

Special Services

Sunday 4th February
7.30 pm Taizé service for
Presentation of Christ

Ash Wednesday 14 February
10.30 & 7.30 Imposition of Ashes
& Eucharist.

Lent Study groups
Wednesdays 11.30 p.m.
Beginning February 14
Thursdays 7.30 p.m.
Beginning February 15

FACS

Sundays February 18 & March 18

World Day of Prayer
Friday March 2

Holy Week & Easter
Full details on p 2

PARISH CLERGY

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Rev SHANE HÜBNER
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Sudanese Priest
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Honorary Clergy
Rt Rev'd George Hearn, 9840 7816,
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059

IN THIS ISSUE

| | |
|---|-----|
| Holy Week & Easter..... | p 2 |
| Lents..... | p 3 |
| World Day of Prayer..... | p 3 |
| Walk for Justice for Refugees | p4 |
| Common Cup is safe..... | p 4 |
| Give South Sudanese Youth a Sense of Belonging..... | p 5 |
| A bird needs 2 wings to fly... | p 6 |
| Bishop calls for end of sexism & abuse of power..... | p 7 |
| Christmas 2017..... | p 8 |
| Baptism & Confirmation..... | p 8 |

GOOD NEWS

好消息

WELPIATH



Parish Magazine of the Anglican Parish of Box Hill
February 2018

Fr. Shane Writes

The year has only just started but we as a parish turn our eyes towards Lent and Holy Week and Easter. I want to share the basic outline of how I imagine we will as a community enter into this season and I also want to update the parish on our major formation/evangelism process for 2018/19 – the ‘Catechumenate.’

Lent begins with two services on ASH WEDNESDAY (14 February 2018). There will be our usual 10.30am service that day as well as a 7.30pm service that night. I encourage all parishioners to attend



one of these liturgies as we embark together once more on the journey to the Cross and Resurrection. Our study this year will be “A Spiritual Formation Workbook” put together by James Smith. Unlike other years this will be a more experiential study examining the life of Christ and the five major dimensions of the Spiritual life. These dimensions are: the *Contemplative* tradition; the *Holiness* tradition; the *Charismatic* tradition; the *Social Justice* tradition; and the *Evangelical* tradition. It is an exciting program where we together in groups will by the way of exercises explore each of these traditions. There will be two main groups – a Wednesday morning group starting after the conclusion of the morning service (11.30am) and a Thursday evening group starting at 7.30pm. Both these groups start the week of 14/15 February 2018.

In Holy Week these will be services on the Monday, Tuesday, and Wednesday evenings in the side

chapel beginnings at 7.30pm. Maundy Thursday (29 March) will see a service beginning at 7.30pm in the main church followed by a devotional watch. There will be a service on Good Friday (31 March) at 9.30am. There will be an ecumenical walk of witness beginning at St Peter’s at about 12 noon on Good Friday to which all parishioners are invited to participate.

On Easter Day (1 April 2018) there will be a 6.30am Vigil Service followed by breakfast in the Undercroft as well as a 9.30am service. There will not be an 8am service this day. The Chinese congregation will celebrate at 11.30am followed by the Sudanese at 2pm.

The Catechumenate, sharing the good news

The church is not a club for the saved but the living body of Christ called to spread the good news. One of the ways I believe we can fulfil that mission is to embark on the journey of faith (The Catechumenate). The Catechumenate is both ageless and new to our times. It is both liturgy and adult faith formation. Indeed, the contemporary Catechumenate is a *process* not a *program*. It is not about simple membership in a Church, but enabling adults to be Disciples of Christ. As in ancient times, the process is marked by progressive stages of growth with celebrations, or rites, within the whole worshiping community on Sunday.

In most cases, the Catechumenate is a yearlong communal journey towards adult initiation. As with the ancient Church, the change and renewal

process invites the whole congregation to also grow in their faith. There are four main stages of the Catechumenate along with a pre-stage of preparation. It is my intention that we as a parish community embark on this journey starting with a period of six weeks of preparation (from just after Pentecost – late May – to beginning of July 2018).

