



ANGLICAN PARISH OF BOX HILL
Thirteenth Sunday after Pentecost
30 August, 2020

Parish Link

Our Vicar writes...

Welcome to our online worship today. In our reading from Romans this morning we have one of the best descriptions of Christian discipleship ever written as Paul outlines how we are to behave: *Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour... Rejoice in hope, be patient in suffering, persevere in prayer... Do not be overcome by evil, but overcome evil with good.* I encourage us all to take Paul's words to heart and to allow God's Spirit to transform our minds and hearts so we can continue to grow into the people God wants us to be.

*Let love be genuine.
Abhor what is evil;
hold fast to what is
good.*

Romans 12:9

Mission Statement

Sharing the Good News
Telling the story afresh
Expressing God's love
Nurturing and sharing faith
Equipping to serve
Serving the community

Vision

To ensure that there continues to be a living, committed, communal Anglican presence of liturgical celebration, nurture and outreach in Box Hill.

FOR YOUR INFORMATION

FIRST AID KIT – Located in the office and kitchen.

TOILETS – Located in the Church Hall and in the church building through the church doors front right.

WHEELCHAIR – Located in the toilet for the disabled upstairs.

FIRE & EMERGENCY – Please make yourself aware of the nearest escape route in the event of an emergency or fire.

OH&S – Please ensure that any incidents/accidents are reported to the Vicar or Wardens and incident report completed.

SUNDAY SERVICE (Control and click)



OR go to

<https://www.youtube.com/watch?v=ZyDSTipB8Sk&feature=youtu.be>

Sentence

If you want to become a disciple of Jesus, deny yourself, take up your cross and follow him. Matthew 16.24–25

Prayer of the Day

O God, whose Son has shown the way of the cross to be the way of life: transform and renew our minds that we may not be conformed to this world but may offer ourselves wholly to you as a living sacrifice through Jesus Christ our Saviour; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen

Readings

First Reading: Exodus 3.1-15

¹ Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God.

² There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. ³ Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' ⁴ When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' ⁵ Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' ⁶ He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God. ⁷ Then the Lord said, 'I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, ⁸ and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. ⁹ The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. ¹⁰ So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.' ¹¹ But Moses said to God, 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?' ¹² He said, 'I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.' ¹³ But Moses said to God, 'If I come to the Israelites and say to them, "The God of your ancestors has sent me to you", and they ask me, "What is his name?" what shall I say to them?' ¹⁴ God said to Moses, 'I am who I am.' He said further, 'Thus you shall say to the Israelites, "I am has sent me to you."' ¹⁵ God also said to Moses, 'Thus you shall say to the Israelites,

“The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you”: This is my name for ever, and this my title for all generations.

For the word of the Lord, **thanks be to God**

Psalm: 105.1-6, 105.23-26

¹ O give thanks to the Lord and call upon his name:
tell among the peoples what things he has done.

² **Sing to him, O sing praises:
and be telling of all his marvellous works.**

³ Exult in his holy name:
and let those that seek the Lord be joyful in heart.

⁴ **Seek the Lord and his strength:
O seek his face continually.**

⁵ Call to mind what wonders he has done:
his marvellous acts, and the judgements of his mouth,

⁶ **O seed of Abraham his servant:
O children of Jacob his chosen one.**

²³ Then Israel came into Egypt:
and Jacob dwelt in the land of Ham.

²⁴ **There the Lord made his people fruitful:
too numerous for their enemies,**

²⁵ Whose hearts he turned to hate his people:
and to deal deceitfully with his servants.

²⁶ **Then he sent Moses his servant:
And Aaron whom he had chosen.**

Second Reading: Romans 12.9-21

⁹ Let love be genuine; hate what is evil, hold fast to what is good; ¹⁰ love one another with mutual affection; outdo one another in showing honour. ¹¹ Do not lag in zeal, be ardent in spirit, serve the Lord. ¹² Rejoice in hope, be patient in suffering, persevere in prayer. ¹³ Contribute to the needs of the saints; extend hospitality to strangers. ¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. ¹⁷ Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. ¹⁸ If it is possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, ‘Vengeance is mine, I will repay, says the Lord.’ ²⁰ No, ‘if your enemies are hungry, feed them; if they are thirsty, give

them something to drink; for by doing this you will heap burning coals on their heads.’²¹ Do not be overcome by evil, but overcome evil with good.

