CROSS KEYS

St Peter's Anglican Church Bundoora
Cnr Grimshaw and Monckton Streets Bundoora
www.stpetersbundoora.org.au
stpetersbundooracrosskeys@gmail.com

St Peter's Mission Statement - 2022
"God's Kingdom requires us to make Disciples"
with the GOAL being "Outreach"

Dear Parishioners,

What a joy it was to celebrate Holy Week with you this year. These few days, together with the time of Lenten preparation, in our church calendar focus our minds on death and resurrection of Jesus – the agony and the ecstasy. Indeed this is the most significant time – more important than Christmas. I was pleased that many of our parishioners came to celebrate these days. I realise for some Easter is an annual pilgrimage.

And so we continue on seeking a priest to care for us in the long term. That's one of the collects we pray each Sunday. It is usually a long process between losing one priest and welcoming another. I am with you as a locum, taking over from Wendy in March. However I must conclude my time with you at the end of May as I have previously agreed to another locum appointment at St George's Red Hill in June and July. It will be sad to say goodbye. You know, it's one of the hardest parts of this locum role – the saying goodbye to parishioners just after you feel that you have got to know them.

Could I encourage you to take the bus into Melbourne one day soon to visit St Paul's Cathedral in order to see that huge globe of the world which hangs and rotates above the altar. It is indeed an impressive sight which reminds us how small, yet not insignificant, we are in relation to the rest of God's creation. It is entitled, 'GAIA' and created by Luke Jerram. Here it is before being raised to its full height.

I think Autumn is the best time of the year. Indeed, my seasonal priorities are: Autumn, Spring, Winter then Summer. So, two moderate zones of temperature followed by the two extremes. Autumn is good because we still enjoy the long days, often without rain and, of course, the wonderful warm colours of the autumn leaves as they die and fall to the ground. Even in their death, they give us much joy.

Spring then brings us new life – the buds, the flowers, the new growth but also the weeds. Again this is a time or moderate temperatures and a relief from the harsh chill and damp of winter. In former times, as a student, I did not welcome spring as I knew it meant study and

Continued Page 3

Live Streaming of St Peter's Services
www.stpetersbundoora.org.au
Youtube St Peter's Bundoora

Locum Vicar: Rev. Ray Hartley
Phone: 8103 2014
Email: rwhartley44@outlook.com .
and **Rev Margaret Hartley**
Mobile: 0458 224 118.

"The answer to church decline is right in front of us".
Bishop Brad Billings
Page 12

Calendar

Sunday 8.00 a.m. Holy Communion
Sunday 9.30 a.m. Sung Eucharist
Wednesday 9.30 a.m. Holy Communion
Sunday 9.30 a.m. Sunday School

Meditation - Saturday 10.00 a.m.
Everyone is welcome. Contact Ranjit Wijesinha for more information 0403 654 549.

Vasey House - Wednesday 11.00a.m.
St Peter's conducts a Church Service at Vasey House.
Contact Sylvia 0425 971 179

Choir Practice - **Thursday 7.30 p.m.** In the Church (wearing masks is mandatory).
Contact Ken Foggie - Choir Master 0409 933 166

Life Groups - Wednesday 8.00 p.m.
Via Zoom. Please contact Shirley Nash 0403 601 713 for details

Messy Church - 4.00p.m. to 6.00p.m.
4th Sunday of the month
Messy Church is Christ-centred and welcoming to everyone - singles, adults, and families, not just children, focused on fun with craft, activities, stories and a meal to share together. Everyone from the community is welcome.

YoYoFa Youth and Young Families
Alternate months
Contact Reena 0426 894 321 or Nicole 0404 866 629 for details

Conversation, Craft and Coffee - 2nd Friday of each month 2p.m. Meeting Room

Tamil Service Every 3rd Sunday at 4p.m.

St Peter's HymnFest

14th August

2.30p.m.

St Peter's Hymnfest is a time where we have the opportunity to celebrate the music of our faith. To have your favourite Hymn included please contact Ken Foggie.

St Peter's Day Lunch

Guest Speaker
Rev. Noel Whale

12 noon Sunday 26th June
$30.00 per head
BYO
tickets now available.
Limited to 60 places

HIGH TEA & EVENSONG

BRENDAN SCOTT

Sunday 18th September
3pm
$20 per head

Sing along, dance and be entertained by the multi talented Brendan Scott

exams. Just when I wanted to be outside, I had to be inside preparing for the exams. This feeling took a long time to shake off.

So now, we are approaching winter – a time for spending more time indoors by the fire perhaps. It is an ideal time for curling up, keeping warm and reading. There are fewer external distractions so reading can take on more importance in our lives. There will be two study groups at St Peter's addressing the creed we repeat each Sunday. It would be good to be a member of one of these groups and then to do the reading homework in a warm corner at home.

I have been very appreciative of all the lay assistance I have received during my time at St Peter's. This is certainly a strength of your parish. Thank you to all those who have undertaken these roles which have made my time with you so enjoyable. Please keep up volunteering to be on the rosters.

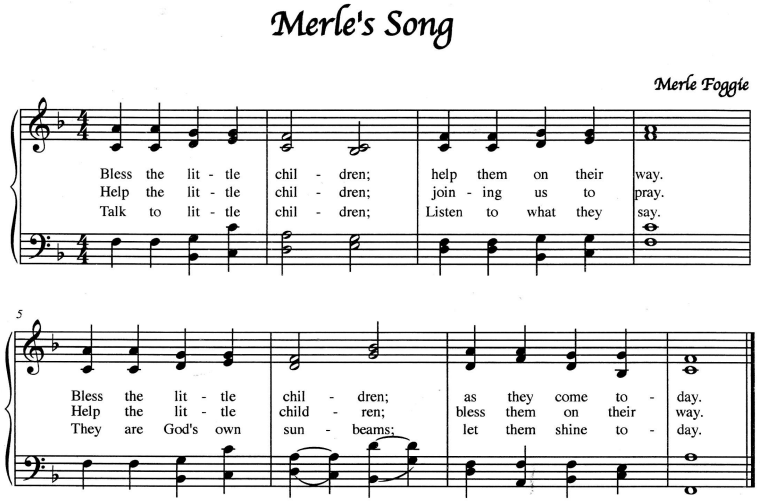
It will be good to return to the sanctuary once again when the wall is repaired. It does not look as though it will happen during my time with you – that's a little sad but it will give me an excuse to come back to visit you one Sunday or Wednesday to see the finished project😀.

