



I want to be as historically accurate as possible. Does anyone know exactly what time Jesus handed out all the chocolate Easter eggs?
[Aristotles@AristotlesNZ](#)

There's no such thing as a non-terrifying Easter bunny costume. [kim@kimholcomb](#)

Tell your children you hid an egg with \$50 in it in the backyard but you don't remember where. Enjoy a quiet day indoors. [AbeYospe@cheeseboy22](#)

If your child eats the chocolate bunny's feet first, "so it can't get away," that's your future serial killer right there.
[Andythetaxi@Andythetaxi](#)

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Saints Alive

Newsletter of All Saints Anglican Church
Northcote
Parish of South Darebin

Volume 2 Number 12

An Easter reflection

The Venerable Andrew Oddy

I am pleased that this edition of *Saints Alive* goes to press in the season of Easter. It gives me a chance to wish all readers a Happy Easter and to reflect on the great services of Holy Week and Easter Day.

During Holy Week, we walk step by step through the last days of Jesus' work. On Maundy Thursday we consider the Last Supper and the arrest of Jesus. On Good Friday we proclaim the trial and crucifixion. On Easter Day we turn to the accounts of the resurrection. Each of these steps has its own feeling and atmosphere. I remember being told as a young man that it was impossible to celebrate Easter Day without experiencing something of the devastation of Good Friday. In a remarkable assertion, Saint Augustine writes that the Holy Week cycle of prayer is a "sacrament which brings the faithful into contact with an invisible reality that directly involves them." When I found that quotation, I realised the importance of all of the preparation and thought that we bring to each Holy Week.

At All Saints, we work hard to make the Good Friday observance thoughtful, prayerful and beautiful. In it we proclaim that the worst that humanity can do, we did to Jesus. The Passion from St John's Gospel tells a story of all involved losing their integrity, except Jesus. The disciples abandon Jesus and Peter denies him. The ones who bring Jesus to trial won't even enter the proceedings in case they lose their purity and render themselves unable to take part in the Passover rites the following day. In a breathtaking admission they declare that they have no king but Caesar. Pilate shows a complete lack of interest in the truth. Jesus stands alone, and he is killed. The reading of the Johannine Passion is the centre



Icon of the Resurrection of Our Lord

From the Russian Orthodox Diocese of the USA
<http://www.acrod.org/resources/icongallery>

of the Good Friday observance and the worship ends quietly as we leave the church to begin the waiting period of Holy Saturday.

On Easter Day we take hold of the proclamation that this Jesus, the subject of this shameful death, is acknowledged by God. The preaching of the Acts of the Apostles is that "this Jesus, God raised up!" (Acts 2:32) The Resurrection is the affirmation that God acted in Jesus. The celebration of the Day of Resurrection enables us to look with new eyes on the events of Good Friday and see in them the love of God. What looked like devastation and disaster was the final act in the creation of a new relationship with God, understood now by those who had listened to and watched Jesus and walked with him through the confusion of the Cross.

Saints Alive

An Easter reflection — continued from page 1

“In times when we have witnessed great failures in the Church...this is an assurance to us who are called to live as the recipients of the knowledge that Mark’s gospel presents”

It is with this understanding, that even from the worst that we can imagine, God is able to bring what is new and creative, that we offer prayer in daily life as Christian people.

The disciples’ first experience of the resurrection, this new relationship with God, is forgiveness. So much so that Rowan Williams in his book, *God with Us*, approaches the experience of the Resurrection in this way:

There is no hope of understanding the Resurrection outside the process of renewing humanity in forgiveness. We are all agreed that the empty tomb proves nothing. We need to add that no amount of apparitions, however well authenticated, would mean anything either, apart from the testimony of forgiven lives communicating forgiveness. The resurrection was an experience of forgiveness. The disciples had all abandoned Jesus, becoming complicit with his murderers. The fact that the resurrection was happening to them was an experience of forgiveness for them.

