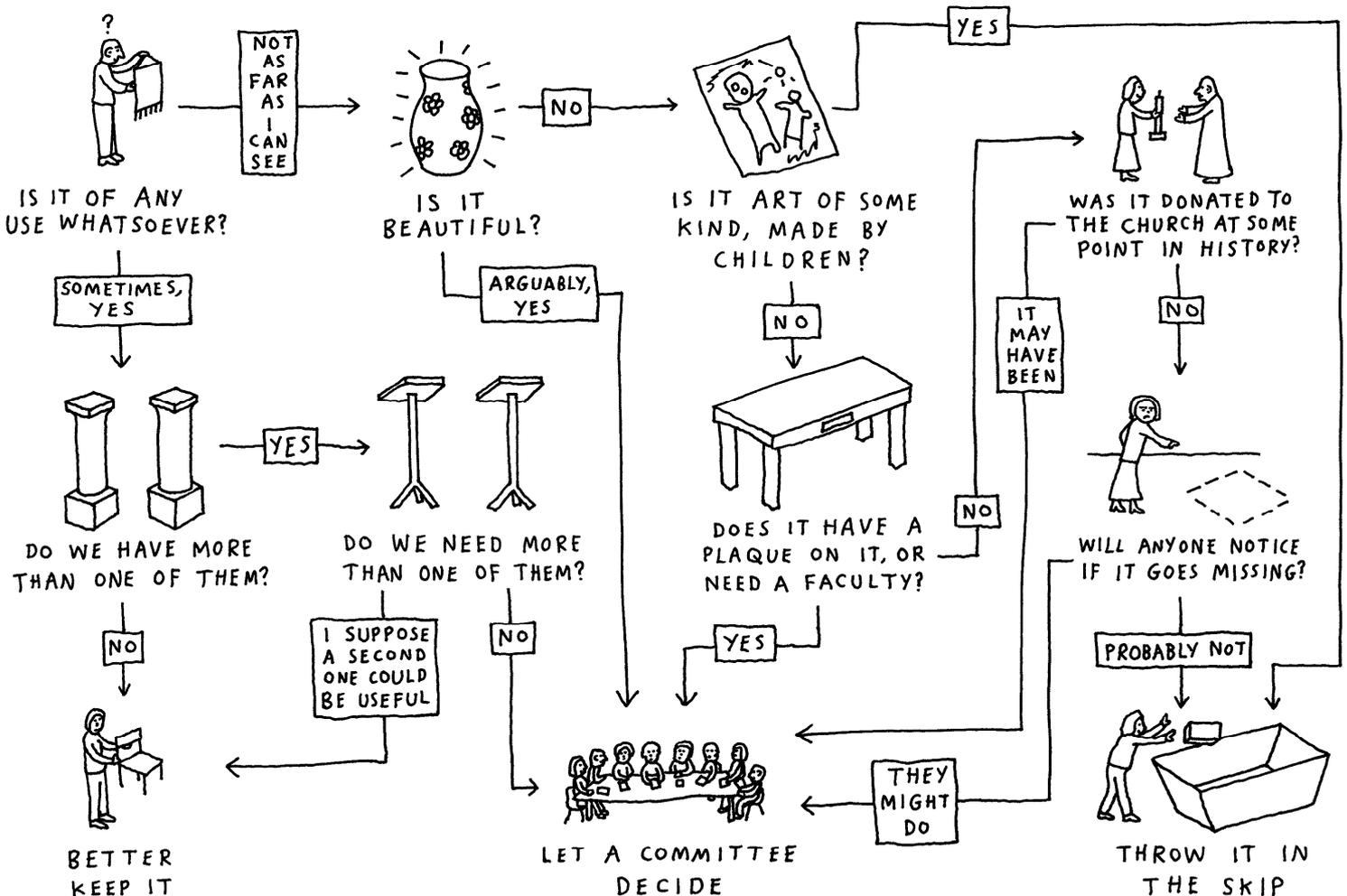
The storeroom in the lower hall has been cleaned out. A large skip was used to take all the unwanted items. A few items were advertised for sale on E-bay and some were taken to the Op shop. More will be taken later when they again have room. The financial archives (and the cupboard) were then moved from the old 'treasurer's office' in the upper hall, and stored in the lower storeroom. (It has brick walls, is dry and suitable for storage of paper records.)

Wardens



THE SKIP

DECIDING WHAT CAN GO IN IT



The Great Flood of 14th October 2022



Despite the fact that St John's Riverside Garden (as would be suggested by the name) and the tennis courts are both on the Yarra flood plain, we were spared in the Great Flood.

Denise wrote:

The recent flooding of the Yarra came up to the compost pile in the community garden; the water from Salt Creek came up and stopped 0.5 m away from the tennis courts, saving us the cost of resurfacing the courts!

Below right: The football oval

Below left:
Denise and Mabel inspect Salt Creek



Below left and right: Five days later Katrina observed a new member of the parish making its way to the church.

Katrina, with her sunny positive attitude, suggested the revegetation of the garden was attracting wildlife. The morose Editor suggested it had been flooded out of its home.



IMMORAL, IMPOSSIBLE, GOD ONLY KNOWS*(Tune: St. Denio) ('Immortal, invisible, God only wise')*

1. Immoral, impossible, God only knows
how tenors and basses, sopranos, altos
at service on Sunday are rarely the same
as those who on Thursday to choir practice came.
2. Unready, unable to sight-read the notes,
nor counting, nor blending, they tighten their throats.
the descant so piercing is soaring above,
the melody only a mother could love.
3. They have a director, but no-one knows why,
no-one in the choir deigns to turn him an eye.
It's clear by his waving, he wants them to look,
but each of them stands with his nose in the book.
4. Despite the offences, the music rings out.
The folks in the pews are enraptured, no doubt.
Their faces are blissful, their thoughts are so deep,
but it is no wonder, for they are asleep.

Notes:

- Original, verse 1, by Austin Lovelace*.
- Verses 2–4 added by Ron Hodges (choir of St. Mark's, Palo Alto, California, USA) for the church's 50th anniversary in November 1998.

<http://ajhurst.org/~ajh/parish/choir/Texts/ImmoralImpossibleGodOnlyKnows.txt>

Submitted by Syd Simpson

- * Austin C. Lovelace (b. Rutherford, North Carolina, 26 March 1919; d. Denver, Colorado, 25 April 2010), composer and church organist. One of his books is entitled 'Hymns That Jesus Would Not Have Liked'.

They're not just pretty faces!

Denise and Jonathan kindly dug St Andrew's camellias out and put them in their car boots. They are now safely in the ground along the Vicar's walk at St John's, where they can continue to be cared for after St Andrew's closes. They needed to be moved now due to their growth pattern and season. — Katrina

**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: Rev'd Susan Sharp (Acting Vicar, St Swithun's)

From: Archdeacon the Venerable Gilbert Dullage

My dear Susan,

Please find attached a certificate of insanity for Horace ffoulkes, with a declaration by the Bishop that the Diocese is unable to look after him. I trust this will be sufficient to prevent the inconvenience of his release.

It is fortunate that the Dean has a Doctorate in Theology, so he can use the title 'Doctor' in his certificate. The locals where he is being held won't know the difference.

Things are working together very well. The Bishop has been very impressed by the success of your lecture tour, and I think now sees you as an indispensable part of the 'inner team'. You can expect favourable appointment news very soon. Indeed we both may have good news gazetted at the same time, as the Bishop has been speaking kindly of my future. Just between the two of us, Dean Wise has always been a somewhat dim bulb in the senior management chandelier, and the Bishop is coming round to the opinion that he may be a nice coöperative guy, but for the good of the team he has to go. It may be the sherry talking here, but wouldn't it be ironic if his little certificate attached here were part of the process that removes him? Well, we'll say no more at present.

In His service,

Gilbert

To: Celia Smail

From: Gertrude Grimsby (Mrs)

Well, Susan Sharp's lecture has finally made it to St Swithun's! As you know, dear, it is not my practice to criticise the clergy, or indeed any fellow Christian, but leaving us until nearly last shows a poor regard to the parish—a parish that has hardly seen her since Easter! At least we are not last of all, as the big presentation at the cathedral is still to come.

I was very sorry, dear, that you had that unbreakable appointment and couldn't come. Perhaps you had not heard that I had even arranged for you to sit next to me so we could talk more conveniently.

I have to say, in all honesty and charity, that Miss Sharp gave a surprisingly good lecture. Too good, I fear, Celia: she seems destined to rise high. Not being at all familiar with that part of town, I had no idea of the extent of the problem. The photos were an eye-opener, with some appallingly over-painted and over-dressed women—the very worst was dressed in a ghastly yellow-orange confection.

I'll tell you more about it when I see you next. I know you are very busy, so let me know exactly when you have some free time.

Yours truly,

Gertrude

Jean Alice Hillard

24 August 1925 – 27 September 2022



Jean was a long-time worshipper at Holy Spirit Watsonia, and her funeral was held there on 11th October. The church was full with family and friends, and many Holy Spirit folk.

Denise took the service, assisted by Jonathan. The hymns were *The Lord's my Shepherd, Lord of all Hopefulness*, and *Amazing Grace*. The reading was John 14:1–6, which Denise preached on. The music for the slide show was *We'll Meet Again*.

There were several eulogies. The longest was given by Jean's son John. He had originally written a lot more about Jean because there were so many significant memories, but time constraints meant he had to cut it down. This (reduced) eulogy is reproduced below.

John was followed by his brother Allan, who said that his father was more outgoing, but his mother was stronger, and his dad's right hand. She was unassuming, but was the good woman behind a good man, and he quoted Proverbs 31:28–29:

Her children rise up and call her blessed;
her husband also, and he praises her:
"Many women have done excellently,
but you surpass them all."

John also mentioned that Jean's dad was a cabinetmaker who made furniture from home, and the girls were known to use the plane shavings as ringlets.

We also heard from three granddaughters: Elizabeth Ravi, Brianna Henery and Emily Walford, from whom we learnt that Jean was described as 'The Queen' because she looked like her, and that she taught her granddaughters how to use the sewing machine, how to knit, and how to make scrambled eggs. They loved to sleep over, and there was a never-ending supply of baked goods.

She was also described as 'cheeky'. She didn't like Elizabeth's father's ponytail, so she cut it off. There was a hamster she also didn't like, so she let it out

and pretended it had escaped. When one of the granddaughters taught her to play a game on her Wii, she turned out to be unexpectedly aggressive.

Denise told us that Elsie Storr compared Jean to Dorcas, because of her great handiwork in linen for the church, which is still in use.

Here is John's eulogy:

Mum and I discussed her funeral arrangements some time ago & Mum had only three requests:

1. To have her funeral service in this church where she worshipped for many years ✓
2. To be laid to rest with Dad and Janene ✓ and
3. DON'T MAKE A FUSS!!!

Well, two out of three is not bad, as today a bit of a fuss is in order.

Mum was born in a different world. No computers, no mobile phones – when Mum was growing up, they didn't even have a house phone, no shower, no hot water service, and television hadn't been invented yet. McDonald's really was a farm, and the wireless was king. Not that they always had a wireless. Initially the family only had a crystal set which was powered by a car battery. The girls had to help with this as it was their job to get the car battery recharged when it went flat. A simple matter: load the battery into a pram, wheel it down to the local garage, get it charged then wheel it back.

