

Special Services

ASENSION DAY MAY 30
7.30p.m Holy Communion

SUNDAY AFTER ASCENSION
June 2 Taizé 6 p.m.

PATRONAL FESTIVAL.
Saturday 29 June Evensong
Sunday 30 June
10 am Celebration Eucharist

130TH ANNIVERSARY
Sunday 27 October

GOOD NEWS

好消息

WELPIATH



Parish Magazine of the Anglican Parish of Box Hill
May 2019

Christ is Risen, Alleluia



PARISH CLERGY

Vicar.

Rev Shane Hubner
(0432 681 177)
shane.hubner@hotmail.com

Sudanese Priest

Revd. Joseph Arou 0431 541 535
lokagai@hotmail.com

Chinese Priest

Revd. Esther Zhang 0405 602 439

Family Minister

Barbara Plumridge 9898 5193

Honorary Clergy

Rt Rev'd George Hearn, 9840 7816,
Revd. Betty Bracken, 9939 5881
Revd John Stockdale 9890 8388
Revd Harry Kerr 9893 4946
ahmkerr@hotmail.com
Rev Alastair McKinnon 0438 323 059

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He is Risen Indeed Alleuia

The Vicar Writes

Christ is Risen! He is Risen indeed! There are three matters I draw to parishioners' attention in this glorious Eastertide. The first is alerting all to the fact that this is the 130th year of Anglicans worshipping in Box Hill. To give thanks to God and mark this achievement we are having two special celebrations. The first is a parish musical concert on the afternoon of 24 August 2019. We have such wonderfully talented people in and associated with our parish that the real problem will be fitting everyone in on the program! There will be more information concerning this fantastic concert available soon but please mark the date in your diary now and plan to be there with your friends and family. The second celebration is a joint congregation service of thanksgiving on Sunday 27 October 2019. Our guest preacher and celebrant for the day will be our Archbishop and Primate, the Most Reverend Dr Philip Freier. This is shaping up to be the most glorious liturgical event for the year, so again, please mark the date in your diary now to plan to be there and be on the lookout for more information shortly.

The second matter to mention is the work being done by the leadership team of the parish on our *Mission Action Plan*. This will always be an ongoing task as we pray for God's will; act upon what we believe God is asking us to do and then pray some more! For 2019 we have decided to

follow the four direction statements of the Diocese in shaping our goals. These four statements from the Diocese are as follows: 1) Be a compelling and outward looking Christian presence in our communities (*Evangelism*); 2) Reach across boundaries of human division to serve our communities and proclaim Christ (*Service*); 3) Be open to the Holy Spirit in transforming lives to be mature in Christ (*Discipleship*); and 4) Use all the energy that God powerfully inspires to better manage our human and capital resources (*Resource Management*). The



words in italic in the brackets are our short-hand understanding of the meaning of each statement. We have seven goals for the year which are spread across the four areas mentioned. There is not enough room here to write out all seven goals but if you want to see them - they are available on the parish website (anglicansboxhill.org.au) and for those who cannot access the website, I have a print-out of them available for all who ask and a copy on the notice-board in the Undercroft. Two goals to mention here however are

our plans to run the first *Pilgrim Course: Turning to Christ*. This is an excellent evangelism course that provides a journey to the heart of God and to a living personal relationship with Jesus WITHIN the household of God's church. This course will be beginning from the middle of June and running initially for six weeks. It is designed for those with no knowledge of the faith but is also an excellent course for those who need a reminder of the basics. Please see the sign-up sheet at the back of the church for more information. The second exciting goal to mention here is our intention to conduct four special services across 2019/20 that invite and focus on those who work at the community services that surround our church. These services are: *fire station; police station; Library; and Town Hall*. We are endeavouring to raise the profile of our parish community and church with our neighbours and also seek to serve those who serve others. Be on the lookout for information about these special services.

The third matter to mention is my health. As I write, I am in the middle of a series of tests to ascertain the cause of a problem with my lower legs. While potentially a dangerous problem, my doctor is fairly certain we can get to the bottom of the problem soon and that things will be okay. Please keep me in your prayers and I appreciate all the help offered and given so far by so many.

MUSLIMS ATTEND CHURCH SERVICE IN SHOW OF SOLIDARITY WITH EASTER BOMBING VICTIMS

THEY were advised that "maybe it is not a good idea" to visit a church this weekend, one week after the Easter massacre in Sri Lanka, but that did not stop a Muslim group from visiting the St Joseph's Church in Sentul, Kuala Lumpur this morning. Global Unity Network, a Muslim group comprising professionals and students, attended the Sunday service followed by a dialogue with the parish priest, Reverend George Packiasamy.

"When ministry becomes performance, then the sanctuary becomes a theater, the congregation becomes an audience, worship becomes entertainment, and man's applause and approval become the measure of success. But when ministry is for the glory of God, his presence moves into the sanctuary. Even the unsaved visitor will fall down on his face, worship God, and confess that God is among us."

TO BE A PILGRIM

INTRODUCING THE PILGRIM COURSE.



WE ARE ALL ON A JOURNEY, a journey through life, through death and beyond.

WHERE ARE WE GOING? What does it mean? What is our destination?

Pilgrimage is a

- journey of faith,
- a journey into faith
- It is a journey into who God is and who we are.
- A journey of meeting with Jesus.

