

# BANYULE BABBLE

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

SEPTEMBER  
2023

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## RACHAEL'S REFLECTION

### Becoming Driftwood or Building a Trellis

It's been over two months since we finished 'The Vine' preaching series where we learned that a vineyard cannot stand by itself, it needs a trellis. With the Jesus' imagery of the vine in mind, what is the support and structure your life of faith needs? What are the grace-filled rhythms and spirit-filled practices you have begun or renewed?

I have heard this quote from Bible teacher Don Carson several times, and I heard it again last week.

*"People do not drift toward Holiness. Apart from grace-driven effort, people do not gravitate toward godliness, prayer, obedience to Scripture, faith, and delight in the Lord. We drift toward compromise and call it tolerance; we drift toward disobedience and call it freedom..."*

As I reflected on that quote, I wondered: Am I a piece of driftwood or am I building a trellis? If I fast-forward 5 years, will I have grown in my trust in God, in my love of neighbour, in my death of self? Will I be more forgiving and more generous?

Here are some things I've been thinking about when it comes to building a trellis compared to becoming driftwood.

#### Starting with discipline

I'm not naturally a very disciplined person. I struggle to build good habits and follow through on goals. To become more disciplined, I decided to make a few small challenges to grow in this area. I did "Dry July" which is no alcohol in the month of July. I listened to an evening prayer service every night on my phone using *Cradle of Prayer* before bed and I began the day with Morning Prayer using the *Epray* app on my iPad. There are probably 12 different daily habits I would like to have, but just establishing a couple has helped me begin viewing myself as a more disciplined person.

#### Minimising distractions

It is normal to think about what we can add to our lives to make it better, but we often don't think about what we can subtract. I've been reading some books I borrowed from the library by Joshua Becker, a former pastor who began writing about minimalism 15 years ago. His definition of minimalism is "the intentional promotion of the things we most value and the removal of everything that distracts us from it." It's a brilliant definition that makes the concept of minimalism a lot broader and more accessible. About a year ago, I was trying to create a weekly schedule. I was desperately trying to fit everything in like a jigsaw puzzle but it just wasn't working. The obvious solution was to subtract some elements that were distracting from what I truly value.

#### A long obedience

Over 20 years ago, Eugene H. Peterson wrote the book 'A Long Obedience in the Same Direction: Discipleship in an Instant Society'. How much more now is society drawn towards the instantaneous in 2023? We have many ways to instantly contact

people, we've shifted from laybuy to afterpay, and we can order food to our door anytime we wish. The slow growth required to be more like Christ – the everydayness of following Him – is the opposite of instantaneous. It requires stability not novelty. Many years ago, I participated in a survey at a retreat about what we valued in our future career. Out of 10 different values, stability ranked last on my list. Now that I'm a little older, and hopefully a little wiser, I see the value of stability in daily rhythms and life in general.

I encourage you to continue the grace-driven effort of building a trellis that leads to godliness, prayer, obedience to Scripture, faith, and delight in the Lord.

Rachael



## Spate of scam texts from 'vicars' at Melbourne churches

The Melbourne Anglican's website has reported that lately, at several parishes, some parishioners have been getting scam texts on their phones. The texts purport to come from their vicar (who is correctly named), and ask for money. Some have asked parishioners to transfer money into a specific account for mission giving; some have asked parishioners to buy Amazon gift cards. It goes without saying that these texts did not come from the vicar, and the bank account is not in fact a parish account. Gift cards are a common way to launder money so that it is untraceable and irretrievable.

Our vicar Denise stresses that she would never ask parishioners for money in a text or email.

TMA quotes the Scamwatch website, that messages may be a scam if they urge the recipient to click on a link asking for their username, password or personal information, if there is an urgent request for action, or the recipient is asked to provide personal details or money quickly.

Other signs include an organisation that the recipient believes is real saying there has been an unauthorised transaction, or asking for confirmation from a payment they hadn't made, or a business asking a recipient to use a different bank account and BSB from the last payment made.

Being contacted by someone saying they are from a government department, regulator or law enforcement threatening immediate arrest, deportation or asking for money is also a sign of a scam, as is being asked to transfer money to 'keep it safe' or for 'further investigation'.

More information: <https://tma.melbourneanglican.org.au/2023/08/spate-of-scam-texts-from-vicars-at-melbourne-churches/>

# This Month – September

**Sunday 3rd Pentecost 14, Father's Day:** 9.30 am St John's, 5 pm Holy Spirit  
*Exodus 3:1–15; Matthew 16:21–28*

**Wednesday 6th:** 11 am Iris Grange; 3.30 pm Strathalan

**Sunday 10th Pentecost 15:** 9.30 am St John's, 5 pm Holy Spirit  
*Exodus 12:1–14; Matthew 18:10–20*

**Sunday 17th Pentecost 16:** 9.30 am Combined, St John's: Julie-Anne Laird

**Wednesday 27th:** 10 am Holy Spirit Mothers' Union; 11 am Streeton Park & general mid-week service at St John's; 3.30 pm Regis Macleod

**Sunday 24th Pentecost 17:** 9.30 am St John's, 5 pm Holy Spirit  
*Exodus 16:2–15; Matthew 20:1–16*

## Wanted

- More *mainly music* volunteers

## Money: July

Income: Giving:	\$9,813.77
Other:	\$25,754.72
Total:	\$35,568.49

Expenses: \$61,405.63

**Deficit: \$25,837.14**

Giving was down. Other income included an \$11,000 grant for heating/cooling in St John's Lower Hall. Some capital expenses will eventually be covered by other funds.

# Holy Spirit Mothers' Union

Held in church on Wednesday 26<sup>th</sup> July 2023 at 10 am, starting with a welcome cuppa, and welcoming two visitors who joined us for our 61st birthday. After our MU Service, we received our Wave of Prayer booklets for July 30 – August 1, on the theme of 'Transformation Now'. Our *Sixty years of Mothers' Union at Holy Spirit* folder is complete, but we are doing a photocopy to pass around.

Elsie was able to attend Altona MU Special Day. Their speaker was sick, but a young man from their parish spoke on growing up with a disability. We then had midday prayers, lunch (in a box), then a short meeting finishing at 2 pm. The Women's Remand Centre has asked Altona MU if they would start supplying Christmas Cards again—this was stopped at the start of the coronavirus. (I have posted 40 cards to Altona.)

Today is our 61<sup>st</sup> birthday: we are celebrating over lunch with special visitors at Watsonia RSL after our Midday Prayers, praying for: North/West Deanery: Caritas Group & MU Altona; St Mary's Broughty Ferry Scotland; Defence Anglicans: Naval Chaplains serving both ashore and at sea.

*Elsie Storr*

## mainly music: September 2023

Our attendance numbers still continue to hold up and we have made a start on our waiting list. It is disappointing that, when offered a place, we get no response. I guess they may have found something else but they could at least let us know. But that's life nowadays.

The lycra has proved a great success as the children learn to work with each other to bounce the teddies on the lycra – three bounces and the teddy is bounced off!!!!

