

## In the news

Reprinted from the Vancouver *Sun*, some entries in a Bible quiz:

- Lot's wife was a pillar of salt by day and a ball of fire by night.
- A Christian should have only one wife. This is called monotony.

## Minister 'raptured'

The Church of Fools, a church service in 3D animation via the internet was launched in 2004 in London. At the first service the avatar of the presiding priest appeared and then disappeared suddenly, giving the appearance of a rapturous departure for heaven. Luckily, clergy are used to disasters, and a bishop stepped in and conducted the rest of the service. *BBC News*.

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# Saints Alive

Newsletter of All Saints Anglican Church  
Northcote  
Parish of South Darebin

Volume 2 Number 3

## The Antiphons of Advent

### The Venerable Andrew Oddy

The 'Antiphon' is a sentence of scripture sung before the Psalm and each of the canticles in the services which became 'Morning Prayer' and 'Evening Prayer' in our Prayer Book. Like the colours of the robes at the Eucharist, the antiphon varied with the season or feast of the Church's year.

In Advent, the antiphons, all beginning 'O', were sung before and after the Magnificat at Evening Prayer on the seven days before Christmas (December 17–23). They are addressed to God, calling for him to come as teacher and deliverer with a tapestry of pictures which describe the saving work of Christ. It is not known by whom these antiphons were composed, but they were already in use by the eighth century. They are well known to us through the hymn, 'O Come, O Come, Emmanuel'. This hymn is the great hymn of Advent and commences all our Sunday services at All Saints in the four weeks of the season.

The 'O Antiphons' have been described as 'a unique work of art and a special ornament of the pre-Christmas liturgy'. They are, in fact, a collage of Old Testament types of Christ. Their predominant theme is messianic, stressing the hope of the Saviour's coming. Jesus is invoked by various titles, mainly taken from the prophet Isaiah. The sequence progresses historically, from the beginning, before creation, to the very gates of Bethlehem.

The seven titles attributed to Jesus in the antiphons are Wisdom, Ruler of the House of Israel, Root of Jesse, Key of David, Rising Dawn, King of the Gentiles and Emmanuel.

When the hymn, 'O Come, O Come, Emmanuel' was included in the present Hymn Book, *Together in Song*, it was abbreviated to five verses, somewhat destroying the poetry

of the O Antiphons and for this reason we have been printing copies of the hymn at the services this Advent.

## Types

The whole idea that certain things and people in the Old Testament can be regarded as 'types' or 'foreshadowings' of persons and things in the New Testament was a favourite device of preaching found in the earliest of the writings of the Church Fathers. It was their way of demonstrating the connection and continuity between the Old and New Testaments.

Some of the examples of this theory will be familiar. Examples would be: the Ark of Noah as a foreshadowing of the Church, the journey through the Red Sea as a foreshadowing of Baptism, Moses as the giver of the Law as a



The All Saints Advent Calendar  
Made by Georgiana Chin

## Saints Alive

### The Antiphons of Advent...

*“The influence of the theory in poetry and even in church architecture is immense.”*

foreshadowing of Jesus as the fulfillment of the Law of Love. This interpretive strategy was a way of dealing with the meaning of scripture in the Old Testament in ways that had no possible continuity with the historical intention of its writer.

The theory has lost some of its impetus with the coming of modern biblical scholarship. It is hard to justify in a world where dialogue between Judaism and Christianity is seen as important. However, it has some following among recent scholars as they move from examination of the texts to biblical theology. The influence of the theory in poetry and even church architecture and liturgy is immense.

### O Come, O Come, Emmanuel

*Translated: John Neal, 1818–66*

O come, O come, Emmanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appear.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!

O come, our Wisdom from on high,  
Who ordered all things mightily;  
To us the path of knowledge show,  
and teach us in her ways to go.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!

O come, O come, our Lord of might,  
Who to your tribes on Sinai's height  
In ancient times gave holy law,  
In cloud and majesty and awe.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!

O come, O Rod of Jesse's stem,  
From ev'ry foe deliver them  
That trust your mighty pow'r to save;  
Bring them in vict'ry through the grave.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!

O come, O Key of David, come,  
And open wide our heav'nly home;  
Make safe the way that leads on high,  
And close the path to misery.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!