The stages after that are as follows:

First Stage: Inquiry

This stage, which will begin in July 2018, is marked by the invitation and welcoming of adults to come with their questions and to meet with others. Together we will seek a deeper knowledge of and relationship with God, with the story and values of the Gospel. It concludes with the communal Rite of Welcome which will occur around the middle of October

Second Stage: Catechumenate / Time of Instruction and Growth

This phase is marked by the more

focused exploration of the Christian faith: its history and practice in personal prayer, worship and life. Usually some experience of service and ministry is part of this stage. It begins around the start of November 2018 and concludes with the Rite of Enrolment, usually at the beginning of Lent (March 2019).

Third Stage: Immediate Preparation for Baptism/ Confirmation/ Reception/ Reaffirmation

This period focuses upon conversion and openness to the work of the Spirit through prayer and reflection during the season of Lent preparing for Baptism at Easter. Sponsors, who are active members of the faith community, have a special role during this time. This stage is marked by different Rites of blessing and by the formal presentation of various treasures of the Christian tradition to the catechumens and candidates. The conclusion of this stage, usually at the Easter Vigil (21 April 2019), is the

Celebration of Baptism, Confirmation, Reception, or **reaffirmation of one's Baptism as an Adult.**

Fourth Stage: Growing into the Mission and Mystery of Faith (Mystagogia)

For those who have committed themselves to baptismal living and to ministry at Easter, this is a time to reflect upon how they will live this out in daily life and in the life of the community of faith here at Box Hill. This stage will conclude on Pentecost Sunday 2019.

The above is just a brief introduction to the process of the Catechumenate. More detail will be forthcoming soon and I am always available to discuss the process in more detail. I encourage us all to pray that God continues to bless us here in Box Hill and that we can be ready for the people God sends to us in the coming year and years.

Holy Week & Easter 2018

25 March

PALM SUNDAY

9.30 a.m. Procession & Eucharist of the passion

11.30 a.m. **CHINESE STREET PROCESSION & PALM SUNDAY SERVICE.**

2 p.m. Dinka Service

Monday Tuesday Wednesday in Holy Week

7.30 p.m. Holy Communion

28 March Wednesday in Holy Week

10.30 a.m. Holy Communion.

29 March, MAUNDY THURSDAY

7.30 p.m. Washing of feet, celebration of the Last Supper, and stripping of the altar.

9. p.m. Watch of the Passion



30 March GOOD FRIDAY

9.30 a.m. Liturgy of the Cross & Passion.

11 a.m. Ecumenical Procession of witness

7.30 p.m. **Chinese Good Friday Service**

1 April EASTER DAY

6.30 a.m. **Lighting of New Fire, Renewal of Baptismal Vows & First Eucharist of Easter.**

9.30 a.m. Celebration Easter Eucharist.

11.30 a.m. **Chinese Easter Service**

2. p.m. Dinka Easter service.

LENT 2018

Ash Wednesday 14th February

10.30 a.m. Imposition of Ashes & Eucharist in the church

7.30 p.m. Imposition of Ashes & Eucharist in the church.

Lent Study Groups in the Undercroft

Wednesdays 11.30 a.m. Beginning 14 February

Thursdays 7.30 p.m. Beginning 15 February

We will study: "A **Spiritual Formation Workbook**" put together by James Smith. this will be a an experiential study examining the life of Christ and the five major dimensions of the Spiritual life.: the **Contemplative** tradition; the **Holiness** tradition; the **Charismatic** tradition; the **Social Justice** tradition; and the **Evangelical** tradition. It is an exciting program where we will together in groups by the way of exercises explore each of these traditions

Put your name on the list at the back of the church. Material will be provided by the parish office



World Day of Prayer, Friday 2nd March. 7 pm followed by supper at St. Clare's Catholic Church, Woodhouse Grove Box Hill Nth

Women from Suriname prepared the service. The theme is "All God's Creation is Very Good!" Genesis 1:1-31

A heri grontapu di Gado meki bun doro, doro!

The Republic of Suriname lies in the northeastern part of South America. Suriname is named after the Surinen tribe, one of the indigenous peoples of the land. Suriname is part of the Guianas, an ecological region within the Amazon. Religions that are practiced in Suriname are Christianity (approx. 48.4%), Hinduism (approx. 22.2%), Islam (approx. 13.8%), Traditional Religions (approx. 1.8%), Javanism (approx. 0.8%) and a small percentage of the Jewish faith and other religions.