How is this the case? The first thing that the risen Jesus says to his devastated followers is that they are forgiven. Jesus, in John’s account, appears to the disciples and says, “Peace be with you.” He shows them his hands and his side and then commissions them to be his apostles. (“As the Father has sent me, even so I send you.” John 20:21) He makes them agents of forgiveness. (If you forgive the sins of any they are forgiven.” John 20:22) One preacher puts it this way:

The calling of the disciples is absolutely amazing! His disciples who had abandoned

him and denied him are sitting in a locked room, grief-stricken, afraid, and feeling “guilty as sin,” and the Risen Jesus pops in to visit them. You and I would have, at the very least, sacked the whole lot of them. We would have fired them — ‘You good-for-nothing, fair-weather friends, you failed me! I never want to see you again! Now that I’m risen I’m going to get myself some new disciples, some real disciples, someone who will follow me through thick and thin.’ That’s what you and I would have said, right? But not Jesus! No, it’s incredible! Not only does he not sack the sorry lot of them; not only does he not return for vengeance; not only does he come instead with peace; but he hires them to go out into the world extending the word of forgiveness to others!! And, some time later, when Jesus goes out to hire the person he wants to take this message of forgiveness to the ends of the earth, he hires Saul, one who is guilty of killing some of Jesus’ first messengers. Is Jesus crazy? No, of course not. He’s the Son of God, and so he definitely does things differently from what we would do. To spread a message of forgiveness, he hires not those who appear blameless or somehow most worthy. He hires those who truly know that they themselves have been forgiven. (Paul Nuechterlein)

The hope and assurance of forgiveness is at the heart of all Easter worship. May it be your experience this Easter.

Happy Easter!

The Brotherhood needs you



Your time and willingness to help could be a valuable gift. Whatever your field of experience and no matter what your skills, the Brotherhood of St Laurence can find ways to put them to good use.

The Brotherhood offers many services — to refugees and migrants, to young people experiencing difficulty at school, to families needing direct support of various kinds. This means breakfast clubs, after school programs, support in learning English, and guidance in making the transition to employment.

To find out about volunteer positions search the Brotherhood website at bsl.org.au/act/volunteer or call 9483 1390.

You may even like to start closer to home. Our own Brotherhood Community Store continues to look for more volunteers. If you can spare some time and could help out, don’t hesitate to contact the manager, Jackie Kehoe, on 9489 6183.

The Brotherhood appreciates the donation of quality furniture and whitegoods and will collect them from you. To have large items picked up, phone 1300DONATE (1300 366 283)

My Uncle Jack

Jenifer Watson recalls an unsung hero from her childhood

Uncle Jack was my great uncle. I remember him as a little ball of energy who was outgoing and a good talker, with a heart of gold. He was an electrician from about the time of the beginning of electricity in Melbourne. I had the honour of meeting two of his old work mates at his funeral in 1970. They said, when they first started work, people said what silly young fellows they were: "Fancy going in for this new fangled electricity! It will never catch on!"

Well, it seems that those silly young fellows, now all dead, were not so silly after all. Around the 1940s or so, Uncle Jack had a snappy little red sports car that stood out in the traffic. When out with my grandmother, if we saw a pole down, or signs of a major power outage, Gran would immediately say, "Can you see Jack's car? He's probably here."

Uncle Jack would often run in to see Gran while on his way to some power emergency.

He would rush in, talk flat out for about three minutes, and have to run off again. Gran would say this was how she knew what all the family were doing. Jack passed on a huge amount of information in those few minutes.

Uncle Jack's presence gave people a little lift. It was as though the sun shone out of him. He was also a hard worker for charity, especially for those directed toward children.

I remember Uncle Jack saying, when I was very young, that he was with a group who were making wheeled toys for underprivileged children, but the trouble was they had no wheels, so he went home and dug up some wheels.

I still have that mental picture of Uncle Jack, with a shovel, digging up his backyard, unearthing not gold, but wheels.