O come, our Dayspring from on high,  
And cheer us by your drawing nigh,  
Disperse the gloomy clouds of night,  
And death's dark shadows put to flight.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!

O come, Desire of nations, bind  
In one the hearts of all mankind;  
O bid our sad divisions cease,  
And be yourself our King of Peace.  
Rejoice! Rejoice! Emmanuel  
Shall come to you, O Israel!



**Good at cleaning?  
The church needs YOU!**

### From the churchwardens

*Arnaud Gallois, Betty Reay, Alma Ryrie-Jones*

Here is a brief update on property matters.

- The spouting has been cleaned on the church, vicarage and meeting room and some water leakage in the vestry roof is being attended to.
- We are still calling for your help with routine tasks around the church. If you would like to volunteer your time to assist in any task, or in any aspect in the life and upkeep of our church, please let us know. In particular we are looking for people who may

have a few hours available to help with cleaning the church each week.

- This year we face the challenge of attending to deterioration in the church interior, beginning to address some items on the conservation strategy list, and discussing some approaches to improving security. If you have knowledge or expertise to contribute, don't hold back.

God bless you all during Advent and in the Christmas season ahead.

## What did people do before TV and Facebook?

Jenifer Watson shares extracts from the diaries of her ancestor, Ethel Paterson, from the Sale area

### Tyson's gift

Ethel writes (page 16, diary of 1873)

'There were many wisecracks about the wealthy old squatter, Tyson\*. One time the townspeople wanted to build a church. To everyone's surprise the old man came forward and gave them the land and the money, although he was known to be a miser, "never spent a penny if I could save it."

The church was built. The opening day came. There were the usual speeches. One vestryman, who should have known better, said "Well, thanks to you, Mr Tyson, we have a fine church, but don't you think you should add a lightning conductor?"

Tyson replied "I built a church. If God sees fit to strike it by lightning, that's his affair, not mine."

\*In *The Collected Verse of AB Paterson* there is mention of a Tyson, although there may not be any connection.

### The Dunlop family orchestra

Ethel writes (page 35, diary of 1897)

'Happy days on the large farm. Hard work but in holiday times all the Dunlop boys and their friends came for camping expeditions.

We had some wonderful concerts in the local hall, with the Dunlop family orchestra at its very best. David Dunlop, who was then soloist at St Paul's, with his glorious voice, singing to charm the very birds from their nests. Their own little orchestra with Etta, the sister, at the piano, two violins, Jack and Charlie. Alec, with his big cello, loved telling the story of how once a policeman stopped him when they were going home from a concert, and said "Now young fellow, no hugging females in a public street."

Alf, later the famous international tennis player, was the baby of the family, and always in trouble with brother Dave for not playing his clarinet properly at the practice, but busy sharing wisecracks, with fat, cheerful brother Alec.'



## A new Oblate for the Community of the Holy Name

The Rev'd Philippa Wetherell has been received into the Order of Oblates of the Community of the Holy Name. She writes about this calling.

The Order was constituted in 1960, when the first women were received. Since 1970 men have also been accepted as Oblates. The object of the Order is to give glory to God through a spiritual fellowship for those who aspire to lead a life of prayer and dedication in close association with the Community of the Holy Name. Oblates are called to lives reflecting the glory of God in union with the one *oblation* (offering) of Jesus Christ in his life, ministry, death and resurrection.

Oblates undertake to live a disciplined life under Rule, basing their own personal Rule on the Evangelical Counsels of Poverty, Chastity and Obedience. Each Oblate, in consultation with the CHN Sister appointed as Oblates Coordinator, formulates the details of her own Rule. For myself, ever since I left my Religious Community (Society of the Sacred Advent, in Brisbane) in 1986, I have understood my vows of

Poverty, Chastity and Obedience as Simplicity, Singleness and Service. The Counsels (the technical term for vows taken by religious) are positive means by which one can be free to live a life of complete dedication to God.

The Vow of Poverty frees me from a desire to possess, allowing me to be content to live simply, having only the necessities, and so to be more open to God and his riches. The Vow of Chastity calls me to direct my energies to loving God above all, and to reach out in love to all, seeing Jesus in each one. I aim to be free from selfish and possessive love. The Vow of Obedience calls me to give myself to God in union with Jesus' offering of himself, to use my God-given gifts in the service of others. This frees me to live humbly and joyfully in obedience to God's will.



