

From church bulletins

“Barbara remains in the hospital and needs blood donors for more transfusions. She is also having trouble sleeping and requests tapes of Pastor Nelson’s sermons.”

“During the absence of our pastor, we enjoyed the rare privilege of hearing a good sermon when J.F. Stubbs supplied our pulpit.”

“The eighth-graders will be presenting Shakespeare’s Hamlet in the church basement on Friday at 7 p.m. The congregation is invited to attend this tragedy.”

<http://pastors.com/44/>

Inside this issue:

The Vicar on The Gospel of Luke	1
From the Churchwardens	2
In Peril at Sea	3
Why we should support refugees	3
Movie review: An Anglican Block- buster	4
Sign of the times	5
smAll Saints	5
‘Puppy Dog Lost’	5
Congratulations	6

Saints Alive

Newsletter of All Saints Anglican Church
Northcote
Parish of South Darebin

Volume 2 Number 4

About the Gospel of Luke

The Venerable Andrew Oddy

In this year we will read, in the main, from the Gospel according to Luke. I will endeavour to explore in this article, some of the features of this Gospel.

It seems that both the Gospel of Luke and the Book of the Acts of the Apostles are the work of the same author. Both are addressed to a single person, Theophilus. He is given a title, ‘Most Excellent’, in the Gospel, which is missing in the opening of the Book of Acts. This has led to a supposition that Theophilus has come to faith by the time of the second book. The expressed aim of the writer is to give an orderly account of the events of Jesus’ work.

The ‘address’ also tells us that the author has another intention. In dense and high-flown language, the author signals that he wants this work to be seen as on the same level as the work of other cultured Greek authors of his time. This will be a refined work, written for sophisticated readers and available to the world at large. This account will engage with the world (1).

It is an account that spans three epochs. The time of promise is referred to at the beginning, connecting the promise of the prophets to the beginnings of the events that fulfil it. There is the ‘day’ of Jesus’ public ministry that ends with his death. Finally there is the epoch of the Church (Acts) that commences with Pentecost in Jerusalem and ends, in Luke’s account, with Paul preaching at the centre of the known world, Rome. The suggestion is that this time will continue right up to the return of Jesus in glory at the end of time.

The Gospel of Luke is one of the three ‘Synoptic Gospels,’ so called because it is



St Luke writes his Gospel
Detail from the mosaic frieze in the Lady chapel
of Westminster Cathedral, London
Photo: Lawrence OP, <https://www.flickr.com/photos/paullew/>

clear that these include many of the same incidents, with little variation, and can be viewed, as it were, ‘with one eye’, in columns, side by side. The Gospel of John does not fit this pattern. However, the relationship of dependence between the Gospels of Matthew, Mark and Luke is very clear. The most commonly held theory of this phenomenon is called the Two Source theory. That theory assumes that Matthew and Luke had before them the Gospel of Mark as well as another source, which scholars call ‘Q’, mainly sayings of Jesus. In addition, in preparing his Gospel, Luke brings to bear materials that are exclusive to his account.

This exclusive material contains much that is familiar to and loved by Christian readers. It has been called ‘The Gospel to the Outcast’, and it includes the much-loved parables of the Good Samaritan, Lost Son (Prodigal Son), the

Saints Alive

About the Gospel of Luke...

“This exclusive material contains much that is familiar to and loved by Christian readers. It has been called ‘The Gospel to the Outcast’, and it includes ... much-loved parables”

Lost Coin, the Lost Sheep, the Dishonest Manager and the Pharisee and the Tax Collector. Together with the incident of the welcome of Zacchaeus, this material emphasises the ‘Divine love for the unloved and the unlovable’. It shows that ‘the attitude of Jesus to tax-collectors and sinners is not a mere humanitarian enthusiasm on his part: it is the manifestation of the will and purpose of God.’ (2) It might come as a surprise to many that the Parable of the Lost Sheep, which has given rise to so much Christian reflection and art, finds a place in only one of the Gospels!

Luke uses the basic framework of Mark’s Gospel but superimposes on it a new direction. At Chapter 9 verse 51 we find this: ‘When the days drew near for him to be taken up, he [Jesus] set his face to go to Jerusalem.’ This verse commences what has been called the ‘Luke’s Great Insertion.’ He will return to the Markan framework in Chapter 18 at verse 14 (Mark 13:1). In this section are found all of the ‘Sayings’ material that Luke shares with Matthew and all of Luke’s own accounts. As well as the parables and incidents referred to above, this section of the Gospel is dominated by the theme of a ‘Journey to Jerusalem’.