YOU ARE INVITED to travel with us on the **PILGRIM COURSE.**

Pilgrim is

- ideal for explorers on the fringes of church life,
- for mature Christians who want to explore the faith at a deeper level.
- It allows opportunity for deep and honest discussion, allowing everyone to share whatever their level of experience and knowledge.
- It is a time for **ASKING QUESTIONS**
- And listening to other people's questions, the church's answer to the ABC programme: *You can't ask that!*

BASED ON

- Sharing our journeys, our ups and downs, our doubts and faith.
- Listening to the Bible exploring in depth and bringing our questions.
- In an atmosphere of quiet prayer and meditation.

Father Shane will lead the Pilgrim Course at St Peter's beginning around 22-23 June
WATCH THIS SPACE

ASCENSIONTIDE

ASCENSION DAY THURSDAY 30 MAY
Holy Communion 7.30pm



SUNDAY AFTER ASCENSION 2 JUNE
Taize service 6pm

St. Peter's Day 2019

SATURDAY 29 JUNE AT 4.30PM
Special Evensong



SUNDAY 30 JUNE AT 10AM
Combined Festal Eucharist with guest preacher Bishop Alison Taylor

PARISH CONCERT



SATURDAY 24 August
Music for the whole Parish

130th ANNIVERSARY

SUNDAY 27TH OCTOBER



Preacher
THE ARCHBISHOP

Social and Fund Raising.

THE ELECTION DAY STALL SATURDAY MAY 18

8.00 am—2.00 pm

- We need you to help with setting up, selling and packing up between 8am and 2.00 pm.
- Sizzling democracy sausages, with optional onions.
- Growing or making Home produce
- Making cakes, slices and other toothsome delights.
- Look in the church for the sign up list.

ANNUAL SPRING FAIR SATURDAY OCTOBER 12.

8 a.m. to 3 p.m.

- We welcome all volunteers to create
- Handcrafts
- Cakes, slices, Confectionery.
- *Note:* No second hand clothing sales this year
- Our Parish raffle, we welcome all ticket sellers. We like to start sales in August.
- More information in the coming weeks. Contact Hilary Blakeman with any queries.9899 7553

Bible Study

Exploring the
the nonviolent Bible

Our Bible Study continues from May 2nd:
May 2,9,16 Story 4: Wrath to
Compassion

June 6,13,20 Story 5: Victim to
Vindication

July 4,11,18 Story 6 The temple and
its deconstruction

August 1,18, 15 Story 7: History to its
end

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

Janet Hubner leads the studies
@ 7.30 p.m. in the undercroft.

DON'T MISS OUT

RUSS TYSON



Each Sunday “Russ” is on the prayer list. Above is a photo of Russ Tyson at his 90th Birthday Party on 3rd March, 2019

Russ was a long- time member of St. Aidan’s congregation.

Being on the Vestry and Finance Committee, Russ was very involved with the financial side of the building of the hall and church. Over many years the paper collections’ raised funds for St. Aidan’s. Russ collected, sorted and supervised the collection until the financial return from the sale of papers became minimal and collection ceased. Russ began CEBS (Church of England Boy’s Society) and was an integral member of CEMS (Church of England Men’s Society). With his late wife, Mary, they helped to raise funds, through the Annual Fete and a Winter Casserole Dinner. Later, Russ was the instigator of the Annual Book Fair which raised many thousands of dollars each year. This was a year round task, receiving and spending many hours sorting, cataloguing and selling books during the year to his book shop contacts.

In Russ’s later working years he was CEO of Clergy Superannuation Funds.

In recent years ill health has kept Russ housebound but he has welcomed visits by various Pastoral Care members to receive Holy Communion and a chat. Currently Keith Wilkins is visiting monthly. Parishioners’ ring and visit him. He is always pleased to have a ‘chat’. *Jan Gunst*

SAMARITAN'S PURSE

I have boxes ready for Sam.Purse . Also starter bags \$10. These bags contain a variety of things to help you. Easier than buying one lots of things. Start early to collect goodies for your box.

Jan Gunst.



EARTH@PEACE

Janet & Shane Hubner

Earth@Peace was an ecumenical conference on Peace on Earth and Peace WITH Earth, held in Melbourne during Easter week. Janet & Shane attended from St Peter's Here are their impression:

JANET WRITES:

Is a just and ecologically sustainable peace achievable in our time? This question was the focus of a two-day conference, *Earth@Peace*, that I attended in Melbourne in April. The conference was organised by Pax Christi and the University of Divinity with many supporting organisations. Several excellent speakers from around the world shared their research, experience and practical examples in building peace and sustaining the environment. We also formed working groups to discuss focused topics about peace such as culture, education, conflict, the environment, reconciliation, the marketplace and sacred texts.

I found the conference to be extremely informative, invigorating and reassuring, as well as challenging and warning against complacency. What did I learn?

There are many very clever and compassionate people devoting their skills to achieving peace around the world in many different spheres ... the media tends to report the bad news so it's easy to think the whole world is in catastrophe, when in fact great progress is being made in many places and ways towards a more peaceful world.

Aboriginal Australians achieved a balance of living on the land about which we are almost completely ignorant. I was amazed by some of the facts I heard, especially about the ancient bread held in the museum's storage that is thousands of years old, and about current projects to farm, harvest and process native, drought-resistant grains for flour.