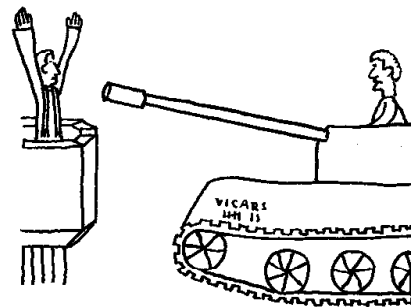
*Rosemary Bellair (0428 595 394)*

# ARCHDEACONS

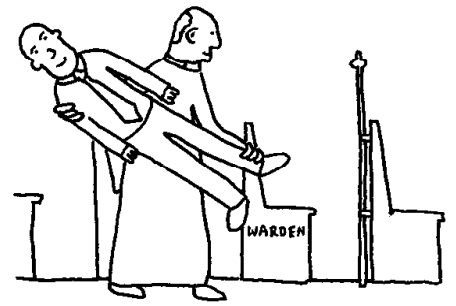
THESE ARE SOME OF THE THINGS THEY DO



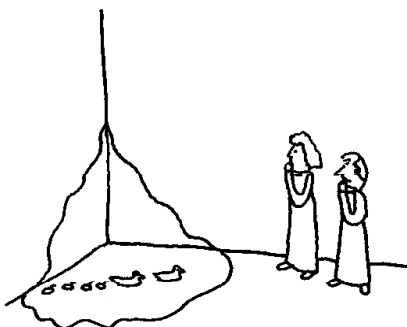
MAKING SURE THAT PARISHES TAKE CARE OF THEIR BUILDINGS



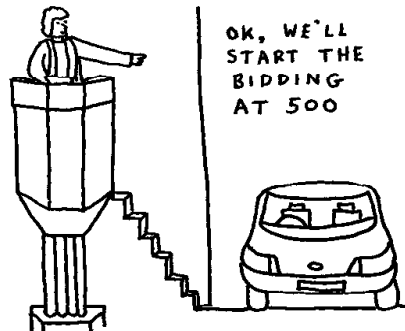
RESOLVING PROBLEMS BETWEEN CLERGY AND THEIR CONGREGATIONS



INSTALLING CHURCHWARDENS (PUTTING THEM IN THEIR PLACE)



ADVISING ABOUT THE DAMP IN THE NORTH WEST CORNER



MAKING SURE THAT YOU ARE RUNNING A CHURCH AS OPPOSED TO ANY OTHER SORT OF ENTERPRISE



ACTING AS A FOUNT OF ALL KNOWLEDGE

## Jan Harry Buckmaster

9 June 1931 – 8 August 2023



Ian Buckmaster was one of the pillars of St Andrew's. His Memorial Service was held on Friday 18th August at St John's, as St Andrew's is now closed. It was led by Denise, Helen McAlley preaching.

Ian had chosen the hymns, and after we sang *Praise my soul the King of heaven*, we heard Psalm 121:

*I lift up my eyes to the mountains –  
where does my help come from?  
My help comes from the LORD,  
the Maker of heaven and earth.*

*He will not let your foot slip –  
he who watches over you will not slumber;  
indeed, he who watches over Israel  
will neither slumber nor sleep.*

*The LORD watches over you –  
the LORD is your shade at your right hand;  
the sun will not harm you by day,  
nor the moon by night.*

*The LORD will keep you from all harm –  
he will watch over your life;  
the LORD will watch over your coming and going  
both now and for evermore.*

Then we heard from Ian's daughter Carolan, who told us that Ian had written his eulogy long ago.

Ian was born in Penguin, on the north coast of Tasmania, though I think the family lived in nearby Sulphur Creek. He was the middle child of five, with two older brothers and a younger sister and a younger brother who was born after the family moved, after ten years, to Heidelberg.

Ian attended Northcote High School. His first job was a paper route while staying with his aunt and uncle in Camberwell. A later job in Ivanhoe led to a serious motorbike accident, which made a change in his life. He got an apprenticeship in the clothing trade and started running up clothes at home, but in 1955 his father bought a wholesale plant nursery in Ivanhoe (later shifted to Macleod West for better soil and more space), and two of the brothers (later three), including Ian, were hired to make it a family business. Ian became an expert propagator of plants.

Ian married Lorna, whom he had met in Ivanhoe, in 1958, and they lived in Waiora Rd, near the nursery. In the late 1970s they built a new house in the new Dunvegan Estate in Macleod.

Ian was made a partner in the family nursery, but he later moved to the Northcote Council Nursery as a propagator. He took courses and gained qualifications and was promoted, and took on several apprentices. At one time he also had an after-hours business dressing people's gardens.

In 1990 Ian had a serious workplace accident and was no longer able to work. He had to sue his employer to get a settlement, which enabled him to retire.

He was a 15-year member of Northcote Garden Club—President for several years—and cofounder and Vice-President of the Fern Club. He was approached by Murdoch's Southdown Press to write a publication on ferns, and the result was *Ferns : complete guide to growing : plus decorating with ferns* / by Ian Buckmaster (ISBN 0868602086).

Ian's son Rodney now stepped up and told us about Ian's spiritual growth. At some point when Ian was a small boy he was in hospital, and the first person to witness to him was the small boy in the next bed, who made a deep impression on him. His aunt and uncle gave him his first Bible in 1940, and after this he was always at Sunday School (he fondly remembered the Methodist church's Sunday School picnics by train) or at church (in social activities he dressed as the 'Lady in Pink', or as a waitress, with friends, singing 'Tea for Two').

Despite this he was not baptised until his 30s, at Ivanhoe Church of Christ. He taught Sunday School with Lorna at Church of the Ascension Macleod, and after that closed, they moved to St Andrew's. There, Ian was involved in four different Bible study groups; he was a vestryman; he headed the Men's Society. One of his specialties was the Harvest Festival: his decorations of the church with produce and equipment were legendary and prodigious, with sheaves of wheat, piles of canned goods, vegetables, fruit, many potted plants small and huge, and in various years wheelbarrows, garden hoses, autumn leaves twining up the columns, palms, masses of flowers, a well, spades, a garden shed, the ledge around the pulpit and other surfaces filled with oranges or apples, a clothesline, a whole vegetable bed, gumboots, fishnets with paper fish everywhere, scarecrows, and an inflatable dinghy (fully inflated).

Ian provided extraordinary numbers of plants he had been propagating all year for the plant stall that he ran at St Andrew's Spring Fair, and also plants for other fêtes that he supported.

In the 1980s Ian joined the Victorian Writer's Club.

On retirement he bought a caravan and there were holidays on the south-east coast of Australia. He also made several trips to the US, visiting his daughter in San Diego.

Ian was enthralled when the Wollemi pine was discovered in 1994. He bought a small plant, and with his propagation skills he produced many clones. There is now a 20-foot specimen in his garden.

As his health failed, Ian spent time in hospital and then moved into Blue Cross facilities. Lorna visited him every few days for two years.

The service continued with John 14:1–6; then we sang *When I survey the wondrous cross*. Helen McAlley now addressed us. For about seven years she had ministered to Ian and Lorna at their home, although last year it had only been Lorna as Ian was in care. Lorna's issues with getting Ian care had mirrored her own with Peter.