For the word of the Lord, **thanks be to God**

The Gospel of our Lord Jesus Christ
according to Matthew, Chapter 16, verses 21-28

Glory to you Lord Jesus Christ

²¹ From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. ²² And Peter took him aside and began to rebuke him, saying, ‘God forbid it, Lord! This must never happen to you.’ ²³ But he turned and said to Peter, ‘Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.’ ²⁴ Then Jesus told his disciples, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me. ²⁵ For those who want to save their life will lose it, and those who lose their life for my sake will find it. ²⁶ For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? ²⁷ ‘For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. ²⁸ Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.’

For the Gospel of our Lord, praise to you Lord Jesus Christ

Hymn

Faith will not grow from words alone,
from proofs provided, scripture known;
our faith must feel its way about
and live with question-marks and doubt.

The pattern Jesus showed, we share:
life comes through death, hope through despair.
God is made known in brokenness,
and faith feeds on God’s emptiness.

The church still tells how Jesus came
through death to glorious life again
the strangest story! Yet, maybe,
our faith will thrive on mystery.

Faith takes the little that we know,
and calls for hope, and tells us: Go!
Love and take courage, come what may;
Christ will be with us on the way.

Years Mind

William O'Brien, Heather Woods, Spencer Mack, Anne Bindon
whose anniversaries occur at this time.



Prayer Points

The Church: Pray for the United Church of South India (Bp Dharmaraj Rasalam); Diocese of Melbourne (Abp Philip Freier, Asst Bps Paul Barker, Bradly Billings, Genieve Blackwell, Kate Prowd, Clergy & People); Trinity Grammar School (Adrian Farrer, Principal; Matt Campbell, James Hale, Chaplains); St Paul's Frankston (Claudia Mauracher); St James and St Peter's Church Kilsyth – Pastoral Visit (Bp Paul Barker).

The Parish: Give thanks for all those volunteering for the good of the parish.

The World: Pray for those countries where medical care is not available for all.

The Nation: Pray for the homeless, hungry and distressed people living in lockdown.

Names of those in our parish who need our prayer:

Emma, Eric and Bev, Miriam, Phil and Sandra, Joan, Alistair, Freya, John, Lauren, Mark, Sue, Christine, Nola, Lorraine, Neville, June, Gayle, Nigel, Nancy, Kate, Gwen, Russ, Betty, Jessie, Don, Jim, Alma, Muriel, Faye, Eileen, Nola W, Margaret, Fr. Philip Newman and Louis.

Prayer of the Week

Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; through Jesus Christ our Lord. Amen.

Prayer in time of a pandemic

Lord Jesus Christ, healer and friend, come and care for all of us through the danger and uncertainty of the coronavirus pandemic. To people who are sick, bring healing. To people who are displaced, isolated, or cut off from family, friends or work, bring comfort and companionship. Work with medical staff as they care for the sick, and protect them from harm. Give skill and fruitful research to scientists as they search for treatments, prevention and a cure. To public health authorities, give wisdom to decide the best ways to manage both this crisis and our anxieties. When communities are fearful, give a calm spirit, and kindness to neighbours and strangers. Through this testing time, and through all the risks we face together, teach us once again how we can love one another as you have loved us. Amen

Daily Readings

Monday	1 Corinthians 2.1-5	Ps 119.97-104	Luke 4.16-30
Tuesday	1 Corinthians 2.10b-16	Ps 145.8-14	Luke 4.31-37
Wednesday	1 Corinthians 3.1-9	Ps 33.13-21	Luke 4.38-44
Thursday	1 Corinthians 3.18-23	Ps 23.1-6	Luke 5.1-11
Friday	1 Corinthians 4.1-5	Ps 37.3-7	Luke 5.33-39
Saturday	1 Corinthians 4.6.15	Ps 145.13-21	Luke 6.1-5