1925 was the year. Mum was born then but Queen Elizabeth wasn't. During the recent celebrations for the Queen everyone talked about Elizabeth being the only monarch under which they had lived. Not so for Mum: she remembered King George V, King Edward VIII and King George VI before Elizabeth II.

1925: the year that the first ever motel was opened, Footscray Hawthorn and North Melbourne played their first VFL matches, Geelong won the flag and Mum was born at Fairfield. Their family unit was her Mum (Christina) Dad (Sandy) and sisters Nance and Merle. The family home was a modest house in Fairfield (all houses were modest back then) and from what I can gather Mum considered their lives in those early years idyllic with numerous simple pleasures.

The Yarra River was walking distance from the family home and played a huge part in the girls' early years. They seemed to spend most of summer in the Yarra, swimming at various locations between Fairfield Boathouse and Studley Park Boathouse (I'm not so sure that would qualify as a healthy pastime nowadays). Back then there was a proper swimming basin and diving boards into the Yarra. Mum recalls that the changerooms cost a penny to use, which they couldn't afford, until one day the warden told them off for leaving their clothes on the embankment and kicked them out of the swimming area. That Christmas their present was membership of the swimming club so they could use the changerooms.

Boxing Day each year was always a highlight for Mum. Her Mother only ever went down to the river on one day each year – Boxing Day. A picnic lunch would be packed and the whole family would walk to the river and set up under a tree on the riverbank. The whole day was spent together. This was one of Mum's favourite memories. She thought these Boxing Days were so very special.

Mum had more than her share of childhood illnesses and being ill back then was a different experience from today. For example, Mum had tonsillitis when she was 5 or 6. No specialised care in those days. The solution was to catch the train to the Eye and Ear Hospital early one morning, have your tonsils removed, then catch the train home that afternoon. The recovery ward was a bed at home.

Or the time Mum had diphtheria when she was 8 or 9. Mum was in Fairfield Hospital for three weeks. Each day she had her throat painted with a methylated spirits-based substance and had to have a draught of hot water and liquorice powder each day.

Discharge from hospital was a little different from today:

Step 1: Hospital rings local chemist – he had a phone.

Step 2: Chemist cycles to Howitt St (Mum's home) with the message that Jean is OK to come home.

Step 3: Christina walks to the hospital to collect Jean.

Step 4: Before being released Jean has to have a Phenyle bath (to kill anything else she might have contracted).

Step 5: Jean and her Mum walk home from the hospital.

Mum never thought she would outlive her sisters and all her peer group. Mum was always the sickly one as a small girl – you name it, she had it. Maybe there is something in that: get sick as a kid, build up your immunity, so that you can outlive everybody.

It was while Mum attended the local primary school that she began to display some of her quiet strengths. For example, Mum has a stubborn streak that many would not be aware of. When Mum was little people tried to give her the nickname Bonnie (and that included some of her teachers). Mum decided she hated the nickname and would stop people using it. So, when anyone called her Bonnie she ignored them (even her teachers). This went on and on with people calling her Bonnie and Mum acting like she hadn't heard them. Of course Mum won and for the next 90-odd years no one called her Bonnie.

And then there were demonstrations of her proud nature – In her own funny way Mum told the story of how whilst at school during the depression the school provided the kids whose parents were unemployed with lunch and milk. The teacher used to call out for the poor kids whose parents were unemployed to go and get their lunch. Mum never responded. One day one of Mums so called friends pipped up and said 'Teacher – Jean Grigor's dad is out of work'. Mum was horrified. To her embarrassment the teacher asked her to stay behind after class. When asked if her father was out of work Mum's reply was – Yes. When asked why she didn't line up for the supplied lunch Mum squared up her shoulders, stuck out her chin and replied: "Because my Mum said I didn't need to so I'm not going to" – and that was the end of that.

With the unemployment rate well above 30%, no Centrelink and hence few unemployment benefits, the recession was a tough time for many and Mum's family was no exception. For a time Sandy worked as a susso street sweeper to bring in some money but the thing that save them was that Sandy had part time work earning 10 bob a week as a trainer with the Fairfield Football Club.

After Mum completed grade 8 and gained her merit certificate she originally wanted to be a nurse but changed her mind once she realised what the job entailed. So instead Mum donned her hat and gloves and off she went to The Emily McPherson School of Domestic Economics and became a dressmaker.

After qualifying Mum worked for 4 years at a French Couture 'Du-ranes' in Collins St. However, a World War interrupted life more than a little. One of the war effort requirements was that the women had to fill in for the men who went off to war and do their jobs for a minimum of six months. Mum went to work at Leggos Cannery in Abbotsford. Mum HATED the work and her lasting memory of her time there was working with males for the first time and Mum's comment on that: 'Oh the swearing'. More about swearing later perhaps.

Saturday night dances were the big thing. Mum and her sisters once they were a bit older were allowed to go out on Saturday evenings (to meet boys) and it was at one of these dances that she met this tall skinny bloke that she took a fancy to. He went off to fight in the Pacific and after his eventual return they were married in 1947 at the Presbyterian Church in Fairfield, had a reception in Thornbury, honeymooned in Lakes Entrance (travelled by train as they didn't have a car), bought land in Watsonia for 100 pounds and proceeded to build their home.

There were no Certificates of Occupancy in the 50's so Mum and Dad moved into the house before it was finished in Easter 1951. They had no power, no water and no doors but they did have plaster. Mum used to get water from the tap out the front (two buckets in the morning and two buckets at night she recalled).

They had a woodfire stove and pressure lanterns for light. Eventually Dad, Arthur and Sandy finished the house and life for Mum became a bit easier even though they used coupons for pretty much everything until 1949.

Mum used to walk from Watsonia to Greensborough to do her grocery shopping.

Mum clearly recalled continuing to do this trip regularly even once we kids were born. Janene in the pram, Allan and I walking, and Mum prodding me with a stick to keep me moving. That was life for Mum back then. By today's standards things were pretty tough but she thought nothing of it.

And so Mum and Dad settled into family life in Watsonia. The community was small and close-knit with free time being taken up with football, cricket, calisthenics, Scouts, the lodge, the RSL, church and so on, and there always seemed to be working bees and fundraising happening (remember progressive dinners and car rallies – gone the way of the dodo bird).

Life was simple, we had no spare money and things like holidays were always family affairs at the beach. In our case it was always Portarlington with Dad's family in the little blue caravan that Dad built.

Dad worked and Mum stayed home and looked after the family. That's what you did in those days. Mum was always sewing and knitting and the sound of her knitting needles clicking as we sat by the open fire will stay with me forever. Mum took great pride in her sewing and knitting and continued to sew and make her own outfits even into her 90s.

So we kids grew up, moved out of home, got married and had our own families and Mum was always a constant. At home with Dad, knitting, sewing, looking after Dad and her home. Of course after we kids left they had some money to spare so they were able to travel, and travel they did. Numerous overseas trips and adventures, and caravanning was a big thing. Life was still good. That was until Janene was diagnosed with cancer and died in 1999. Mum really struggled with Janene's death. In fact I don't believe she ever really got over that loss.

After many many years living in Watsonia, Mum and Dad sold their house to the local RSL (and did very very very well out of that deal) and moved to Briar Hill where they lived happily again until Dad's death in 2005.

Of course Mum was shattered by Dad's death, but there was a silver lining there, as she seemed to give herself a good talking to and decide she could either stay home and mourn or get out and about. Fortunately she chose the latter and over time one had to ring before visiting to make sure she was home, she seemed to be out and about all the time. A new car (bright red so people could see her coming and get out of her way) and a new life.

Over time, though, Mum realised the house in Briar Hill was too big, so she sold up and moved into Templestowe Retirement Village. What a good decision that was – a whole new group of friends and activities to get involved in.

Just last year it became obvious that Mum's health was declining so she joined the wonderful folks at Vasey RSL Care in Bundoora who looked after her until she passed away peacefully there two weeks ago.

We have plenty of stories about Mum but I have been put on a time limit which I have already exceeded.

So maybe (over a refreshment later) we can share more stories about things, such as Mum's money-laundering activities, how to cook shoes, her criminal past, Hank the Yank, how sixpence saved the family home, the story behind Mum's 40-year secret, and the great caravanning catastrophe.

Mum was many things to many of us but the thing that stood out for me was that she was a survivor. She survived being born (which may not sound like a big deal but Mum was a twin and the other twin didn't survive). She survived rheumatic fever, diphtheria, scarlet fever, measles, whooping cough and so on. Mum survived Janene's death, breast cancer, Dad's death, a World War and a depression; for 97 years she survived. I reckon about 95 of those years were good years whilst the last few with COVID and worsening dementia were not so great.

We can't all invent the airplane or cure polio or run a 4-minute mile, but we can all do small things that make the world just a little bit better.

And most importantly if we can manage to do no harm, we have lived a good life and Mum certainly achieved that.

I could keep talking so as to try and avoid the inevitable but it's time to send Mum on her way to a better place. A place by Dad's and Janene's side.

Go well, Mum, and may the angels guide you on your way.

Jean left the church to the sound of *We'll Meet Again*.

Left:

Daniele Monteleone,
*The Risen Christ
Appears to His Mother*,
1600

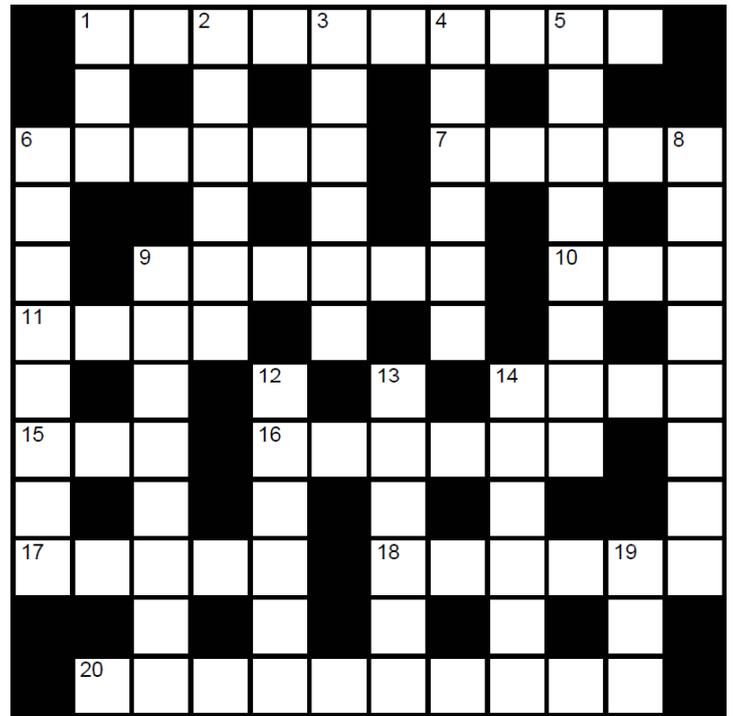


Across

Down

- 1 Shout of praise (10)
- 6 Direction of heaven (6)
- 7 Jericho survivor (5)
- 9 Banquets (6)
- 10 Abraham's nephew (3)
- 11 Wheat feature (4)
- 14 Run (4)
- 15 Frozen water (3)
- 16 One of David's worthies (6)
- 17 Complete confidence (5)
- 18 Place of Paul's stoning (6)
- 20 Cursed (10)

