

## Special Services

**Ash Wednesday 6 March**

10.30 am & 7.30 pm

**Tuesday in Holy Week 16 April**

Tenebrae 7.30 pm

**Wednesday in Holy Week 10.30**

H.C. & Stations of the Cross

**Maundy Thursday 18 April**

7.30 pm

**Good Friday 19 April**

9.30 am

**Easter Day 21 April**

6 am & 9.30 am

### PARISH CLERGY

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Rev'd Betty Bracken, 9939 5881

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### IN THIS ISSUE

The Vicar writes.....	p 1
Bible Study.....	p 2
Holy Week & Easter.....	p 3
Palm Sunday refugee Rally....	p 3
Earth@peace conference....	p 3
Fun & Fundraising.....	p 4
Reflections on Rumi.....	p 4
Top of the class.....	p 4
Mothers' Union.....	p 5
Bishop George.....	p 5
Eco-creative Soul making.....	p 6
Thanks for the memories....	p 6
Inside America's Border Church.....	p 7
Earth at Peace, Theological Reflection.....	p 9
Book Review.....	p 10
Silver Wattle Quaker Centre	p 11
Rev Florence Lim Ti Oi.....	p 12

# GOOD NEWS

好消息

WELPIATH



Parish Magazine of the Anglican Parish of Box Hill  
February 2019

## The Vicar Writes

Welcome to 2019 and another edition of our parish magazine. This is shaping up to be an exciting year as we, among our regular activities, begin preparations to celebrate 130 years of Anglican presence in Box Hill. While we are always seeking God's guidance and discernment for what we are meant to be doing today and, in the year ahead, it is good to stop and mark significant milestones as they occur. To reflect upon the fact that there have been 'Anglicans' worshipping in Box Hill since 1889 is amazing and worthy of celebration. While there will be more details later, please reserve Sunday 27 October as the major liturgical



celebration where there will be a joint service followed by a parish lunch.

The major work we will be doing as a parish this year is planning for the redevelopment of our parish hall. We are close to finalising a lease for the development of the St Philip's site which when done will free us up to dream what can be done with the hall. Our initial ideas now include: a covered path from the church to the hall (for use in inclement weather); spaces suitable to offer more social justice activities and educational programs; and good office space. We will be working through a process by which all parishioners can continue to offer suggestions and be included in the development of the final plan. Please be on the lookout for information concerning this process and how you can be involved.

Our Parish Council will be having a planning morning on Saturday 16 February at which we will finalise

plans and activities for this year. Some of the exciting new ventures to be considered include: securing a new set of 'Stations of the Cross' to enhance our worship space; the design and installation of a labyrinth in the Sanctuary space in St Peter's church; the installation of a improved and more reliable sound system for the church; and the development of four new services, to be held once a

quarter. At these services we invite, in turn, participation from, and give thanks to God for, the work of our local firefighters; library staff; town hall workers; and police officers. Please continue to pray for our Wardens and Parish Council members and for the ongoing development of our parish community.

Ash Wednesday is 6 March and we will celebrate this at our regular mid-week service at 10.30am and at a service in the side chapel at 7.30pm. I invite all parishioners to sign up for the individual Lenten Study from ABM: *Into the Desert*. This can be downloaded as an app for your smartphone or ordered as a booklet. Please sign-up on the sheet at the back of the church if you would like a copy. There are other ABM studies as well which I recommend – *A Voice in the Wilderness* and *Sustainable Development*. Both these studies are available online at <https://www.abmission.org/pages/resources.html>. As well as these individual studies our parish is offering the ongoing study *Seven Stories: Exploring the nonviolent Bible*. This study is offered on the first three

Thursday evenings of the month – from February to August and is facilitated by Janet Hubner. It begins at 7.30pm and is conducted in the *Undercroft*.

Sunday 14 April marks Palm/Passion Sunday and the start of Holy Week. We will be having a Tenebrae service at 7.30pm Tuesday evening of Holy Week (16 April) along with a 'Stations of the Cross' liturgy following the 10.30am Wednesday service (17 April). There will be a 'Maundy Thursday' service 7.30pm on 18 April and a 'Good Friday' liturgy at 9.30am on 19 April. On 'Good Friday' there is also the

ecumenical walk of witness beginning from St Peter's around 12.30pm. Easter Day begins with a Vigil service at 6am followed by a 9.30am service in English; a Chinese celebration at 11.30am and Sudanese celebration at 2pm. It is always sad to say goodbye and I want to express my thanks to Judy and Heinz Greilach as they leave St Peter's. They have been fantastic contributors to the life of our community and will be hard to replace. We wish them all of God's blessings as they move to Williamstown.

As many know, we have enjoyed the ministry of the Reverend

Alasdair Mackinnon-love over the last 18 months. I intend to offer him some paid employment in the parish but to do so would need the ongoing support of parishioners. At the moment the idea is to raise an extra \$500 per month. This can be done by a second collection plate at the back of the church, or individuals making a regular direct contribution to the parish account or by making a one-off yearly donation. Please speak to me if you are interested in contributing to this fund.

## ASH WEDNESDAY 6 March

10.30 & 7.30 Imposition of Ashes  
& Ash Wednesday Eucharist



## Bible Study

**How to study and teach the nonviolent Bible.**



**First three Thursdays of Each Month  
beginning February 7, finishing August 15, 7.30 pm in the Undercroft  
Led by Janet Hubner**

Please join us for this Bible study on the nonviolent message of the Bible.

This is not your average parish Bible study.

It takes us to the very roots of our faith and understanding.

We are invited to rediscover in Jesus a God of love  
who rejects violence and who sets us free from the violent cycle..