Women from Suriname lift up their voices to remind us that we are caretakers of God's creation! They are bringing to our attention the urgent need for caring at a time when more than 180 countries have signed the Paris Agreement on Climate Change. A commitment to keep the earth cooler depends on public policies implemented by governments, but also on our personal lifestyle.

As one of our Guiding Principles affirms "prayer is rooted in listening to God and to one another." Through the worship service, we listen to the multicultural and multi-ethnic people of Suriname. They take us to their communities and through their concerns. History is before our eyes! The flora and fauna are remarkable! The everyday life is weaved into the prayers.

How good is God's creation? That is the question to meditate and respond to with a personal commitment to care for creation. But it can also be an opportunity for the WDP motto "Informed prayer and prayerful action" to be affirmed in the community. What is it that we, as the WDP movement, can do to keep God's creation good?

Jan Gunst. rep for St Peters.

Join us to demand justice for refugees, and the immediate evacuation of those on Manus and Nauru.

Palm Sunday 25 March 2 pm State Library

The asylum seekers on Manus have been forced into new detention camps. But the crisis there is not over. Some of the new camps face regular cuts to power and water. And the threat of attack is constant.

In January another small number of those on Manus and Nauru will go to the US for resettlement. But there are still over 1500 recognised refugees left behind. We still need to demand that the Australian government **"Bring Them Here"**.

There are also over 10,000 people seeking asylum in the community still waiting for their claims to be processed, many unable to work and with only minimal income support. Almost 2000 have already been refused refugee status under unfair new "fast track" processing rules that now apply and face deportation.

Join us on Palm Sunday to raise our voices and demand justice and freedom for refugees.

New report asserts common cup is safe Dipping can increase bacteria count in cup **Kathy Blair**

Anglicans who choose to dip their bread into the common cup during the Eucharist may believe they avoid sharing whatever bacteria fellow parishioners who sipped from the chalice left behind.

That is a common misconception held by some who worry about catching colds, flu or something even worse by drinking from the cup. In fact, some styles of dipping - which is common in Episcopalian churches in the United States and becoming increasingly widespread in Canadian parishes - may even increase rather than reduce the threat of infection, says a new report, *Eucharistic Practice and the Risk of Infection*.

Parishioners dipping their bread into the cup are coming into contact with the same bacteria as those who drink from it, and they often leave behind a good deal of their own from handling the bread before dipping.

The report by Sault Ste. Marie cardiologist David Gould was to be distributed across Canada by Anglican bishops. Dr. Gould was asked to update the report he initially wrote in 1987 for the church's faith, worship and ministry committee, of which he is a member.

Back then, the focus was on dealing with people's fear of catching AIDS from the common cup. In fact, a person with AIDS who may have a highly depressed immune system, has much more to fear from his fellow parishioners than the reverse.

The first thing to realize, according to Dr. Gould's report, is that it appears to be remarkably difficult to contract any illness by sipping from the chalice. If that were not the case, one would expect regular reports of one disease or another rifling through a congregation. "In some 2,000 years of the practice, there's no episode that's ever been suggested to be due to the cup," Dr. Gould said in an interview.

Similarly, priests, who tend to drink more wine from the cup than anyone else in the congregation, would be calling in sick with one illness or another all the time. The research suggests the opposite is true. "No episode of disease attributable to the common cup has ever been reported," Dr. Gould writes. "Thus for the average communicant it would seem that the risk of drinking from the common cup is probably less than the risk of air-borne infection in using a common building."

Dr. Gould notes in his paper that exposure to a single virus or bacterium does not result in infection. Rather, for each disease there is a minimum number of the agent (generally in the millions) that must be transmitted before infection can occur. Experimental evidence shows that wiping the chalice with the purificator (the white linen cloth), reduces the bacterial count by 90 per cent.

"Our defences against stray bacteria are immense and can only be overwhelmed by very large numbers of the infective agents," Dr. Gould writes. "Each infective agent has its own virulence, and each individual has his/her own 'host factors' which determine that person's susceptibility to infection. The interaction of the two determines the risk of infection for the individual." Thus, people with active AIDS or who are on chemotherapy, are far more prone to infection with small amounts of bacteria. "Those people conceivably could be at risk," Dr. Gould said. "But we have no proof that anyone has ever contracted anything that way."