- 1 Joint (3)
- 2 Served with fish (6)
- 3 Firstborn (6)
- 4 Turmoil (6)
- 5 Murderous queen (8)
- 6 Atheist's trait (8)
- 8 Pool by the Sheep Gate (8)
- 9 Ability to choose (8)
- 12 Wealth (6)
- 13 Where Eli died (6)
- 14 Price of redemption (6)
- 19 Ruddy (3)

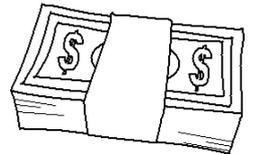


by Philologus © BiblePuzzles.org.uk
Unscramble the letters to find the words in our

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

Zacchaeus Anagram

www.dltk-kids.com



- cehijor _____
- atx ccelloort _____
- einnrs _____
- acemorsy _____
- acdeeht _____
- ehosu _____
- aailnostv _____
- bcdeilm _____
- horst _____
- emnoy _____

Bible Word Search – Job

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_Job_0.htm

- Affliction, Angels, Attacked, Bear, Behemoth, Bildad, Blameless,
- Blessing, Camels, Clouds, Counselor [sic], Daughters,
- Dominion, Donkeys, Fire, Glory, Honor [sic], Horse, House,
- Integrity, Leviathan, Lightning, Lions, Locust, Obedience, Orion,
- Prosperity, Provision, Questions, Raiders, Righteous, Ruin,
- Servants, Sores, Suffering, Testing, Wisdom

Answers to last month's puzzles



Bible Word Search mystery answer:
APOTHECARIES

Last month's anagram:

- bcdeeeino obedience
- dfloo flood
- aailmns animals
- eilppssu supplies
- eilv evil
- hmnost months
- abinorw rainbow
- eimoprs promise
- aenrv raven
- aalrt altar

Luke 16:19–31

25th September 2022

by Denise Nicholls

¹⁹ 'There was a rich man who was dressed in purple and fine linen and lived in luxury every day. ²⁰ At his gate was laid a beggar named Lazarus, covered with sores ²¹ and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

²² 'The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. ²³ In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. ²⁴ So he called to him, "Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire."

²⁵ 'But Abraham replied, "Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. ²⁶ And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us."

²⁷ 'He answered, "Then I beg you, father, send Lazarus to my family, ²⁸ for I have five brothers. Let him warn them, so that they will not also come to this place of torment."

²⁹ 'Abraham replied, "They have Moses and the Prophets; let them listen to them."

³⁰ "No, father Abraham," he said, "but if someone from the dead goes to them, they will repent."

³¹ 'He said to him, "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

20:40 Good morning, everyone. And a big thank-you to Heather, with the late notice of Jonathan's illness, and who has taken up the opportunity to serve us by leading us in Morning Prayer. So thank you for that.

20:55 I've also got a bit of a challenge for myself today, and I'll tell you when to start: I need someone to time me today, because I was quite challenged by the Archbishop of Canterbury's wonderful sermon at the funeral of Her Majesty Queen Elizabeth. I think it went for five and a quarter minutes, and I thought, 'Wow!' Especially for me, who usually goes for twenty—and he was just so good! So I've tried something different today. I've failed miserably—at St Andrew's this morning I think I went to fifteen minutes, so at least I've cut it down by a little bit—but I'll tell you when to start timing me.

But yes, I'm doing something different today.

21:42 Just before we start, a little bit about the context of the Gospel reading today. It's in a whole chapter about money. This whole chapter is about our attitudes, or the attitudes of God's people in that time when Jesus was around with them, to wealth and to money. And remember that the Pharisees, who we often think are the baddies, were the very hyper-religious people. They were the ones who followed all the laws, tried to do everything correctly—but they were a bit skewed in their attitudes, because like many of the surrounding cultures, they had got into their minds that if someone was wealthy, then God was pleased with them: it was a blessing. Whereas if someone was poor, then that was a curse from God.

So we have this parable that Jesus told. And just before he tells this parable, be-

ginning at verse 19, in 16:14–15 Jesus is speaking to the Pharisees, who Luke tells us "loved money", and when they heard this, they were sneering at Jesus. Jesus said to them, "You are the ones who justify yourselves in the eyes of others, but God knows your hearts. What people value highly is detestable in God's sight."

And so we come, with that little word of introduction, to the beginning of the timing. Ready . . . set . . . go!

23.28 So the parable. Two people: one rich, the other poor. The rich—he's unnamed, but he's often referred to as Dives, because that means 'rich man' in Latin. The beggar, named Lazarus, whose name means 'God will help'.

The rich man lived in a mansion. The poor man lived at the gate of that mansion.

The rich man was dressed in linen and fine purple—the wealthiest things you could have in those days, a bit like an Armani suit today. What was the beggar dressed in? Not much. Rags. He was covered in weeping sores.

The rich man lived in fine luxury, and every day feasted—whatever his heart desired. The poor man longed for the scraps from the man's table.

The rich man dies, and is buried: probably a wonderful, huge ceremony. The poor man—we're not told even if he is buried. However, he is carried to Abraham's side—in the old versions, it says 'in the bosom of Abraham': the place of honour in a great banquet in heaven. The rich man: Hades, the place of the dead.

This would have been a shock to Jesus' hearers, because—remember I told you—the Pharisees thought being rich was a blessing from God.

So what does Jesus say in this parable? He does the old switcheroo, and he turns it upside-down, so that the poor man is elevated and the rich one is brought low.

And yet we see, as Jesus continues on in his parable, that that place of destiny for the rich man did not change his heart at all. He still wanted the poor man to do his bidding. He asked for Lazarus, the poor man, to be sent to quench his thirst. He who showed no mercy in life, who used his wealth only for himself and not for the good that it could have been used for, he now wanted mercy.

It's interesting, isn't it, that he uses the beggar's name, Lazarus? He recognised him. He knew him. Probably thought, 'Oh yes, that's Lazarus lying there. Oh well. I'll go off and have my feast today'. And now the reversal: he is in agony.

He wants the poor man to do his bidding. But Abraham answers, 'No. You've had what you thought were the important things in your life. You've had your wealth. And also it's impossible for there to be a cross-over between those in the place of the dead and those in heaven with Abraham and God's people.

And even then, it seems, the rich man wants Lazarus to go and warn his brothers—not to warn everybody, but to warn his brothers. Again, his thinking is too small. He is not gracious like God. He has restricted his thinking to just those he knows and loves.

And prophetically, Jesus puts into the mouth of Abraham these words:—

When the rich man says, 'If someone rises from the dead and goes to my brothers, they will repent', Abraham says 'If they do not listen to Moses and the Prophets, they will

not be convinced even if someone rises from the dead'.

For the message wasn't faulty. The messenger wasn't faulty. It is the hearers and their hearts that were hardened.

This is a parable that Jesus tells about grace and mercy. God's grace, that surprises people. I wonder if you were surprised in the funeral of Queen Elizabeth, with all the pomp and ceremony, the readings that were chosen spoke not of her, but of the Lord whom she served. The hymns that were sung spoke of the riches of knowing God as her Saviour. Not the baubles, and the crowns, and those beautiful things that we love to see, but are just transitory. She was someone who knew and loved the Lord Jesus Christ.

To the Pharisees wealth was a sign of God's favour. Sadly, this is a common conception in our world, and indeed in some churches. If you go to a church—any church, any brand—where they say God wants you to be rich: run away.

It doesn't matter. It doesn't matter. Riches in this world come from things like what family we're born into; what education we've received; even what ethnicity we are. In some places, what gender we are; what language we speak. That is what determines wealth. That is what determines *earthly* riches.

To the Pharisees the fact that Lazarus was poor was the sign to them that God had cursed him. But that's never been the teaching of Scripture. The issue, even in this parable, was not wealth, but the heart: the attitude of the heart.

I read last night a lovely quote that says, 'Either we will own our money, or it will own us'. Either we will own our money and decide what to do with it, or it will capture our own hearts.

Australians are very generous. We give to those who are in need. We give to those in other countries, and in our own country. There's an old saying that says, 'Charity begins at home'. That doesn't mean we only should look after our own—that's what the rich man wanted to do—but rather, charity is learned in the home. Our attitude towards wealth, whatever we have, it's an attitude of the heart.

This is a parable about God's generosity—God's grace poured out upon Lazarus. Despite what the world thought, despite what the Pharisees, the religious people of the day, thought, God had not cursed him. He knew the heart of each person. He knew the heart of each man. One was lifted up into the bosom of God's fellowship; and one was cast down, because his heart was hard. Not because he was wealthy; but he valued wealth above God.

That is the upside-down grace of God. The big reversal. That is what grace is. It's not what we've earned. It's not that we've been so good that God is lucky to have us; or that God loves us because of any merit we have done; but simply God's grace, poured out upon us.

31:36 How'd I go? How many minutes? Heather: [*Inaudible*] Oh strike! I halved from . . . that's OK, that was all right—well, timing-wise; I'll leave it to you whether it's all right in terms of content.

31.51 May God equip us to have hearts that are turned to him, that we put God in the centre of our hearts, above all else. And then everything will fall into its correct and proper order. 32:11

Luke 17:1–10

2nd October 2022

by Jonathan Lopez

1 Jesus said to his disciples: 'Things that cause people to stumble are bound to come, but woe to anyone through whom they come.' ² It would be better for them to be thrown into the sea with a millstone tied round their neck than to cause one of these little ones to stumble. ³ So watch yourselves.

'If your brother or sister sins against you, rebuke them; and if they repent, forgive them. ⁴ Even if they sin against you seven times in a day and seven times come back to you saying "I repent," you must forgive them.'

⁵ The apostles said to the Lord, 'Increase our faith!'

⁶ He replied, 'If you have faith as small as a mustard seed, you can say to this mulberry tree, "Be uprooted and planted in the sea," and it will obey you.'

⁷ 'Suppose one of you has a servant ploughing or looking after the sheep. Will he say to the servant when he comes in from the field, "Come along now and sit down to eat"? ⁸ Won't he rather say, "Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink"? ⁹ Will he thank the servant because he did what he was told to do? ¹⁰ So you also, when you have done everything you were told to do, should say, "We are unworthy servants; we have only done our duty."'

Intro: A believer's 'duty'

Q: Kids – what are some things your parents 'expect' you to do?

- Clean our rooms
- Put away toys
- No screen time after 7 pm

Q: Adults – what do you believe are 'duties' of followers of Jesus?

Now I know when I say the word 'duty' this might stir up negative thoughts, because we might think, 'Things we HAVE to do' .. are forced to do.

- Love God, love neighbour (Matt 22: 37-39)
- Doing 'good'
- Being kind
- Worship
- Love: our friends, family and our enemies
- Care for creation
- Patience
- Give: to the needs of others and church
- Seek Justice

From time to time and in different seasons some of these duties seem to take more priority; AND by the prompting of the Holy Spirit God brings to mind areas of our lives where we have been falling short.