The journey is difficult to follow as a matter of geography; nonetheless there is a determination and urgency to take possession of David’s city. It is a journey of Jesus to accept his appointed way to the Cross. In this journey to

Jerusalem, the three predictions of the Passion, which occur in Mark’s Gospel (8:31, 9:30 and 10:32), become six in number in this section (9:51, 12:49–50, 31:31–35, 17:25, 22:15, 22: 37), so much so that one commentator speaks of the Passion as the ‘continual topic of conversation in this section!’ This section has about it a sense of struggle, foreboding and urgency which makes its preaching in the twenty-first century problematic. A preacher must constantly be aware of the ‘hearers’ in the Gospel account. Nonetheless, it also contains encouraging assurance: ‘You are those who have continued with me in my trials and I confer upon you, just as my Father has conferred upon me, a kingdom!’ (Luke 22:28)

These three elements of the Gospel of Luke—its lofty view as a first presentation of the Gospel as a work of literature for the world, its core of an expression of God’s love for the outcast and its urgent vision of the Cross as the end of one era and the beginning of a new one—are elements of the account that we will encounter further in 2016.

References

1. *The Hospitality of God*, B Byrne SJ, St Pauls Publications, Australia, 2000.
2. *The Sayings of Jesus*, TW Manson, SCM Press, London, 1975.



**Good at gardening or garden design?
Share your ideas with
Arnaud**

From the churchwardens

Arnaud Gallois, Betty Reay, Alma Ryrie-Jones

Regular maintenance has continued for the church, Meeting Room and 12 High Street. We have also cooperated with the Brotherhood Community Store in upgrades and repairs as needed.

This year the main challenge is to get on with repair and repainting of the interior of the church and to complete some immediate repairs to the ceilings of the two Vestries, which were previously damaged by water ingress. Measures to protect our stained glass windows are also being investigated, in accordance with our conservation strategy.

At the same time we have identified some areas of less major repair and improvement

needed, both to improve safety and to increase access for those with a disability (for example, by installing a free-standing hand-rail near the lectern). There may be some necessary inconvenience from time to time, but we know the community will understand. Some minor works will be carried out in the Meeting Room kitchen, mostly to prevent trips and improve cupboard space.

Arnaud has continued to attend to the upkeep of the grounds and is looking at possible improvements to the garden. We are open to your ideas about that, and if you would like to help with any of these tasks, we are always open to that as well!

Our prayers for you all during Holy Week and Easter.

In Peril on the Sea

Jenifer Watson shares another extract from the diaries of her grandmother, Ethel Moodie Heddle, this time a reminder of the tragedy that often attended life at sea in those days.

Loch Rannoch, 19 November 1901

On Sunday we started again on our way, and all went well. The tug left us some time in the night, and later on the weather became boisterous but we were managing to get along all right, and the gale would soon have carried us safely out of the channel, when, horrible to relate, a young seaman called Peterson was washed overboard and from thence followed our ill luck for some days. A boat was lowered and six of the crew, under the Mate, went to try and pick up the poor lad. The next three hours were most dreadfully anxious ones for those on the ship, and full of danger for those on the boat, for after a fruitless search for the missing man the boat's crew returned, but the gale having increased, and the sea running so high, it was no easy task. Being so very short handed on the ship, it was very hard for Bob to manage her, so there was much "Bout ship" and general worry and anxiety... and they had an awful time. At last the Skipper managed to throw a rope so that it fell on the third mate as the boat was nearer, and Murray said he never felt so pleased to be hit in his life before! Then they hauled the boat astern and one by one the men were hauled aboard by a line, the Mate being the last to come, and a

most dangerous and trying time he had, and the marvel was that he ever returned alive... However the Mate's good luck attended him and he was got on board. He had been most plucky and managed splendidly all through, so had the third mate, young Murray. Though quite a lad, he never lost his head. The sailor who was drowned has a brother on the ship who was half frantic over the accident, and hugged and kissed all the members of the rescue crew as they were brought on board. Poor little Tommy, the ship's boy, a dear little kid on his first voyage, and from [a] "Home", ... was so frightened that he wouldn't sleep in the fo'castle that night, but crept into the galley and slept by the stove... There was a terrific sea running and a furious wind and we had to turn back and run for shelter. It was a most anxious night and finally we made Ramsay Bay in the Isle of Mann... It was an anxious time until we knew if the anchors would hold us, for we were only a mile from an angry rocky shore and the rocks looked wickedly near, and the sea was roaring angrily for prey! However the anchors held and we drew our breath with a feeling of relief after the past 36 hours anxiety, to be at last in, at any rate, comparative safety.