This group has got off to an excellent start. New members welcome

We follow the book **Seven Stories** by Anthony Bartlett.

Available from Amazon.com.au as a paperback or Ebook

**See the Bible through new eyes**

# Holy Week & Easter 2019

## 14 April PALM SUNDAY

9.30 am Procession & Eucharist of the passion

11.30 am Chinese Palm Sunday service

2.00 pm Dinka Service

## Tuesday in Holy Week

7.30pm Service of Tenebrae

## Wednesday in Holy Week

10.30 am Holy Communion and Stations of the Cross Liturgy.

## 18 April, MAUNDY THURSDAY

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

9.00 pm Watch of the Passion



## 19 April GOOD FRIDAY

9.30 am Liturgy of the Cross & Passion.

12.15 am Ecumenical Procession of witness

7.30 pm Chinese Good Friday Service

## 1 April EASTER DAY

6.00 am **Lighting of New Fire, Renewal of Baptismal Vows & First Eucharist of Easter.**

9.30 am Celebration Easter Eucharist.

11.30 am **Chinese Easter Service**

2.00 pm Dinka Easter service.



## JOIN THE PALM SUNDAY WALK FOR JUSTICE FOR REFUGEES

For a Fair and Welcoming Society -

**CLOSE MANUS & NAURU  
BRING THEM HERE!**

2pm, Sunday 14th April 2019

State Library of Victoria, 328 Swanston St

(Organised by Refugee Advocacy Network)



## A LANDMARK CONFERENCE

For all who care for the earth  
and humanity's future,

To engage in the journey to:

**A Just and Ecologically  
Sustainable Peace.**

**\$100 PER-DAY REGISTRATION**

Concession and Early Bird discounts

**REGISTER ONLINE**

**WWW.TRYBOOKING.COM/YQMD**

AT Pilgrim Theological College

29 College Crescent, Parkville, Vic

**23-24 APRIL 2019**



# Fundraising 2019

## Welcome to our New Year 2019.

Please read on for a draft of our plans.  
Do find your diaries  
and note the following dates.  
Families and friends are all very welcome  
for our events.  
Please contact **Hilary on 9899 7553**  
with any queries or comments.

**March 1.** Friday Quiz night 7 to 10 pm. Bring  
your brainy food snacks.

**March.** Start orders for flowering bulb drive  
from Tesselaars.  
Delivery before Easter in April for gifts.

**April 6.** Saturday Jumble Sale in the Hall  
9am - 2pm

### May.

May events dates to be set soon.

We expect **an election day date**  
to be announced by a Prime Minister.  
We would like to sell  
*democracy snags, free will cakes*  
*and home produce.*

Politics will determine  
when we have the other May events.

**Crazy Whist.** Saturday afternoon in the hall.  
**Probable Pie Drive** from Okkas.

**June 21. Friday** Quiz night to raise funds for  
the St Peters Kindergarten.

**JUNE 30 PATRONAL FESTIVAL.**  
Lunch after our service.

**August.** A parish concert. Please let me know  
whether you can provide musical items.

**September.** Box Hill Kiosk to advertise Spring  
Fair.

**SPRING FAIR OCTOBER 12. 9AM - 2 PM**  
This date will not be moved!

## Reflecting on Rumi

“Your praise of God is a breath  
from your body of water and clay;  
make it a bird of Paradise  
by breathing into it  
*your heart's sincerity*”

[Source, Rumi: Mathnawi I: 868]

With inspiration for prayer and praise from Rumi  
poetry and texts you have an opportunity to explore  
meaning and relevance for our own spiritual path  
**and daily living. In the contemporary world it's**  
valuable and replenishing to take time to listen to  
the Mysteries of God, through your own and other  
**'voices', including writers and poets, such as Rumi**  
(a Sufi mystic).

A workshop is being held on Wed 13<sup>th</sup> March, from  
10am – 1pm; or a repeat is being held on Saturday  
16<sup>th</sup> March, from 1pm – 4pm, Sacred Space, the  
[SWell Centre](#) for Spirituality and Wellbeing in  
Hawthorn Bookings are available through  
*trybooking* at:

<https://www.trybooking.com/BALXS>. Bring your  
own journal-visual diary and writing  
or drawing materials for quiet, contemplative  
reflections. Facilitator: Jude Westrup.  
Enquiries: *SWell* Centre office 9002 4202, or  
[judedesigns950@gmail.com](mailto:judedesigns950@gmail.com).

## Top of the Class!



### Jennifer Ong

daughter of Lars & Lydia Andrews achieved  
the best academic performer award yet at  
Box Hill High again ... not just for her year  
but for the advanced students, the SEAL or  
GAP programme students. Apologies for the  
mornings Jen couldn't rise for church  
services due to tiredness ... straight A's and  
A+'s in all subjects all year. And growing into  
a wonderful, kind, Christian hearted young  
woman.

Lars Andrews

## MOTHER'S UNION NEWS

*On Sunday 11th January, the 3rd Sunday after Epiphany*

**Father Shane Hubner and Rev. Alasdair McKinnon Love were admitted to Mother's' Union at St Peter's Box Hill by Revd. Anne Kennedy, MU Australian President**



### *Change to MU*

#### **At the Vicar's suggestion**

members will attend the 10.30 Eucharist on the 4<sup>th</sup> Wednesday of the month followed by BYO lunch in the undercroft.

There will be a very short meeting followed by a speaker or other activity.

Watch the LINK for further details. Syllabus will be available shortly.