<http://360babytoys.com/>

Places of worship — the Italian Chapel, Orkney

Jenifer Watson writes about interesting places of worship she has visited, beginning with the Italian Chapel at Lamb Holm, Orkney Islands

This little chapel was built during the second world war by Italian prisoners of war who were working on the Churchill Barriers, which joined up some of the smaller islands to stop enemy ships gaining entrance to other parts of the islands. There was a dedicated architect among the Italian prisoners and others who were eager to build their own little church on the small island of Lamb Holm.

Some years ago there was a reunion of those who worked on the chapel. Few were still alive, and of those who were, most were too old to travel. But some of their families were there. The reunion was remembered as a great success.



Regarded by many as a symbol of hope in adversity, the chapel is made of two Nissen huts intricately decorated.

Photo by Jenifer Watson



www.visitorkney.com

Saints Alive

Be still and know that I am God

Fr Ken Cahill

*“There’s something
about going on retreat
that is greater than just
the time set aside or
whatever we hear in the
reflections.”*

Last year the Vestry decided to offer the opportunity for All Saints people to take some time to be quiet together and to pray and reflect on our community life. In the planning process, we saw the value of extending the invitation to our friends at St Philip’s Collingwood. In searching for a suitable place already set up for prayer and reflection, we could not have done better than choose the rebuilt spirituality resource centre at the Community of the Holy Name in Cheltenham.

On the Saturday before Palm Sunday nine of us met and travelled to Cheltenham for the day. Our quiet day began with the Eucharist led by Fr Stewart from St Philip’s Collingwood. Throughout the day Fr Andrew led us in three sessions of reflection on the different gospel accounts of our Lord’s entry into Jerusalem, a perfect introduction into our time on Palm Sunday and into Holy Week.

We were able then to break away from the larger group and spend about an hour in quiet reflection after each. There were plenty of places to go and be alone, even in the rain. We then broke our silence and came together for a simple and enjoyable lunch. The roasted tomato and capsicum soup was especially well received.

There’s something about going on retreat that is greater than just the time set aside or whatever we hear in the reflections. The anticipation, the preparations and the travel all become part of a pilgrimage and remind us that we draw aside for a period and return home again having given ourselves space to commune with God in some way. For me, this time set aside added further richness to my reflections on Palm Sunday as we met together at All Saints.

I recall hearing the then Mother Superior of the Order speak some time ago about the work and ministry of the sisters living in community. Their participation in the ordered offices of the day and the times of silence and reflection model for the church a way of listening and responding to God.

Prayer is often childishly depicted as an activity in which we ask God to do something about which He appears to be doing nothing until we remind Him. But prayer is a two-way process. In prayer we enter a dialogue that is already going on within the persons of the Trinity and it is us who are changed and challenged, rather than the person or situation that we began praying for.

As St Paul says in his letter to the Romans: “In the same way, the Spirit also helps our weaknesses, for we don’t know how to pray as we ought. But the Spirit herself makes intercession for us with groanings which can’t be uttered.”

It’s when we find ourselves praying for someone or something that we end up finding that we are responding to the working of God’s spirit within us, and are changed.

After the series of school shootings and like tragedies in the US, the offer of ‘thoughts and prayers’ by those in authority was seen by many as a weak alternative to taking any action on gun control. To view on TV each night the suffering of children and others can drive us to despair and shock, and we can become less sensitive. And yet to truly pray for those in pain and grief and inexplicable suffering draws us alongside them, and compels us to take action for them. In our own small way we strive with greater determination for peace, and undertake to act more peacefully in our own world, to be agents and ambassadors for peace wherever we find ourselves.

Prayer is never an alternative to action but may give our actions some purposeful direction.



Standing up for social justice

Alma Ryrie-Jones

At our community forum on housing and social justice, about 60 members of the local community heard some powerful messages from an outstanding group of speakers, with the moderation and leadership of Chris Kotur, an expert facilitator of community consultation processes.

Although each speaker brought different areas of deep expertise in the issues, together they sounded a note of moral warning: when our community fails to respond to the needs of the poor and disadvantaged, we lose our ethical and moral sense and no longer know who we are or what our community stands for.