Other churches, notably the Roman Catholic and Lutheran churches, have also researched the issue extensively and found no problem, he said.

It is a myth that the mouth is more dangerous than the hand, Dr. Gould said. "Medically, we know that hands are much worse transmitters of infection than lips. Our mothers always

told us to wash our hands before eating, because our hands pick up germs. And they had a good reason for saying that."

In fact, the bread is more likely to spread contagion than the cup because it is in contact with hands, Dr. Gould said.

In order to ensure the risk of any disease transmission is as small as

possible, the report offers advice to servers about proper handwashing and chalice cleaning. If dipping is used, a single person should dip the bread, taking care to avoid touching the wine with his or her fingers.

Kathy Blair is a Staff Writer for the "Anglican News," Canada

Give South Sudanese youth a sense of belonging

Andrew Gai

Some of our disengaged young people who have gone off the rails rebel against a society they believe is rejecting them. Let's address this sense of hopelessness

It seems that the easiest solution to address the issue of violent youth crime in Australia is to either imprison or deport those young people who continually break the law. Eliminating the "bad apples" from the Australian society is seen by many as the quick-fix solution to youth crime which is creating widespread fear and cementing stereotypes. However I question whether this approach will stand the moral test of time.

Like many refugees around the world, South Sudanese left their home country in search of a peaceful and safe place to live and to raise their families. The majority of South Sudanese have made Australia their home and are prospering peacefully. There are however some young people from South Sudan who don't feel they belong in Australia, nor do they belong in South Sudan.

There are many reasons for their struggle to belong – adjusting to new culture, freedoms and expectations, learning difficulties, obstacles in the job market, negative media portrayal, and difficulty with some police officers who are culturally incompetent. Issues like these can make young people feel isolated and separated from the community.

Some of those young people who have gone off the rails are simply rebelling against a society that they feel is rejecting them. This is creating a cycle of fear and rejection which, if left unchecked, will continue to grow out of

control.

Most, if not all of the Apex gang members were not born in South Sudan or the Sudan. Some of them are as young as 12 years and the group leader is only 20 years old. Sudanese and South Sudanese started settling in Australia in early 1990s, which means that some of these young people were born in Australia or came from refugee camps at a very young age. These young people are more Australian than they are South Sudanese or African.

If the government deports these young offenders, it will be sending them to a country they did not come from, and for many, they will be permanently separated from their family, who are living in Australia, not South Sudan. Furthermore, it would be to their detriment as South Sudan is currently being ravaged by internal civil war and also experiencing severe famine. The suggestion that South Sudanese young people behave the way they do "because of their exposure to war" is simplifying the complexity of this issue and actually incorrect, as the majority have never been exposed to war. The same conclusion could be drawn for young people from Middle Eastern background, and not all Middle Eastern youth have experienced war personally either. It does not explain why with no exposure to war, people from other cultural backgrounds also engage in similar criminal activities.

A lot of the South Sudanese diaspora are women and their children as many men were killed in the war leaving their wives as widows. Most of these mothers spoke little or no English when they arrived and had limited

knowledge about living in Australia. Any migrant parents from a non-English-speaking background would understand how hard it is to raise a child who speaks another language. South Sudanese parents soon realised after arriving in Australia that they were no longer living in a village situation and were isolated from other family and friends.

Many South Sudanese youth have become disillusioned and believe education is no longer the key to success here in Australia because of the difficulty in finding a job once you are qualified. There are many young people whose parents, cousins, aunts and uncles have successfully completed university in various fields but cannot find jobs. There is a growing sense of frustration and hopelessness among the disengaged youth.

It is needless to say that the South Sudanese community is just like any other community in which there are good and bad apples. It is blatantly absurd to think that every South Sudanese wants to join the so-called Apex gang. "Are you a member of Apex?" and "Do you know anyone involved in Apex?" are now the two most commonly asked questions by members of the Victoria Police when they stop a South Sudanese young person. Unfortunately, approaching young people as suspects can lead to confrontation, resulting in young people being charged with assault. Once again, the cycle of mistrust and suspicion continues to grow and build.