Now I am in no way trying to say that our relationship with God is based on works! No way. BUT in our reading today what was Jesus trying to teach his disciples about their duties? Is this reading maybe meant to be three different conversations? Three different topics?

- Being stumbling blocks (causing people to 'fall' in faith)
- Forgiving
- Duty

OR are they all tied together?

I don't usually do this, but today's message is based around three F's.

Part 1: Falling (vv 1–3)

Luke 17 has a shift from Luke 16—the audiences of hearers are highlighted: here, the disciples / apostles.

Throughout this section of Luke Jesus has been contrasting the behaviour of the Pharisees vs the discipleship he presents. The basic message: *Don't be like the Pharisees!*

If you recall, Jesus said in Luke 11:42–43 that the Pharisees give their tithes but neglect justice and the love of God; they look for positions of honour but they will become forgotten graves.

These Pharisees were meant to be the leaders the rest of the community looked up to. But they essentially have become what Jesus warns about in vv 1–2:

'Things that cause people to **stumble** are bound to come, but woe to anyone through whom they come. ² It would be better for them to be thrown into the sea with a millstone tied round their neck than to cause one of these little ones to stumble.'

They are the reason people **FALL AWAY** from faith.

Why does Jesus use this image of a millstone and the sea? Millstones, which were used to grind wheat, were possibly the heaviest object he could think of, and the sea was a place of the abyss and an image of being buried. Essentially by using this image Jesus is saying: if you become the reason people **FALL** you cannot come back from the grave at the resurrection. Again something Jesus alludes to in Luke 11:43.

POINT (DUTY) 1: As believers in Jesus, we become the Christian witness people will see and learn from

This is why Jesus follows this up by saying: ³ *So watch yourselves.* (Other translations: *be on guard.*)

Sadly in various parts of the church worldwide, there are leaders who have fallen away from the faith.

Share: One of the fastest growing Melbourne churches in 2000 had a leader who faked having cancer. Many gave financially to his medical treatment. I even remember hearing from him in person his remarkable story of faith and healing. However it came out, when he moved to another church, that his story did not check out and he could not give answers about his cancer treatment. He eventually admitted he'd been lying about his cancer. Unfortunately many younger leaders he led have fallen away from the faith: many of which I and Rachael know.

Regardless of whether we are leaders of churches or faithful church members, our witness in life and conduct matters. It is what people who don't believe look to: they will ask: do their actions, words, attitudes line up with the Jesus they follow in the Bible?

After most points I make in sermons I normally suggest an application, but I believe there is one application to this whole reading, which I will share a bit later.

Part 2: Forgiving (vv 4–6)

Jesus turns his attention to FORGIVENESS (2nd F).

'If your brother or sister sins against you, rebuke them; and if they repent, forgive them. ⁴ Even if they sin against you seven times in a day and seven times come back to you saying "I repent," you must forgive them.'

Let me admit to you: I find it hard to forgive. I do.

When I am wronged and hurt I get angry. It takes me a while to process what has happened. I need space. Perhaps some of us might relate to this.

I ask: What do you mean, Jesus? Am I just meant to be a doormat to wrong after wrong done to me? Does this also mean I can just keep sinning against my brother or sister in the faith?

But Romans 6: 1–2 tell us this:

*What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! **We are those who have died to sin; how can we live in it any longer?** ³ Or don't you know that all of us who were baptized into Christ Jesus were **baptised into his death?** ⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

So I need to remind myself: **I, JONATHAN LOPEZ, HAVE BEEN BAPTISED INTO HIS DEATH.**

....and that death came at a price. My sin. Your sin... are all forgiven.

Perhaps this is what the disciples were struggling with: their self-awareness that they find being a believer and forgiving **HARD**.

They ask:

⁵ *The apostles said to the Lord, 'Increase our faith!'*

Could you imagine living with all these disciples day and night...

Peter is not a nice guy and smells like fish
Matthew and Judas are being tight with finances
Thomas is always questioning

LORD! Increase our faith!!

In every church community there will be friction and differences and times when we hurt one another. From small things to big things we will encounter the need to repent and forgive.

BUT Jesus' response to such a request is to point to what they have already: little faith. This is all that is required to be on guard—to not cause others to **FALL**—and the power to forgive is found in God's love, forgiveness and grace that we already experience.

POINT (DUTY) 2: Forgive as the Lord has forgiven you and me (Col 3:13)

The ability to more readily forgive helps us to frequently remember the cost of sin BUT the richness of God's grace.

Conclusion: Faith

Last F... FAITH.

Jesus concludes this teaching in what seems to be a mini parable: master and servant with no names but principle and teaching is given—our FAITH is the root, the foundation of our servanthood and our duty to the LORD.

'Jesus is not so much inviting an allegorical reading of master-servant roles as drawing on a well-known reality of village life to teach something about faithfulness. But Jesus opposes any suggestion that obedience might be construed as a means to gain honour, or that one might engage in obedience in order to receive a reward. **Remembering those in need with justice and compassion, working for the restoration of the sinner into the community of God's family (vv 1–4) —**

practices of this nature are simply the daily fare (cost) of discipleship.' (Green)

SHARE: I was elected a deacon in a former church in my early 20's. There was excitement around the idea there were young people serving as deacon. I remember my friend Deo reminding me of what a deacon was in the Bible: he pointed out it was not a position of honour and power, but servanthood and being humble. I had to adjust my expectations.

APPLICATION:

When we have a faith that seeks to serve God, **God builds in us a sense of 'duty'** in what we do. Being a **faithful testimony** and **forgiving** seems to be what Jesus is bringing his disciples' attention to. *The duty to honour God in the gifts he has given you... to serve: service Bible reading, our giving of finances, prayer, music, community gardens, op shop.* If the word duty is a bit too legalistic perhaps the word 'responsibility' makes more sense, more relatable.

Through FAITH we have a responsibility with the gifts God gives - as little as they are, or big, God sees them as precious acts of worship in his church.

I mentioned earlier that from time to time the Holy Spirit brings to light an area of responsibility God is calling you to. What is he calling you to today? What area of responsibility is God prompting you to 'pay attention to' today?

Silence.

PRAY.

Luke 17: 11–19

¹¹ Now on his way to Jerusalem, Jesus travelled along the border between Samaria and Galilee.

¹² As he was going into a village, ten men who had leprosy met him. They stood at a distance ¹³ and called out in a loud voice, "Jesus, Master, have pity on us!"

¹⁴ When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed.

¹⁵ One of them, when he saw he was healed, came back, praising God in a loud voice. ¹⁶ He threw himself at Jesus' feet and thanked him—and he was a Samaritan.

¹⁷ Jesus asked, "Were not all ten cleansed? Where are the other nine?" ¹⁸ Has no one returned to give praise to God except this foreigner?" ¹⁹ Then he said to him, "Rise and go; your faith has made you well."

'BE THANKFUL'

St Andrew's Rosanna, 9.10.2022

by Helen McAlley

A LITTLE BOY THANKS GOD

The nineteenth-century Christian writer Hannah Whitall Smith explains in her classic book *Living Confidently in God's Love* how a friend told her that her little boy flatly refused to say his prayers one night. He said there was not a single thing in all the world that he wanted, and he did not see what was the good of asking for things that he did not want. His mother said, 'Well, Charlie, suppose then we give thanks for all the things you have got.'

The idea pleased the child and he willingly knelt down and began to give thanks. He thanked God for his marbles and for the

new top that had just been given to him and for his strong legs that could run so far. He thanked God that he was not blind like a little boy he knew and for his kind father and mother and for his nice bed and for one after another of his blessings. The list grew so long that at last he said he believed he would never get done. And when finally they rose from their knees, he said to his mother, with his face shining with happiness, 'Oh, Mother, I never realised before how perfectly splendid God is!' Smith adds, 'If we followed the example of this little boy, we too would discover, as never before, the goodness of God.'

SOME EXAMPLES OF GOD'S FAVOUR

I recently crashed my car and it was a 'write-off' but, as I think back to that experience, there were many things I could be grateful for. I was not injured or even shaken up in the collision. My daughter Lucy had been coming to have a quick lunch with me to collect the phone she had inadvertently left with me a week or so previously. She took me home and helped me begin the insurance process. I was grateful that I had third person property insurance. I was grateful that, when Lucy had to go to an appointment, my daughter Bronwyn came over and found someone on her phone who could take the car away. I was grateful that this person offered me \$400 when I thought I would have to pay him for taking it away! Then I was grateful that my Christian car dealer was able to supply me with another little car that I could afford.

I thought back to other times when the car had broken down. When we lived in South Australia, Peter and I would make the long journey from the town of Cleve back to Melbourne from time to time. We would travel through wilderness country between the South Australian town of Burra and the South Australian Riverland, but never once did the car break down there. The one time it did break down was in Mildura outside the house that our daughter Bronwyn was living then with her family. I felt very grateful knowing it could have been much more inconvenient for us.

Another time, I was at my daughter Sophie's house having lunch with her family and the car broke down there. Again, I felt grateful knowing it could have been much more inconvenient for me.

Then there was the time when the clutch packed up in Williamson's Lane near our home. I rang Bronwyn who explained that her husband Sean was in the area on his way home from work. He was able to take Peter, who was then quite disabled, back to our house and then drive me back to the car where I could wait for the RACV tow truck.

These are all examples of God's favour, something which the Lord promises in His word that He will give to His beloved children. I pray each morning for God's favour for that day. God is with us in every situation helping us and showing us what to do, and we need to be grateful for that.

HOW DO WE FEEL WHEN WE ARE THANKED?

How do we feel when we are thanked for something? I recall how, many years ago, our daughter Lucy came home from school and realised that I had tidied her room. She was only five or six years old. When she saw her tidy room, her eyes shone and she said 'thank you' in a voice that expressed both joy and gratitude. I still recall that moment with

much pleasure. Being thankful certainly enhances our relationship with others and it also enhances our relationship with the Lord as our Gospel reading today shows so clearly.

JESUS AND THE LEPERS

Jesus is travelling to Jerusalem when He comes across ten lepers. According to custom and the law, they stand at a distance and cry out to Jesus for help. The news of Jesus' healing power has no doubt spread to them. When Jesus sees them He simply tells them to show themselves to the priests. The reason Jesus does this is because a person whose skin disease or leprosy has cleared up, is required to show themselves to the priest for inspection before being readmitted to society, according to the law in Leviticus 14. It would have been like a person today getting a doctor's certificate to say they could return to work after an infectious illness.

Not only did leprosy isolate the sufferer from the rest of society, but it was regarded by the Jews as a mark of God's displeasure and more so than other diseases.

Imagine that you are one of those lepers. Would you follow Jesus' instruction and start making your way to the priest or would you be inclined to disbelieve? It would have taken an act of faith for these lepers to obey Jesus. What if they got to the priest and nothing had changed? They could look quite foolish. Nevertheless, they decide to go and the Lord rewards their faith. They realise on the way that they have been healed. What a wonderful moment! All their Christmases have come at once.