World religions have beliefs and traditions that promote peace with the earth and among the human family. These are commonalities that can help us, as Christians, relate to and agree with people of other faiths on efforts to restore the earth and be at peace at local, national and international levels.

Dialogue is a very important tool in working towards peace. I may not be able to reach people in leadership but, to help build a culture of peace, it is important for me to talk to the people I *can* reach – my family, friends, colleagues and neighbours – about issues to do with peace, climate change, nuclear disarmament and so on. By starting conversations, and seeking to understand people's opinions, and the reasons underlying those opinions, we can together, little by little, build a culture that is informed about and working towards peace.

I was very grateful to participate in this conference and hear from so many wise and experienced people. I feel overwhelmed with the amount of information we received. I also feel challenged to remain informed and to have the 'peaceful conversations' as well as hopeful that there is a lot of positive work happening in the world. So, is a just and ecologically sustainable peace achievable in our time? The conference didn't reach a conclusion, but it did give me hope that peace is important enough to enough people that there will always be some dedicated to seeking it. I hope I can count myself among them. *Depart from evil, and do good; seek peace, and pursue it. (Psalm 34.14; 1 Peter 3.11)*

SHANE WRITES

As many of you know I have a deep and abiding interest in preserving the environment. I am a member of the Diocesan Social Responsibilities Committee with oversight for the environment sub-committee. My wife

Janet has a deep interest and passion in the areas of 'peace studies'; 'non-violent' action and forgiveness. Both of our areas of interest and passion were involved in a recent two-day conference we both attended: the *Earth@Peace* Conference held 23/24 April at Pilgrim College of Divinity. This conference was organised by Pax Christi (a Peace organisation that Father Harry is involved with); the Centre for Research in Religion and Social Policy (RASP) – University of Divinity and supported and sponsored by 18 other organisations, including the Victorian Council of Churches, Journeys for Climate Justice and the Peace and Conflict Studies Institute Australia. The list of those who presented was long and illustrious – the quality of the presentations was excellent. The only challenge has been to reflect upon the enormous amount of input. Luckily the main sessions were videoed and will be made available on the website so people will be able to return and hear again or hear for the first time some very engaging and informative sessions.

The theme of the conference was: "Towards a Just and Ecologically Sustainable Peace." The question addressed in the two days in a variety of formats and presentations was whether this total 'shalom' is possible in our day and age? The conference was the starting event of a project that seeks to build a movement and change public policy in our country and the world towards this end! I encourage all to have a look at the website: <http://www.earthatpeace.org.au/> to be informed about this project.

One of the major things to come out of the two days for me was the large number of diverse groups and organisations that have peace and ecology as major passions. I am not alone and neither are those in the Anglican Church who are concerned about and wanting to work towards a just and ecologically sustainable peace. Much of what I heard underlined my own understandings in this area but two things in particular startled me.

The first came from one of the keynote speakers, Bruce Pascoe, a Bunurong, Tasmanian Yuin man, Professor at Jumbunna Institute for Indigenous Education and Research, University of Technology, Sydney. He introduced me to the idea that Australian Aboriginal people were more than hunters and gatherers and in fact, grew native grains and baked indigenous bread, 65000 years ago!

That blew my mind and the pictures he showed of successful attempts today to grow these grains in sandy desert conditions was hope-giving for the future of agriculture in our dry and desert-like conditions. The other insight came also from an Aboriginal women presenter, Naomi Wolfe, a Trawlwoolway woman. Naomi, in her excellent presentation about Peace in the Australian Community: An

Indigenous Perspective on an Evolving journey, talked about the need for us to tell the difference between true guilt and just being uncomfortable. Her point was that too many of us end up in the guilt arena and become unable to move beyond it towards true reconciliation. I shall sit with this insight for a while.

NEWS FROM ABAAR ORPHANAGE AND SCHOOL BORTOWN

Margaret Dooley

Our program to build the school continues and we will soon run a crowd-funding appeal to raise funds from the wider community to complete building of our classrooms. If anyone reading this has experience in crowdfunding and can offer advice and assistance, please contact Margaret or Joseph.

Father Joseph was busy during his recent trip to South Sudan. The bricks were made on site by local workers using local sand and cement that Joseph bought in Juba. These photos show work underway on the building that will provide space for two classrooms. When complete, this will mark the halfway point in our classroom building program.



April 2019

A severe storm took the roof off our first classroom. James Malou from St Peter's is in Bortown and has sent us photos of the damage. We have raised about 70% of the money we need to replace the roof, and that money has been sent to James in Bortown so that he can buy materials and organise for work to be done – we hope and pray that the roof can be rebuilt before the wet season.

Our roof repair appeal needs another \$750 to pay for the full cost of roof repairs, and we also need about \$2,000 to complete the new classroom – to pay for the metal window grills that make the building secure and then to finish the building by rendering and painting the brickwork.

Our future plans - What will happen when our school is complete?

We will need to build a well, and to provide some school furniture, and when all is finished the local authorities will pay teachers and security staff to work at the school.

We hope to also build two dormitories to provide secure living space for the orphaned children.

Where else do the donations go?

We send money to the Bor Orphanage Foundation to pay school fees and provide uniforms and basic essentials for 100 children. The number of children we support has increased, and fees have risen.