With many thanks, love and peace,
Andrew

Baptism of Mackenzie Marion Legg

Mackenzie, with her mother, who was also Baptised at St Peter's received a gift of a bear knitted by Merle Foggie from Fr. Andrew.

Over a number of years I have seen a number of baptisms conducted at different churches, but the one at St Peter's was different.
The star of the occasion, wearing sunglasses, was excited by the occasion, but took it all in her stride.
The part that was different was that the family and godparents were also a focus throughout the service.
It was not an "add on". The parents and Godparents had their responsibilities outlined and stressed.
This was the start of a journey, it was not the journey completed.



Merle's Song

Merle's Song came about because the Baptismal Font at St Bartholomew's Richmond was at the back of the church and while the family and Godparents were moving to the font there was nothing happening, so Merle decided she would do something about this. She started writing down the words and had an idea of the tune and Roger our Organist at the time put Merle's tune to music. That's how it came about and was used many times for Baptisms.
Blessings Merle and Ken

Locum's Ramblings

Australian Rules Football has commenced once again. Many have been looking forward to football matches for a long time. It's seems a long break between last year's Grand Final and the first match of 2022. I'm sure some of you are in this category whilst others are 'stay-at-home' supporters. However almost no one, these days, particularly in Victoria, is without a team to support.

In our country, Australian Rules Football has grown in popularity in inverse proportion to the decline in adherence to our Christian faith and Sunday attendance at our church services. In pondering this situation, it might help to compare what goes on in our churches with what goes on 'out there' on the field.

In raw terms, both church services and football matches have performers and audiences: both involve music, liturgy (the ways and rules of doing things), set times, a loose dress code for the audiences although not for the performers, a strong belief in a God or a local team who can do no wrong. The game of football has an umpire to keep things in order, our liturgy has a priest who leads the service. Football and church worship take place in designated places, designed for the purpose. Some of the matches now happen on the same day – Sunday.

Footballers and church attendees both play as teams. That is, for both communities members of different skills and abilities are necessary for the team to perform well. Individuals cannot give success to the team on their own.

Then both football clubs and churches seek to increase their membership because this will translate into a stronger financial viability of the club or church. Churches do this for another reason which is to pass on to others that God loves them and longs to be reconciled with them. This is evangelism. There may be other parallels you can think of.

However, one large difference between the two is that football is a game of competition with one winning team and one losing team. It is gladiatorial and it is designed to entertain. In our worship services, there are no winners or losers, in fact we are all equal before God as Jesus and Paul tell us many times. Supporters come away from a football match either elated or disappointed at the outcome. Christians leave church, hopefully feeling an 'inner glow' by having worshipped God, but is that always the case?

Watching or barracking at a game of football does not require us to think any further than the here and now, believing in the physical laws of nature as we see the ball moving from end to end thanks to the skill of the players. But is there more? There is, and it is the unpredictability of the play, who will star with a goal or a mark and what will be the outcome.

You see, there is mystery to the game of football and that is what keeps us going and watching. If, at the beginning of the year, we knew the winners of the Premiership, would we bother attending all the matches in the lead up to the big day at the MCG?

So, are we close to a commonality? If our religion and our football both involve mystery, why is one increasing in popularity while the other is in decline?

Can I suggest that the mystery within football is both short-lived and eventually 'knowable'? Today, the mystery of yesterday's match is no longer a mystery. However, footballers along with their coaches will watch previous games to see where opportunities may have been missed or consider alternative ways of handling the ball or playing against the opposing team. Christians, in comparison, may study the Bible to improve their knowledge of scriptures or engage with meditation and prayer to come closer to God. Christians are also free to attend numerous alternative worship services, in person or on-line to see how things are done in other places and perhaps gravitate to those places where they feel most comfortable with the liturgy.

Football supporters are not really worried about the mysteries surrounding any of the matches next year until the games begin again. But the mystery of our faith is ongoing as long as we are. It will not be known to us until we are 'on the other side' when all will be revealed.

So, in comparison to football, maybe that's why we lose out in the popularity stakes. The revelation of our mystery is long-term, the outcome is unknown in the here and now and our worship is not gladiatorial entertainment even if a few of our Church meetings generate some light and heat.

Love and peace,
Andrew

EASTER SERVICES

Palm Sunday

Palm Sunday was held on Sunday, the 9th of April. The service was led by Rev. Andrew Bunting. The service started off at the back of the church. Rev. Andrew Bunting blessed the Palm Sunday crosses kindly made by Judith to be distributed to the parishioners. Then singing "All Glory Laud and Honour", a procession was led by Rev. Andrew for the rest of the Eucharistic service. It was a blessed day for the parishioners of St. Peter's.

Maundy Thursday

On the 13th of April at 7pm, The Maundy Thursday service was held. Rev. Andrew Bunting presided the service. In remembrance of Jesus washing the feet of his disciples, Fr. Andrew took up the task of sanctifying the feet of parishioners. A holy and spiritual evening and a time of reflection.

Easter Sunday and blessing of the Paschal Candle

The Easter Sunday Service was led by Fr. Andrew Bunting on Sunday, the 17th of April. At the start of the service, the paschal candle was blessed. It is a reminder that Jesus died for us, he rose from the dead and is among us always and forever. Ken and Merle put together the events of crucifixion of Jesus leading up to Easter. A big thank you to Ken and Merle for their effort. After the service there was a sumptuous Easter lunch prepared by Noni. A big thank you to Noni for her efforts on the day. A well-participated blessed sacred day.