## NEITHER OVERWHELMED OR CONSUMED - JUST A LITTLE SCARED

### **Bishop George**

It was a scary experience when my attempted response to a "Happy New Year" sounded like gibberish. I recognised the signs of a stroke in the numbness in my lips and face and all the other symptoms. I am very grateful to the decisive action of my daughter and her husband and to the prompt action of the Emergency ward of Box Hill Hospital who had me diagnosed and admitted to the Stroke ward in almost record time;

To be honest I was more frightened of living as a prisoner of my body, unable to speak or move rather than death. Soon after I was set up in my bed, Mother Esther appeared and her calm and loving presence that was expressed in the sacramental act of anointing, prayer with the laying on of hands was a tangible experience of God's presence and was very reassuring. This continued when Father Shane brought Communion and anointing the next day. By this time a stroke was diagnosed and several heart issues identified as requiring surgery in the future.

I have been strengthened and calmed by being anointed and other expressions of love and prayer by Father Harry, Father

Doug, Father Alasdair, and many clergy colleagues and friends..

I am very aware of being part of a community of faith at St Peters Box Hill and from greetings, prayers and love from our English, Chinese and Sudanese congregations. I am grateful as an Anglican to be part of a diocese and world wide communion. That was symbolised by an early visit from Bishop Brad Billings who was Administrator of the Diocese during the holiday period. who brought assurance of prayer and affection from the Archbishop and bishops of the diocese. Equally significant has been visits and greetings from a number of young people from our Chinese community and fellow members of the 8am and 9.30am services..

Providentially my son Roger and his family were holidaying in Melbourne for Christmas and he and my daughter Sue have been magnificent. It is a blessed experience to know and feel loved and prayed for.

I am thankful for the medical and nursing care of both Box Hill Hospital and Donvale Rehabilitation hospital. In

so many ways the fortnight's rehabilitation with physio, gym work, occupational and speech therapy has been a resurrection experience.

I am thankful that almost all imperfections of movement, memory caused by the stroke are now similar to pre-Stroke. The only noticeable defect is my speech and speech therapy, which will continue, is helping. Heart problems will be faced in the coming months and I humbly seek your continuing prayers and support for my continuing healing and well being.

I am especially grateful for those clergy and friends who have joined me in saying the Evening Office.. Among the many promises of Scripture a reading from Isaiah 43 has been in my heart and mind,

*"Do not fear for I have redeemed you. I have called you by name; You are mine.*

*When you pass through the waters I will be with you and through the rivers they shall not overwhelm you. When you walk through fire you shall not be burned and the flame shall not consume you. For I am the Lord your God," (from Isaiah 43 :1-7)*

God bless, + George .

## Liturgical seasons and eco-creative soul-making in a Quiet Garden, Jude Westrup

Exploring liturgical seasons, with nature's seasons and our own experience of the presence of God, in the context of a 'Quiet Garden', enables us to listen, hopefully to hear and respond creatively to God's 'Voice' within and around us. Through contemplation and prayer, reflecting on verses from sacred texts, visual arts and writing can enable us to more clearly discover and express our experience of the Mystery and Love-liness of God with us. As Sacred Spirit infuses and breathes through us, we share and absorb the botanically-infused environment of a Quiet Garden. This may enable us to further bring out into the world our creativity and prayer, praise and blessing in our daily life and action, into the community of faith we share and into the wider community around us.

The natural season of Summer glows in fruitfulness and sunlight. Gardens are flushed with 'verdency', one of Hildegard's beautiful concepts. Taking this light and fullness from Summer into the beginning of the pre-Lenten liturgical season, begins to prepare us to focus more fully on God.

Using self-selected visual art resources interspersed with prayer and meditation, walking and reflection in the Quiet Garden and botanically-infused and eco-creative soul "making" there's an opportunity to explore together, and individually, these aspects of our walk with God. A series of four workshops are being run throughout 2019. People are asked to bring along art, craft, sculpting, textile, timber and/or writing resources of their own choosing. The first workshop is on Friday 22 February from 10am to 1pm, the theme is: *Summer (Looking toward Lent)*. There will be three further workshops themed: Autumn (Lent to Pentecost), Winter ('Ordinary' Time – the sacred in the daily) and Spring (Looking toward Advent). Details from Jude, [Judedesigns950@gmail.com](mailto:Judedesigns950@gmail.com)

*"For everything there is a season, and a time for every purpose" Ecclesiastes 3:1*

## THANKS FOR THE MEMORIES Judy and Heinz Greilach

By the time you read this, Heinz and I will have spent our last Sunday as parishioners at St. Peter's. We wish to thank you all for your cards and kind words, not only on our departure, but during my time in hospital and rehabilitation following my fall. A special thank you to Lewis and Carole and the choir for their generous gift which was completely unexpected.

We came to St. Peter's early in 2009. We had previously worshipped at a neighbouring church where I had been a parish councillor and churchwarden for some twenty years as well as a chorister. An unhappy situation caused a group of us to decide that it was time to worship elsewhere. Five moved to parishes closer to their homes but eight of us chose to move to St. Peter's – refugees seeking a new home! We were warmly welcomed by Father Graham Reynolds and his flock – no questions asked – and soon we felt quite at home. After some time working in the church office, Marnie Javornik and her husband Viktor moved to Wonthaggi. Margaret and John Hart and Lorraine Thorne have since died, and now Heinz and I have moved, leaving my sister Elizabeth as the surviving member of our group. As soon as we had settled in, I re-joined Mothers' Union and have

spent the best part of the last seven years as Honorary President. Heinz was prevailed upon, rather reluctantly, to join Dads' Army/Men at Work and was surprised to find out how much he enjoyed the company of the other men and the opportunity to make himself useful as an electrician and carpenter.