*Eternal Father, strong to save,
Whose arm has bound the rest-
less wave,
Who bid'st the mighty ocean
deep
Its own appointed limits keep:
O hear us when we cry to thee
For those in peril on the sea.*

—William Whiting 1825-78

Why should we support refugees in Australia?

Arnaud Gallois

For Christians this question should hardly need an answer, but today we do need to address it, given that in recent years our federal governments have turned away, imprisoned and denied refuge to many asylum seekers attempting to reach Australia by boat.

Trying to justify an inhumane response to refugees, our government plays on, and encourages, ignorance, fears and insecurities. It does this by claiming or implying that seeking asylum is illegal (it isn't); that many who come by boat aren't genuine refugees (almost all are); and that Australia will be overrun by refugees (much larger numbers of non-humanitarian migrants are welcomed into Australia every year, and are seen as essential to our growing economy). Lately I have become much more aware of this situation through befriending several refugees

staying with members of my family, including Sayeed, from Afghanistan (not his real name). Since the Taliban took control of Afghanistan, Sayeed's family has been persecuted as they are Hazara, a minority Shia Muslim group systematically targeted by the majority Sunnis (including the Taliban). Fearing for their lives Sayeed and his family fled to Pakistan. Tragically, three of their four children died on the hard journey over the mountains. There, they had four more children, but life again became difficult and dangerous as the Taliban extended its reach into Pakistan.

By 2011, he decided that the family should seek asylum in Australia. He made the journey alone, travelling by plane, foot, car, bus and boat until he reached Christmas Island, where he was held in detention for several months

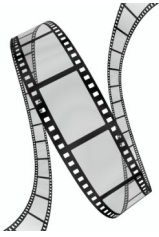


...Continued on page 4

Saints Alive

An Anglican Blockbuster: *Four Weddings and a Funeral*

FILM REVIEW



'This film puts Anglicans and traditional Anglican culture under the microscope...'



Rowan Atkinson in *Four Weddings and a Funeral*, directed by Mike Newell 1994



Arnaud and others were interviewed on Melbourne Jewish Radio on this topic.

Listen to the podcast at <http://j-air.com.au/shows/tikun-olam>

Bruce Clezy

'Anglican' and 'Blockbuster' are two words that normally one would not expect to see together. What is so interesting about being an Anglican? Why would anyone, ever, want to see *that* movie? I mean Anglicanism is kind of like wallpaper isn't it: something that we see every day but fail to really appreciate. In countries such as Australia where Protestantism has been a driving force (for both good and bad), Anglicanism flies under the radar. We love to watch movies about other religions and cultures, but cannot imagine ever seeing a movie about our own.

Enter *Four Weddings and a Funeral* (1994). The film was a global smash hit, with worldwide box-office sales in excess of \$245 million. It rocketed two of its main and previously unknown stars (Hugh Grant and Andie MacDowell) to stardom, and became the highest-grossing British film in cinema history at that time. Much has been made of the movie in terms of its portrayal of love. I want to read the film, however, more as a story about Anglicanism—an English version, yes, but nevertheless still Anglicanism.

As the title so clearly implies, the film takes as its focus two key rituals of the Christian faith: weddings and funerals. It is set in England, which as we know is the birthplace of the Anglican Church; and in the memorable funeral scene, the film even quotes the avowedly Anglican poet WH Auden through a rendition of his poem *Funeral Blues*. This is a movie about Charles, Tom, Gareth, Matthew, Scarlett and Fiona (all very Anglican, very white, British names); it is not a movie about Patrick, Indira, Leah nor Shaniquah.

This film is, I would argue, the quintessential Anglican movie, and a great one at that. On a recent viewing it had me both laughing out loud, and also quietly sobbing in tears.