St Peter's Paschal Candle

Each year at the Easter Vigil, churches around the world light the Paschal Candle. The candle has the symbols that remind us that Christ is the Light of the World.

The Candle
is made of our beeswax to remind us that Jesus is sinless.

The Alpha and the Omega
the first and the last letters of the Greek alphabet symbolise that God is the beginning of all things and will be at the end.

Not for Easter Only
the Pascal candle is lighted each day throughout the Easter season. It is also lit at Baptisms and Funerals

Current Year
reminds us that Christ is with us now. But also, that He has been and will be throughout time with those who gather around the Paschal Candle.

The Cross
the cross reminds us that Christ is the centre of our lives.

Incense Nails
five grains of incense (encased in wax) to be "nails" remind us of both the five wounds of Christ and the anointing of Jesus's body before being placed in the tomb.

Messy Church

At St Peters, Messy Church is held between 4pm and 6pm. on the fourth Sunday of the month. Messy Church is focused on fun with craft, activities, stories and a meal to share together. Everyone from the community is welcome.

The theme for the April gathering of Messy Church was The Resurrection.

We planted bulbs representing growth and new life.

The bread and cordial activity was about the last supper. The body and blood of Christ.

Everyone enjoyed the colouring and word search activity.

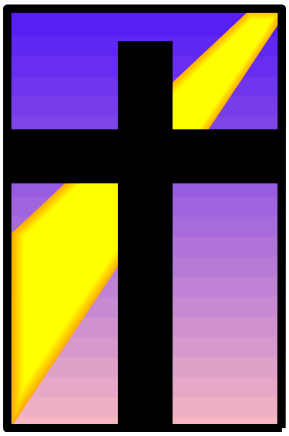
Easter activities at Messy Church

The activity showing Lexie holding a donut was representing the empty tomb. The donut was put on its side in icing with a smaller biscuit (Oreo or Wagon Wheel) in front being the stone that was rolled away.

We enjoyed the activities.

There were colouring and sticker activities.

The Sign of the Cross



Probably no sign or symbol is more universally recognised than the cross. Generally, it indicates or represents Christianity or the Christian faith. For Christians it is more specific, standing for the sacrifice of Christ. An empty cross (that is, one without the figure of Christ as in a crucifix) also represents the victory of Christ over death.

The cross can appear on buildings or religious objects and can be worn by people. It can also be an action – making the sign of the cross. What is the meaning of this? It can be part of the action of anointing when a priest or bishop marks the cross with oil on a person's forehead in baptism or confirmation. It can also be (and this is really what I am writing about) making the sign of the cross on yourself. This is usually done by drawing the hand from the forehead, to the chest, then from shoulder to shoulder, and then returning to the centre.

When someone offers you something, hands it to you, you reach out to receive it. The transaction works best when there is active giving and active receiving. So, in the liturgy, when the priest gives God's blessing, making the sign of the cross can be our way of actively receiving that blessing. When, on your birthday, someone hands you a gift and you respond with a smile, saying "thank you", it is much the same thing.

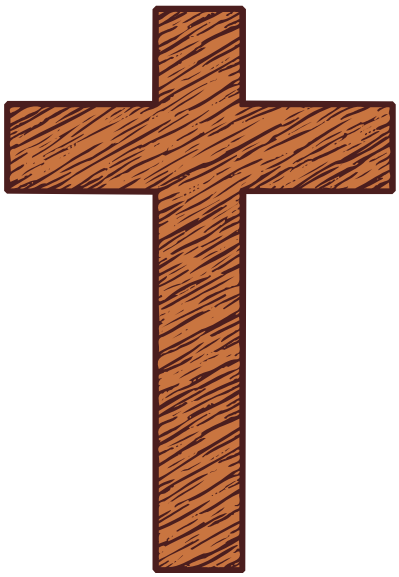
Let's look at some times you might make the sign of the cross. Near the door, as you enter the church, is a small stoop containing water. Dipping you finger in the water and then making the sign of the cross is a reminder of our baptism, a recognition of who we are. At the anointing in baptism the priest says, "I sign you with the sign of the cross to show that you are marked as Christ's own for ever." It doesn't hurt to be reminded of this when we come to church.

During the liturgy of the eucharist there are some usual places where people make the sign of the cross. (This is, of course, not an exhaustive list and can be added to.) After we have confessed our sins, the priest declares God's forgiveness (the Absolution). As with the blessing, making the sign of the cross here can be our active and grateful receiving of this gift from God. Some people use the term "blessing myself" for making the sign of the cross. But this is wrong. What we do is to receive from God his gift of absolution or blessing.

During The Great Thanksgiving (Eucharistic Prayer) we sing (or say) "Holy, holy, holy Lord…" (the Sanctus), immediately followed by "Blessed is he who comes…" (the Benedictus). In this prayer God comes to us in the form of bread and wine, the bread of heaven and cup of salvation. A time for making the sign of the cross is at the words "Blessed is he who comes…". God blesses us with his presence. God's action is beyond our comprehension. We cannot explain it, just acknowledge it. And this is what we do in making the sign of the cross.

There is a form of Grace before meals in Latin which begins "Benedictus benedicat…". It is almost impossible to translate, but is something like "blessed is he who blesses" or "blessed be the blessing one". In a similar way we say in the offertory prayer "Blessed are you, Lord, God of all creation". It seems that we have turned the whole thing round – we are blessing God! It is, in fact, an Old Testament form of prayer in which we bless or thank God for all he gives us. What we are doing in the action of making the sign of the cross is very much like what we are saying in these blessing prayers. We are blessing God for all his blessings to us.

Gosh! It's a bit complicated. Yes, but the whole notion that God comes to us in material things is pretty mind-blowing, too.