In the early days, we went with Father Graham and Judy to Israel, Petra and Egypt, and two years later to Turkey, visiting the seven churches of Revelation. Incredible experiences!

Through Men at Work, John Payne and Heinz started the job of painting the interior of the old vicarage opposite the library, assisted at times by yours truly. Graham left shortly after the completion of the job and Father Derek and Liz Jones moved in. In due course a developer made an offer for the property and the new vicarage in Monash Street, Box Hill South was purchased. purchased. (Heinz put up the shed in the back garden).

The next major task for Men at Work was the erection of the wall in the Memorial Garden. M@W have just completed work at the other end of the garden to accommodate and ashes from St. Philip's. If you haven't already seen it, go and have a look. It is really lovely. M@W also built the

store room in the hall preparatory to work starting on the Undercroft. That renovation was completed just in time for the wedding reception of Lars and Lydia Andrews. I helped with the setting up, hoping that everyone would fit in. They did – just!

So many memories! Working with Margaret Dooley and the Sudanese and/or Joyous Chinese ladies making an incredible number of jars of berry jam/cakes for the Spring Fair or Street Stalls at Box Hill. After Muriel Smith's decision to cease making the Christmas Cake for the Spring Fair Raffle, I got co-opted, I'm not sure that my cakes were as good as Muriel's. I know I couldn't compete with her in the Cream Sponge department! But now it will be someone else's turn. Betty Baensch, her two lovely daughters and I have looked after the Handicrafts Stall at the Spring Fair for several years.

We still have a son living in Kerriemuir Street and Elizabeth in Doncaster, so we will still be around the area a fair bit of the time. Visitors are welcome at 68 Merrett Drive, Williamston, but ring first – same number 9848 5815 or mobile 0438 984858 – to make sure we are in.

Thank you for your friendship over the years. We love and will miss you all.



# INSIDE AMERICA'S BORDER CHURCH

**Divided by fences but united in the Spirit, the body of Christ assembles under the watch of the U.S. Border Patrol.**

Carina Julig

AT THE BORDER between San Diego and Tijuana, Mexico, people come together once a week for communion across the dividing line. El Faro: The Border Church/ [La Iglesia Fronteriza](#) is held every Sunday on both sides of the border. For some families, it is their only opportunity to see loved ones who have been separated from them by immigration status.

The service is at Friendship Park, or “El Parque de la Amistad,” the piece of land that lies between the mesh border fence and the larger border wall that keeps the United States separate from Mexico. Usually, the outer wall is closed, cordoning off any opportunities for people on opposite sides of the border to connect. But for four hours each weekend it opens. For most people, the border is a place of division. But for Pastor John Fanestil, the borderland, or “la fronteriza,” is “a place of encounter.”

Fanestil, who preaches at First United Methodist Church of San Diego, has been running El Faro: The Border Church for almost a decade. He meets me at the trailhead of Border Field State Park, the 1,000-plus-acre San Diego nature preserve that borders the sprawling metropolis of Tijuana. In the summer months, you can drive all the way down to the border, but the trail floods when it rains and is often closed to vehicles in the winter. Today, it's shut because of a sewage spill from Tijuana, so we hike down.

Fanestil was raised in La Jolla, an upscale neighborhood in San Diego, but says that his first real introduction to Spanish culture was in Costa Rica, where he did a year of seminary. His first appointment after ordination was in the inland border town of Calexico, Calif., which is adjacent to its Mexican sister city, Mexicali. He fell in love with the border culture, and after serving congregations in Los Angeles and Orange County, he was placed in San Diego in 2004.

When he arrived, the outer border wall hadn't been built yet, and Friendship Park was easier to access. An annual celebration of Las Posadas, a Latin American re-enactment of the nativity story, was held there. Then, in 2006, the federal government bought the border land to build a second wall and intended to close Friendship Park entirely. Activists fought to keep it open and negotiated with the Border Patrol to maintain partial access, but it was closed for several years as the wall was built. After it reopened, Fanestil celebrated communion at the border for the first time.

*Communion undaunted by barriers*

It's a windy, overcast day in San Diego, and the marine layer at the coastline makes the temperature drop. We trudge along the heavy sand at the state park beach, and I'm struck by how empty it is—a rarity for Southern California at any time of year. Fanestil jokes that this is “the only empty beach in San Diego.” It's true: Besides the two of us, the only creatures at the water are snowy plovers leaving delicate tracks in the sand. In the distance, I can see people relaxing at the beach in Playas de Tijuana, right across the border. The giant metal wall goes straight into the ocean and continues for about a hundred yards, like the inverse of a pier.

There are only about a dozen or so people when we get to the U.S. side of the border, along with two Border Patrol agents. One of the agents greets us and says that he's already stopped two people trying to cross the border this morning.

The border fence mesh is so thick that it's almost hard to see through, but dozens of people are on the other side of the border, along with booths, live music, and an immigration lawyer giving free legal advice.

Fanestil says that Border Church mainly takes place in Mexico, and the U.S. contingent is mostly there “in

solidarity.” The service is much easier to access in Tijuana. There are no barriers, and a residential district is built right up to this part of the border.

Most people who attend the service are deportees living in Tijuana to be close to their families in the U.S. Families are clustered around the fence, talking to relatives on the other side of the border. The mesh is too narrow for people to hug or hold hands, so people exchange “besos de meñiques”—pinky kisses.

“The fence, for me, means death,” says Guillermo Navarrete. Navarrete is a pastor in Tijuana and runs Border Church on the Mexican side of the fence. These days, his main ministry is caring for those who have been deported from the U.S. to Tijuana.