THE SAMARITAN THANKS JESUS

Only the Samaritan in the group, a foreigner, goes back to thank Jesus. His joy and gratitude can be seen in the way he raises his voice, regardless of what others will think of him, and praises God. Furthermore, he prostrates himself at Jesus' feet and thanks Him.

Presumably the other men who have been healed are Jews, but the only one who returns to give thanks is a Samaritan despised by the Jews. The Jews would have thought that they were closer to God and more holy than the Samaritans, but that was not the case in this story. Jesus is grieved that the Jewish lepers who have a purer knowledge and worship of God do not return to thank Him. They are the ones we would expect to be raising their voices in thanks and praise, but it is only this foreigner who does it.

WE HAVE MUCH TO BE THANKFUL FOR

As Christians, with the revelation of Jesus, we have so much more again to be thankful to the Lord for than the Jews of Jesus' day. Surely the lesson we can learn from this story is to make a conscious effort to be thankful to the Lord for His many benefits.

There are so many things for which we can be thankful. It is so easy to take our blessings for granted. People once used to speak of 'hot and cold running water' with awe, but now we often take it for granted. We are so used to it. What about the gift of water itself, or soap? There was a time when people did not have soap.

Then we have books, music, the wonders of nature, Christian fellowship, our homes, our clothes our food, our loved ones....

None of us likes being held up at traffic lights. But occasionally we might approach a busy intersection and realise the lights are not working. It's not an easy situation. There

was a time when there were no road rules and people took their chances on the roads. When we stop at a red light we could thank the Lord for traffic lights and all the other road rules.

THE HABIT OF BEING THANKFUL

It's a good habit to have regular times of thanksgiving, maybe as part of our prayer times.

It is not natural to be thankful. In fact, it is much more natural to complain, which is the very opposite of being thankful. We see this in the case of the Children of Israel in the Old Testament. They had had a remarkable deliverance by God from slavery in Egypt. As they continued on their journey to the Promised Land, instead of being thankful and trusting God, they always seemed to be complaining, grieving God's heart. We can learn from them. Complaining shows a lack of trust in the Lord to provide for us, and in God's word, we are promised that God will provide for us in every situation of our lives.

When we are grateful to the Lord for all His blessings rather than complaining and focusing on what we do not have, we are more in harmony with the Lord and more able to hear the gentle voice of the Holy Spirit speaking into our lives.

BEING THANKFUL IN DIFFICULT TIMES

We need to especially remember the Lord's blessings when we are going through difficult times, and we have an example in the apostle Paul. He thanked the Lord in all circumstances, even when he was chained in jail like a criminal awaiting execution.

THANKFULNESS IS AN ACT OF FAITH

We do not have to be in a thankful mood to give thanks to God. We do it as an act of faith regardless of how we feel. But more often than not, our mood shifts to one of gratitude when we make that conscious effort to thank the Lord for His blessings. I try to thank the Lord for at least five things each morning and each evening and I would challenge you to do that too. We can relax and be thankful because we trust that the Lord is caring for us and our loved ones and nothing, not even death can separate us from His love.

PRAYER

Shall we pray? *Lord, how can we thank you for your many blessings to us? We ask that you would give us thankful hearts and forgive us for our complaining. We pray in Jesus' name. Amen.*

Out of Iso, Thanks be to God

9th October 2022

by Rachael Lopez

Introduction

"You are worthy." You might see this phrase on a mug or a sticker and it might seem like an encouraging saying... especially paired with the phrases "You are loved" or "You are special". Last week Jonathan preached on some sayings of Jesus and the last one was a parable about an unworthy servant that puts into perspective our place before God's mercy. Jesus used an example for everyday life to communicate how servant leadership doesn't mean feeling entitled to rewards and privileges. He was pushing back on the culture of entitlement in his day. The question I want to ask today is: "Are we worthy?"

This story that was just read, from Luke 17:11–19, comes directly after the lesson about the unworthy servant. The passage begins by saying: "Now on his way to Jerusalem, Jesus travelled along the border between Samaria and Galilee." When we think of the border between Samaria and Galilee we might visualise a border between countries with checkpoints but this was more of a conceptual boundary between those who were in the covenant of Israel and those who were not. And, it was as Jesus was going into a village that he met ten lepers.

Being lepers, they were considered unclean and pushed to the margins of society. Leprosy is an infection caused by slow-growing bacteria and it can affect the nerves, skin, eyes & nose. But the social and spiritual ramifications made it even worse. There is also a boundary between the lepers who were living outside of a village in a sort of colony – and they would rely on the villagers for mercy. So, these ten lepers stood at a distance... how many of us know about social distancing now? We don't know if it was 6 feet or 10 feet but they would have known the rules. These ten lepers were excluded from the covenant and from the community but also, there is this distance between them and Christ. What Jesus tries to do is bridge that gap. But only one recognised the significance of what Jesus was doing.

Continuing from verse 13, they called out in a loud voice, "Jesus, Master, have pity on us!" When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed. The priests were able to officially declare them clean. And, by walking towards the priests, **that** was an act of faith. We don't know how long they were in isolation for. They would have been separated from wives and children, family and friends as well as being unable to work. How many of you had two weeks in iso? And you finally got a text or phone call from the department of health saying you were free?

Or even experiencing lockdowns and waiting for Dan Andrews to finally let us out! We've glimpsed this feeling of separation and not to minimise the effects it had on us – it was really a glimpse into what these men had experienced.

From verse 15, 'One of them, when he saw he was healed, came back, praising God in a loud voice. He threw himself at Jesus' feet and thanked him—and he was a Samaritan.' So the nine keep going after what they truly want – to be restored to society. But the one **recognised** he was healed, came back and thanked Jesus.

We will look at gratitude shortly, but I wanted to focus in a little on this revelation that the one who came back was a Samaritan. The Samaritans were viewed as a mix of spiritually corrupt Israelites and pagan foreigners who created their own religion – considered heretical by the Jews. You would remember the story of the Samaritan woman at the well who said to Jesus in John 4:9 "How is it that you, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) The nine failed to see the true significance of Jesus' miracle – they failed to see the greater truth to which these signs were pointing. This Samaritan, just like some other Gentiles in the Gospels, proved to be more discerning about Jesus' identity and mission than Jewish insiders. Part of the larger arc of the story of God, brings to this point where Jews are not the only ones who qualify for God's messianic blessing – it is for those who **respond**.

One of the programs I am a part of through my work is called *Find Your Inner Monk* – it's a course where we look at themes from monastic life and work them into our normal life. It was started from a guy in the USA who created this daily planner called a *Monk Manual* and each day there is a prompt to write down three things we are grateful for. As part of this course, it's been interesting diving more into the topic of gratefulness and as I did, I saw some connections with this passage.

The first thing we looked at was the urgency of gratitude. We often put gratitude in a category of 'nice to have'... it's an aspirational quality but not critical. Like the nine in the parable, we are often progressing towards something – an ideal future. Once we reach a certain point and life is better **then** we can experience fullness and gratitude might just flow from that.

This is a direct quote from the course:

"The problem is, life only happens in the present, and when we constantly seek fulfillment at some distant future point, we never actually arrive. Life happens in real-time, and the only place to find the joy and peace we are after is here and now. When we constantly seek satisfaction in the future, there is no finish line that tells us things are now okay. This relentless future focus leaves us perpetually in a state of dissatisfaction.

If we are not careful, we can spend the entirety of our lives chasing a life that isn't real, while denying the goodness and experience of the life that is. We find ourselves moving from present moment to present moment, denying the goodness of each one in hopes that a future moment will be good enough. Gratitude enables us to really see, to really tap into what is going on in our lives. Which is why gratitude may be the most urgent investment of all."



Back to the text, and what I found fascinating was this part: *'one of them, when he saw he was healed, came back praising God in a loud voice. He threw himself at Jesus' feet and thanked him'*. The **one** wasn't caught up in the destination – on the journey to see the priest – to gain freedom. He was aware of his healing and had eyes to see what Jesus was truly offering – something better than the priests.

Jesus asked, *"Were not all ten cleansed? Where are the other nine? Has no one returned to give praise to God except this foreigner?"* Then he said to him, *"Rise and go; your faith has made you well."* Probably a closer reading: *'your faith has saved you'*.

In the moment of him truly seeing, his response is gratitude.

I was listening to a podcast (online radio program) the other day and the topic was *'why is my life so hard'*. It looked at this concept called the Headwinds Tailwinds Asymmetry. Probably the best analogy to explain it is if we are riding our bike and facing headwinds it makes it a lot harder and we notice it and we're begging for some tailwinds! But when the wind does shift and we get those tailwinds, we soon take them for granted. It happens when we're sick too. When I'm unwell, I would give anything to feel better!! It's just so awful and terrible. And then a week later, I'm sitting in my office working away... I feel 100% but I don't notice it. The podcast observed that most of us feel we face more headwinds and obstacles than everyone else — which makes us resentful. We also under appreciate the tailwinds that help us — which leaves us ungrateful and unhappy.

Research in psychology finds that gratitude is strongly linked with greater happiness. It helps people feel more positive emotions, enjoy good experiences, improves physical and mental health and helps people to deal with adversity and build strong relationships. One of the ways we can grow in gratitude is to notice the tailwinds that are helping us. Like with my day planner, it might be jotting down three things you are grateful for each day. Maybe one of the tailwinds is someone in your life that you can thank with a card or a note.

The second element of gratitude we looked at with this 'Find Your inner Monk' course was addressing the cause of ingratitude.

So, if the opposite of gratitude is ingratitude and if the cause of ingratitude is entitlement, we can instantly see into the Samaritan's response more clearly. **He knew he was not worthy.**

I'll read this direct quote from the course...

*"The problem with entitlement is not our desire for good. Advocating for the things that matter to us and to others is an appropriate and noble activity. The problem with entitlement is that it fundamentally positions us within a negative frame. Entitlement directs us to focus on the good that **isn't** rather than the good that is.*

When our primary focus is to see the good, we see more good, and we respond in kind with greater generosity, openness, and joy. When we primarily focus on the lack of good, we respond with grasping, defensiveness, and indignancy. Entitlement and gratitude are frames of life that have the effect of transforming whatever is held within its frame. A community composed of grateful people will look remarkably different from a community composed of entitled people."

And, we can see through the Gospels and how people responded to Jesus. Who were **generous, open, and joyful...** who were **grasping, defensive, and resentful?**

The former, were the people who knew they were not worthy – like the one who came back in this passage. Like the Centurion who said in Matthew 8:8: "Lord, I am not worthy to have you come into my home. Just say the word from where you are, and my servant will be healed." Like the tax collector who, in the parable in the following chapter Luke 18, stood far off, not even lifting his eyes up to heaven but beat his breast saying "God, be merciful to me a sinner". They all knew they needed God's power and mercy.

There are two mugs on offer... one says "I am worthy" and the other says "I am grateful". Which will you drink from?



Lament Service

St John's, Sunday 16th October
Job 2:11–13; Psalm 102; Luke 18:1–14

by Denise Nicholls

Job 2:11–13

¹¹ When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathise with him and comfort him. ¹² When they saw him from a distance, they could hardly recognise him; they began to weep aloud, and they tore their robes and sprinkled dust on their heads. ¹³ Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was.