ABM Pew Reflections

Today's OT reading sees Moses talking to the Burning Bush that was not consumed by the flames. At the end of the passage we read that God's name is I AM – note the present tense – the living God. If you were to look at a Greek Orthodox icon, in the halo around Jesus' head there is almost always the Greek text ὁ ὢν – often in capital letters, Ὁ ὢΝ. Literally this means 'the being one' but 'he who is' is a better translation. Jesus is God, today, yesterday, for ever. Pray that we, being made in God's image, may be truly alive and live our lives truly for him. Give thanks for the work of Jesus-Shaped Life, the Communion's church growth and discipleship initiative.



*If you have anything you would like included in the Parish Link Notices, please let Cecilia know in writing **before** Thursdays or email the Vicar or cecilia_joyner@hotmail.com*

THE CHURCH OFFICE IS NOW CLOSED
But office work will continue from home.

GIVING ENVELOPES

Now the office is closed and with the new lockdown, anyone who dropped off their weekly giving envelopes will not be able to do so. You can now:

- drop them off to the Undercroft on a Sat morning and give them to Fr Alasdair.
- Fr Shane can collect them from your house.
- post them to: The Vicar, Anglican Parish of Box Hill, P.O. Box 1199, Box Hill, 3128.
- Make a deposit to the parish account:
NAB, BSB: 083 004, Acc. No: 3468 14183, Reference: WFO.
- Save them up and pass them on when you are able

BREAD DELIVERY AND FOOD DONATION

We are still collecting groceries and at this time are passing them and the bread on to **St Thomas' Burwood** who are **supporting stranded international students who have no income**. Please ring the Vicar if you want to contribute food but cannot bring it in. Or to find out more. Ph: 0432 681 177



drop off time: 10.00-11.00am

Many thanks to Fr Alasdair for carrying out this work.

The following items have been requested:

Long Life Milk, Tea & Coffee, Cereal, Breakfast Spreads: *Jams, Honey, Vegemite, Pasta & Pasta Sauce, Rice, Lentils, Chick peas, Tinned Meals (ring top preferred), Tinned Vegetables/Fruit (ring top preferred), Toiletries, Toilet Paper, Tinned Tuna (ring top preferred), Washing Powder, 2 Minute Noodles, Tinned Soups (ring top preferred).*

ANGLICAN CHURCH CALENDARS FOR 2021

Orders are now being taken for the 2021 Anglican Church Calendars – they remain at \$12 each and orders can be given to Michele Mitchell either by phone 9890 4387 / 0408 531 045 or email, themitchells01@bigpond.com

MOTHERS UNION FUNDRAISING

You can buy tickets in the Mothers' Union raffle for \$2 each. 1st Prize colourful crocheted rug and 2nd prize a knee rug. Any donations from parishioners would be well received. This will go towards our current Australian projects. Donations and raffle money can be transferred via the Parish bank account with the reference MU donation or raffle. Tickets will be done for you or talk to Jan, 98906528. Thank you. Jan Gunst, MU Leader.

COVID-19 VIRTUAL PILGRIMAGE to the FIVE CATHEDRALS of the ANGLICAN PROVINCE of VICTORIA

by the Reverend Shane Hubner, Vicar of the Anglican Parish of Box Hill

From 20 August (just before St Bartholomew's Day) to 22 November (Christ the King), I will endeavour to walk a pilgrimage from my parish of St Peter's in Box Hill to each of the five Cathedrals of the Province. Obviously while in lockdown I can't do this for real so it will be a VIRTUAL pilgrimage. I will walk 10 km a day around my home and will plot my progress on a map as if I were walking around the Province. I will virtually visit each Cathedral along the way, receive a virtual welcome from the Dean and community of each Cathedral and build the relationship between Box Hill and these Cathedrals. I will blog about the pilgrimage weekly at: <http://fathershane.org>