“Jesus, in the last three years of his ministry, only went to the temple about three times,” Navarrete says, explaining the model for his work. “We spend time in the streets.”

He speaks passionately about the deportees, who arrive in Mexico with little but the clothes on their backs. For many, Border Church is their only opportunity to see family.

“People from every state in the U.S. and every state in Mexico have been to Border Church,” Fanestil tells me. People on their deathbeds come to say goodbye, while others bring their newborns to introduce grandparents to their grandchildren.

*Passing the peace with fingertips*

Fanestil plugs a microphone into a sound system to start the service, while Navarrete plays guitar. The service is bilingual, with most of it in Spanish. Songs are sung, prayers are offered, and Fanestil reads the gospel text in Spanish. It's Epiphany Sunday, and the text is about the journey of Los Reyes Magos—the three kings. The story is apt: Soon after the Magi's visit, Mary and Joseph flee Bethlehem and become migrants themselves to save infant Jesus from Herod's wrath.

After the sermon, Fanestil offers up a prayer. **“Turn this wall into the cradle of Christ,”** he beseeches. **“Remind us that the love of God is more powerful than any wall ... The things made by human hands will come and go, but the love of God will remain forever.”**

We receive communion and share the **“paz de Cristo”** across the border. I touch pinkies with a woman in Tijuana, the fence so thick that it takes effort to make our fingers touch.

During the service, I chat with local activist Enrique Morones, who tells me that his faith has a huge influence on his work.

**“Faith without works is dead,”** says Morones. Morones was born in San Diego to Mexican immigrant parents and runs the faith-based organization Border Angels. He is Catholic and says that he tries to embody servant leadership in his work. He points to Fanestil as a good example of someone who **“doesn’t go around telling people what they should be doing: He just does his thing.”**

Morones founded Border Angels in 1986. The group is most famous for their water drops, where they leave water along the desert routes that migrants take when attempting to cross into the U.S. He claims that the San Diego border wall has contributed to the deaths of more than 11,000 migrants who died of dehydration trying to cross the border inland, where the deadly desert serves as the primary barrier. An investigation by humanitarian groups revealed that ICE agents routinely sabotage water that aid groups leave for migrants. When I ask about the **Border Angels’ water supply**, Morones says that they have had their water vandalized, but they do not know by whom.

Along with water drops, Border Angels also does outreach to day laborers, visits the graves of unidentified immigrants, and facilitates the opening of the border fence several times a year, so that families can hug. Crystal, a young woman who was at one of the border openings, is at the church service talking with her family. At the

opening, she gets the opportunity to hug her daughter after being apart from her for almost a year.

Crystal says her main feeling, when she got to hug her daughter, was sadness—because she didn’t want to let her go.

**“Nobody likes to be separated from their family,”** she tells me in Spanish.

*Faith deepened by solidarity*

Border Angels has recently drawn criticism from the Border Patrol, due to an unplanned wedding at one of the door-opening events in November 2017 in which the groom turned out to have a drug smuggling conviction, and the Border Patrol threatened to stop opening the fence. But when I ask about the incident, Morones seems unbothered by it. He says they’ve delivered similar threats in the past, but they never last.

**“Forget about the door opening: I want the wall to come down,”** he says. **“But it will.”**

I’m surprised by how confident he is in such an anti-immigration political climate. President Trump launched his campaign on the promise of building a border wall, and the six prototypes for that wall are in San Diego, just a short distance from the park.

But the idea that the border needs to be completely controlled is largely a post-9/11 invention, even among conservatives. In 1971, First Lady Pat Nixon visited San Diego to dedicate Border Field State Park. Her security detail cut the barbed wire fence at the border so that she could greet the Mexican citizens on the other side.

**“I hope there won’t be a fence here too long,”** she is reported to have said.

Fanestil describes his ministry using the word *compañerismo*, which loosely translates as solidarity, or fellowship. He says he believes that the church should walk alongside people in their journeys, and that faith communities that don’t do that are missing something.

**“Many people will never connect with religious communities that don’t do that, because there’s no point of contact with their lived experience,”** Fanestil says.

Fanestil explains that differentiating between the sacred and the secular is largely an American concept, foreign to the Latin American communities he’s worked with. Instead, those communities conceptualize their whole lives through a religious lens, including their migrant experience. He says that this view of the world has helped to deepen his own faith.

**“I feel like I learn and grow from my relationship with this community much more than I shape or teach,”** Fanestil says.

*Every Sunday, despite challenges*

Sobering news for El Faro: The Border Church arrived in February 2018. The Border Patrol has restricted access to the park, now only allowing 10 people in at a time. If more than 10 people want access, they will have to be rotated in, in shifts, meaning some people will only have half an hour with their families.

**“These restrictions have already hurt families,”** Morones says.

Fanestil points to the Border Patrol’s anger over the border wedding as the reason for the restriction, though the Border Patrol claims it is because of agent shortages. Fanestil says that it is unfair to punish so many families for the wedding, especially since Border Church is not associated at all with the border opening events.

**“It’s very frustrating,”** Fanestil says.

**“Families are only going to get to see each other for 30 minutes, and a lot of them travel very long distances to get here.”**

Currently, 10 people at a time remains the official policy, but as of September 2018, the agent on duty at Friendship Park can exercise discretion over how many people to let in. Fanestil says that in the past several weeks, his group has been allowed to enter the park for Border Church services without any restrictions.