One family's story

While Joseph was in Bortown the local school authorities asked the Foundation to add a family of five

children to our support list. The children are living with their aunt and she came to the school very distressed because she didn't have the money to pay their fees and was going to have to take them out of school. She had taken the children into her home after their mother was killed in an ambush in the rural area outside Bortown – their father is disabled and in a wheelchair, so their mother had been the parent supporting the family. In the ambush five women were killed and two men injured, Joseph witnessed one injured man being put on a plane to go to Juba for medical treatment. So although Bortown is safe, the surrounding countryside can still be a very dangerous place, and the need for help will continue.

Bor Orphanage bank account for donations:

Money can be given to Fr Joseph or to Margaret Dooley, or put in a marked envelope in the collection plate, or deposited directly into our orphanage bank account at the ANZ bank, Box Hill.

BSB 013 225; **Account** - Abaar Orphanage #280731691

Email lokagai@hotmail.com; Margaret.dooley@bigpond.com

Mobile Joseph 0431 541 535;

Margaret 0438 129 161

We would be most grateful for any assistance you can

INTO THE DESERT.

Margaret Dooley and Hilary Blakeman

These are some random thoughts and reflections on the ABM Lenten study 'Into the Desert'.

This was wonderfully and logically presented.

Wonderfully as it had superb photos and links to relevant authors, commentary and music.

There were many references to ancient words from "desert fathers and mothers" which gave more timeless and meaningful prayer.

The 40 days were so simple to cross reference logically as I could easily refer to the relevant Bible reading, often Psalms.

I was encouraged by the study to ponder more at different times of the day.

There were 40 days of doable continued strategies to add in to our daily lifestyle.

Having the study on the mobile phone or iPad and immediately accessible encouraged us to look at it and go back to the readings at various times during the day, and indeed to keep going back to it after the study period ended.

Also various prayer practices were described. One instance from Rowan Williams 'The physicality of prayer' included words as follows 'time when you are aware of your body as simply a place where life happens and where, therefore, God 'happens': a life lived in you.'

The study introduced me to unfamiliar writers and to works by familiar Australian writers.

There were quotes from Tim

Winton's 'Island Home', from the cartoons and writings of Michael Leunig and from Australian poet Les Murray that gave an Australian perspective on the meaning of 'into the desert' and left me with much to ponder on.

Many of the writings of the desert fathers and mothers focussed on the need to reject or isolate ourselves from the demands of the world –to consider what we achieve as people when our lives are dominated by the striving to be successful in worldly terms, and to see value in NOT being constantly busy.

I had never encountered the writings of Annie Dillard and I was particularly struck by a quote from 'Teaching a Stone to Talk' (in reflection on what we are thinking of when we ask for help from God):

'On the whole, I do not find Christians, outside of the catacombs, sufficiently sensible of conditions. Does anyone have the foggiest idea of what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it?'

Also from Parker Palmer 'a shadow common among leaders is 'functional atheism'', the belief that ultimate responsibility for everything rests with us. This is the unconscious, unexamined conviction that if anything decent is to happen here, we are the ones to make it happen – a conviction held even by people who talk a good game about God' and in a similar vein from Annie Dillard 'We are most deeply asleep at the switch when we fancy that we control any

switches at all'

Challenging ideas for people who have spent our busy lives trying to organise and fix things!

INTO THE DESERT (LENT APP) is still available for iPhone, iPad and Android devices.

Download the free app in the Apple

and Android stores: <https://itunes.apple.com/us/app/id823229503>

<https://play.google.com/store/apps/details?id=com.abm.lent.app>

DEEP CALLS TO DEEP (EASTER APP)

Launch into the Deep with an App from ABM's Reconciliation Coordinator, Celia Kemp. *Deep Calls to Deep* is a 46 day journey into the mystery of the cross that begins in Holy Week and ends on Ascension Day (but it is suitable for any time of the year). Along the way you'll meet sea monsters, giant fish and ocean tempests. Readings, quotes and reflections for every day make this a feast of theological reflection and fuel for prayer, especially for those who already find themselves in stormy seas.

Download link for iPhone and iPad: <https://itunes.apple.com/us/app/deep-calls-to-deep-easter/id1212703153>

Download link for Android devices: <https://play.google.com/store/apps/details?id=com.abm.deeppcallstodeep>

MODERN INTELLIGENCE: A GOOD IDEA?

Phil Dooley?

I wonder whether mankind is more intelligent now than we were several thousands of years ago. The answer is probably "no" but I invite you to keep reading. To arrive at an answer in 700 words is quite a challenge. I settled on a comparison of a few technological achievements of each age, which dates from the