But what do we learn about Anglicanism from watching this movie? What do we, as Anglicans, find in it about our own culture and our own ceremonies? Well for a start, the movie clearly shows how much traditional Anglicanism is tied up with the class system in Britain if not across the English-speaking world. The featured weddings are over the top in their opulence and extravagance; they are the ceremonies of the rich, the affluent and owning class. Secondly, the film quite cleverly reminds us that despite Henry VIII's and the Anglican church's acceptance of the idea of divorce, the notion of marriage remains powerful in the lives of many women (including Anglican women) in the modern age. The film is full of strong female characters all struggling to come to terms with the fact that they are either not married, getting married, or trying to escape from marriage. In one telling scene Hamish, Carrie's (Andie MacDowell) fiancé, quips to her in an aside, 'I was beginning to think I had totally lost control of you already', as if their pending marriage was more about her subjugation than their union. Finally, the film shows that despite the pomposity, despite the control issues, Anglicanism and Anglican ceremonies can actually be quite inclusive. Long before the advent of civil unions in Britain, the movie upholds a gay relationship as 'perhaps the perfect marriage'.

Being part of the dominant culture, it is easy for us to forget the specificities of our own history, our own culture and our own traditions. This film puts Anglicans and traditional Anglican culture under the microscope. It is a fascinating and joyful character study.

While the people and ceremonies are shown to be deeply flawed, they are also shown to be truly delightful and very human. This is a film that makes you feel good about yourself and about being an Anglican.

Why should we support refugees in Australia? ... Continued from page 3

before being granted asylum in Australia.

Since then, Sayeed has tried to bring his wife and children to Australia but the Immigration Minister directed that all applications from people who arrived by boat are to be delayed by several years. Meanwhile one of Sayeed's children was abducted and killed last year, possibly by the Taliban, and his wife has died of cancer.

As Christians, we need to remember that Jesus as a child was a refugee (Matthew 2: 12–21). Perhaps more importantly, we must invoke Jesus' call to love our neighbours as ourselves. Comfortable and privileged as we are in Australia, we should heed this call all the more. Then more of our neighbours would share the peace and security we want for ourselves and for our families.

Sign of the times

People around All Saints will have noticed the new Brotherhood of St Laurence sign, drawing attention to the Community Store as a partnership between the church and the BSL. We will prepare a letterbox drop this year as a way of reaching out to our neighbours, and will include publicity about the Community Store. The Store is a very valuable resource for the community, selling quality recycled clothing, books and homewares, and contributing to the mission of the Brotherhood as an agency of social justice in Australia and outspoken advocate for the poor and disadvantaged. Please continue to make the Community Store your first choice in both donating and buying quality recycled goods, and tell others around you what a good shop it is. The Store is now open Monday-Saturday 10 am to 4.30 pm.

For donations of large items, call 1300DONATE (1300 366 283).



Partners. Betty and Brad enjoy the 2015 Christmas party with Jackie and other staff at the All Saints BSL Community Store

smAll Saints

O Lord hear my prayer,
O Lord hear my prayer,
When I call
Answer me.
O Lord hear my prayer,
O Lord hear my prayer,
Come, and listen to me.

—Jacques Berthier

One of the songs
children learn at
All Saints



Puppy Dog Lost

Puppy dog lost, where are you?
oh, how we miss you, where have you gone?
Puppy dog lost, oh where are you?
oh how we want you to find your way home.

Puppy dog gone why did you go?
our hearts are so touched, with concern and strain
Puppy dog gone, where will you go?
are you so frightened, out there in the rain?

But prayers have been said and verses read,
for puppy dog lost out there on the roam,
but there's a shining heavenly light
right in the depths of the long cold night
for by the morn, puppy dog has found its way home

Puppy dog lost you are not anymore
you were never really, for you were always in sight
of the one above, beyond the sky
oh puppy dog found, now you're in for the night.

—Rob Lane



All Saints Anglican Church
Northcote
Parish of South Darebin

12A High Street
NORTHCOTE 3070

VICAR

The Venerable Andrew Oddy
47 Darling Street
FAIRFIELD 3078
Phone: 0419 395 389
Email: oddy1@eftel.com.au

CONTRIBUTIONS WELCOME

Send or hand to:
Alma Ryrie-Jones
Phone: 0409 339 046
Email: ryrie@ihug.com.au
NEXT ISSUE: June 2016



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

Congratulations



We ask your prayers for the happiness of Bronwyn Jones and Brett Scapin, who will be married in early April. Bronwyn was baptised and confirmed at All Saints and has for many years sung in our Holy Week and Christmas services.