Getting lost, she reminded us, was a bad experience, especially in the days before GPS. Jesus cared about his disciples, and at the Last Supper he had washed their feet and asked them to love one another. He told them about heaven, but Thomas didn't understand: he couldn't find his way. Jesus said 'I am the way, the truth and the life'. We don't need a Melway: Jesus is the way, and we should trust in him.

In Psalm 121 we learn that the Lord will preserve our going out and our coming in, from this time forward and forever more—he will keep us safe. Jesus was able to promise a thief that today he would be with him in Paradise.

Helen stressed that we cannot please God by our own efforts and the need to receive Jesus, and offered a prayer for this.

We finished with a slide show of Ian, followed by prayers and committal of Ian to God's care.





## St Andrew's church building

16 Dec 1962 – 20 August 2023

Despite the lack of heating, lighting, or sound amplification, about fifty people attended St Andrew's at 2 pm on Sunday 20th August for the service of deconsecration. Although the number of St Andrew's regulars still on deck had much declined by the end of regular services, they were augmented by many people from the past, some of whom had come long distances or broken out of high-security nursing homes. Peta Sherlock and Philip Trowse had to apologise, but Donald and Yvonne Bellamy drove in from Warrnambool. Donald now is practically bald on top but with a huge Gandalf-like beard underneath.

Our regional bishop, Bishop Bradly S. Billings, presided, accompanied by our Archdeacon Tim Johnson and our Vicar Denise. Katrina Philip presided on the piano (fortunately not electric).

We started by singing *O God, our help in ages past*, remembering God's unchanging stability and help amidst the ravages of time. After a welcome, and prayer lifting up our disappointment to God, giving thanks for the past and trust for the future, we heard John 4:19-24,

where Jesus tells the Samaritan woman that the question is not where to worship God, but to worship him in the Spirit and in truth, a theme amplified by Bishop Brad in his address (see p 6).

We then had the Greeting of Peace, which went on and on as so many people wanted to greet old friends they had not seen for so long, while others took the opportunity to use the portaloos that Denise had compassionately hired.

After being finally recalled, we confessed our sins, received absolution, said the Lord's prayer, and then Tim Johnson led us in prayer for past ministry, worship and fellowship; prayer for those still grieving; thanks for those remembered in the Memorial Garden; and prayers for former members of St Andrew's as they find new spiritual homes, inside or outside the parish.

Then the clergy went in turn to various important places in the building where the work of the church was carried out. At each place thanks was given for that work, and prayer for those who had been blessed there, and the congregation gave praise and handed it back to God:

*The font:* baptism

*The altar:* the Eucharist

*The lectern:* the word and prayer

*The pulpit:* preaching and teaching

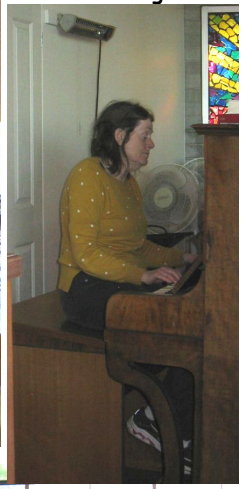
*The nave:* worship

*The front door:* the building

Everyone then processed out of the building, the door was closed, the Archbishop's Declaration was formally read, and we finished with a blessing.

At this point we were all supposed to depart in peace, with the door closed for the final time. However some people became alarmed, not having noticed this before in the Order of Service, and now thinking that their handbags, walking frames, etc would have to stay inside the building until eventually the bulldozers came (as come they inevitably will). Furthermore, everyone wanted to continue catching up with old friends. So in practice people went back inside and kept on talking and the half-hour service became two hours as no-one wanted to leave.

There were a lot of questions about what would happen to various things. The Remembrance Book will be displayed at St John's next to the St John's book, and both the St Andrew's and the St John's Memorial Gardens will be moved to a new location at St John's, to be called something like the 'St John's and St Andrew's Memorial Garden'. Significant furnishings will either go to St John's or be offered to parishes that are in need, so that what has been built up over the years, physically and spiritually, should not be wasted.



**ADDRESS – DECONSECRATION OF ST ANDREW'S ROSANNA***by Bishop Bradley Billings*

Some 800 years ago a young man experienced the call of God on his life  
 His name was Francis, and the place was Assisi, in Italy  
 Whilst gazing on a crucifix, the figure of Christ crucified, and being somewhat disillusioned at the direction his life was taking  
 He was to follow his father into the family business  
 But Francis wanted more – he wanted somehow to serve the Lord  
 But he had not yet found his calling  
 Once day, whilst in a church and looking upon the figure of Christ crucified  
 St Francis heard a voice calling out to him “Francis, go and rebuild my church which, as you see, is falling down.”  
 At this, Francis finally thought he had found his vocation  
 He was to repair the church buildings everywhere around him which were in various states of repair  
 He knew, because in seeking out his vocation, Francis had been going from church to church in his area, Umbria in central Italy  
 And so he began his campaign to rebuild, to restore and to beautify the church buildings around him  
 It took him several years to realise that this was not what the Lord had called him to do  
 The call had been to rebuild – not the literal and physical church building – but the actual church  
 The people of God  
 The people who made up the church of Francis's day and their leaders were not fulfilling their mission  
 The good news about Jesus was not being proclaimed  
 The poor were not being fed nor the homeless given shelter  
 The faith of Christ was not being taught to the next generations  
 This was what God had called Francis to  
 Not to literally build and repair the church building  
 Because the church is not the building  
 It is the people of God wherever they gather – whether in a building or not  
 For the first 200 or so years of its existence the Christian church had no buildings  
 The very earliest building that we would today describe as a church building dates from around the year 200 AD and is a house converted into a meeting space (in modern day Syria)  
 The Christian community known to the Scriptures are simply the gathered people of God – the ones called to come together around the faith they share in Christ

The wisdom of the Hebrews captured by the ancient preacher whose writings are preserved for us in the Book of Ecclesiastes  
 Found in the Old Testament  
 Spoke of there being a time for everything under heaven  
 A time to be born and a time to die  
 A time to begin and a time to end  
 This parish church flourished for a season  
 Those who built it (quite literally) did so out of a love for God's house

It was necessary and it was needed  
 But times and needs change  
 And change has now come to mean that this place of worship, this house of God, is no longer needed here  
 There is absolutely no shame in this and there is no one who bears any blame for this  
 The simple fact is the time to end has come  
 A time to plant has ended  
 It is now time to pluck up what is planted and let it grow and flourish in another place

And so we are here today to give thanks to God for this church building of St Andrew's Rosanna – in this parish  
 For all the memories it holds for so many  
 For all that has taken place here for the glory of God and for the building up of God's people over the years  
 We are here to mark the deconsecration of this church building as a place of worship, and thereby to return it to secular or non sacred use

But we are not here to close the church in this place or in any place  
 For wherever there are the people of God, there is the church  
 Wherever Jesus is acknowledged as the Son of God – there is the church and there is a place of worship  
 As Jesus told the Samaritan woman at the well in the reading from John ch 4  
 Worship of the living God is not confined to a place  
 As the Jews of the time of Jesus believed  
 And as the Samaritans believed  
 For true worshippers will worship in spirit and in truth  
 And that may be any time, any place, any where