Egyptian pyramids 3,000 years ago to exploration of the heavens currently. Every age has its champions (genius) philosophers, mathematicians, scientists and cosmologist etc and here are a few examples (i) at one extreme are those who built the pyramids of Egypt around 3,000 BC (ii) next along the time line are the ancient Greek

mathematicians such as Pythagoras (d 495 BC) who taught us about triangles. Euclid (b 325 BC) was the founder of geometry, Archimedes (d 211 BC) liked to spring out of baths and shouting (iii) the medievalists, represented by Newton who described falling

apples and gave us the law of gravity (d 1727). Galileo who proved that the earth was not the centre of the universe after all, which made the church rather cross, Gauss who discovered electro-magnetism, da Vinci (d 1519) was a genius of everything, nearly including bicycles. Christopher Wren (d 1723) designed cathedrals and founded the Royal Society in 1660 and which still exists (iv) in the present era are the intellectual giants such as Albert Einstein (d 1955) relatively speaking, Marie Curie (d 1934) who won Nobel prizes in two different sciences for discovery of radioactivity, glowingly, Bertrand Russell (died 1970) a mathematician, philosopher, political activist and many things besides, Isambard Kingdom Brunel (d 1859) the engineer who built tunnels, bridges, railway lines, ships, Ramanujan (d 1920) was a self-taught Indian mathematician who ended up in Cambridge with a Fellowship of the Royal Society at the age of 31 years, (iv) finally, the astronaut Alan Shepard who was sent by NASA to belt golf balls over the surface of the moon. (Whose biographies should I have included?) Perhaps most of these examples of achievement suggest that we are more

intelligent in modern times than in bygone days. Please note that we set aside the hot topic of how intelligence is measured, a topic which promotes more heat than light. One book on the topic by Eysenck published in 1962 ("Check your own Intelligence Quotient") is 140 pages long and went through many editions. Intelligence is not a simple attribute to measure. Of particular interest to us was the 17th Century French mathematician Pierre de Fermat (d 1665) who composed a problem that took 300 years of monumental mental mathematical struggle by a small army of thinkers. The problem was solved by Andrew Wiles in 1995 without the use of computers. This may suggest a mental superiority of the medieval mind, which took 300 years to catch up. One living Australian mathematician who helped Andrew Wiles with the proof was Prof Coates, now a Cambridge professor who was taught by and who collaborated with Wiles at La Trobe University. His research won prizes and enormous prestige (and money). Perhaps intelligence was greater for 300 years than subsequently? I wonder who wins the intelligence test contest between "ancient"

Fermat and "modern" Andrew Wiles? Modern mankind is advanced technically, but in other respects we are utterly unintelligent and dangerous. We still abuse each other just as we did about 1,000 years ago. Joseph Camilleri recently reported a growth of armed conflicts in the world since 1946. The death toll from war in 20th century was estimated as 187 million. There are no signs of intelligence in these statistics and little evidence of an increase in intelligence with the passage of time. "Support peace or I'll kill you" is not sufficient. There are few hard facts to support a correct answer to the question of time-dependent trends in intelligence. This being the case, civilisation might be better off with increased importance of other desirable attributes such as wisdom and knowledge to replace intelligence. Finally, is there a place for religion in the Great Intelligence Debate? Most surely there is. Many but not all scientists including Galileo and Newton were frightened by the possibility of the absence of the Holy Spirit from the universe. Modern intelligence? it's a good idea if only we could find enough of it.

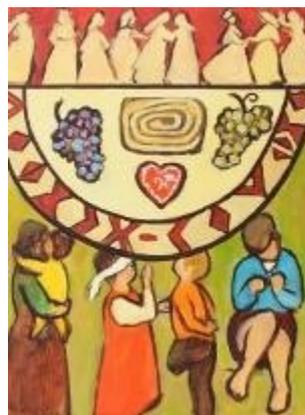
WORLD DAY OF PRAYER 2019

Jan Gunst & Gwen McDonald

World day of Prayer is a global ecumenical movement led by Christian women who welcome you to join in prayer and action for peace and justice. It has a long history beginning in the 19th century when Christian women of the USA and Canada initiated a variety of activities in support of women's involvement in mission at home and in other parts of the world.

In 1926 a worship service was distributed to many countries and partners in mission. The response world-wide was enthusiastic: the call was issued for a World Day of Prayer.

Today World Day of Prayer, led by Christian women of many traditions, involves people in a common day of



prayer in over 170 countries on or near the first Friday of March each year. Each year's worship service has a special annual theme prepared by an ecumenical committee in a different country. In this way those who take part in the prayer services come to know how people of other countries, cultures and languages understand the Biblical passages from within

their culture and circumstances. They hear of the joys, concerns and needs of other people and pray with and for them.

This year the Baptist Church in Box Hill hosted the event at a morning service on the first Friday in March. The country that was featured was 'Slovenia', with the theme "Come-Everything Is Ready". Two ladies from St. Peter's went to the Service and learnt a lot about Slovenia, the population, the ethnic backgrounds of the people. Jan Gunst and I have a copy of the Service booklet that answers a lot of the questions about the history of Slovenia and their position in the world today.

As there are only four churches in the Box Hill area participating in the

preparing the order of service and it will be held on the 6th March 2020 at St. Peter's Anglican Church, Box Hill. If anyone has contact with a person from Zimbabwe, we would love to talk to them and perhaps be able to get some ideas for a display that

would speak of the country of Zimbabwe. In Australia the prepared service is used in about a thousand communities. An abridged version in large print is available for use in nursing homes. A children's program

is prepared for schools, Sunday Schools and family settings. Offerings at services support a selected Bible Society project within the country of focus, along with other interdenominational programs within Australia.