I will also use this pilgrimage as a fundraiser for the Whitehorse Community Centre, who assists the homeless in my local parish. In this lockdown period it is the homeless and rough sleepers who are doing it hard and any money raised will go far. People may like to sponsor me 1 cent a kilometre. Details of where donations can be made and further information can be found by emailing me

vicar@anglicansboxhill.org.au Ph: 0432 681 177

Pledges can be made into the following account:

BSB 033-135, Account Number: 535329

The pilgrimage route is:

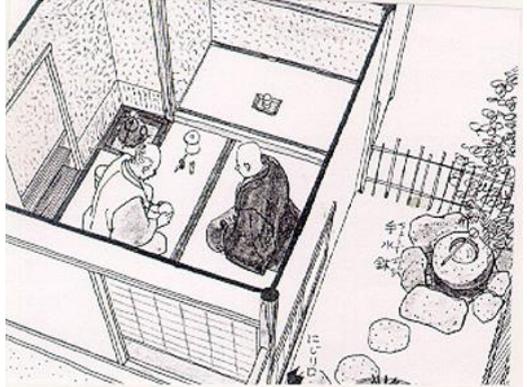
- St Peter's Parish, Box Hill to St Paul's Cathedral, Melbourne: 14 km 
- St Paul's Cathedral, Melbourne to Christ Church Cathedral, Ballarat: 114 km**
- Christ Church Cathedral, Ballarat to St Paul's Cathedral, Bendigo: 113 km
- St Paul's Cathedral, Bendigo to Holy Trinity Cathedral, Wangaratta: 205 km
- Holy Trinity Cathedral, Wangaratta to St Paul's Cathedral, Sale: 272 km
- St Paul's Cathedral, Sale to St Paul's Cathedral, Melbourne: 213 km
- St Paul's Cathedral, Melbourne to St Peter's Parish, Box Hill: 14 km

Total = 945 km or about 95 days

**This week Fr Shane is on the (virtual) road to
Christ Church Cathedral, Ballarat**

JOURNEYS AT HOME

Chanoyu - “Boil water, drink tea”
In the 20th and 21st centuries the Japanese practice of ritualizing tea drinking, often referred to as the “Tea Ceremony” became associated with a genteel occupation for young women before marriage, and older women with time on their hands. It is taught by rival Schools according to strict rules. Its origins and major period however, were very different.



Tea drinking was brought to Japan from China in the 6th century and was from the first closely associated with Buddhist monks. In 1191 a Zen monk named Eisai returned from 4 years' study in China and introduced the practice of drinking ground green tea (matcha – cha is the word for tea) which was prepared by being whisked in hot water (so the leaves themselves are consumed, not simply the infusion prepared from them).

With the rise of the Samurai (military) – powerful local rulers - from 1333 onwards an emphasis was placed on flamboyant tea parties with up to 100 different kinds served, gambling on tasting, and lavish banquets. A reaction was begun by the Zen priest Shuko around 1450, who promoted small rooms for intimate gatherings of around five people, with an aesthetic of wabi-sabi with its emphasis on imperfection, simplicity and the cultivation of a serene mind.

In the 16th c powerful rulers, first Oda Nobunaga, then Toyotomi Hideyoshi, came to dominate much of the country. At the same time Japan was beginning to be visited by European missionaries and traders. Both of these rulers patronized a man who had come to be the leading master of a particular style of tea summed up as “harmony, reverence, purity and calm,” Sen no Rikyu (1522 -1591)

A mass of stories and sayings have come down to us from Sen no Rikyu; some of his tea rooms and tea utensils still survive, and are regarded as extremely important cultural properties. It is quite evident that his contemporaries anxiously and urgently tried to determine his “secrets” – in a well-known poem he described the “secrets” like this

Tea is nothing but this
First you boil water
Then you prepare the tea
Then you drink it properly
That is all you need to know.

In fact, while aspects of his practice were regular, and could to some extent be codified, it is quite apparent that it was his personal taste, and refined aesthetic, not capable of being captured in rules, which made his practice distinctive.