Jesus said he would build his church – and he did, and he continues to  
 So the church goes on  
 Though this particular building will no longer be a place of worship  
 Worship goes on  
 in other places and in other ways  
 in the other two centres of this parish at Watsonia and Heidelberg

For the purpose and mission of the church, and of we who are members of it, has not changed, and will not change  
 It is gathered up in the very last words Jesus speaks in St Matthew's Gospel  
 That provide a fitting place to conclude these reflections

*Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him, but they doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”*

The Lord be with you



# PHILIP

*by Divine Providence*

## ARCHBISHOP OF MELBOURNE

*to all to whom these presents shall come*

### GREETING

WHEREAS *on the sixteenth day of December in the year of our Lord Nineteen Thousand and Sixty-Two by The Most Reverend Frank Woods, Archbishop of the Diocese of Melbourne this building in Rosanna was duly dedicated in honour of St Andrew.*

*The Sentence of Dedication has been in effect until this present date.*

*I, Philip Leslie Freier, Archbishop of the Diocese of Melbourne, do hereby revoke the said Sentence, and do remit this building, and all objects remaining in it, for any lawful and reputable use, according to the laws of this land.*

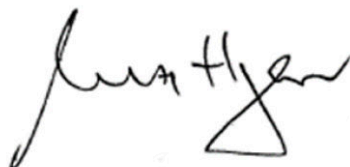
*I declare this building to be no longer subject to my canonical jurisdiction. This building is now declared secularised and no longer to be used for religious purposes.*

*This Declaration, which is to be publicly proclaimed before witnesses gathered at the said building, is given under my hand and seal this sixteenth day of August in the year of our Lord Two Thousand and Twenty-Three and in the twenty-fifth year of my consecration and in the seventeenth year of my translation.*



*REGISTERED at Melbourne, this sixteenth day of August 2023 by me*

REGISTRAR

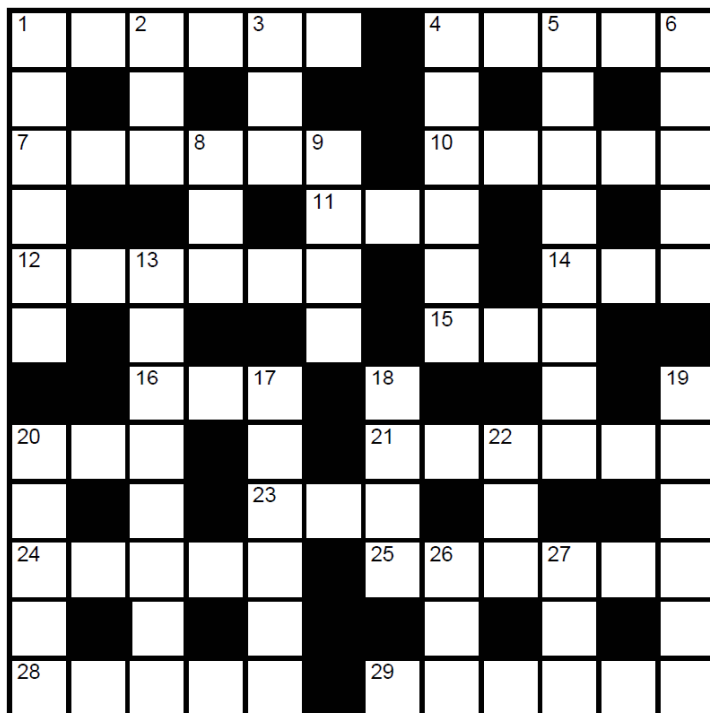


Across

- 1 A priest of Midian (6)
- 4 Red Sea parter (5)
- 7 Blustery (6)
- 10 One in charge (5)
- 11 Death (3)
- 12 City where Paul preached (6)
- 14 Type of testament (3)
- 15 Scarlet (3)
- 16 Atmosphere (3)
- 20 Possess (3)
- 21 Cross to bear (6)
- 23 Adversary (3)
- 24 One of Job's friends (5)
- 25 Gives in (6)
- 28 Have a dispute (5)
- 29 Like God (6)

Down

- 1 Fairly (6)
- 2 Number of men crucified with Christ (3)
- 3 Male sheep (3)
- 4 Unlawful killing (6)
- 5 Magnificent (8)
- 6 Stable bedding (5)
- 8 Decay (3)
- 9 A.D. 70, for example (4)
- 13 Status (8)
- 17 Type of city (6)
- 18 Follow the rules (4)
- 19 Togetherness (6)
- 20 Alpha's counterpart (5)
- 22 Deeply regret (3)
- 26 Place to stay (3)
- 27 Falsehood (3)



by Philologus

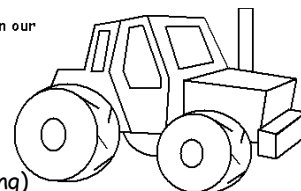
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S R H S U B F I R S T B O R N  
 U E E S T N E M D N A M M O C  
 R V W E S S E N R E D L I W P  
 V O H C Y M O N O R E T U E D  
 I S A N E M I A E V A Y N S E  
 V S Y I I L D H I R T T C E R  
 O A T R E O P T U A A R A R I  
 R P I P P E I G B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

Unscramble the letters to find the words in our

Father's Day Anagram

(Apologies for American spelling)



www.dltk-kids.com

- hnoor \_\_\_\_\_
- ceeprst \_\_\_\_\_
- beoy \_\_\_\_\_
- aelnr \_\_\_\_\_
- adhiloy \_\_\_\_\_
- aceilps \_\_\_\_\_
- acdemmmnnot \_\_\_\_\_
- eilnst \_\_\_\_\_
- ahknt \_\_\_\_\_
- aimnoprtt \_\_\_\_\_

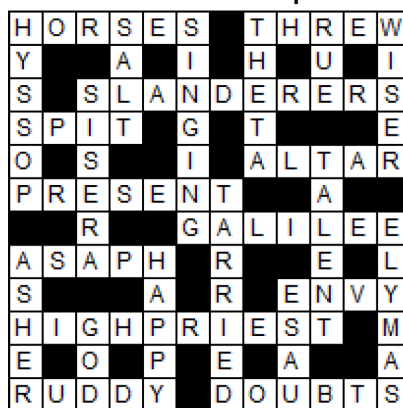
Bible Word Search – Moses

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\\_Moses\\_0.htm](https://www.christianbiblereference.org/ws_Moses_0.htm)

- Aaron, Adoption, Bush, Canaan, Captivity, Cloud,
- Commandments, Covenant, Deuteronomy, Egypt, Faithful,
- Firstborn, Forty, Idolatry, Inspired, Leviticus, Manna, Miriam,
- Nile, Oppression, Passover, Pentateuch, Princess, Quail,
- Serpent, Shepherd, Survivor, Tabernacle, Tablets,
- Transfiguration, Wilderness, Yahweh, Zipporah

Answers to last month's puzzles



Last month's anagram:

- aeprry prayer
- abot boat
- aadfir afraid
- aertw water
- eeprt Peter
- bdotu doubt
- rsttu trust
- dinwy windy
- afhit faith
- aefs safe

Bible Word Search mystery answer:  
**TWIN BROTHERS**



## Matthew 14:22–36

13th August 2023

Sermon by Sarah Coe

<sup>22</sup> Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. <sup>23</sup> After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, <sup>24</sup> and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

<sup>25</sup> Shortly before dawn Jesus went out to them, walking on the lake. <sup>26</sup> When the disciples saw him walking on the lake, they were terrified. 'It's a ghost,' they said, and cried out in fear.