NOTRE DAME, LONG A SYMBOL OF CATHOLICISM IN EUROPE, BECOMES A PICTURE OF ITS COLLAPSE

Thomas Reese

As [fire](#) devastates the Cathedral of Notre Dame in Paris, the building is as much a symbol of the recent history of the Catholic Church in Europe as it once was a symbol of the Church's power and cultural supremacy. The church had been in disrepair for decades. Calls for its restoration went mostly ignored until too late. Now that it is in ashes, people weep for its loss.

In recent decades, Notre Dame was more a tourist destination than a place of pilgrimage or a seat of Catholic potency. More people could tell you the story of its fictitious bell-ringing hunchback than of any one of its bishops. Inside, more selfies took place than prayers, and there were more art connoisseurs among its enthusiasts than worshippers.

This spiritual emptiness didn't come overnight. The church in Europe has been the target of secularists and anti-clericals for centuries — since long

before the secularizing revolution that happened on its doorstep. Much of the criticism was richly deserved. The church's hierarchy sided with the nobility against the forces of modernization in the 18th and 19th centuries. It opposed free press, free speech, and religious liberty.

By opposing political freedoms and unions in the 19th century, the church lost European men. In its opposition to feminism, it lost women at the end of the 20th century.

Only in the Eastern bloc countries, like Poland, where the church stood with the people against Communist oppression, did it flourish, but once freedom came, the Polish church, too, lost the people because of its clerical arrogance in trying to dictate public policy.

Those who engineered and cheered the destruction of clerical power and the influence of the church had little to put in its place. Libertarian

capitalism exploited workers and consumers and destroyed the environment. The power of the media was used to create celebrities, sensationalize news and sell commodities. Democracy has given way to narrow-minded nationalism.

Pope Francis is a lone voice in Europe for the common good, respect for the stranger and values more important than the almighty dollar, but there is no institutional strength supporting his message. The church is a shell of what it once was.

Yes, let us weep for Notre Dame, but we have lost more than a building.

The Rev. Thomas J. Reese, a Jesuit priest, was also a senior fellow at the Woodstock Theological Center at Georgetown University (1985-98 & 2006-15) where he wrote Archbishop, A Flock of Shepherds, and Inside the Vatican. From National Catholic Reporter.

AN EASTER MESSAGE FROM THE ARCHBISHOP OF SOUTH SUDAN, JUSTIN BADI ARAMA

P *peace be with you (John 21: 1-21)*

My dear Christians and all citizens of South Sudan, peace be with you.

Easter celebration this year should be to us the celebration of hope for lasting peace in our beloved country South Sudan. Easter is about a start of a new life after death.

On the first day of resurrection, the word of peace was the first gift of the risen Lord to His discouraged and fearful disciples. He said to them: "peace be with you". And to Mary, who was worried and crying, He asked: "Woman, why are you crying?"

Indeed, as South Sudanese, we find ourselves in the same situations of worries and crying as Mary did due to the prolonged suffering caused to us by the senseless war in our Country.

But the good news is that, at Easter all our tears and fears are turned to joy and hope for peace. Indeed, this is the time for peace since we already have the revitalised peace agreement as our roadmap for peace.

We have continued to pray for peace. Last week at the Vatican, the Holy Father Pope Francis, humbled himself to kiss the feet of our leaders as a sign of commissioning them to go the way of peace. The choice is now for us and

our leaders whether to choose the path of peace or to choose the path of war and bring continued suffering on ourselves.

Today, in the name of the risen Lord Jesus Christ, I encourage you all to choose peace and put an end to war. Let us all turn away from violence and abandon conflict.

We should all forgive our past and be reconciled to one another.

Blessed are the peace makers, for they will be called the children of God (Matthew 5: 9).

I wish you all happy Easter celebration.

Oh God bless South Sudan!

ST PETER'S MOTHERS' UNION

Our new meeting structure of 10.30 Eucharist followed by BYO lunch, a speaker or activity has worked well with a good attendance.

In February Fr. Alasdair spoke to us on the Liturgical colours bringing his vast array of stories with explanations of how they are used in the year's cycle.. A purple jelly and grapes were

available to add to the lunch.

In March, Rev Wendy Pullin gave us an interesting and informative talk with large photos on her pilgrimage to the Camino in Spain.

In April we remembered ANZAC Day with several telling stories and memoirs in WW2.

At each meeting a member talks

about their life. In February Gwen MacDonald spoke about her church journey in many parishes with her family after marrying Ken. In March President Helen gave us a short talk on her life.

SOUTH SUDAN'S FIRST EPISCOPAL RADIO STATION NAMED IN HONOUR OF MOTHERS' UNION PRESIDENT

The Central Equatoria internal province has established the first Episcopal radio station in South Sudan's capital Juba. It has been named to honour the tremendous role played by the first Provincial President of the Mothers' Union, Mama Sarah Meling, who served what was then the Episcopal Church of Sudan, from 1985 as its first MU President: Sit Sarah Radio 98.1FM – the word "Sit" is coined from an Arabic word meaning Madam in English.

Sit Sarah received Christ as her personal saviour in an East African Revival-movement crusade conducted in Yei in the 1940s. She moved to Juba in 1951 and subsequently started the revival movement in Juba, working with the Mothers' Union. Her tireless work earned her a chance to visit the Mary Sumner House in the UK both in the 1989 and 1994. She was recognised for her work in building families and as a counsellor



for many young married couples. She eventually formed and started the first young family group at the All Saints Cathedral in Juba, before starting a Widow's Relief and Rehabilitation Programme at St James Parish church in Juba.