Psalm 102

A prayer of an afflicted person who has grown weak and pours out a lament before the LORD.

- ¹ Hear my prayer, LORD;
let my cry for help come to you.
- ² Do not hide your face from me
when I am in distress.
Turn your ear to me;
when I call, answer me quickly.
- ³ For my days vanish like smoke;
my bones burn like glowing embers.
- ⁴ My heart is blighted and withered like grass;
I forget to eat my food.
- ⁵ In my distress I groan aloud
and am reduced to skin and bones.
- ⁶ I am like a desert owl,
like an owl among the ruins.
- ⁷ I lie awake; I have become
like a bird alone on a roof.
- ⁸ All day long my enemies taunt me;
those who rail against me use my name as a curse.
- ⁹ For I eat ashes as my food
and mingle my drink with tears
because of your great wrath,
for you have taken me up and thrown me aside.
- ¹¹ My days are like the evening shadow;
I wither away like grass.
- ¹² But you, LORD, sit enthroned for ever;
your renown endures through all generations.
- ¹³ You will arise and have compassion on Zion,
for it is time to show favour to her;
the appointed time has come.
- ¹⁴ For her stones are dear to your servants;
her very dust moves them to pity.
- ¹⁵ The nations will fear the name of the LORD,
all the kings of the earth will revere your glory.
- ¹⁶ For the LORD will rebuild Zion
and appear in his glory.
- ¹⁷ He will respond to the prayer of the destitute;
he will not despise their plea.
- ¹⁸ Let this be written for a future generation,
that a people not yet created may praise the LORD:
- ¹⁹ 'The LORD looked down from his sanctuary on high,
from heaven he viewed the earth,
to hear the groans of the prisoners
and release those condemned to death.'
- ²¹ So the name of the LORD will be declared in Zion
and his praise in Jerusalem
- ²² when the peoples and the kingdoms
assemble to worship the LORD.
- ²³ In the course of my life he broke my strength;
he cut short my days.
- ²⁴ So I said:
'Do not take me away, my God, in the midst of my days;
your years go on through all generations.
- ²⁵ In the beginning you laid the foundations of the earth,
and the heavens are the work of your hands.
- ²⁶ They will perish, but you remain;
they will all wear out like a garment.
Like clothing you will change them
and they will be discarded.
- ²⁷ But you remain the same,
and your years will never end.
- ²⁸ The children of your servants will live in your presence;
their descendants will be established before you.'

Luke 18:1–14

The parable of the persistent widow

¹⁸ Then Jesus told his disciples a parable to show them that they should always pray and not give up. ² He said: 'In a certain town there was a judge who neither feared God nor cared what people thought. ³ And there was a widow in that town who kept coming to him with the plea, "Grant me justice against my adversary."

⁴ 'For some time he refused. But finally he said to himself, "Even though I don't fear God or care what people think, ⁵ yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!"'

⁶ And the Lord said, 'Listen to what the unjust judge says. ⁷ And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?' ⁸ I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?'

The parable of the Pharisee and the tax collector

⁹ To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: ¹⁰ 'Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹ 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. ¹² I fast twice a week and give a tenth of all I get."

¹³ '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."

¹⁴ '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.'

Well, this is the first lament service we have been able to have due to the interruptions of Covid in the last few years. Today we come, and remember, reflect, and mourn. We lament. For we have seen humanity at its best, and we take pride in the people whom we love, whom we have farewelled this year.

This year in our church here at Banyule we have already conducted—I think it's about 15 funerals this year, many of whom have been members of our church. These are people whom we know, whom we have loved and continue to love, those whose loss in our lives is great.

But we also come today to this service of lament remembering humanity at its worst; and with shame we remember the way that humans can be so horrible to each other, as we remember 20 years since the Bali bombings, and the horror of children killed recently in the Thailand daycare tragedy. We recall the horror of violence in our homes, in our land, and our communities; the death of women at the hands of those who claim to love them best; and our grief for those things, sometimes at a distance, sometimes much closer than we would want.

And unfortunately there is a lot to lament for this year, just about what is happening in the world around us when we turn on our news: the Russian attacks on Ukraine; the ongoing wars in Somalia, Myanmar, Sudan; natural disasters where lives have been taken in Pakistan; and even here, just the other day in Melbourne, people's lives destroyed and people in shock about what has happened; the continuing plight of women in Iran and Afghanistan.

And so today we come to bring our true selves, our whole selves, our hurting selves, to the God who knows us, and loves us, and wishes to comfort us. The Scriptures, both Old Testament and New Testament, never tell us that those who trust in God will be protected from the ups and downs of life. We're never given that guarantee. But we are told that God is with us: that the Lord Jesus Christ walks with us by his Spirit, even in the midst of our grief and our lamentations. And so we are encouraged to be real with God, in all our circumstances.

The two passages that I'll concentrate on today are Job and the psalm, and just touch very briefly on the Gospel reading. In

Job and the psalm we have that very personal experience of grief and lamentation that is common to all of us—common to humanity. Job, the man who's known as the 'man of suffering' in the Scriptures, that man who was very wealthy, trusted in God, and yet lost all of his wealth, and then faced the death of all ten of his children, and finally lost even his health, so that his friends barely recognised him. When we see how Job's three friends came to him, we understand, and we can sympathise with him, and with them, in the fact that it's a whole community that is impacted by the death of anyone.

Just recently I conducted a funeral at Fawkner Cemetery, and there was only one family member there: one carer and the White Ladies and me—because the rest of his family was spread out in the world, and they watched online; but it was very sobering to be one of just a few people there. But even when there are few people who attend the funeral, the impact upon the community of any death is huge.

Job's friends were shocked as they saw him, and they comforted him by their very presence. They came to him. They said nothing for seven days, because of his great suffering. They didn't feel they needed to offer words of explanation, or hollow platitudes; but they came, they sat, and they wept. They were not afraid to show their support, and to share their grief, with him in his grief. They came, they sat, they wept.

In Psalm 102 we have this very personal description of human grief and loss: *My heart is blighted and withered like grass . . . I forget to eat . . . I groan aloud . . . I feel alone like an owl . . . I lie awake . . . I eat ashes as my food and mingle my drink with tears . . . my days are like the evening shadow . . . I wither away like grass.*

The psalmist—the poet—speaks of his personal individual grief, and yet it's universal, isn't it? It's a grief that all humanity shares. Whether we experience grief because of the death of a loved one; the end of a relationship; diagnosis of great illness—these things of feeling a bit discombobulated are real: not wanting to eat—or some of us eat too much; not being able to sleep—or not being able to get out of bed; feeling alone; flitting from one thing to the next, and not being able to concentrate.

Sometimes we're surprised by our responses. A friend of mine died this year—she was my age. She had had cancer, and there was great sadness at her death. Her funeral was one of a great celebration of her life—but reality about how much we all missed her. I was talking to a friend who also knew her—who knew my friend Anthea—but didn't know her that well, but had been at church with her for a couple of years. I said to him, 'How are you going?' He said, 'I'm really surprised. I'm so sad.' And I thought: Of course you're sad. A friend in Christ has gone. Someone whom everyone knew. We are sad, so sad, at the loss of those whom we know and love. Even if they're not our immediate family, but those that we have shared life with, we miss them terribly.

And especially in Covid, when we weren't able to gather to grieve together: really, really hard.

The Scriptures tell us how we can live through our grief: not avoid it, but know that it is part of our life. What can we do?

Firstly we don't need to pretend. We can be real with our feelings, and real with God,

and ourselves, and our sisters and brothers in Christ. Sometimes people say to me, 'I'm not coping'. So what do you mean, you're not coping in your grief? 'Well, I'm crying all the time.' I say, No, that's coping. That's what it is to grieve. We cry.

Sometimes when we are conducting funerals here in our churches, people are a little bit afraid when they give their eulogy. They say, 'But I might cry'. And I say, 'That's okay. Everyone's on your side.' These are the days that we cry; that we lament; that we feel that wrench from our lives. If we can't cry on days like that, or days like today, then when can we?

Over the years of being in ministry, sometimes I've had people say, 'Well, but I don't want to go and talk to that person because I might upset them by mentioning the name of the person who's died'; to which I try to gently say, 'You know they're upset anyway. Whether they're crying or not, you haven't made them upset—it's sad.' But the sharing of tears can be a great ministry, and a great sign of your love for the person who remains. Even if you didn't know the one they lost.

You know the Lord Jesus wept at the death of his friend Lazarus—and that was real. Even though he raised him from death, his weeping was real. He wept over the city of Jerusalem, and the terrible thing that it would not recognize God's messenger. And the Lord Jesus wept in the garden of Gethsemane, when he knew that his death was imminent. If this is what Jesus is like, if this is what God is like, then we too can be absolutely real with God in our grief, in our sadness, at what is happening, and at some of the things that happen in our world, and at things that impact upon us personally.

The other thing we can do is to pray, and not give up praying. *Hear my prayer, Lord, says the psalmist, let my cry come to you. Do not hide your face from me when I'm in distress. Turn your ear to me; when I call, answer me quickly.* But God's answer will be God's presence with us by his Holy Spirit.

Does being a Christian, or praying to God, take away our grief? No, of course it doesn't. Does it prevent us from experiencing grief? No, not at all. But Jesus does say to the people who were listening to him, and to his disciples, his followers, to keep praying: in the midst of grief, in the midst of lamentation, in the midst of sadness. The two parables—I won't go into the detail of those today, but what does one of the persons say to God? He just says to God, 'Have mercy on me'. That's a great prayer. 'Lord, be with me in this grief. Help me for this next hour. Help me to get up today. Help me to sleep tonight.'

And even when we can't pray; even when we are sometimes paralysed by grief; just knowing that God is with us, and knowing that the Holy Spirit intercedes for us at those times. We don't have to have it all together. But like that tax collector in the parable, we just have to know our need and say, 'God, have mercy on me.'

In this day of lament I encourage us to be real; to be present in our grief; but, finally, to be hopeful in our God. And that's why it's important today, as we share the Lord's Supper, we remember that great resurrection of our Lord Jesus, we remember his coming again, and so we can be comforted by the God who knows us, loves us, shares our grief, and promises to be with us and to keep us close to him. Amen.

Luke 18:15–30

23rd October 2022

by Jonathan Lopez

The little children and Jesus

¹⁵ People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. ¹⁶ But Jesus called the children to him and said, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.' ¹⁷ Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.'

The rich and the kingdom of God

¹⁸ A certain ruler asked him, 'Good teacher, what must I do to inherit eternal life?'

¹⁹ 'Why do you call me good?' Jesus answered. 'No one is good—except God alone.' ²⁰ You know the commandments: 'You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honour your father and mother.'

²¹ 'All these I have kept since I was a boy,' he said.

²² When Jesus heard this, he said to him, 'You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.'

²³ When he heard this, he became very sad, because he was very wealthy. ²⁴ Jesus looked at him and said, 'How hard it is for the rich to enter the kingdom of God! ²⁵ Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.'

²⁶ Those who heard this asked, 'Who then can be saved?'

²⁷ Jesus replied, 'What is impossible with man is possible with God.'

²⁸ Peter said to him, 'We have left all we had to follow you!'