Border Church has also had low attendance on the U.S. side because the stricter climate around immigration has led people to fear that they or their loved ones will be deported if they visit Friendship Park. Fanestil says that anytime there’s increased concern about enforcement of immigration laws, it discourages



concern about enforcement of immigration laws, it discourages people from going to the park. Despite the setbacks, Border Church will continue. "It cramps our style on the U.S. side, but our style has been

cramped for a long time," Fanestil says. Regardless of tall fences and tumultuous immigration policies, he will be at the border every Sunday, Bible and microphone in hand.

Carina Julig is a reporter from San Diego specializing in the intersection of religion and politics



## earth@peace, a theological reflection

Harry Kerr

The recent IPCC report on climate change makes grim reading. Time is running out for humanity to create a just relationship with the earth which sustains us. It is time for people of faith to examine the resources of faith and to ask how the faith tradition gives us an understanding of where we are and a vision for what lies ahead.

The World Council of Churches has for many years encouraged us to seek *Justice, Peace, and the Integrity of Creation*.

More recently Pope Francis' encyclical *Laudato Si* places care for creation in the context of the struggle for a just and peaceful world. However these messages have not been taken up by most local churches who see the care of creation as marginal at best if not irrelevant.

How has this happened? When I was young one of the big occasions in the church year was Harvest Thanksgiving. Churches would be lavishly decorated with flowers fruit corn sheaves and a specially baked harvest loaf. It made a strong statement of the interconnectedness and interdependence of God humanity and earth. Sadly harvest thanksgiving has disappeared but the interconnectedness has been fading for for many centuries. Until about the 17<sup>th</sup> century people lived close to the earth. They depended on it for their livelihood, and for survival. It was closely bound up with faith as dependence on God followed naturally from dependence on earth. People knew that much of their health and well being was beyond their control and depended on the grace and mercy of God. Their liturgies and festivals reflected this.

The seventeenth century is recognised as the beginning of modern science. Humanity was gaining understanding

of how creation and their own bodies worked. They could control and determine life without reference to God. They discovered that the world was round and therefore self contained and autonomous. They worked out the laws of physics which enabled them to manufacture a whole range of life enhancing machines which could be mass produced in factories. Medicine discovered the circulation of the blood and the nature of disease. They realised the importance of clean water and proper sewage for public health. It became easier to travel and discover other cultures. Psychology uncovered the mysteries of the mind.

The early scientists saw the new discoveries as opening up the mystery of God's creation but the development of industry and manufacturing and the rise of capitalism to facilitate industrial production changed our attitudes to creation. It become a resource to be used for human activity, forests to be cut down, minerals and metals to be dug up, water to be dammed, land to be farmed intensively, urban sprawl to spread wherever the market would take it. Our relationship with creation changed from partnership to exploitation. Our dependence on the creator was replaced by the worship of the free market. God was relegated to the margins of life.

As we re-examine the Bible and tradition we find that it has much to tell us that we have been unable to see because we have come to take the scientific and rational worldview for granted. So we look again at the creation stories in Genesis. Much time and energy has been wasted in trying to reconcile these stories with the rational worldview, in particular with Darwin's theory of evolution.

The creation stories have nothing whatever to do with evolution and to get bogged down needless argument is to miss the real message. These stories were put together when Israel was in exile in Babylon. People found themselves in an alien culture with an alien religion. The early books of the bible were put together to remind them who they really were in this alien culture. The Babylonians had their own creation narrative in which creation emerged from a violent conflict between the Gods. Clearly the Babylonian myth is alive and well today. The supposed inevitability of violence underlies much of our national and international life. The Genesis account on the other hand celebrates *Shalom*, the peace and interdependence between God, humanity and the created order in which all participate in the one reality. Genesis 2 makes the same point: God creates humanity from the dust of the earth again emphasising that God, earth and humanity are belong together in the one reality.

Humanity is set to live with God in a harmonious garden environment. When humanity oversteps the limits, humanity is driven from the garden and creation becomes an alien space. Humanity is condemned to a constant struggle with earth for survival.

Michael Northcott from the University of Edinburgh begins his book on the ethics of global warming (*Moral Climate*, DLT London 2007) with a quote from the prophet Jeremiah. The prophet laments the breakdown of his community their oppression of the poor, and their failure to live as a just society by pointing to what they are doing to earth: *Take up weeping and wailing for the mountains, and a lamentation for the pastures of the wilderness, because they are*

*laid waste so that that no one passes through, and the lowing of cattle is not heard; both the birds of the air and the animals have fled and are gone. I will make Jerusalem a heap of ruins, a lair of jackals; and I will make the towns of Judah a desolation without inhabitant.*

Their own failures as a society, their degradation of the earth and alienation from God go together. They have abandoned God's shalom and so everything is crumbling around them. It is very contemporary as we contemplate the links between international conflict and climate change to-day.

The scientific rational worldview and the market economy banished God to the margins of our life. Religion is at best a concern for individual salvation, at best code of ethical behaviour.

Richard Rohr the American Franciscan priest suggests we need a "paradigm shift" if we are to recover the partnership of God, creation and humanity. He proposes:

*Instead of God being the Eternal Threatener, we have God as the Ultimate Participant in everything both the good and the painful.*

*Instead of God watching life from afar and judging it, how about God being inherent in life itself, the Life Force of everything?*

*Instead of God being an object like any other object, how about God being the Life Energy between each and every object, which we usually call love and Spirit?*

Rohr suggests that instead of the remote and limited God banished to the edge of life, God is with us in all of life; at least coterminous with the ever larger universe we are discovering and totally inclusive. (*The Divine Dance, The Trinity and Your Transformation*, Whitaker House, Pennsylvania, 2016.)