<sup>27</sup> But Jesus immediately said to them: 'Take courage! It is I. Don't be afraid.'

<sup>28</sup> 'Lord, if it's you,' Peter replied, 'tell me to come to you on the water.'

<sup>29</sup> 'Come,' he said.

Then Peter got down out of the boat, walked on the water and came towards Jesus. <sup>30</sup> But when he saw the wind, he was afraid and, beginning to sink, cried out, 'Lord, save me!'

<sup>31</sup> Immediately Jesus reached out his hand and caught him. 'You of little faith,' he said, 'why did you doubt?'

<sup>32</sup> And when they climbed into the boat, the wind died down. <sup>33</sup> Then those who were in the boat worshipped him, saying, 'Truly you are the Son of God.'

<sup>34</sup> When they had crossed over, they landed at Gennesaret. <sup>35</sup> And when the men of that place recognised Jesus, they sent word to all the surrounding country. People brought all who were ill to him <sup>36</sup> and begged him to let those who were ill just touch the edge of his cloak, and all who touched it were healed.

Let's review this story of Jesus and the disciples on the lake. What do you see?

It's about 3–4 o'clock in the morning, dark and blowing a gale. Jesus strides out on the lake. He does not choose to wait until the sun comes up. He has been praying all night, preaching all yesterday, but he does not choose to sleep. The disciples have gone ahead in the boat, and it seems no one has left Jesus a boat.

Out on the lake the disciples are wearily rowing, taking turns to snatch sleep when they can. They're about 5 kilometres from shore, but a gale is blowing against them, dashing waves against the boat. They must fight to keep their course.

### The 'Ghost' who Comforts

As they row, they track the position of the stars through the scudding clouds, and survey the shore far in the distance to check their course. In the black of night they detect movement – a figure – moving over water – walking on the water, not boating or swimming – their hearts chill, their voices scream – their Lord is not with them! The demons, the spirits – the dead in the graves of the hills – 'It's a ghost!'

But a voice cuts through the gale and answers with words so natural, so calm, the familiar voice of their dear friend and Lord, with words both comforting and yet gloriously evocative - 'Take courage!' as God said to Joshua - 'I am' the precious name of God - 'Don't be afraid', as angels appeared to Daniel and to Hagar. Deep in their childhood memories, countless synagogue Scripture readings strengthen their hearts with the assurance that God is here. Scary and amazing as Jesus is, walking on water on a dark windy night, he is familiar, he is safe, they know him and they trust him. God has not abandoned them to the terror of evil attacks.

### Peter's Request

And all would be well – but for Peter. Perhaps Peter is not quite sure. Perhaps Peter is terribly eager to cover his fear, to display his courage. Or perhaps, as Jesus has called his disciples to follow him and to imitate him, Peter wants to know if this too is a way he can imitate Christ. For whatever reason, he calls out: 'Lord! If that's you, can I come to you? Can I walk on the water to join you?'

Whatever his reasons, the answer is simple. 'Come.' Come, Peter. Step out and explore a new way of journeying with Jesus. Step out in faith that where Jesus calls, Jesus will enable you to go.

Notice that Jesus never asked them to step out and join him. No one else volunteered to come with Peter.

### Peter's Journey and Fall

See Peter climbing up and over the boat's side and stepping onto the roiling waves. Sprays of water blind his eyes, dripping down his beard as the wind whips his hair around his face. He sets his feet on water that is never still; it peaks and troughs and he slips up and down, finding footholds in the ripples and surges as the wind billows out his tunic and whistles in his ears. How far does Peter go? How close does Peter get to Jesus before the sheer unnaturalness of his walk dawns upon his tired brain and shattered nerves?

At first, perhaps, his mind is filled with the wonder of Jesus. He is challenged by Jesus, he longs to be with Jesus, to follow in his Master's footsteps, to imitate Jesus, to do the marvellous things he sees his Lord doing! Jesus has said 'Take courage', Jesus, who has calmed a storm before, Jesus, who has healed the paralytics and the lepers, Jesus, who has freed the demon-possessed, Jesus, who just last night had fed 5000 men plus uncounted women and children with just five loaves and two fish! Jesus, who has previously sent Peter and his fellow disciples to proclaim the kingdom, heal the sick, raise the dead, and cast out demons! And now Jesus is walking on water, and Peter . . . is stumbling and slipping on surging water, the wind blasts stealing his breath and filling his ears. He is wet and cold and tired, and just how much longer will he stay up? He watches and dodges the waves. This is impossible, he isn't worthy, was that really Jesus he heard or just a voice luring him to his death? He will fall, he will drown! He remembers the stories of fishermen who never came home. He should get back to the boat! The haunting voices of Ordinary Common Sense, the Years of Experience, and the Fears that Keep You Safe dampen his stupid foolhardy courage. Fear and doubt wage war and win. His feet step forward but find no grip and sink. He slips down towards water's violent embrace and in a burst of final desperation screams 'Lord, save me!'

### Jesus' Saving

And immediately Jesus catches him. Pulls him up. Looks Peter in his streaming eyes. 'You of little faith. Why did you doubt?'

Together they stand. Peter has joined Jesus on the water, but it isn't the great triumph of faith he hoped for.

Perhaps, years later when James writes his letter, he is thinking of Peter when he writes this verse: 'But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind.' (James 1:6)

It can be a cruel thing to be told you do not have enough faith. That if you had only believed more, you would have received the healing you prayed for. If only you had more faith, God would have saved you from a terrible situation. If you had believed just a bit harder, you might have received a miracle. If you had more faith, you would be in a better situation. Your family would be Christians. Your efforts for God would have received greater rewards. One example is the cruelty of the 'Prosperity Gospel'. It teaches: If you believe enough, and tithe enough, God will do miracles and give you perfect health, fabulous wealth, and all your dreams come true.

Sometimes we do come to a point where we step out in daring faith on a truth we say we believe. And sometimes God wonderfully meets us. But other times, perhaps too many times, we are left wondering whether God will help us. Will God protect us? Will he answer our prayers? And when we read Jesus's chiding 'You of little faith, why did you doubt', the words slap us in the face. We have done everything right, we think. And it was not enough.

I often struggle with prayers for healing. One man I know was healed of a bad back, but another woman has been suffering from a spinal injury from a car accident for years. My parents witnessed a woman healed of a massive tumour on her face in an instant answer to prayer.

We see Peter being chided for becoming doubtful. And yes, taking your eyes off Jesus and allowing doubt is natural, human and perhaps sinful. Perhaps, as hurtful as it is, our faith is too small. But let's remember: Peter has already witnessed with his own eyes so many of Jesus' miracles daily. We have not. So Peter has greater reason to trust Jesus. Peter can physically see Jesus! So let's not judge ourselves too harshly.