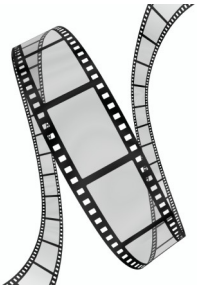
The CHN Cross is inscribed *Jesu esto mihi Jesu* meaning 'Jesus be to me a Saviour'

...Continued on page 5

# Saints Alive

## Just in time for Christmas— *Elf*

### FILM REVIEW



Will Ferrell in  
*ELF*, 2003

Bruce Clezy

I hate Christmas movies. No, really I do. Usually they are so full of ‘Christmas cheer’ and ‘glad tidings’ that their saccharine sweetness is almost devoid of any actual Christmas meaning. But before you say ‘Bah humbug’, there is one exception to the rule – *Elf* (2003) starring Will Ferrell and James Caan. The movie is so popular in my household that it has actually become a kind of Christmas tradition in itself, with my now 19 year old son and I sitting down to watch it every year, without fail, sometime in the week before December 25. The question is why do I find *Elf* so appealing, when this movie also descends into the same kind of crass, sentimental, fake, ‘Christmassy’ charm to which I am so averse?

*Elf* takes the form of a classic hero narrative, with Buddy (Ferrell) venturing out into the world to discover his true identity and to find a place he can finally call home. Buddy was raised by Santa’s elves at the North Pole. Although he is much loved, Buddy does not fit in, for he was a human child, adopted by Santa one night, long long ago. Today, many years later, due to his ungainly size and lack of elfin skills, Buddy is wreaking havoc in his adopted community. Determined to find his father (played by Caan), Buddy sets out for New York at the height of the Christmas season. This is a great family movie that is truly hysterical at times.

There are also some excellent performances by an all star cast, many of whom appeared in this film before they were to become well known. Zooey Deschanel, now famous for her role in *New Girl*, for example, is almost unrecognisable as Jovie, Buddy’s quasi girlfriend and love interest. Similarly, Peter Dinklage, of *Game of Thrones* fame, has a fabulous cameo as Miles Finch, an aggressive and arrogant children’s book author.

But *Elf*’s appeal, I think, lies in the fact that the movie forms a kind of double ‘fish out of water’ story. Buddy is not ‘at home’ in the North Pole, but neither does he find any comfort upon arriving in New York. Being a former Christmas elf, Buddy knows Christmas well; but he constantly gets into trouble because the Christmas he encounters in New York is not like the Christmas he experienced while growing up in the North Pole. This, and

Ferrell’s child-like innocence, is the source of much of the movie’s humour. The shopfront Santa, as Buddy is soon to discover, is a fake; and people of short stature are not, under any circumstances, to be called elves.

As a movie, *Elf* makes the celebration of Christmas seem strange and funny, even to our jaded, western, adult eyes. It clearly shows that what we often think of as Christmas (presents, lights, snow, Santa, shopping) is actually just consumerist hype. While it does not seek to replace this hype with any kind of religious message, it does remind us that the value of traditions and customs (no matter how superficial or crude) is to bring people and families together despite their often irreconcilable differences. This story reminds us that there is still a real value to our own particular forms of celebration, even if at times they have lost their Christian message.

### The Old Blue Dog (P.J.)

The old blue dog has gone away  
The old blue dog’s not here  
He’s in the loving arms of Jesus  
No more pain. No more fear.

Sometimes we can’t see the reason  
Sometimes we know the reason why  
The old blue dog has gone away  
To be with Jesus in the sky.

No more at the gate he shows his glee  
No more through the night he shuffles by  
For everything there is a reason  
To be with Jesus in the sky.

Now there’s a time to be born  
and there’s a time to die  
Now the old blue dog’s gone a’calling  
to be with Jesus in the sky.