The “classical” form of the tea ceremony ideally takes place in a small structure, set in a garden, and separated from the main dwelling. Entering via the garden is very important; one of the functions of the practice is to heighten the awareness,

already pronounced in Japanese culture, of nature and seasonality, and so it is part of the host’s preparation to prepare the garden – for example by sweeping the path which leads to the tearoom. The progress of entry also serves to promote detachment from daily concerns. Samurai were required to remove their weapons, nobles their tall hats before stooping to enter by the deliberately low and small door – the ideal is that all are equal within the tea room.

The room has tatami mat flooring, on which the guests will sit, and a single alcove set into one wall. In the alcove will be a scroll, and a vase with a flower. These two elements are changed according to the season, the time of day, the style of the occasion, again, with the goal of focusing the mind. One of the most famous Rikyu stories, told to every beginner, is that of the ruler inviting himself to a ceremony – a grave breach of procedure - because he had been told that Rikyu had a particularly fine display of morning glory flowers in his garden – the blue flowers of this vine can smother the plant in colour. However, when he came to the garden, not a single flower was to be seen –all had been cut off. Inside the tea room, a single flower of the many hundreds of blooms had been placed in the alcove.

The host carefully prepares a charcoal fire and brings the water to boil in an iron kettle over it. The tea bowl is meticulously washed and dried with careful, graceful gestures. The tea is then transferred with a bamboo scoop, which the tea master has made, from a special airtight caddy, the water poured on, and whisked with a bamboo whisk. The guest takes the bowl on the palm of the hand, and carefully turns it to view it on all sides before drinking. Originally the Japanese had used the elegant, symmetrical porcelain bowls favoured in China, but had evolved, with the aid of Korean potters who migrated to Japan, irregular – we would perhaps call them lopsided – glaze-splashed, thick bodied bowls which represent an extreme refinement of the wabi sabi aesthetic, and similarly with other utensils, the water jar, caddy etc.

Conversation in the tea room is often about these utensils – talking politics, money or gossip is taboo. The whole emphasis is on a tranquil state of mind and body in

which the participant is fully aware of the other guests as sharing this experience, and above all of the materiality, beauty and appropriateness of its every aspect.

The Japanese were initially intrigued by the “Southern Barbarians” as they termed the Europeans. In turn, the Europeans, especially the Jesuit missionaries, were intrigued by a culture so radically different from their own. Francis Xavier first travelled to Japan in 1549, and for the next 50 years missionary activity was under Jesuit control. In particular Alessandro Valignano, who arrived in Japan in 1579, emphasized understanding local customs and ideas as a route towards maximizing conversions. The early missionaries were well aware that the “tea ceremony” was associated with Zen Buddhism, yet they actually encouraged converts to continue practicing it. In fact, it is believed that five out of seven of Rikyu’s closest followers were Christians. In the charged atmosphere on both sides, the Europeans recognized that the isolation of the tea room from “everyday” life, the ways in which it encouraged a communication based less on words than on a shared immersion in the totality of the event, and the possibility of achieving dialogue focused on a shared practice were important. However, while the missionaries appreciated the order and cleanliness as well as the communicative possibilities of formal tea, they did not enjoy the taste of matcha, which is decidedly bitter.

The Portuguese Jesuit Jaoa Rodrigues, who first came to Japan at the age of 15 in the late 1570’s, and came to be known as “The Interpreter” due to his skill in the language, wrote a History of the Church in Japan. In it he included four chapters on the tea ceremony. He regarded tea as beneficial for physical health, and describes the practice in great detail from personal participation, summing up like this

So this gathering for cha and conversation is not intended for lengthy talk among themselves, but rather to contemplate within their souls with all peace and modesty the things they see there and thus through their own efforts to understand the mysteries locked therein.

PUZZLING...