Next, we move on to another time for making the sign of the cross. As we come to communion, as we are preparing to receive the bread and to receive the wine (Remember then? We hope it returns soon!) we give thanks to God for what we are about to receive, his gift of himself.

Then, finally, there is the blessing in which, by making the sign of the cross, we actively receive what God offers to us.

Making the sign of the cross is a simple manual way of offering a prayer, a prayer that may be beyond words. To some it comes naturally; to others it is unnatural and to be avoided. It is available if you want to use it. If not, that's ok. But I find it a helpful aid to worship.

Ray Hartley

Incumbency Committee Report.

At this time there is very little to report.
We have been advised that the recommended Applicant is no longer available and we will need to recommence the process.
There has been a question re the current membership of the Incumbency Committee. It is a requirement that a Warden be a member of the IC. Earlier advice was that once the process had commenced, the Committee members were required to continue until the process is completed. As it seems that a "restart" will be required, and the position of Warden Representative is currently held by Jeff Cripps, who is no longer a Warden, it may be necessary for a current Warden to be placed on the IC to conform with the rules.
Unfortunately, at this time, the Bishop is on holidays and we suspect enjoying the warmth of Queensland while attending Synod.
Hopefully, we will no more once she has returned.
Jeff Cripps.

Which are you . . . . . a potato, an egg, or a coffee bean?"

Once upon a time a daughter complained to her father that her life was miserable and that she didn't know how she was going to make it. She was tired of fighting and struggling all the time. It seemed just as one problem was solved, another one soon followed. The father, a chef, took her to the kitchen. He filled three pots with water and placed each on a high fire. Once the three pots began to boil, he placed potatoes in one pot, eggs in the second pot and ground coffee beans in the third pot. He then let them sit and boil, without saying a word to his daughter. The daughter moaned and impatiently waited, wondering what he was doing. After twenty minutes, he turned off the burners. He took the potatoes out of the pot and placed them in a bowl. He pulled the eggs out and placed them in a bowl. He then ladled the coffee out and placed it in a cup. Turning to her he asked his daughter: "What do you see?" "Potatoes, eggs and coffee," she hastily replied. "Look closer", he said, "and touch the potatoes." She did and noted that they were soft.He then asked her to take an egg and break it. After pulling off the shell, she observed the hard-boiled egg. Finally he asked her to sip the coffee. Its rich aroma brought a smile to her face. "What does this mean? she asked. He explained that the potatoes, the eggs and coffee beans had each faced the same adversity - the boiling water. However, each one reacted differently. The potato went in strong, hard and unrelenting, but in boiling water it became soft and weak. The egg was fragile, with the thin outer shell protecting its liquid interior until it was put in the boiling water. Then the inside of the egg became hard. However, the ground coffee beans were unique. After they were exposed to the boiling water they changed the water and created something new. "Which are you?" he asked his daughter. "When adversity knocks on your door, how do you respond?

Are you a potato, an egg, or a coffee bean?"

Who is Who in the Pew - Sumanth Kumar

Hi, I'm Sumanth Kumar. I was born in Hyderabad, India in the year 1994. My father is a landlord who does agriculture farming in my village and my mother stays at home to look after us. I have a younger brother. I was raised in a Christian family by my Uncle and Aunt, they have 2 children. I use to stay with them and I completed my education with the help of them. I use to attend a Methodist Church in India with my Uncle and Aunt. They taught me about Jesus Christ and Christian values in my childhood. My Uncle and Aunt built a church in my village to spread the gospel to the non-believers. In the year 2010, when I was reading the bible I came across a verse in the New Testament which inspired me to take baptism and devote my life to Jesus Christ. I was baptised in the church in my village which was built by my Uncle and Aunt. I finished my Bachelors Degree in Electronics and Communication Engineering in 2016. My wish was to go abroad and study further, to get settled. Initially I applied to live in the U.S.A. but got rejected as I couldn't perform well in interview. I was depressed, but I prayed to Jesus Christ and believed in him. I didn't give up, and I applied for Australia for a Student Visa. Thankfully, with the help of Jesus Christ I got the Visa. I was even awarded a scholarship by my Government to complete my education. With my parents, Uncle and Aunt and their children's support I came Australia in the year 2017. I was the first person to come to Australia from my family and village. I finished my Masters in IT in 2019. I use to attend the Oakleigh Church previously in Oakleigh. In the year 2019, I moved to Cameron Parade, Bundoora. I started working in the 7 eleven and Bp Service Station. In the year 2020 on Jan 1st I decided to go to church, St. Peter's Anglican which was near to my home. I visited on Jan 1st 2020, I loved the morning worship, it was a wonderful experience. I soon started coming regularly on Wednesday worship and Sunday worship. St. Peter's church members were so welcoming. Father Jobby helped and guided me in my spiritual journey. In the year 2022, Rev. Wendy helped and guided me along the path to become an Anglican. I was confirmed on 20th February 2022 by Bishop Kate. I was happy, overwhelmed and thankful by the reception by the Church members for welcoming me in St.Peter's Anglican Church. I started my new spiritual life by accepting the Lord Jesus Christ as my saviour and decided to follow the wonderful gospel and teachings in life. Please pray for my spiritual journey and further life in Australia.

Thanking you,
Sumanth.

Congratulations Ken and Thank You!

Ken started donating his blood at the Flinders Street Donor Centre in 1964, then South Melbourne and finally when he retired at the Bundoora Donor Centre. Ken has managed 663 donations of whole blood and plasma. But due to 2 knee replacements and other operations he has not been able to achieve the total that he would liked to have. Ken has finally retired from donating blood on Wednesday 27th April due to health problems. But he is very proud of the fact that he may have saved many people's lives.

A magnificent effort Ken!

Thoughts from Anzac Day, 2022

Rev'd Dr Andrew Bunting Locum Priest, St Peter's Bundoora

The other day I was reminded of the unique time of our early mornings when we had to adjust our clocks from Summer time to ordinary time. It meant we lost some of the precious darkness at the beginning of our day.