Look at Peter, standing on the water. He walks back to the boat with Jesus, hand in hand. Does Jesus scold the other disciples for not walking on water? No. Peter volunteered. Instead they have watched. Back when Jesus calmed the storm they had asked in fear: 'Who is he that even the wind and waves obey him?' But now they say 'Truly, Jesus, you are the Son of God!'

As Jesus chides us, he immediately pulls us up with a caring grace. He, the perfect Son of God, is always close and able to save us and intercede for us when we flounder and cry for help. In chiding us he simply reminds us that our goal is to trust him. He is the one who controls creation. He is the one who prays to God our Father, interceding for us. He is the one who willingly saves us, sacrificed his life on the cross and rose again, so that we can be saved and welcomed as beloved children in his kingdom. So that we can call God our Father.

After Jesus rose from the dead, he appeared to his disciples, including Thomas. Thomas did not believe Jesus had risen from the dead until he physically touched Jesus' wounds. Then Jesus told him, 'Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.'

Let's pray: *Dear Lord, you know how we live in the tension of doubt and faith, always learning how to walk by faith when we do not see you. Help us, Lord, to trust you. Increase our faith. And thank you, Lord, that you are always near us, that we can turn to you and cry 'Help!' and you will catch us.*

*In Jesus' name, Amen.*

## Psalm 119:105–112

20th August 2023

Sermon by Kate Beer

- <sup>105</sup> Your word is a lamp for my feet,  
a light on my path.
- <sup>106</sup> I have taken an oath and confirmed it,  
that I will follow your righteous laws.
- <sup>107</sup> I have suffered much;  
preserve my life, LORD, according to your word.
- <sup>108</sup> Accept, LORD, the willing praise of my mouth,  
and teach me your laws.
- <sup>109</sup> Though I constantly take my life in my hands,  
I will not forget your law.
- <sup>110</sup> The wicked have set a snare for me,  
but I have not strayed from your precepts.
- <sup>111</sup> Your statutes are my heritage for ever;  
they are the joy of my heart.
- <sup>112</sup> My heart is set on keeping your decrees  
to the very end.

Compassionate Lord: Teach us your ways,  
that we may follow them to the end. For  
Christ's sake we pray. Amen

### The joy of light on the path!

Just before 10 pm on 7th January 2001, I stood with seven others on a literal precipice.

We were half-way through traversing the Western Arthurs: a seriously rugged mountain trail in Tasmania. On each successive day of the hike, our group set out later and took longer to walk to the next camp, as we struggled increasingly with exhaustion, blisters and the challenges of the goat trail which passed as the track. Many sections had involved vertical climbs.

It was dark, we were on the top of an exposed and rugged peak, the next camp was nowhere in sight and we could no longer see the path forward. With our feeble head torches, we peered into the darkness, trying in vain to detect the right way, terrified of falling off a cliff. With risk of dying of exposure on the peak an equal possibility, staying put seemed equally risky.

Fear of straying off the path won over, and in God's mercy, we survived the night. Not till we looked by the light of day, was the peril of the wrong paths we had considered the night before clear! I wonder if you can imagine the joy and relief of the certainty we felt as we followed the right path into the campsite!

That feeling of joy and relief is how I imagine the writer of Psalm 119 felt, as this song of devotion and joy bubbled out of his heart.

*Your word is a lamp to my feet  
And a light to my path!*

Can you hear the gratitude, the echo of personal experience behind his grateful steps? Leading by pillars of fire through the desert, the one who said "Let there be light" leads his people in the paths of life. The psalmist's confidence and joy in God's word is palpable. And that is my prayer for us too: that as we meditate on this psalm, that our confidence and joy in God's word would grow.

One thing that stood out to me, as I've meditated on this portion of Psalm 119, is that its shape reminds me of the aerial view of a lighthouse. In the same way that light shines brightest when it is lifted up high, verse 105 feels like a refrain, shining out from atop an *almost* chiasmatic-like stack of four

other layers. It's as if the psalmist is setting out a blueprint for what it looks like to let the word of God shine in all parts of his life. So, what I want to do this morning, is to think together about the four-layers of the psalmist's blueprint for the light-filled path.

### 1. Top layer of lighthouse: Commitment and perseverance

The first ring speaks of committing to observing God's ordinances:

*I have taken an oath and confirmed it, I will follow your righteous laws (v 106)*

and circling back to this commitment in v 112:

The psalmist *inclines his heart to keep God's law*, persevering to the end.

When I worked in the Northern Territory, one of my roles was to run training workshops for remote church communities. One night, we're in this training donga (imagine a portable shipping container), when we hear a loud noise. Kids are chucking rocks at the window. As they keep chucking the rocks, we just know that any second, the glass will break. The women with me were really anxious—too scared to go outside, in case we would get hit, but too scared to stay in the room, knowing the glass might shatter. "It's OK", I tried to reassure the group, "stay away from the windows while I call the police." "NO!" they cried — "Don't call the police, they might take those kids away."

At that moment, it came home to me how different my relationship and experience with the law was than theirs. Our relationship with human law may make it harder for some than others to trust that laws could be life-giving. Many people in our society have had painful, disappointing experiences of trusting the law. I know victims of domestic violence who have been shamed by the law. I know others who received injustice rather than protection from the law.

For those whose experience of submitting to human law is so tainted by sin, God's decrees don't come on a blank slate: distrust and reluctance to commit to following God's laws is understandable.

If that describes your experience of the law, I want to say "I'm sorry." As you look at this psalm, I hope you can see two things: Firstly, how different submitting to God's law, God's words, is than what you experienced of human law:

- God's Word is light to a dark path;
- His ordinances are always righteous; preserving, not taking life;
- God's precepts are not a trap, but a safe place, a joyful inheritance.

It's safe to commit ourselves to follow God's laws to the end, because God's words are good, and designed for our flourishing.

But secondly: following God's word is an invitation not just to a set of rules, but into life-giving *relationship* with the living God himself. (Look how personally the psalmist addresses God, talking directly to God about both joys and suffering.)

The Bible is not the words of some far-off tyrant who had never stood in your shoes. *The word became flesh, and walked among us* God knows first-hand the pain of being badly let down by human law.

So that's the top layer of the psalmist's blueprint to let light shine in every part of life.

### 2. Layer two of the lighthouse: Treasure the benefits

The next layer on the blueprint for a light-filled life is to treasure the benefits.

*Give me life, according to your word* asks the psalmist in v 107

and in v 111, circling back in gratitude,

The psalmist rejoices in the treasure of God's decrees as *the joy of my heart*.

That has given me pause for thought this week: "the joy of my heart". — Is that how I feel? What I think is sometimes true in me is a kind of cognitive dissonance that's hard to put my finger on. Some parts of God's word are definitely a joy — but other parts can be a struggle to accept.

In our culture, here in 21st-century Melbourne, what **we** treasure is the right to be suspicious of any who would claim moral authority over how others should live. Recently, I read an article on the website 'Life Hack', which said: the *single biggest* obstacle to happiness and living your best life, is measuring your success against other people's expectations and rules. I have been so shaped by my culture in this, I like to think I can make up my own mind, picking and choosing which advice I accept for my life. But the thing I don't like to admit, even to myself, is how swayed my choices are by negative judgements of my life, from others.