Housing as an asset, not a home

Dr Sean McNelis of Swinburne University developed the theme that as speculation has driven up house prices and rents, our society has begun to focus on housing as an asset rather than a home, making it more difficult for many to find any form of affordable housing. Our housing system is 'broken', he said, and we are facing some major challenges, including the fact that Melbourne's housing stock will have to nearly double by 2050 to accommodate the expected population, the need to make buildings sustainable in response to climate change and other major ecological threats, and a lack of supply of affordable, accessible and appropriate housing.

Sean outlined how far Australia is from the visionary approaches that can be found in other countries, where diverse forms of housing and ownership arrangements are available to different types of households and affordable to people with a range of incomes. We also lack the mix of building forms that has been explored by other countries, preferring home ownership and the detached dwelling to any arrangements for people to live in long term affordable rental properties that offer the security and stability of a home.

Who receives the biggest housing subsidies in Australia? he asked. Public housing tenants? Those on welfare? No, owner-occupiers on the highest incomes living in the most expensive houses receive many, mostly hidden, subsidies in the form of tax exemptions. The home is now a tax haven.

These taxation exemptions keep house prices artificially high, with negative impacts on first-home buyers, private rental tenants and investors, and social housing tenants and providers. Among developed countries, Sean pointed out, Australia has one of the smallest social housing systems: in Victoria, 3 per cent of housing is social housing (including public), and across Australia it's 5 per cent.



A community forum on Housing and Social Justice, 15 March

All forum photos by Brett Scapin Photography www.brettscapinphotography.com

In Hong Kong the figure is 35 per cent; the Netherlands 32 per cent, 20 per cent in the UK and Germany. 'We have had forty years of significant under-investment in social housing,' Sean said, and as a result the social housing we have is under enormous pressure.

In closing Sean pointed to the religious dimension of these issues: 'We can only create a worthwhile sustainable world, a home for ourselves in the history of the universe, if we work things out as a community.'



Dr Sean McNelis, from Swinburne University

"Who receives the biggest housing subsidies in Australia? Public housing tenants? No."

Saints Alive

Standing up for social justice—Continued from page 5

Moderator Chris Kotur, Leadership Victoria's Leader in Residence, encouraged responses from public housing tenants and other audience members



"We could borrow enough, right now, to fix this, but we choose not to. This is an ethical and moral question and it goes to who we are as a nation."

Raise up the voice of the people

'We need to raise up the voice of the people, against this divide between the haves and the have-nots.' This was one of many challenges from the Rev'd Canon Dr Ray Cleary, drawing on his extensive experience in serving disadvantaged and excluded people. He talked about homelessness, its causes and effects, and our failure to use the resources and money at our disposal to benefit the whole community and not just the privileged few.

We were reminded of an increase in homelessness in Australia of 14 per cent over five years and of the many causes of homelessness, which is no longer restricted to mainly older men. Today it extends to young people, women, men, people with disabilities and older people. Many are victims of abuse and domestic violence and their problems have been compounded by a lack of secure accommodation that is affordable and safe.

Using the current arguments for tax cuts as an example, Ray pointed to an underlying detachment of policy thinking from the plight and struggle of millions of Australians and a loss of focus on the common good and justice for all. Australia is preparing to commit to spending close to \$200 billion on defence. 'How much affordable and accessible housing could be provided for this level of investment?' he asked. 'This is a matter of priority.'

He traced the current situation to the 1980s adoption by successive governments of free market economics and the decline of the role of the state in providing basic community services, including housing: 'The outcomes of this approach have not been better services but a diminution of government and corporate responsibility for those who need help... privatisation of community assets and a declining concern for the wellbeing of all.' He suggested that we have lost the sense of justice as something that embraces the needs and rights of all.

The failure to address homelessness, affordability and accessibility of housing was traced to a lack of political will, despite numerous studies and reports calling for greater public investment by governments. It is not just a failure of governments, however: there is a lack of community outcry for housing justice. Instead there seems to be a growing consensus based on self-interest and the demonising of the homeless.