Some good things get done in the early morning – those times when we can be alone and undisturbed, when others about us are still sleeping.

Perhaps it's a time when we think about the day ahead, maybe we give thanks for what has been and contemplate things to come. Perhaps we use this time to pray with God. Perhaps we read or just sit in silence and think.

For some that thinking may relate to where our lives have taken us – where we have journeyed, what we have achieved. We may try to re-visit our purpose if that has not been evident before or simply, to wonder what is the meaning of life. Some of us will remember loved ones who are no longer with us.

You see, we need such times to reflect and examine our lives. Without such times, we are the poorer.

The Dawn Services on Anzac Day this year gave us a sharp focus. That focus is to remember those who gave their lives in war that we may live in peace.

On the battle fields of Europe in the early morning the bugler would play the *The Reveille* – the call at sunrise to wake for combat.

I imagine, many soldiers heard this call in the semi-dark with great loathing. Although thankful to be alive, they would dread the long day of conflict which was their lot and which had an unknown outcome – even life or death. Perhaps some had been awake all night and desperately needed more sleep.

Their early mornings were so different from ours. It's good to remember their daily call to service, to perhaps ponder what our call to service may be and to give thanks for all the peaceful mornings they have allowed us to enjoy.

This year, at services all around our country, Anzac Day was marked at local War Memorials – mostly humble precincts where wreaths were laid, silence was respected and The Last Post played.

As a day of recognition, Anzac Day is increasing in significance and meaning for all Australians but especially the young. This has to do with the recognition of sacrifice but also the celebration of 'mateship' – the caring of one for another.

At the burial of the unknown Australian soldier in 1993, the then Prime Minister, Paul Keating told us that we had lost over 100,000 Australian lives in all wars. That number has now increased due to more recent conflicts. He said, '*we have lost men and women who could have contributed to our country - . families had lost loved ones'*.

He then went on to say, '*we have also gained some intangible attributes:*

- *a legend*
- *a story of bravery*
- *a deeper faith in ourselves and our democracy*
- *a deeper understanding of what it means to be Australian'*

Those attributes, as good as they are – are really not enough. I would like to have heard him say that Australians now have a passion for peace, a respect for all humanity, and an abhorrence of war.

'Lest we Forget' are demanding words – almost disciplinary words, which dare us not to forget the fallen and hopefully the futility of war. Let us commit ourselves to work for peace at all levels because this is the best we can offer our fallen heroes of the past and our families for their future.

Rev'd Andrew

Our National War Memorial

What is the connection between Bundoora and The Australian National War Memorial? It is one man who died a few weeks ago in the Vasey Aged Care Facility in Bundoora, a place where our parishioners attend to lead church services.

This man was my daughter-in-law's grandfather who served in the Second World War as a rear gunner on the large Avro Lancaster Bombers. His name was Con. One of these planes is displayed in Anzac Hall at the rear of the Australian War Memorial in Canberra.

As you can see from the above photo, the rear gunner had a lonely and dangerous job being removed from the rest of the crew and also quite vulnerable to attack. Con was lucky to survive. He returned to Melbourne, married, lived in Reservoir, raised a family and only relatively recently moved to Vasey House in his nineties.

Anzac Hall is, as you can imagine, a very large space which was constructed only twenty years ago to house military equipment for public exhibition. However, it is about to be demolished to make way for an even larger extension costing $500m which has divided public opinion as to its necessity and raised the question about the Memorial's purpose.

When the Australian War Memorial was established its purpose was to remember those '*who have died on, or as a result of, active service'*. It now seems that its purpose has changed '*to commemorate those who have died on operational service and those who have served our nation in times of conflict'*. Thus those who served but are still alive are remembered as well as those who have died. A further complication arises by including more recent conflicts where these wars are considered to have been in vain. Historians, not the Australian War Memorial curators will determine this.

According to those at the War Memorial, two considerations have arisen. The first is that it is hosting a growing number of visitors (tourists) who require more space to examine the displays. Apparently tourists to Canberra want to see this place more than any other national facility. But is our War Memorial built for tourists or for respectful locals? The second consideration is that more space is needed to tell the story of our involvement in subsequent wars since the one for which it was built – the First World War.

Inevitably, the space already constructed, and the enlargement yet to come, has, and will be built, to display military equipment – the bombers, the submarines, the gunnery along with other artillery. Whilst some see the environment of war as necessary to display, an alternative view is that this memorial should be more about those who have been involved in conflict be they dead or alive.

I remember that similar concerns as to the probity of expenditure were raised when our then Prime Minister, Tony Abbot committed $100m to build an educational centre on the site of the Australian Memorial in Veillers-Bretonneux in northern France. At the time he claimed that the Sir John Monash Centre would increase understanding of the Australian effort on the Western Front during World War I.

At the other end of the 'memorials spectrum', we visited Anzac Cove in 2019 as part of a holiday to Greece and Turkey. This memorial precinct was both real and humble. It was certainly eerie to pause in that place, trying so hard to visualise the early morning landing of our Anzac troops – the noise as they clambered out of their boats, wading through the water, scrambling up the slopes. So many died that first day. I wandered around the grave stones reading the words left by their relatives – lives cut short, homecomings never to happen. It was so sad and pointless. Here are two such head stones.

And two other memorable pictures:

Memorials are important to us. They cause us to pause, reflect and remember. Whilst we gather together, especially on Anzac days our responses can only ever by personal. What do these places mean for us? How will they change our lives?

Rev'd Andrew

The answer to church decline is right in front of us.

By Bishop Brad Billings director of Theological Education for the Anglican Diocese of Melbourne.
The Melbourne Anglican 20th April 2022

We often look for the answer in the latest fad when it's right in front of us, writes Bishop Brad Billings.