And that, I think, is the dissonance I'm talking about. With the prevailing narrative of our culture being that God's laws are not life-giving, but repressive; not protective, but robbing people of the freedom of self-expression; instead of God's decrees being *the joy of the Christian's heart* we will see Christians picking and choosing which of God's laws they can accept. Which is exactly what we **are** seeing in the church today.

It's not a new temptation of course — Thomas Jefferson famously took a razor to his New Testament, cutting out all the miracles of Jesus, because he couldn't accept them. But, doesn't picking and choosing from God's word—which advice we will take, and which we'll reject—sound perilously like an echo of what took place in the garden of Eden...?

And, as Rico Tyce puts it, the living word becomes a dead book in our hands, if we won't follow *all* of it. With alertness to the insidious work of the evil one in my mind, I can see that what is confronting about many of the bits of God's word that I struggle to accept, is the far-reaching impact of sin: mine and other people's.

So, this Psalm reminds me that to have the very words of God, and to know what lengths God will go to for us — that is a very great gift, worth treasuring. Helping people engage with God's word, in an increasingly complex world, is exactly why Ridley College, where I work, exists.

### 3. Layer three of the lighthouse: Seek God's instruction

Which brings us to the third layer in the blueprint: the need for ongoing instruction in God's law.

*Accept my offerings of praise, O Lord, and teach me your ways*, the psalmist sings in v 108

and again, circling back in v 110, another angle on this is that:

If we stray from God's paths, the snares of the wicked are a real risk.

I've already mentioned one cultural snare of our day, but here is another: As a minister in the Anglican church, and a member of faculty at Ridley, I would expect to lose my job if I was seen to be playing fast and loose with any of the Ten Commandments. Except, perhaps, the law about keeping the Sabbath.

One snare of Melbourne culture I really struggle with is the expectation of boundless productivity. If you don't think too hard about it – it feels kind of godly (right?): 'Working tirelessly for the Lord?' At Ridley, the faculty use Office 365: software perniciously designed to make one effective, connected and accountable 24/7, "wherever you are". (If only the bosses at Microsoft had sworn an oath to observe God's righteous ordinances, then we might have 'Office 313' instead!)

What are the snares that tempt you to stray from God's ways?

Without God's light on my path, it's a dark path, where the God-given Sabbath rhythms of *disconnection* from world are lost, and instead, I become disconnected from God – the one who made me and is for me. Like the laws of gravity, if I won't heed God's life-giving decrees, I will be broken by the path I take instead.

*May your word be a lamp to our feet... preserving our lives according to your word... forever.*

#### 4. Layer four: Remember you are dust

Which brings us to the base layer on the psalmist's blueprint. At the centre of these verses, in v 109, sits the everyday awareness of our mortality. We are but dust, and to dust we will return. With this acknowledgement, the psalmist writes:

*I will not forget your Law*

As immovable as the concrete truth of our mortality, is the foundational obstacle to our truly loving God's law: which is that we are just rebellious at our core.

The truth is 'we are all four-year-olds at heart'. I *hate* being told what to do! ...I quite liked doing music practice, unless my Mum suggested it. People especially hate rules when they can't personally see the point of

them... Forgetting there is but one lawgiver and judge, the temptation is to sit in judgement over the law, picking and choosing whether to accept it. And whether it trips us up in this life or not, we will all face our maker in the end. Better by far to face the God we have listened to.

#### How will we respond?

So, that's the psalmist's blueprint for allowing God's word to shine into every part of our lives. But how will we respond?

I want to end by suggesting three ways we might embrace Psalm 119's blueprint for living our best life, which follow the aerial lighthouse-shaped pattern of these verses:

1. *Commit to God's law because it is good, and life-giving.*

There were a lot of oaths when I was ordained a minister. John Harris (author of 'One Blood'), the preacher who led the retreat, spoke these words at my ordination:

*"You have to keep going following Jesus, right up till you die"*

Over and over, through different stories, alternating between Aboriginal Kriol and English, John's refrain urged us to persevere with God's word, right to the end. Just this week, one of my Aboriginal Mamis encouraged me with that memory. So I think what I am saying is, this is not a solo project.

*Incline my heart to keep your decrees forever, to the very end.*

Would you pray that for yourself? Would you pray it to support a Christian sister or brother? You prayed it for those we worked with in the Northern Territory—and two men are being ordained in October! Will you pray it for the men and women who train for Christian ministry at Ridley College: that they too would follow Jesus, faithfully, according to his word, till they die?

2. *Cultivate an appreciation of how great a treasure is ours in God's word*

I heard recently about a young girl who loved maths. From a young age, every time she learnt a new formula, she wrote it in her

pocketbook. It reminded me of the way the Kings in Deuteronomy 17 were commanded to write for themselves a copy of God's law, so that they may learn to revere the Lord God and follow carefully all the words of the law. I have kept a book like that, on and off over the years, with treasured verses. Like others, I treasure my journals, which record the ways God has lit my path. Even if you never write your own book, how might you take steps today to treasure God's word in your daily life?

3. *Internalise, (or as the Book of Common Prayer put it, 'inwardly digest') God's words*

Three times in Psalm 119, the author writes:

*Teach me your ways O Lord*

It's a good prayer! Did you know that William Wilberforce, whose life work was the abolition of slavery, used to recite Psalm 119 as he walked the 2½ miles home from parliament? Biographer Eric Metaxas writes: "*Wilberforce had it timed so that if he began reciting Psalm 119 when he entered the park, he would be finished by the time he got home. It took him twenty minutes to recite the whole thing.*" Wilberforce internalised God's word by memorising Psalm 119. What a way fantastic way to let the light of God's word light his path. What practices have you used to internalise and apply God's word in your life? Would you ever consider enrolling in a course of study, to digest more of God's word?

Just as a lighthouse provides safe passage to a ship, God's words will bring light to our path, if we:

- Commit to live by them, with perseverance;
- Treasure their benefits and take joy in them;
- Learn from them, inwardly digesting them so well, that by them we learn to recognise the right paths from those that lead to peril.

Let's pray: *Righteous creator God, You made us and you know the words to speak which bring life and light to us. Incline our hearts to follow your laws and to take joy in your life-giving words, that we may follow them to the end, and our lives reflect your light to this world that you love. Through Jesus Christ, the true light of the world. Amen.*



# Parish Council Notes

## Meeting of Monday 21st August

### Business arising

- Draft hire contracts sent to St Peter's Knanaya Church and DAA. Intend they start October 1. Awaiting feedback.
- Sufficient liability protection if things outside our control go seriously wrong? Check.
- Still waiting for response from the Diocese to our assessment of Land Tax liabilities.
- Helpful response from Sonali in the Diocese re concerns about the Diocesan Assessment for 2022/23, explaining how arrived at. Correspondence continuing as Emmi & Mike believe some small reductions still appropriate.
- Peter Howell (thanks!) advised that accounting systems exist that can provide individual cost centre statements as well as an overall one— would help greatly in keeping track in different projects, & separating from normal operations. Have approached Sonali for advice.