Mama Sara had a passion of visiting all the revival members from home to

home around Juba and is being remembered for her love in the country, the mothers union in the whole won't forget about her works her legacy remains forever. She died in October 1996, but many church leaders still talk about her works. During the inauguration of Sit Sara Radio 98.1FM, the Dean of All Saints Cathedral, Canon Jackson Moses, said: "Sit Sara placed herself in full service, serving people as a leader, counsellor and as a mentor for young couples.

"One instant thing I can't forget is that she had helped many families in a state of collapse or even divorce. She managed to reconcile many, many families that I cannot count. She had done a lot that we can take time to narrate her story; but I want to thank the Archbishop of the Internal Province of Central Equatoria for coming up with this initiative and making Mama Sara's legacy remain through this radio station."

Silence

Silence, enforced in camps, prisons.
Often imposed by forces and powers.
Tool of never to be satisfied voices.
Hidden cover for governments' intents.

Silence, O' Christ to disarm
Sharing life from passion and crucifixion.
Carrying the cross of people, world, creation.
Offering gift of comforting compassion.

Silence, chosen by Christ not imposed.
Trusting the Spirit with strength and integrity.
Leaving claims to accuser.
'It is you who say I am'.

Silence, that holds pain
Of loved ones, world and creation.
Of women, of peoples first and last.
With all in their loss of those they love.

Silence, offering transformative comfort,
Gifting unexpected presence.
Strength for challenging tomorrows;
For life journeys' unexpected sorrows.

Silence, gift of nature and the Spirit
Inviting into wonder and mystery.
Revealing priorities for self and world.
Offering gift of wholeness to one and all.

Silence, source of life and wisdom.
Seek, nurture, value, and learn.
Welcome its gift of strength, peace and life.
Enter Silence's challenge - into hope, mystery, and love

Br Jude Butcher cfc AM PhD April 24, 2019 (This poem is a revision of an earlier one that was shared)

GROWING THE CHURCH IN SOUTH EAST ASIA

Gavin Drake

Britain's land-swap with the Dutch, in the early 1800s, resulted in a peculiar anomaly: the Anglican church of Christ Church in Melaka is the oldest Protestant church in Malaysia; but not the oldest Anglican church. Christ Church was built by the Dutch Reformed Church in 1753, but handed over to the Church of England when the British took over. A purpose-built Anglican Church – St George's Church in Penang – was constructed in 1818.

The Church of England in what is now West Malaysia was a predominantly British church. And while it had some local Christians and had been engaged in missionary activity, it was mainly serving the expat community and those temporarily stationed in Malaysia.

"When our nation became independent, the colonials left, the British traders left, the teachers left, the civil servants left and the army left," the Bishop of West Malaysia, Archbishop Moon Hing, said. "In those days the church was basically very white and when they left, the church was really empty.

"Christians were few and the leaders were few – the clergy left as well because the new government gave them 10 years and said they must leave."

Moon Hing was ordained a priest 30 years ago. Diocesan records indicate that, at that time, it had 45 churches serving just 1,700 people – an average of 38 people per church. "So we had to grow our church," Archbishop Moon Hing said. "Now we have 35,000 [people]: we have 150-plus churches, and 250 congregations."

Many churches have several congregations with its own leadership servicing different language groups: there are 10 at St Mary's Cathedral in Kuala Lumpur.

To support this growth, Archbishop Moon Hing has appointed two area bishops to work with him in West Malaysia: Dr Jason Selvaraj and Charles Samuel. In February 2018, the provincial Synod will be asked to endorse a process leading to the

separation of West Malaysia into three new dioceses: Northern Peninsula, Central and Eastern Peninsula, and Southern Peninsula. If it agrees, the three new dioceses will each be bigger than the Diocese of West Malaysia was when it came out of Singapore in 1970.

The growth of the Church in West Malaysia has come in spite of increasing pressure from some quarters in the Muslim-majority country. "On paper, it is very difficult," Archbishop Moon Hing said. "A lot of restrictions have come since independence."

The authorities are not seeking to close existing churches, but is making it difficult to build new ones. Archbishop Moon Hing explained: "Once in a while they will allow one church here, one church there, so they can tell the world that they have not stopped it. But you go through the process of getting permits to build them and it takes a long time.

"They won't say 'no', but they will take a long time and by then you may not have the momentum to go on.

There are also government restrictions on the Malay language Bible which – as in Arabic – uses the word "Allah" for "God". The government argues that the use of the word might "confuse Muslims and cause them to convert away from Islam, which is a crime in many parts of the country," CNN explained. The Malay Supreme Court has upheld a government ban on the use of the word by a Roman Catholic newspaper; but in practice the ban is applied far wider.

Government officials have confiscated Malay language Bibles from the Bible Society and have even prevented their imports at ports in both West and East Malaysia. "There is no law to say we can't print locally," Archbishop Moon Hing said. "The Bible Society has tried twice to print here, but the authorities disturb them."

In other cases, the government have acted when extremists have argued that crosses on churches are "too glaring".

The Church is trying to get around

the restrictions. Rather than build churches, some congregations meet in hired office space or shopping centres. And churches take the view that they don't need to put up glaring crosses.