Is the parish system now yesterday's model of ministry, unneeded in the 21st century? Is it a dead weight we drag around with us? Or, is parish at least part of the mix in whatever form the "mixed economy" church will take in the post-pandemic future? These are all questions being asked by many across the Anglican Communion about the role of parish ministry into the future.

Like many Anglicans around the world these questions have come to the fore over the past two years when the assumed presence of the parish became, shockingly, unavailable in person. It is perhaps a case of not realising what you have, until you don't have it!

I should pause at this juncture and define "the parish." By this, I mean the traditional model of parish, which is a geographical area with a church and a vicar. It is a structure that most Anglicans around the world would immediately recognise, and which the vast majority of the faithful will have direct experience of.

What I am increasingly noticing in the post-pandemic world is that there is a great need all around us, and a yearning for, community. Specifically, for local community. Within that again, it is for human-to-human fellowship, the sort of fellowship that comes from being together with others in a communal setting. We all felt the importance of this when it became unavailable to so many during the pandemic. Many people have a desire, often unexpressed but seen in a variety of ways, for the familiar and for the local. In many communities and suburbs and towns there is nothing more familiar and more local than the parish church.

What I am suggesting is that a renewed emphasis on the parish and on parish ministry is what the church needs after the pandemic. It will often be welcomed, and may even result in increased vitality for the church.

There are two important aspects of this thesis that occur to me, that are worthy of further prayerful consideration as we contemplate our future as Anglicans.


Bishop Brad Billings

Firstly, I was recently in the centre of an overseas city which I won't name. I wanted to enter a large and historic parish church. This church was in the middle of a pedestrian mall, next to two pubs and the bustling city market, but was completely fenced off by a high, spiked iron gate, every door closed as if shutting out the world, while people flowed all around it. Now, is not the time for the tragedy of the closed church door. Every parish church, within reason and as much as possible, and every parish clergy person, should be visible and accessible to their community. Secondly, the gospel, at its heart, is about relationships – with God and with each other. The ministry of the people of God should reflect this.

There is a real and urgent need for what might be described as traditional parish ministry. What this looks like will be different, according to the needs of different communities and ministries. But the hallmarks are things such as:

- A vicar who is known to his or her community by name and on sight.
- The faithful saying of the daily office at which all are welcomed.
- The regular conduct of the liturgies of the church and the administration of the sacraments on Sundays and on other occasions that are open to all, however unglamorous the service may be.
- And, perhaps most importantly, carrying out a regime of good, old-fashioned pastoral visiting, of both the needy and the unneedy, the grateful and the reticent, and the faithful and faithless.

What I am suggesting is that our present times may be a catalyst for returning our attention and energy to regular, sustained, faithful ministry of a local presence, like that which has been the stuff of parish ministry for centuries. In our dire need to meet the many challenges of church decline we see all around us, we have, it seems, often lifted our gaze from things familiar, in search of the new and innovative.

But the very fact of a presence, physical and human, may be the most powerful witness and the greatest form of evangelism we have at this time. Perhaps best of all, this is not another program, it is not a new cost, nor is it a new and further call on the energy and capacity of already over-stretched people to do more.

Our presence is already there, because it is already who we are and what we do as Anglicans One of the paradoxes of the church is that we often look for the answer to our difficulties externally, in the latest program, podcast, or church fad. Often the answer is actually already present, and in this case literally, right there in front of us.

THE WORLD IN A BOX OF CHOCOLATES

A psychiatrist said he learned much about his clients' personalities by the way they selected a chocolate from a box. Some chose at random, taking the first chocolate their hand met, others looked carefully at the chocolates themselves before taking one, while others studied the printed key and carefully selected their favourite one. According to the psychiatrist, random selectors tended to be happy-go-lucky extraverts, while the more careful selectors were often rather inhibited and tended to be introverts.

What is certain about a box of assorted chocolates is that the whole world seems to have cooperated in bringing them to you. There are coffee beans from South America, oranges from the Mediterranean, strawberries from England, hazelnuts from Turkey, sugar from the West Indies, almonds from Spain, cocoa beans from West Africa and much more. It's quite a thought, but when you think of it, you can find the world in a box of chocolates.

'Who are your Heroes?'

Do you remember the long running TV series, '*The Saint'*, starring Roger Moore? It ran from 1962 until 1969 and really shot Roger to fame so much so that he went on to play the role of 007 in the James Bond movies more than any other actor. Roger, now Sir Roger, was no ugly duckling and that was woven into his persona. My mother used to say that '*she would be happy for him to leave his slippers under her bed'*, the significance of this remark I could never understand.
The show was a mystery with '*the Saint'* being a '*Robin-Hood'* style of hero, taking from the criminally rich and giving to the poor but always keeping a bit for himself. In the advertising, he was depicted as a stick figure with a floating halo above his head.
But was he a saint in any way we can understand? His dubious tactics breached the law constantly. Nevertheless, he was seen as a hero because he sought social justice and that, after all, is one of the missions of our church which has involved many other saints.
The original and official Saints of the Church were all Martyrs – those who died for their faith. For this they were automatically recognised. However, by the fourth century, the Church began to recognise prominent '*confessors*' as saints. These were notable people who confessed their faith, not by dying, but by word of mouth.
As you would expect with any '*honours system'* there was some politics involved. Obviously, those in power in the church have held up members of their own group for recognition and emulation as models of holiness. Male, clerical celibates dominate the official roll of saints, sadly masking the saintly lives lived in the broader community.
The Roman Catholic Church still Venerates, Beatifies and Canonises people to Sainthood. Ex Anglican, Cardinal John Henry Newman was one very recently. Our Australian St Mary McKillop is one familiar and recent example. The complex process of canonisation takes a long time as the church gathers evidence of at least two miracles brought about by them.
But our Anglican Church, since the separation from Rome in the 1500's instigated by King Henry the 8th, no longer canonises saints from among its people. Nevertheless, it is important for us to realise that the Saints created before Henry's severance with the Pope are our saints too as the Roman Catholic Church is also our religious heritage.
The '*official saints'*, now in death, reside within the life of God. We celebrate them on their Saint's Days and we are able to request their intercession for us with God.