Answers to last week’s acrostic 1. Pray 2. Abraham 3. Sparrow 4. Sardis 5. Once 6. Vine 7. Esau 8. Revelation

1 4 24 19 8 1 4 24 15 20 19 26 15 11, 1 10 11 13 9 4 20 24 24 10
8 1 4 24 15 20 6 10 10 3; 11 10 26 19 10 16 19 4 16 10 24 1 19 14
8 15 24 1 3 7 24 7 4 1 1 4 9 9 19 17 24 15 10 16

The answer to this cryptogram is in today’s readings. Good luck!

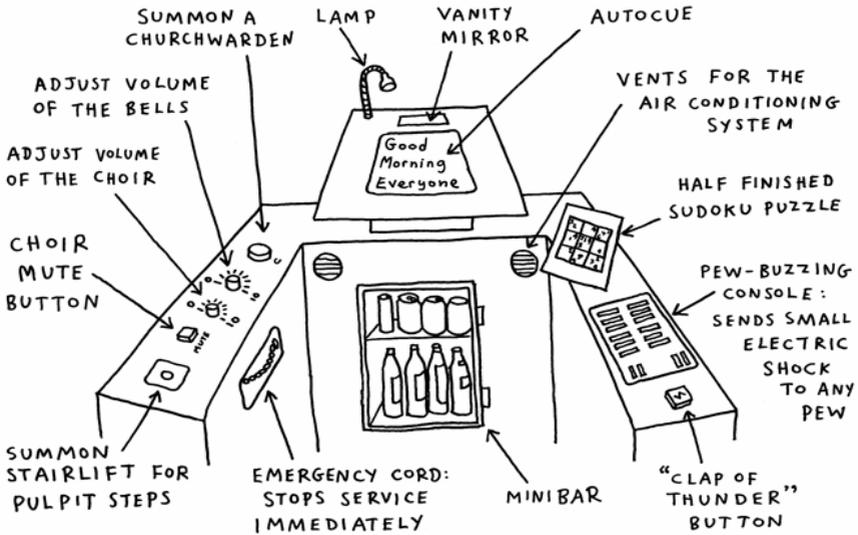
TO MAKE YOU SMILE...

The Vicar stands up to start the service, but it's clear the congregation can't hear him properly, and he is not sure if anyone has noticed the problem with the sound system. So he raises his voice a little and says:

"There's something wrong with the microphone" to which the congregation reply: "And also with you".

THE PULPIT

THESE ARE THE TYPICAL CONTROLS



CartoonChurch.com



This Week

SUN 30.8.20

Thirteenth Sunday after Pentecost

9.30am Streamed live service

(Go to our website for services and reflections.)

MON 31.8.20

TUES 1.9.20

Office closed

WED 2.9.20

THU 3.9.20

Office closed

FRI 4.9.20

SAT 5.9..20

Food drop off and bread collection

Between 10 – 11.00am

SUN 6.9.20

Fourteenth Sunday after Pentecost

9.30am Streamed live service

ST PETER'S

1038 Whitehorse Rd, Box Hill.

Parish Office: 9899 5122

Email

anglicans.boxhill@bigpond.com

Website

www.anglicansboxhill.org.au

Office Hours:

Tues 8.30am – 12.30pm

Thu 10.00am – 2.00pm

Wardens:

Margaret Dooley 0438 129 161

Sophia Errey 9878 6297

Garry Plumridge 9898 5193

Vicar

The Reverend Shane Hübner

T 0432 681 177

E vicar@anglicansboxhill.org.au

Honorary Clergy

The Rt Rev George Hearn,

T 9840 7816

Reverends:

Betty Bracken 9939 5881

John Stockdale 0418 536 284

Harry Kerr 9893 4946

Alasdair MacKinnon-Love

0438 323 059

E alsadair@mackinnonlove.com

Sudanese Ministry

Reverend Joseph Arou

T 0431 541 535

E lokagai@hotmail.com

Chinese Ministry

The Reverend Esther Zhang

T 0405 602 439

Family Minister

Barbara Plumridge

T 0405 193 122

E barbara.plumridge@gmail.com



Baptism, marriage & funeral by arrangement. Clergy are available for confession / counselling by appointment.

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