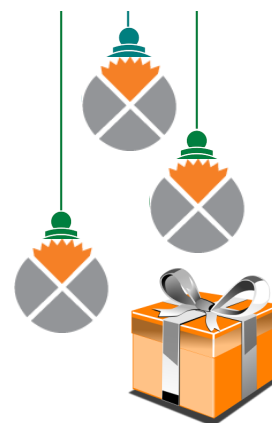
Rob Lane, 2004



## Christmas at the Brotherhood

You may be surprised by the good things to be found in our Brotherhood of St Laurence Community Store. The BSL also offers a brilliant online bookstore for books, quality second hand and sometimes new. Online book buyers, please make this your first site of call before ordering from Amazon, Booktopia or your other favourite online services. Please donate your quality books either through our community store, or by contacting the Brotherhood Books website and arranging a donation.

[www.brotherhoodbooks.org.au](http://www.brotherhoodbooks.org.au)



## A new Oblate...continued from page 3

Some Oblates are married, with obligations towards their families, and they formulate their Rule of Life in recognition of this. In the form of Reception of an Oblate, the Community Leader (once called the Reverend Mother) asks the prospective Oblate this question: 'Do you understand how serious a thing it is to make this dedication while living in the midst of the world, and have you considered this in relation to your life and its duties?' The Oblate replies, as I did on 5 December, 'I have carefully considered this call.'

It was with joy and some trepidation that I made this response and promised to live as an Oblate, observing the Rule and Constitution of the Order. This took place within a Eucharist in which the Oblate's cross is blessed by the Priest and given to the Community Leader, who then places it on the Oblate.

Oblates pray each day for the Sisters of the Community of the Holy Name and through the Sisters we are given support, direction and guidance in our spiritual journey. It is a blessed and humbling thing to be so united with a Community of women dedicated to the Holy Name of Jesus.

## smAll Saints



Advent art work from the children's group at All Saints



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1860 — 2015

*We acknowledge the  
Wurundjeri people as the  
traditional owners of the land  
on which our church was built,  
and pay our respects to their  
Elders, past and present.*

## Welcome!

We seek to share with others our experience of God and to make of All Saints Northcote a place of permanent welcome, a refuge and anchor for the human spirit.

### Welcome the Lord – worship

Reverence for liturgy and joy in music are central to our worship. The observance of season and feast has continued in unbroken service in this place for 155 years. We seek to be close to God in the celebration of Baptism and in the breaking of the bread, and to draw others into a sense of the sacred. We hold to a middle way, resisting extremes, allowing for difference and listening to new ideas, but always anchored in prayer book and hymnal, in parish and Diocese, and in the great Anglican tradition.

### Welcome the stranger – relationship

The defining spiritual features of our community are love, tolerance, warmth and inclusiveness. We are less concerned about numbers, money, appearances, power or status than about hospitality, participation, and the gifts each person brings, regardless of their age or abilities or sexual orientation or any other personal characteristic. We love children and young people. We treat outcasts and fringe dwellers compassionately and support church agencies of social action.

### Welcome the friend – partnership

We are enriched by our connection with St Paul's Fairfield and St James the Great Thornbury as part of a united parish, and we respect the different identities of each community. We value our connection with the Brotherhood of St Laurence and are willing participants in ecumenical exchange and inter-faith activity.

Saints Alive is published on our website along with other information about All Saints

**[allsaintsnorthcote.org.au](http://allsaintsnorthcote.org.au)**

## An extra bowl at your Christmas table

The Christmas Bowl appeal is a wonderful tradition amongst churches in Australia. It began on Christmas Day 1949, when a minister named Rev Frank Byatt in Victoria placed a simple empty bowl on the table before him. He humbly asked his friends and family to contribute what they felt the cost of the meal had been.

Rev Byatt asked that they consider their own good fortune in being able to share a Christmas meal together in comfort and safety and invited them to share God's blessings of love and friendship in the form of a gift for refugees who were fleeing the horrors of World War II.

Today, 2,000 churches from 19 denominations share this special tradition to help the world's most vulnerable people. This year,

the Christmas Bowl Appeal will be helping families who have fled terrible fighting in Southern Sudan. In 2015 alone, more than 200,000 people have crossed the border and are living in squalid, overcrowded refugee camps. Clean water can mean life or death for these refugees. The Christmas Bowl Appeal is a way of sharing your feast with them.

Envelopes for your Christmas Bowl contribution are available in the Narthex at All Saints, or you can make a donation online at <http://www.actforpeace.org.au>