Who are our saints today?

Essentially, saints are people who reflect God in their lives such that we who know them, feel that we know God and Jesus much better. Once when asked what a saint was, a young girl insightfully responded that, '*they are the people in the stain glass windows – the ones the light shines through'.*
It is often the case that we are inspired by the example of people rather than reading or listening to many words. These people are our '*Heroes of the Faith'*. This incidentally is the title of a book by Roland Ashby, the former editor of our Melbourne Anglican. Included are people like Desmond Tutu, St Francis, Mother Teresa, Michael Leunig and Wilbur Wilberforce. We may not be able to relate closely to St Clare of Assisi but we sure can relate to Mother Teresa.
But these heroes of the faith or saints in our lives are not always perfect. Whilst our saints are aware of their shortcomings they are also committed to pursue the struggle for a better life. They continue to search for the Holy Spirit to transform them. Interestingly Saint Paul calls the Corinthians, '*Saints'* and yet they were doing terrible things.
Of course our saints, or heroes of the faith, are not universally recognised. Our saints are not acknowledged by many other cultures and especially not by terrorist groups like the Taliban or ISIS. Their exalted people are those who sacrifice their life in suicide bombings thinking that they will be going to greater glory.

It's worth wondering where the Saints of old and our own Saints received their inspiration? They would probably say from Saints before them or from their close relationship with God or from '*Matthew's Beatitudes'* or '*Luke's Blessings and Woes'*. They may respond that The Ten Commandments did not give them much inspiration.

Like the Rich Young Ruler, we tend to think that if we keep the Ten Commandments we are well on the road to holiness. But we must remember, that while these are still important, they were for another people in another time – one's who lived pre-Jesus.

'Matthew's Beatitudes' and 'Luke's Blessings' go way beyond these commandments – they fulfil them, if you like. They have been described as a blueprint for a, *'kind of society that exists when we live according to these values – a place of truth and love, of compassion and justice, of peace, freedom and sharing'* .

No, you don't get to be a Saint by just keeping the Ten Commandments, but you are well on the way by living your life in accordance with 'Matthew's Beatitudes' or 'Luke's Blessings' and that's what the Saints before us have done.

It has been a tradition in the Anglican, Catholic, and some other Protestant Churches to name our churches after a Saint. But if not a Saint's name then, to include the word, 'Anglican' within the name of a church or 'Holy Trinity' or 'All Saints'. But sadly at one recent Melbourne Diocesan Synod a motion was passed to drop the requirement to call our churches by the name of one of our Saints or to include the word, 'Anglican'. The argument went that the name of a Saint or the word, 'Anglican' would be a stumbling block to the unchurched coming into our space. And so we have:

BAC for Brimbank Anglican Church

GWAC for Glen Waverley Anglican Church

RAFT for Rowville and Ferntree Gully Anglican Church

Whilst acknowledging the increasing secularism in our culture and the urgent need for representation in the vast sprawling suburbs emerging in Melbourne, I find it disturbing that the words 'Anglican', and/or 'Saint' are considered a deterrent to those embracing Christianity.

I once worked with a chap who was telling me about a friend of his who had three boys, Matthew, Mark and Luke. They were having another child. I remarked that if it was a boy, his name was sure to be John. He looked at me blankly and asked me why. At that moment the penny dropped with me that there were a number of people, 'out there' who are unfamiliar with our religious traditions. What was so basic to me was completely unknown to my friend and others. And it is getting worse. Whatever you think of Religious Instruction in schools, its removal from the timetable will only increase the ignorance of the young for the role of our Saints.

I would have thought that more than ever before, the lives of the saints need to be exemplified rather than minimised. Where would we be without such people to hold our hands and shine a torch on our paths? I feel sorry for Adam and Eve who had to go it alone without guidance from an earlier generation and look what happened to them. They had to chase around after some fig leaves.

We all need to belong and we all need people alive or dead who inspire us to greater heights. This is the value of tradition. On the side of one of my filing cabinets I have the laminated photos of seven of my heroes. I have met or been in the presence of them all. None of them are footballers. I look at their pictures regularly. They continue to challenge and inspire me.

I think it is worth the effort to identify your own saints, to ponder why they are meaningful to you and to then park them somewhere special, maybe with a photo or some of their words for reflection. Who has inspired you most in your life, especially your Christian life? Celebrate them and pray to them if that is appropriate.

And, you know, by your baptism are also considered saints. You may not feel very saintly – most of us don't – but some other people may see you as blessed; as one through whom the light of Christ shines and radiates. If ever they tell you, I know you will feel warmly affirmed and encouraged.

Rev'd Andrew.

A Rich Man and Jesus Heals Blind Bartimaeus

Stories taken from the gospel of Matthew by Reena Thomas

A Rich Man

While Jesus was walking down a road, a man ran up to him, knelt beside him and asked, "Good teacher, "What can I do to have eternal life?" Jesus asked, "Why do you call me good? Only God is good and you know the commandments, do not murder, be faithful in marriage, do not steal, do not tell lies about others. do not cheat and respect your father and mother.

The man replied to Jesus, "Teacher, I've obeyed all these commandments since I was a young man". Jesus looked at the man and said to him, "There's one thing that you still need to do. Go and sell everything that you own. Give the money to the poor, and you will have riches in heaven. Then come with me." When the man heard Jesus say this, he went away gloomy and sad because he was very rich.

Jesus turned around and said to his disciples, "It's hard for rich people to get into God's kingdom!" The disciples were shocked to hear this. He said it is terribly hard to get into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich person to get into God's kingdom.