²⁹ 'Truly I tell you,' Jesus said to them, 'no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God ³⁰ will fail to receive many times as much in this age, and in the age to come eternal life.'

Intro: Status

Does status really matter in Australia?

We have this Aussie term 'fair go' .. what does it mean? It means: *to give somebody a reasonable chance at something; to treat them fairly (or equally).*

At a young age (being born and raised in the west of Melbourne) I believe this was a moral or a principle that was being taught to me very early on. Perhaps like me when you encounter 'unfair' situations you advocate for the person being treated 'unfairly' ... right?

However all the countries I have visited, western or developing world, have developed an 'ordering of status' in their society:

- The rich and the poor
- The educated and the uneducated
- Being successful or unsuccessful

Today we see this expanding:

- Social media 'influencers': they get status by how many people follow them
- The more Likes, Comments and Follows they get apparently may get them into a list of the top 100 influential people of the world: according to Time magazine.

If that is all foreign to you . . . well I too struggle to know who's famous these days too. I am often in groups with 20-year-olds and they'll say: That's... so and so.. he/she is famous on

YouTube/TikTok! I have to get them to explain to me why a certain person is given the STATUS of 'famous'.

Did Jesus care about status?

Well in our reading today it may seem that the interactions Jesus has, seem to be three very different scenes (children, a ruler and the disciples) *but* I would like to suggest that *all* relate to the issue of STATUS and are inter-related and not three separate conversations.

Q's:

1. Does status matter?
2. Is status redeemable? Can God use it for good?
3. What status do we have as believers?

A side note: these verses appear in all synoptic gospels which points to some significance as to *why* this is told.

Part 1: Status of children (vv 15–17)

Vv 15–17 are verses used in child baptism. We have this depicted on one of our stained glass windows.

What STATUS did children have in Jesus' time to warrant him rebuking his own disciples?

It was regular Jewish custom to bring one's child to the local rabbi to have a prayer of blessing given to them. Therefore the disciples were acting counter to the culture.

But some of us might be thinking:

The disciples may have thought that Jesus was more important than any regular rabbi... why not bring their children to those other rabbis?

OR

that Jesus had more important things to do: healing, teaching, miracles—blessing children was low down the list of his priorities!

YES, Jesus was more than a rabbi! But another perspective was that children's mortality rates were high, and prayer and blessing are of huge value to their very lives. Historically in the Roman world the society practiced infanticide (discarding daughters born for they devalued their family wealth). These things point to the status of children: THEY HAD NO STATUS.

BUT to Jesus they are of enormous value and that they become the metaphor to explain how one 'enters' the Kingdom of God:

'...for the kingdom of God belongs to such as these.' ¹⁷ Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.'

POINT 1: TRUST.

Today's OT reading: Jeremiah (14:7–10,19–22) draws out the idea that our election, our STATUS in God's eyes is HIS choosing. We are dependent, like a child, on our heavenly father, as Israel was to the old covenant.

APPLICATION: Status, however, in the world's eyes, is not the same as God sees *us* as his children. It does not matter:

How much money we have

What level of education we achieve

What success we attain.

STATUS, simply put by one who had it *all*: Job said:

'Naked I came from my mother's womb, and naked I will depart.' (Job 1:21)

But as his children, like these children coming to Jesus, put their **TRUST** in the Good Shepherd, our status as followers of Jesus is: *the promise that our names are in the Lamb's book of life*, NOT in earthly achievements. We are welcomed through a 'child-like faith' in the Kingdom of God, not needing to earn status in earthly kingdoms.

Part 2: Status of leaders (vv 18–25)

The Ruler... or in other Gospels this person is also described as the 'young rich ruler'.

As Jesus is coming closer and closer to Jerusalem, we could imagine Jesus encounters all sorts of communities and people of various social classes: from lepers (from the previous week's sermon), the poor, children, the rich, the religious elite..

This Ruler seems to be someone 'born into' STATUS. Note the question he asks:

'Good teacher, what must I do to inherit eternal life?'

It is suspected that this 'ruler' was related to or one of the Sanhedrin, who were more concerned with political leading rather than religious like the Pharisee or Sadducees.

This ruler recognises Jesus as a 'good teacher' therefore someone who has STATUS: has standing amongst the community; that has been blessing the community. Jesus recognises this in the ruler and addresses it: *Why do you call me good?.. only God is good.* This ruler had not recognised who Jesus had been claiming to be, unlike many who addressed him as LORD.

Our society will often refer to Jesus as a 'good moral teacher'.

Mick Jagger said: 'I don't like the church, I think it does more harm than good BUT Jesus Christ was fantastic.'

Mike Tyson said: 'I'm a Muslim but I think Jesus would have a drink with me, he would be cool, he would talk to me.'

Van Gogh said: 'I am no fan of present - day Christianity BUT its founder was sublime.'

(above quotes from *Week 3, Life Course*)

Q: what do your friends, who do not believe, think about Jesus? Perhaps ask one this week: it may be a very interesting conversation. Setting aside all the baggages of Christianity and church and what they perceive of that, ask: What do they think of Jesus? In fact, why not invite them to Alpha this week, 7 pm Tues as we cover this topic: *who is Jesus?* (My shameless plug.)

V 20: Jesus then proceeds to list key commandments: the Law. The ruler here now seems to say he is perfect in the Law! REALLY?!

²² When Jesus heard this, he said to him, 'You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.'

Now, is Jesus telling all believers to do this? We must distinguish between Jesus' figurative talk—child-like faith—and Jesus being literal. Jesus was addressing this ruler's spiritual condition, BUT at the same time much of this will resonate and translate to us as wealthy westerners.

POINT 2: SURRENDER.

Jesus is challenging where the ruler's, yours and my, TREASURE is. We sometimes prop up our earthly wealth (money, education, success) to signal to the world our STATUS! Do we recognise, like these children, that we need our heavenly Father to show us *our true status?* Or do we believe we can achieve *our own status?*

APPLICATION: So can God redeem our status? Can he use wealth for good? Can he use fame? Can he use people who are successful?

When we look at the life of Zaccheus the tax collector: YES GOD CAN! If you want to know more please read on in Luke 19 as we unfortunately will not be preaching on this story. :(

God can redeem all STATUS of class! The challenge is **'will WE see people with God's eyes?'** Will we set aside our personal bias? We need to **surrender**.

Well Jesus did set aside bias BUT this 'ruler' chose earthly wealth over eternal life. Those words of Jesus hit home:

'What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul?' Matt 16: 26

Conclusion: what status IS God looking for? The Kingdom of God. (vv 26–30)

The third group Jesus addresses is his disciples.

The disciples say: 'Who then can be saved?' Bear in mind there was still an underlying belief, then and even now, that wealth was evidence of God's favour. So perhaps they were still confused. ²⁷ *Jesus replied, 'What is impossible with man is possible with God.'*

²⁸ *Peter said to him, 'We have left all we had to follow you!'*

²⁹ *'Truly I tell you,' Jesus said to them, 'no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God³⁰ will fail to receive many times as much in this age, and in the age to come eternal life.'*

"Entering the kingdom," we have just learned, has to do with humbling oneself to the point of showing *deference* to the lowest in society, children — this, at least, is how Jesus uses the phrase (vv 14, 17). When 'those who heard' use the term 'to be saved', they indicate their failure to understand this interpretation of salvation in terms of *status reversal*. They have not escaped the grips of the rule of mammon. Nor can they, according to Jesus, apart from divine assistance. (Green)

Jesus affirmed the choice and reward of **surrendering** to God's mission in contrast to the desire and greed of this ruler. Did the ruler

really want eternal life? It may seem his idea of 'heaven' was in this life and not dwelling in God's house (as Ps 84 expresses it), in his kingdom forever, but he chose his own kingdom.

What status is God looking for in HIS kingdom?

Whether Children or Ruler, God looks for those who will *Trust and Surrender* to God's FREE gift of love and grace and place their status as a 'child of God'.

PRAY:

You know us.. who we really are.. our real *status*. May we renew our *trust* in you; may we daily *surrender*.

Today may we truly live as your children and desire, as Ps 84, to dwell in your house forever. See and desire the many more lost children of God to be shown the way back to the Father.

Parish Council Notes

Meeting of Wednesday 21st September

Watsonia – new service initiative

• Meetings. Focus group not yet met: next month?

Finance report

- Monthly report, year to date, + summary of accounts, current liabilities, and monies earmarked for specific purposes; also preliminary budget projections.
- August expenditure over income by \$14632; repairs/maintenance at Gloucester Dve again a significant expense.
- For year to date, expenditure over income by \$18080; but recorded income includes large inflows earmarked for Community Garden.
- Amount of non-earmarked money in operating account worryingly low. Treasurer authorised to close Curacy Fund (\$3000) and Rosanna Maintenance Account (\$2431.21) and transfer these into our operating account.
- Negotiations on car park land adjacent to Holy Spirit yet to be concluded. So an invoice for forthcoming 12 months sent to Banyule City Council. If settlement within this 12 months, Council will be reimbursed for time after.
- Preliminary budget projections and implications for the structure and future activities of the parish discussed at great length. Decisions on way forward deferred until the next meeting.
- Agreed that charges for halls etc need to be increased to reflect recent cost increases.
- Denise thanked Emmi for all her hard work in preparing the financial documents.

Watsonia Town Square development

• Meeting with Diocese yesterday. Negotiations progressing quite well but not yet concluded.

St John's building subcommittee

- David Wagner visited St John's earlier in the day. Commenced some investigations needed prior to restoration.
- Application for grant from Banyule Council to help pay for relining of sewer beneath car park: much cheaper than digging up & relaying.

Rosanna

• Diocesan insurer will pay for and arrange demolition of the hall at Rosanna. Compensation for loss of site's electrical power to be provided by a cash settlement. No compensation for the loss of toilets. Date of demolition not yet known, could be some months away.

Watsonia op shop

• The system to ensure that the Parish regularly receives its share of each month's takings is still not functioning properly. Further payments have been received but reports and payments continue to be received erratically. Concern

was expressed about the way in which payments due to the Parish are being calculated and this is to be taken up with BSL.

Vicar's report

- Thanks for moving meeting date for royal funeral.
- Thank you to Wardens and Bishop Kate about my week's carer's leave to have time with my folks. Mum is physically much better but has some memory loss, which is confronting.
- GREAT to see so many people on Sunday, at the annual visit by Bishop Kate.
- Hopeful that warmer weather (and end of the footy season!) may see our numbers get back to pre-Covid times.
- Believe Nehemiah sermons were a great help in thinking re our role building the kingdom.
- I am excited by prospect of the Alpha course in Term 4 at Watsonia.
- Vision of an old-fashioned one-hour Sunday School at Watsonia on Sunday mornings.
- Great to return to a more consistent ministry to those in the aged care homes in our area.
- Eye issues of a parishioner.
- Laura Wines will finish admin support at Xmas.
- Rachael Lopez offered to work over January to streamline/develop our admin processes so admin role then only four hours per week.
- Meeting with David Wagner 21 Sept re St John's restoration. A more long-term project.
- Diocese received offer from Banyule Council re buying Watsonia car park. Negotiations continue. Hopeful of advantageous cash sale.
- Met St Peter's Knanaya re closing of Rosanna and showed them around St John's. Offered Saturday night or Sunday pm, not Sunday am. Keep communication open with these friends.
- Wardens and I met with Bishop Kate on 14 September to discuss the proposed Rosanna development and cessation of services.
- Planning to meet St Andrew's parishioners. Cessation of services and development of the land will be painful for them.
- My role as Area Dean is light at the moment, as LOTS of vacancies in our area.
- Assisted on a Parish Incumbency meeting with Bishop Kate last week.