Archbishop Moon Hing said: "We need to be wise but at the same time we don't want to lose the religious freedom. On the ground, we just treat it as it is not there. We just carry on."

The restrictions have brought all the Christian churches in Malaysia into a very close relationship through the Christian Federation of Malaysia, which brings together the Anglican Church, the Roman Catholic Church and the Evangelical Alliance. And it is part of what spurs the desire for growth.

"We are a minority church and if we don't grow, we will die," Archbishop Moon Hing said. "The population is increasing, and if our [the Church] population isn't increasing, then one day we will be so small that we will be wiped away."

Provincial Overview

First published in *April 2018*

The shape of the worldwide Anglican Communion, and its 39 [now 40] autonomous Churches, owes much to the existence and scope of the former British Empire. Nowhere is that more evident than in the Church of the Province of South East Asia; where the dioceses of Singapore, West Malaysia and the two Borneo-based dioceses of Sabah and Kuching serve former colonies; while the missionary deaneries of Cambodia, Indonesia, Laos, Nepal, Thailand, and Vietnam serve areas that escaped British colonial rule – apart from Indonesia's four years as a colony that ended with the British-Dutch land-swap. Anglican Churches in the Empire grew as a result of missionary activity; while the churches elsewhere were established as chapels to serve British diplomats and businesses. In 1996, when the Church of England ceded the four dioceses to the new Province of South East Asia, they also handed responsibility for the churches and chapels in the other six countries to be part of the Diocese of Singapore.

With its history, the new province could have chosen to concentrate on its areas of strength: Malaysia and Singapore. Instead, it treated the chapels and churches in their weakest areas – the other six countries – as priority areas for mission. Each country was designated as a missionary deanery and – although administratively under the care of Singapore – responsibility for their development was spread amongst the four dioceses.

The province's vision is to convert each missionary deanery into dioceses, with their own local bishops and leadership, once they are big enough to be self-sustainable; while at the same time continuing to plant churches and grow their own dioceses.



Traditional Malaysian dancers at a gala dinner to open a recent West Malaysia Diocesan Synod.

Photo: Gavin Drake for Anglican World

The Archbishop of South-East Asia, the Bishop of West Malaysia, Moon Hing, described the province as a “gospel-based church, with orthodox, evangelical, mission-minded leadership”, whose members understand “with excitement” their responsibility to share the Gospel with those who don't know it.

In an interview for *Anglican World*, he likened it to a beggar who finds bread and then tells other beggars where to find it. “That concept has been in our DNA for long years – especially in the leadership,” he said.

“We follow the old missionary model,” Archbishop Moon Hing said. “In those early days when SPG and CMS came, they brought three things to us and we are now repeating those

three things: they brought education and started schools; they brought hospitals and had medical campaigns and clinics; and they bought social care and started up homes to help the people.

“This is the three-pronged missional strategy that helped to build our dioceses and the province. We want to do the same in all these countries. We now have a school in Indonesia. We have two schools in Vietnam, we have built one school in Cambodia and Thailand and Nepal is the next one.”

One way that the Church is putting this into action is through relief and development work – something that developed following the 2004 Boxing Day Indian Ocean Tsunami and was evident following the 2015 Nepal earthquake. And this is resulting in biblical-style miraculous encounters with God.

In 2017, the leaders of three separate earthquake-damaged villages in the Dhading district of Nepal had the same dream: God was telling them to go to another village. They walked for three or four days and all arrived in the village at the same time as a relief team from the province, who were delivering food parcels. The leaders were given some of the food and told them to return the following month, when they would be back with more food.

“They came and said ‘we want to follow your god, whatever your god is,’” Archbishop Moon Hing said. “They don't even know what we believe! We began to teach them and they got baptised. Now we have a new problem: we need bishops to confirm them – we have already confirmed 700.

“Whatever bishop goes there needs to be ready to walk: helicopters can fly you to one village, but for the rest you need to walk.” In this district, one lay pastor was killed and 33 of the 34 Anglican churches collapsed as a result of the earthquake. Many roads are still inaccessible and the

province charters helicopters to take food and medical supplies in.

In the two decades that the Anglican Church in Nepal has been operating as a missionary deanery, it has grown to 48 churches serving some 9,000 worshippers and more than 2,500 confirmed members. They are ministered to by 76 full time pastors and two clergy. New leaders are being prepared for ordination.

area,” Archbishop Moon Hing said. The government wants to recognise the Church as a national institution; but it needs first to be present in at least 18 out of 34 provinces. “Now, we have 13” provinces, he said, “we are working very fast. From one end of Indonesia to the other end . . . we are now having churches all over the place doing confirmation, baptism, marriage and all this. . .”

One thing that the province is keen to avoid is the cultural indoctrination of the local people. One of the lasting criticisms of Victorian missionaries was that they exported English culture in addition to the gospel.

“We don't want to repeat the same mistakes that missionaries made before,” Archbishop Moon Hing said. “So what we did was first to bring our people as missionaries to start work, and then immediately, very quickly, we raised local people to train them and ordain them.

“We have already told ourselves that we will not appoint any non-local bishops. We would rather wait for the time when they will rise up and take leadership themselves.

“Now, after 10 or 20 years, we are pulling back. Our missionaries are only advisors. Now they have local people [leading the churches].”