The disciples were confused and they asked each other, "How can everyone be saved?" Jesus looked at them and said, "There are some things that people can't do but God can do anything." Peter replied, "Remember we left everything to be your followers!" He replied to Peter by saying "You can be sure that anyone who gives up home, brothers, sisters, mother, father or children or land for me and for the good news will be rewarded. In this world they will be given 100 times as many houses and brothers and sisters and mothers and children and pieces of land. And in the world to come, they will have eternal life. But many who are now first will be last, and many who are last will be first".

Jesus heals blind Bartimaeus

Jesus and his disciples went to Jericho. A huge crowd followed them. A blind man by the name Bartimaeus son of Timaeus was sitting beside the road. When he heard that Jesus from Nazareth was there, he shouted, "Jesus, Son of David, have pity on me!" Many people asked the man to stop, but he shouted even louder, "Son of David, have pity on me!"

Jesus stopped and asked to bring him over. The disciples called out to the blind man and said, "Don't be afraid! Come on! He's calling for you." The man threw off his coat in excitement and ran up to Jesus. Jesus asked him, "What do you want me to do for you?" The blind man answered, "master, I want to see!

Jesus told him, "You may go. Your eyes are healed because of your faith." The man could see straight away and he walked with Jesus.

Vicarage Update

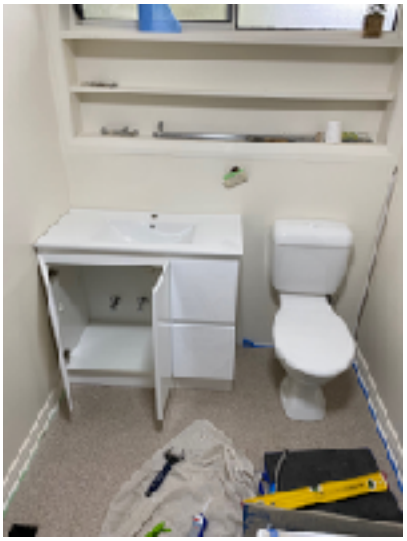
While the light at the end of the tunnel is growing larger and brighter, I am still not convinced that it is not a train coming towards us.
The focus of work over the last two months has been in the kitchen and bathroom.
In the Kitchen,

- Cupboards and bench tops have been installed, but we have had some difficulties with the splash back, which will now be returned and replaced with a shorter glass splash back.
- The original glass splash back was not quite wide enough and rather than have a gap at the oven end of the bench, we have chosen another direction.
- The Project manager has shown her skill in plastering and painting some of the wall, which will not now be covered with a splash back.
- The shelves in the pantry have been lined with offcuts from the vinyl floor, thanks to the efforts of the Project Manager's mother.

In the bathroom, there has been a great deal of progress, thanks to the work of the plumber.

- A new toilet has been installed.
- A new vanity has been installed and this has allowed the team to remove what appeared as a dangerous corner on the old vanity unit.
- The bath has been installed and preparation is under way for the placement of blueboard, on which tiles will be installed in due course.
- A shower will be placed over the bath to improve the facility.
- A fixed shower screen will be installed in due course.

- Our sincere thanks to Rick Martyr, who gave up his time to come and install underlay and then glue vinyl, to complete the floors in the bathroom, shower room and laundry.
- Some pruning of a couple of plants has taken place, but it isn't finished yet.
- Rob Lovell has removed a trailer loaded with the remains of the removed cupboards and other discarded items.
- While we seem to be getting close, there are still lots of little things to be finished.



Bathrooms and Laundry Renovations

"Thank you to everyone who has been helping"

The best exercise for the heart is to bend over backwards for someone else

NEEDED URGENTLY!

Anglicare is in need of non perishable food. Items such as Chunky Soups, 2 Minute Noodles, small tins of Tuna, tinned Vegetables, Muesli Bars, Baked Beans and Spaghetti, Oat sachets and Long Life Milk. New Underwear and new Socks for males, females and children, also toiletries would be appreciated. Please bring your donations to the Church.

ANZAC DAY QUIZZ

1. Which bugle call follows the last post and the 1 minute silence?
2. Who was the first Australian to receive the Victoria Cross in WW1?
3. What does the word ANZAC stand for?
4. Where is the tomb of the unknown soldier located in Australia?
5. Who was appointed Australian War Correspondent in 1914?
6. Which Australian was appointed Commander of the Australian Imperial Force's (AIF's) Fourth Brigade, based in Egypt in 1918?
7. Apart from the poppy what plant holds special significance on Anzac Day?
8. In what year did the Anzacs land at Gallipoli?
9. Who wrote the poem "For the Fallen"?
10. Where were the Anzac forces based before going to Gallipoli?
11. In what year was Anzac Day officially named in Australia?
12. Who was well remembered as an original Anzac and had a donkey?
13. Why is Rosemary a plant popular on Anzac Day?
14. What did Jack Simpson Kirkpatrick and his donkey do at Gallipoli?
15. Who was Australia's Prime Minister when WWI began?
16. Which Australian newspaper reported the first news in Australia of the Australian landing at Gallipoli?

Answers

1. Reveille
2. Albert Jacka
3. Australian and New Zealand Army Corps
4. Canberra at the Australian War Memorial
5. Charles Bean
6. John Monash
7. Rosemary
8. 1915
9. Laurence Binyon
10. Egypt
11. 1916 a year after New Zealand
12. Jack Simpson Kirkpatrick
13. It was growing wild in Gallipoli
14. They rescued wounded soldiers on the battlefield
15. Joseph Cook
16. Hobart Mercury

Thank you

The parishioners of St Peter's sincerely thank Rev'd. Dr. Andrew Bunting for accepting the role of Locum Vicar for the past couple of months. Andrew has a previous commitment to another Parish he needs to honour, so the parishioners thank him, and wish him well for the future. Thank you Andrew!

Editorial Team
Jeff Cripps
Reena Thomas
Kerry Wall

Printing
Lincoln Family Funerals

Deadline for Issue 32
8th July,2022