Associate's report

- *Summary:*
 - Following up pastoral connections from funerals
 - Catch up with Canon missionary Julie-Ann Laird re Watsonia revitalisation
 - Preaching on Nehemiah series
 - Funerals: Jenny Watt (prep but ill) 26/08, Sylvia Chandler 29/08, Betty Kettle (09/09)
 - Helen McAlley sick and unable to conduct/ preach at St Andrews 04/09

– Gathered a few men from the parish fringe at Greensborough 10-pin bowling
– Update Watsonia Focus Group plan

• Thanks:

– Continued relationship via boxing with Watsonia Barracks after Chaplain leaves
– Willing members of the Watsonia Focus Group

• Prayers:

– Nehemiah series: God will encourage and inspire our response
– Watsonia progress

• Goals next month:

– Meet for the 1st Watsonia Focus Group
– Planning, delivery of Term 4 Alpha at Watsonia

• Goals next quarter:

– Watsonia Focus Group meetings and plans
– Prep for Alpha Term 4

Wardens' report

• Heidelberg

– Much work in grounds. Removal of larger trees; many new trees planted; weeds being removed. Re-laying uneven pavers, edging garden beds.
– White tape safety-marking edge of chancel steps.
– Extensive work to apply for a grant from NELP to resurface the car park. Two quotes, asphalt or concrete. Have to find extra funds to seal (either plastic pipes or a plastic liner) the sewer pipe before the surface is done: extremely costly if not done before re-surfacing.
– Grant applied for from Banyule Council for 'Time Tracks': a stoneware tile piece by Lene Jakobsen; a Manna-Gum-leaf-shaped bench to be carved from the car park cypress that was felled.

• Rosanna

– Latest advice from Diocese is to demolish the hall. As toilets and power supply for the property will be demolished with the hall, we will then be unable to hold services at St Andrews. Talks re the form of closure of St Andrew's.
– Rosanna archives taken to Diocese archivist. Now little of value in hall.
– New flyscreens fitted at 30 Invermay Grove following report of sorry state.

• Watsonia

– Still awaiting a quote for work at 80 Watsonia Road – and between the halls at Heidelberg.

General business

- Requests by tennis coach and Tiny Dancers to put up signs at entrance to St John's. Agreed in principle; same should be offered to other users of St John's facilities. Parish to oversee design and placement of signs, co-ordinated with parish signage.
- Taking steps to remove logs, move mulch piles, and make temporary repairs to potholes, in St John's car park.

Minutes by Mike Connor, précis by Editor

Parish Council Notes

Meeting of Monday 17th October

Watsonia – new service initiative

- Ideas about ways to expand and revitalise Watsonia, with plan of action, timeline. A Focus Group has been established, will meet 25 October.

Finance report

- Monthly report for September 2022, and year to date = 2021/22 financial year. Summary sheet showing accounts, liabilities, and earmarked monies. Revised but still preliminary budget projections for the 2022/23.
- Sept income exceeded expenditure by \$3069.
- For the financial year expenditure exceeded income by \$15,012; but our financial position is worse since recorded income includes inflows earmarked for Community Garden.
- Curacy Fund (\$3000) and Watsonia Maintenance Account (\$2431.21) have been closed and the money transferred to the Parish operating account. Only accounts now held with ADF are the Crystal Dunn Bequest Fund (earmarked for future restoration work at St John's) and the St John's Restoration Fund.
- \$7000, previously donated for upgrading the steps and area around the St John's entrance, currently held in the Parish operating account, to be transferred to the St John's Restoration account (to be put towards the restoration of the entrance area).
- Invoice submitted to Banyule City Council for car park for next 12 months has been paid.
- Close to \$40,000 has been received from the Diocesan insurers as compensation for loss of electrical power to the Rosanna site once the damaged hall is demolished. Decision on how to use this money deferred until we have a clearer picture of next year's financial needs.
- Emmi, Denise and Mike to meet early Nov to put together a budget for the APM.
- Denise and Emmi to meet to set increases in charges for users of halls etc to reflect recent cost increases, including land tax. In the past parish properties were largely exempted from paying land tax but this seems about to change.
- Emmi was thanked for the invaluable contribution she makes to the parish as Treasurer and for all her time put in.

Watsonia Town Square development

- Negotiations between Council and Diocese continuing, agreement expected soon.

St John's building subcommittee

Discussed with David Wagner progress of preliminary investigations. Preparing Heritage Victoria requirements for authorisation of work.

Rosanna

- Demolition of damaged hall slated for Feb. Wardens and Denise met Diocese to discuss site closure matters. Date of the last service at St Andrew's to be decided soon.

Watsonia op shop

- Still issues with system to ensure the Parish gets its share.

Vicar's report

- Recent flooding came up to compost pile in the community garden; the water from Salt Ck came up and stopped 0.5 m away from the tennis courts, saving us cost of resurfacing!
- Synod this past week: 12–14 Oct 7–10 pm (online) & Saturday 9:30 am–5:00 pm (in person at Cathedral). Jonathan & I attended all sessions. Thankful to our Synod reps Allan Way & Judy Thompson.

In response to financial discussion last month:

- Asked Bishop Kate to consider favourably our request for a \$10,000 ministry grant for 2023;
- Contacted the Genesis foundation about possible grant for 2023 – closing date has passed, but will keep on the radar for 2024;
- Written to all parishioners about our financial situation, and asked everyone to consider their giving for 2023;
- In that letter, also established 30 Oct as GIFT APPEAL DAY and have asked parishioners to give generously on that day;
- Been praying every day that God would give us courage to trust Him and that God would provide our needs.

- Very thankful for support of Rachael Lopez in using her gifts in preaching last week!

- We remain in demand for funerals – 16 so far this year!!

- Thanks to Kaye and Rosemary for help with the BIG CLEAN OUT! We filled the skip with lots of junk and cleared out the lower hall storeroom – ready for the archives to be moved there.

- Thursday Bible study has recommenced.

- Attended a Ridley college lunch to meet prospective student ministers for 2023.

- Continuing to monitor St John's restoration

- Banyule council rejected the Diocese's offer on the Watsonia car park. After discussions with me, a further offer presented to Banyule council – we await their response.

- Meeting with Diocese 17 Oct about progressing Rosanna EOIs.

I will head to NSW to visit my folks from Sunday 30 Oct – Friday 4 Nov → 3 days off.

Associate's report

• Summary:

- 1st Focus Group Meeting 25 Oct
- Submitted Watsonia Revitalisation proposed plans to Denise.
- Chest infection 21–28/09: unable to conduct a funeral.
- Prepping for Alpha. St Pius' Catholic and local Christians to invite friends, advertising, rostering for hosting, hospitality and prayer. Start 12 Oct, Holy Spirit.
- Two weddings confirmed Jan and April 2023.
- Attended community gardens event: MP Kate Thwaites.
- Synod: Wed 12 - Sat 15 Oct. Attended the New Cranmer Society b'fast with Julie Ann Laird as speaker on church planting.
- Funeral: Noneta Ramirez Wed 26th Oct.
- Pastoral follow ups: aged care, funeral invites to Lament service, barracks, parish.

• Thanks:

- Synod: encouraged by Licensed Anglican Congregations having more reps, other reports.
- Willing members of Watsonia Focus Group.

• Prayers:

- Alpha term 4.
- Synod: budget issues.
- Watsonia progress.
- Watsonia Christmas event possibility.

• Goals next month:

- Alpha Term 4 / Alpha day away planning.
- Plan Christmas event at Watsonia.

• Goals next quarter:

- Complete Alpha term 4.
- Prep for Christmas services.

• Added in discussion:

- The first session of new Alpha course at Watsonia was to be 11 October. However, despite a number of people having previously expressed interest in attending, no-one turned up.

Wardens' report

• Heidelberg

- Folk from Community Garden have done a lot of landscaping and planting. Peter Harper co-ordinated an excavator to reposition logs and flatten car park surface. George Paras, expert Salt Creek ecologist, is advisor re revegetation/tree canopy project.
- Application submitted to Banyule Council for a grant to line the sewer pipe.
- The lower hall storeroom has been cleaned out to a skip. A few items advertised for sale on Ebay and some taken to the Op shop. More will be taken later when they again have room. Financial archives then moved from the old 'treasurer's office' into the lower storeroom.
- On request, quote obtained for replacement of the Meditation Walk plaques: \$120 each. Due to financial uncertainty, put 'on hold'.
- On October 8th Community Garden celebrated the Queen's Jubilee Tree Canopy Award. Ben Kenyon, arborist, gave a morning teaching session re planting trees and gifted us a Sawtooth Oak. He also gave a tour of significant trees in the area. Later the ceremony was attended by Kate Thwaites MP, Banyule Councillors Peter Castaldo, Alida McKern and Deputy Mayor Alison Champion and a Bendigo Bank official and many other interested supporters. Jon Buttery gave a superb speech. Yuki Williams provided background piano music on the gazebo piano. Edwina Cherry has handcrafted many mosaic treasures to discover in the garden. A sumptuous afternoon tea was also provided.
- The kitchen area in the upper hall was cleaned, cutlery sorted and the area cleared up. We no longer use it for large functions: outside caterers bring their own equipment.

• Rosanna

- Demolition of Parish Hall planned for February 2023. Various permits need to be obtained.
- Notification received from our new neighbour in Grandview Grove that roots of a tree on our boundary were interfering with the pavers of his driveway (also footpath).

• Watsonia

- Handyman Gavan Murray has proved difficult to contact, so still awaiting a quote for work at 80 Watsonia Road & between halls at Heidelberg. Considering another handyman: does anyone have any recommendations? *In discussion:* Ask the real estate agent to co-ordinate.

• Bruce Selleck, Safety Officer for Diocese,

- visited all centres on 14th. Recommendations:
 - Locate incident forms with the first-aid kit at Holy Spirit as at St Andrew's and St John's.
 - A register for formal 3-monthly inspections of Holy Spirit exit doors as per Occupancy Permit.
 - Compliant first-aid kit location sign at all centres.
 - Asbestos warning sign on the old hall kitchen doors, warning people not to enter.
 - Remove old timber ladder in HS storeroom.
 - Consult parish electrician re upgrade and/or repairs of the exit signs and emergency lights that failed at Holy Spirit. See if he can identify a dedicated circuit for testing purposes.

- Signs have been printed & laminated, up soon.

General business

- Whilst requests made by tennis and Tiny Dancer to put up signs was agreed to in principle, decisions yet to be made about the nature, location and coordination of signage.

- Request by Tiny Dancer to use the St John's Wi-Fi for music during classes was agreed to if accessed only for this.

- Letters of thanks to people who helped with Queen's Jubilee Tree Canopy Award activities.

Minutes by Mike Connor, précis by Editor