To perceive God as Participant makes it possible to consider the place of Jesus Christ in the partnership of God creation and humanity. We perceive Jesus as the Human One, who comes to share our common life and to carry in himself the suffering of the world. We also describe Jesus as *Emmanuel, God with us*. This suggests that Jesus represents in Rohr's words: *God being inherent in life itself, the Life Force of everything. Jesus, the Human One* represents the coming together of God the source and energy of life with Creation and humanity.

The prologue to St John's gospel points to this coming together: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it..... The Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son. The Word is a translation of the Greek word Logos which could be translated as Rohr's Life Force of everything. The gospel writer sees Jesus as the expression of this life force. Jesus brings the promise of the reconciliation of God, creation into humanity.*

St Paul in the letter to the Colossians reinforces this idea: *(Christ) is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. ... For in him all the fullness of*

*God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. Salvation has cosmic dimensions. Christ bears the suffering not just of humanity but of the cosmos. On the cross he pours out the Life Force to defeat the "principalities and powers" which threaten humanity and the creation.*

Our hope then is in a reconciled cosmos and we are called to the agents of that reconciliation: St Paul in the letter to the Romans: *For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. There is something very contemporary here as we struggle with the implications of the IPCC report.*

God's Shalom, peace, involves not just the absence of conflict, reconciliation between nations and communities, healthy relationships and healthy people but all this in the context of responsibility and care for creation, the living organism of which we are part and which together with us opens the door to the mystery of the Holy God. In Advent we sing Charles' Coffin's hymn which included the words: *To heal the sick stretch out your hands and bid the fallen sinner stand; shine forth and let your light restore Earth's own true loveliness once more.*

## Book review

**No Friend but the Mountains, Writing from Manus Prison by Behrouz Boochani,  
Translated by Omid Tofighian, 2018, Picador \$32.99**

*Reviewed by Rita Camilleri*

Much has been said about the book whose cover features the face of an incarcerated human being, who stares at a would-be reader of his *No Friend but the Mountains*. Written in Farsi, this book of prose and poetry was

smuggled out of Manus Island in 'installments' to be transcribed, translated and published. How fortuitous that the translator Omid Tofighian approaches "storytelling, philosophy, memory and performance" in similar ways as does

Boochani. Both writers are familiar with "narrative techniques common in storytelling practices of Iranic peoples. . ." Boochani's autobiographical narrative is infused with his philosophy and his understanding of the human condition.

The story begins with his departure from Indonesia on a leaky boat from which the passengers were rescued from their near-death experience by drowning. This fear of drowning has never left him.

However, he did embark on a second voyage of escape. This attempt landed him in a 'cage' on Christmas Island, from which he was airlifted to Manus Prison, as he calls it, to remain with other 'prisoners' for five years. He is still there. Before arriving the prisoners were told that the Manusians were cannibals.

In describing life in Manus the writer does not spare the sensitivities of his reader. Our senses are assaulted by the sights, smells, sounds and silences of Manus as the men's morale deteriorates into "straddle[ing] the border between human and animal" (p. 232). Life is all about standing in queues: for food in the searing sun, food which is not equally distributed leaving many on the point of starvation, or as he sees it as "maddening hunger". Mercifully there are some exceptions, like the courageous woman who tries to verbally prod the prisoners into sharing whatever foodstuffs she is able to commandeer. We see the hungry with ribs protruding from their bodies when they are not wearing the "ridiculously large clothes" assigned to them. We smell

the stench of bad breath in the cabins where the men sleep, and the smell of sweat-covered bodies in their cramped sleeping bunks. We hear the dirty, rusty fans creaking away at night. The lack of proper, clean toilets leaves the men, and boys in a powerless, vulnerable state. Each prisoner is permitted one disposable razor per month. When prisoners invariably have health issues they are either ignored, left to languish for a long time before being treated or given pills, for which they have to queue and to which they become addicted. There are absolutely no facilities to pass the time. Games are not allowed. When the use of the telephone is intermittently allowed the men have to wait in queues. The service can be terminated for the day – or longer - almost without notice.

In spite of all the lows, the author does envisage highs which he expresses through his poetry – the beauty of the 'Flowers like Chamomile', the sea caressing the shore, the splendour of the jungle at night, the starry sky (when he is able to sneak outside). Much time is spent scribing the despair which overtakes the men, obvious from their eyes, their silences, the small riots, the self-harm, and the suicides. And what of the minders, the Australian soldiers? Well they too are not happy with their lot, and they descend to a

point where they seem to "take pleasure in shattering the dignity of a human being" (p. 94). Abuse is systemic.

When the agreement was made to use Manus Island for the detention of refugees one of the conditions was that some Papuans would be employed. They would much rather tend their vegetable gardens or do what they would normally be doing. Their cultural background is unlike that of the Australian personnel and their attitude towards the prisoners is somewhat more humane at times, although they must obey orders and beat prisoners when ordered to. They may have some understanding of what the asylum seekers are feeling. As the translator tells us, the story is multi-layered, and Boochani shows us his many insights into the human soul.

Boochani's is a harrowing story, a hard book to read. It is total immersion into the misery that is Manus Island. Boochani reminds me of the lotus flower which rises out of the filth around it but grows into something beautiful. What a wonderful contribution Boochani's mind and sensibility could make to our society. Perhaps this book should be made compulsory reading for our politicians this year.

## SILVER WATTLE QUAKER CENTRE

About thirty years ago, Franciscan Friar Richard Rohr, started a Centre for Action & Contemplation in Albuquerque, New Mexico. He was motivated to do so by the realisation that many activists tended to adopt a confrontational stance towards those they were campaigning against. He felt an alternative approach was needed, in keeping with Jesus' teaching to love one's enemy. He concluded that a contemplative lifestyle was best equipped to achieve this.