We all have a role to play in addressing youth crime in general. Governments need to focus more on

investing in families and their young people, rather than investing in building more high-security prisons. Media outlets need to be more balanced in their reporting and highlight inspiring South Sudanese youth stories so that the coverage is not always negative. Community services and statutory departments such as child protection and the police need to work collaboratively with community leaders and parents to ensure that appropriate support is provided to the young people and their families. We need to engage our South Sudanese youth with sporting clubs, youth groups and

community groups to build a positive sense of belonging. As South Sudanese parents and community leaders we need to accept our children as they are rather than disowning them. Accepting them does not mean condoning what they are doing but rather making sure that they have a home, a family and a community to come back to when they get out of prison or stop engaging in criminal behaviours. Parents need to accept the fact that their children are Australians and they need to be brought up in an Australian way. This involves putting the interests of the children first and

being there for your children when they need you.

Let's step back and ask ourselves: have we as a society helped these young people enough before we give up on them and deport them? It is one thing to open our door for someone to come into our house but it is another to make them feel welcome and at home.

Andrew Gai is a youth and family support worker at Anglicare Victoria. He was born in South Sudan and migrated to Australia as a young refugee in 2006. This article first appeared in "Guardian Australia"

A bird needs two wings to fly

The Revd Terrie Robinson

The Anglican Communion's Director for Women in Church and Society, the Revd Terrie Robinson, argues that men must play as equal a part as women in the fight for gender justice.

I've recently been introduced to Maude Royden and wonder how it's possible that I have never come across her before. What a fascinating and courageous individual! And how interesting that good people were inclined to hold her back.

I was introduced to Maude by the Bishop of Derby, Alastair Redfern, who spoke about her during his address at the recent Christians Aware "Just Empowerment of Women and Men" conference in Swanwick, Derbyshire, UK. She was born in 1876 and died in 1956 and was remarkable for her patient but determined persistence in working for women's suffrage (the right to vote in political elections) and for the inclusion of women as equals in the Church. Her passion derived from her Christian faith and biblical understanding of women and men as equally made in the image of God.

Maude became a council member of the Life and Liberty Movement, which was established in 1917 and influenced the shift towards the synodical structure in the Church of England. The council members included the Revd William Temple (later Archbishop of Canterbury) and the Revd Dick Sheppard who led a powerful social ministry at St Martin-in-

-the-Fields in Trafalgar Square, London, and whose BBC broadcasts were known worldwide.

On one occasion, the council went into retreat and conference at Cuddesdon Theological College. A rule at the college was that women couldn't stay overnight. The group had a serious discussion about whether Maude should break the rule but, in the end, they decided she should stay in nearby Oxford. It is said that Maude took a taxi to London and sent the bill to the college!

Maude remained friends with the council members and later worked with them.

Bishop Redfern reflected that sometimes the bar to justice and empowerment is good people. Temple and Sheppard were towering figures for social justice but they, too, were no doubt subject to the pressures of systems that seemed sensible at the time. Through her work and campaigning, Maude made a different kind of statement. She rattled bars and chipped away at the status quo.

In 1919, the Vicar of St Botolph Church in London, the Revd Hudson Shaw – who was Maude's long-term friend and later her husband – invited her to preach during the Three Hours Good Friday service. The Bishop of London, Arthur Foley Winnington-Ingram, even though he was in favour of women's franchise, decided that he couldn't give permission for her to speak. So the Vicar closed the church

and Maude preached during the three-hour service for Good Friday in a hall. Hundreds of people came.

Maude remained a great friend of the Bishop of London.

At the top of the Christians Aware conference programme was written, "In our world men and women are like the two wings of a bird, if one is unable to function properly the bird is unable to fly and may even perish". Those are wise words. But there's another way that the two-winged bird can serve as a symbol.

There are some notable and encouraging exceptions, but most activism to promote the equal, God-given dignity of women and men, continues to be delivered and given energy by women. A one-winged bird won't work here. Men need to understand their role in this and get involved. If we really want to see the transformation of harmful attitudes and behaviours, there have to be two wings on the bird.