### Deconsecration service for St Andrew's

- Bishop Brad conducted deconsecration at 2 pm on 20 August; address well received. Estimated 70 attended, many not present parishioners.
- Attendees told about transfer of the memorial garden to an appropriate site at St John's. Update Parish website.

### Watsonia revitalisation

- 10+ attended first Sunday am prayer gathering at Holy Spirit, 13 August. Other local churches invited but not present this time. Will hold every fortnight.
- Jonathan or Denise attending *mainly music* sessions to build relationships with families.
- Jonathan and Denise meeting at Watsonia at 11 am each Thursday to pray about and plan activities at Watsonia.
- When viewing church from Watsonia Road there is no sign that the wall seen is part of a church building. Suggestions but no decisions.

### Finance report

- July: deficit of \$25,837, due to outlays on capital projects, much to be recovered from other funds. Year-to-date: surplus of \$57,289.
- July income included a grant of \$11,000, used to install a heating/cooling system in the Lower Hall at St John's.
- Latest Clergy Stipend Determination takes effect October 1. Base stipend increases by 2%, housing benefit 8.5%, utilities benefit 15%; overall around 4%.

### Submission to Diocese re Rosanna property

- Presentation to Diocese's Finance Investment Committee on August 9 requesting the parish receive 100% of the proceeds from future sale of Rosanna property. Chair very complimentary about quality of submission.
- Parish Council formally expressed appreciation of all the hard work Katrina had put in.

### Sale of Rosanna property

- Motion in response to request from Diocese: 'That the Parish Council of the Anglican Parish of Banyule agrees to accept the advice and decision of Archbishop in Council and the Melbourne Anglican Trust Corporation regarding any proposed sale price of St Andrew's Rosanna properties'.

### Watsonia

- Denise grateful to Jackie (Op Shop manager) for letting her know of a meeting on August 16 re start of works on Watsonia Town Square. Info re proposed road works, potentially affecting access to Holy Spirit and op shop.
- Denise expressed our disappointment that the parish had not been notified. Attempts to talk further with the Council about effects on Parish activities so far unsuccessful.

### Watsonia op shop

- Request from op shop to provide them an invoice for electricity costs.

### ADOM Compliance Calendar

- August extract circulated.

### Correspondence to/from PC

- Card from the Farrington family thanking parish for its support and expressions of sympathy after the death of Glen's mother.
- Card from Wally, Denise and Paul Nicholls thanking parish for its expressions of sympathy and support after the death of Denise's mother.

### Child Safety

- More parishioners in positions of responsibility recently completed Safe Ministry Training.

### Vicar's report

- Thankful for hundreds of hours Katrina Philip expended preparing document presented to Finance Investments Committee – we were congratulated by committee chair and Bishop Brad on its quality and comprehensiveness. Chair said he had not seen such a professional submission in many years!! – Though may not translate into money coming our way!
- This submission has occupied us all for over 3 years now, and so we pray for God to direct the FiC and AiC in their deliberations.
- After 18 months, I have completed all studies for *Graduate Certificate of Professional Pastoral Supervision*. Pursuing registration as a supervisor over coming months.
- OWN supervision, now mandated by Diocese: – I see my own supervisor every 2 months (\$130 per session). *Added in discussion:* PC felt this cost should be borne by the parish
- I have begun spiritual direction every month (\$70 per session)
- I am seeking a new Diocesan coach (free)
- Dad will be with me for 2 weeks from 1 Sept.
- Adopted Nora 10 August – settling in well!
- Deconsecration of St Andrew's has occupied a lot of my time and energy in recent weeks: contacted as many people as possible.
- Bishop Brad did a walk-around of our 3 church centres on 19 July.
- Great to have Rev Catriona Johnson visiting Sunday 6 August.
- Prayers for revitalisation of Watsonia, am service are my key focus at the moment.
- Initial discussions with Bishop Kate about having a Curate in 2024. *Added in discussion:* Provisional budget calculations suggest a curate would not be affordable; should have a clearer understanding after end of next month.

### Associate's report

- *Summary:*  
– Drafted church website privacy policy. *Added in discussion:* Jonathan thanked for his initiative.

- Discussion re future Watsonia revitalisation, consolidating Focus Group and prayer gathering. Started prayer meeting 13th Aug, 11:30 am
- Follow-ups Child Safe training. Updated register sent to diocese on 09/08
- Memorial service and interment 14/08
- Funeral 24/08
- Youth Outing: AFL, 4 youth 23/07.
- Strathalan Bapcare 02/08
- Pastoral follow-ups

### • Thanks:

- Family

### • Prayers:

- Prayer Meeting for Watsonia Revitalisation (fortnightly) will bear fruit.
- 2024 plans for my family

### • Goals next month:

- Prayer Meeting for Watsonia Revitalisation

### • Goals next quarter (July – Sept):

- Further prayer and planning for Watsonia

### Wardens' report

#### • Parish:

- Bp Brad visited 3 centres with Denise, wardens.
- Emails with Diocese re possible overdraft. We rejected suggestion of another loan.
- Emails with Diocese, David Wagner to keep our proposal within probable property purchase price.
- Email from Diocese Insurance re safety audit of church bells. Sent information.

#### • Heidelberg:

- Heating and cooling system installed in Lower Hall at Heidelberg.
- Further clearing of woody + other weeds along Salt Creek around tennis court, more planned. On-site meetings: Banyule Council, Melb Water, retired State Heritage Tree Advisor, Ecologist & Weed Manager of Habitat Land Management.
- Tubestock plants purchased for revegetation planting.
- Dirt in the sewer pipe at Gloucester Drive was stopping water draining away: found and fixed.
- *Added in discussion:* Two comparable quotes for re-lining sewer pipe beneath car park. Pros and cons of each: wardens to decide and start.

#### • Rosanna:

- Some asbestos found after the demolition of St Andrew's hall: removed by insurers, clearance certificate issued.
- Received permission from Diocese to remove all faculties. Includes memorial garden.
- Wardens cleaned and vacuumed St Andrew's prior to deconsecration; to finish on 19th.
- Met gravedigger to discuss removal of memorial garden. To be stored on site at Heidelberg
- Bedelis Lawyers engaged for conveyancing re sale of St Andrews, as instructed by Diocese.

#### • Watsonia:

- Very long mass of tree roots cleared from cast iron pipes under ladies' & men's toilets. Renewal of pipes depends on if development. *Added in discussion:* Suggested might best be resolved by removing the offending tree(s).

### General business

- Cleaning at Watsonia appears not to be being done regularly. Take up with cleaners.
- Diocese course on 'Good Governance and Management in Your Parish' October 28.
- CMS asked parish to sign new support agreement for Rowan. Defer until we have a clearer picture of the Parish's future financial position.

*Minutes by Mike Connor, précis by Editor*

A father often read Bible stories to his young children, One day he read, 'The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned to salt.' His son asked, 'What happened to the flea?'

A boy was watching his father, a pastor, write a sermon. 'How do you know what to say?' he asked. 'Why, God tells me.' 'Oh, then why do you keep crossing things out?'

<https://maaw.info/GadgetsandGames/ChurchJokes.htm>