Silver Wattle Quaker Centre is located on the shores of Lake George, amid stunningly beautiful surroundings.

Because this was a place of plenty, coastal and inland indigenous groups would gather here. More recently, it became a sheep grazing property. For a period after the Vietnam War, returning veterans were helped to make the transition back to civilian life. In 1995, it was turned into an Outward Bound facility for young people, then used as an executive training centre. It subsequently became the home of St Joseph's House of Prayer, a Catholic community. When this community dispersed, the Catholic Diocese of Canberra-Goulburn took it over as a Retreat Centre. On the 30<sup>th</sup> December 2011, in a generous settlement by the diocese, it was purchased by the Religious Society of

Friends, also known as Quakers, who continue to run it as a place of spiritual regeneration and restorative landcare.

Here we offer opportunities for individual or group retreats, courses and venue hires to people of all Faiths or none. Our vision statement declares that

"Silver Wattle centre is upheld by a Quaker community which welcomes all those seeking to deepen the spiritual dimension of their everyday living and to find the source of their inward strength. We celebrate the beauty and spirit of the land and offer opportunities for learning, personal retreat and time apart. In service of this vision, we strive to

- Connect with the spirituality and wisdom of First Peoples of this land



- Encourage one another to surrender to the promptings of Love and Truth, trusting them as the leadings of God.
- Be a place where people experience spiritual transformation, healing and refreshment in community.
- Practice a way of life that is spiritually, physically and environmentally sustainable”.

A special role we offer is to become a Friend in Residence (FIR), where we invite you to join us in observing our Rhythm of the Day. This is based on the monastic traditions of both East and West, which in turn derive from the rhythms of the Cosmos. The three elements to this are (a) experiencing living together, (b) praying together and (c) working together. Our aim in following this rhythm is to nurture the contemplative in us. The contemplative lifestyle helps us tap

into our spiritual wellsprings, find our true identity within the Cosmos and surrender to the promptings of the Spirit. The decisions we make and the actions we take are then less likely to be dictated by our egos. The goal is to become a “contemplative in action”, something that is not achieved overnight but requires the work of a lifetime. The term was used by Ignatius of Loyola, founder of the Society of Jesus. His vision was that each member of the Order be trained to become a “contemplativus in actione”. This accounts for the lengthy formation Jesuits undergo. In recognition of the service FIRs provide, they are offered free board and lodging. Most who take up this challenge report that what they gained from this experience far exceeded what they gave in service. Some go so far as to say it proved a turning point in their

lives.

There is one crucial benefit to coming to Silver Wattle. Our centre is located in one of the most magical of natural surroundings. Embraced by such an awesome environment, we are drawn to become intimate with the natural world and find ‘that of God’ in all creatures. Alienation from nature has been cited as a major reason for the Climate Change crisis we currently face. Silver Wattle is uniquely sited to reconnect us to our roots and remind us that, together with the rest of creation, we belong to a single sacred community.

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## THE ANGLICAN COMMUNION: DID YOU KNOW THAT ...?

Keith Wilkins

The first woman to be ordained an Anglican priest was the Rev Florence Li Tim Oi. She was ordained by Bishop Ronald Hall of Hong Kong (then Victoria) in a pastor’s house in Xingxing (then Chinese territory, ie, not under Japanese occupation) on 25 January 1944 (Conversion of Paul). When the news broke to the Archbishop of Canterbury and the rest of the Anglican Communion, well ... !

The Rev’d Florence Li Tim Oi, given the pressure placed upon Bishop Hall, on and by the Chung Hua Sheng Kung Hui (CHSKH: Holy Catholic, ie, Anglican Church in China) and upon her, quietly (temporarily) set aside her priestly ministry until well after the Chinese Cultural Revolution during which time she was detained like other Christians. Her ministry (again) became ‘official’ in 1971 (ahead of the Americans, Canadians and New Zealanders) when the Anglican Consultative Council give an ‘approval’ for Bishop Hall’s successor as Bishop of Hong Kong, Gilbert Baker, to go ahead and ordain two women. Florence moved to Toronto in Canada to be with family where she



died in 1992. Her priestly ordination was celebrated at Westminster Abbey in January 1984 (even though England had still more years to debate and approved the ordination of woman as priests). Florence Li Tim Oi is commemorated in the liturgical calendars of The Episcopal Church and the Anglican Church of Canada.

Her story is well told in *Much Beloved Daughter* by Florence Li Tim Oi with Ted Harrison (Darton, Longmann and Todd Ltd, London, 1985) Also see

“It Takes One Woman” at <http://www.ittakesonewoman.org/public/litimoi.php> Search the internet for photos and more info.

The late Bishop Ronald Hall could very well say, prophetically, of his significant act that “it seemed good to the Holy Spirit and to us ...” (from Acts 15:28). Given the life and witness of Florence Li Tim Oi, we can truly say: Amen. Thanks be to God!

An afterword on the Chung Hua Sheng Kung Hui: given the historical and political circumstances in China following the Communist Revolution, the Anglican Church in China as such effectively ceased to exist in the 1950s when it became part of the wider non-denominational Three Self-Movement of Protestant Churches. The Dioceses of Hong Kong and Taiwan continued under separate jurisdictions. The last Anglican Bishop of CHSKH, Bishop K H Ting, died in 2012 having served as Chair of the China Christian Council for some years. A poignant photo of the last meeting of the CHSKH bishops and of the Synod at Shanghai in 1956 can be accessed on the internet.