Gender equality – gender-just relationships – require the empowerment of women and the empowerment of men until we reach the point where we are willing and confident enough to make space for each other. In the great dance of life we need to move our feet constantly to make room for the feet of others so that they too can fully participate in God's good creation. *From Anglican Communion News*

BISHOP CALLS FOR END TO “SYSTEMIC SEXISM, MISOGYNY AND MISUSE OF POWER” IN THE CHURCH

The Rape of Tamar by Amnon, is “a Bible story devoid of justice”, the Presiding Bishop of the US-based Episcopal (Anglican) Church, Michael Curry, said in a letter co-signed by the president of the province’s House of Deputies, the Revd Gay Clark Jennings.

The church “must examine its history and come to a fuller understanding of how it has handled or mishandled cases of sexual harassment, exploitation and abuse through the years,” the Presiding Bishop of the US-based Episcopal Church, Michael Curry has said. In a letter to the Church, co-signed by the Revd Gay Clark Jennings, the president of the province’s House of Deputies, Bishop Curry said that recent high profile events have forced societies “into fresh recognition that women in all walks of life have suffered unspoken trauma at the hands of male aggressors and harassers.” In their letter, the church leaders say that they “have become convinced that the Episcopal Church must work even harder to create a church that is not simply safe, but holy, humane and decent.”

The letter begins with a reference to the “compelling testimony from women who have been sexually harassed and assaulted by powerful men”; and said that this has turned their minds to “a particularly difficult passage of holy scripture: the story of the rape of King David’s daughter Tamar by her half-brother Amnon” in 2 Samuel 13: 1-22.

“It is a passage in which a conspiracy of men plots the exploitation and rape of a young woman. She is stripped of the power to speak or act, her father ignores the crime, and the fate of the rapist, not the victim, is mourned. It is a Bible story devoid of justice.” They

point to the manual published by the Tamar Campaign www.fecclaha.org which, for more than 20 years, has helped African women from marginalised communities study the passage “to explore and speak about the trauma of sexual assault in their own lives,” leading them to ask: “What can the Church do to break the silence against gender-based violence?”

Curry and Jennings say that the Church

antagonistic or unresponsive to people – women, children and men – who have been sexually exploited or abused. And we must acknowledge that in our church and in our culture, the sexual exploitation of women is part of the same unjust system that also causes gender gaps in pay, promotion, health and empowerment.”

They call for “collective repentance” and says that “each of us has a role to play,” adding: “And so, today, we invite you to join us in an Ash Wednesday Day of Prayer on February 14 devoted to meditating on the ways in which we in the church have failed to stand with women and other victims of abuse and harassment and to consider, as part of our Lenten disciplines, how we can redouble our work to be communities of safety that stand against the spiritual and physical violence of sexual exploitation and abuse.

“Neither of us professes to have all of the wisdom necessary to change the culture of our church and the society in which it ministers, and at this summer’s General Convention, we want to hear the voice of the wider church as we determine how to proceed in both atoning for the church’s past and shaping a more just future. May we find in our deliberations opportunities to listen to one another, to be honest about our own failings and brokenness, and to discern prayerfully the ways that God is calling us to stand with Tamar in all of the places we find her – both inside the church and beyond our doors, which we have too often used to shut her out.”

From Anglican News Service

*The Rape of Tamar by Amnon,
Alexandre Cabanel,*

“must commit to treating every person as a child of God, deserving of dignity and respect. We must also commit to ending the systemic sexism, misogyny and misuse of power that plague the church just as they corrupt our culture, institutions and governments.

“Like our African siblings in faith, we must create contexts in which women can speak of their unspoken trauma, whether suffered within the church or elsewhere. And we must do more.

“Our church must examine its history and come to a fuller understanding of how it has handled or mishandled cases of sexual harassment, exploitation and abuse through the years. When facts dictate, we must confess and repent of those times when the church, its ministers or its members have been

Samaritans Purse Boxes

Have u managed to get some "back to School" stationery specials ready for your Shoe Boxes later in the year.

If u haven't , I will have my bag of goodies to start your box @\$10.

Jan Gunst. Coordinator.

Christmas 2017



Baptism & Confirmation, 31 December 2017



Our lives begin to end the day we become silent about things that matter.

Martin Luther King Jr