Ray reminded us that justice, from a Christian perspective, implies much more than obeying the law – it involves compassion, understanding, tolerance, and using our talents and resources for good outcomes for all. It is part of 'the fulfilment of what it means to be human'.



The Rev'd Canon Dr Ray Cleary AM



Nick Matteo,
from the
City of Darebin

This is reality

A local community planner with the City of Darebin, Nick Matteo presented the stark realities of immediate unmet need in our own community. He pointed to the facts of growing need while provision has declined, with 2800 public housing units in Darebin now, reduced from 4000 a decade ago. He outlined a steady reduction in funding provision by state governments for maintenance of the public housing we have, describing this as 'a form of strategic neglect'. Allied with increasingly unaffordable private rents, this has brought the need for more public housing to a critical point, well beyond the capacity of the current Public Housing Renewal Program to address, even if it were to result in an increase in provision.

The impact on people has been to drive out those who could once live in Darebin but can no longer find a place, even in the safety-net boarding houses originally provided to meet their needs. These deregulated houses are now accessible to international students or others who can afford to pay, and many are paying up to 80 per cent of their income on rent.

As a result, the City has seen rough sleeping grow from a very low level five years ago, to the present need for food to be delivered regularly to 20 rough sleeping sites. Nick noted the impacts on women, many of whom are unsafe in boarding houses and are now living in cars: 'This is reality,' he said.

Nick traced the present crisis to an increasing reluctance by governments to invest in bricks and mortar, to build the housing that is needed and then own and manage it. Council has offered up carparks for the building of social housing, and wants to work with government and others on alternative solutions, but 'The State Government isn't working on these solutions,' he said.

Short term outcomes and worse problems later on

A critical urban geographer from the University of Melbourne, Dr Kate Shaw argued against the rationale of the current approach to renewing public housing, which is to replace existing stock by a marginal increase (ten per cent) of smaller dwellings for public tenants and to sell the remaining land for the construction of many more apartments for private rental.

"Squandering public land for such a small gain is worse than nothing..."

Kate drew on close knowledge of previous similar projects and their failure to deliver positive outcomes for those who need housing most. She described the current approach as 'bad policy' and 'unsustainable', leading to short term outcomes and even more intractable problems later on. The bottom line, she said, is 'a decrease in public tenant numbers and land you never get back'.

And why is there so little opposition to this? she asked. Because the government is partnering with private developers, and those who would otherwise express their critical view of the policy, such as advocacy bodies representing the disadvantaged, and community housing associations, are dependent on the government for funding and involvement. Some advocacy groups have accepted the current renewal plans because they are 'better than nothing'.

But she maintained that 'squandering public land for such a small gain is worse than nothing', and it would be better to substantially increase the public housing we have. (Cont. on page 8)



Dr Kate Shaw, from the University of Melbourne

Saints Alive

Standing up for social justice—Continued from page 7

Kate argued that there is a range of alternative approaches that do not involve disposing of public land, that don't impose a mix of public and private ownership, and that can be achieved drawing on the many sources of funds available to the government; for example, the \$6 billion collected annually in stamp duty alone, from the inflated property market – money that arguably should be used to create affordable housing.

Ideally, she said, governments would build and fund many different housing models and ownership/leasing arrangements, rather than selling land that could be retained for redevelopment in the future. She urged continued activism and protest about these issues, and noted that there is a role for churches and other concerned organisations in this.

Hearing from our neighbours

These were not the only voices heard at the forum. A number of our neighbours from the Walker Street public housing estate and other estates scheduled for demolition and replacement, asked questions and commented on these issues, which for them are immediate and personal. They pointed to the serious consequences for tenants of uncertainty, of pressure to agree to changes about which they are not fully informed, of threats to their rights now and in the future, and of promises they do not trust. It was clear that although the planned development offers opportunities to many parties, these public housing tenants, along with the tens of thousands on the public housing waiting list, are unable to see their future in it.



The Walker Street estate is scheduled for demolition and replacement by a mix of some public housing and many more privately owned apartments



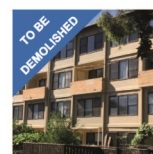
The friendly face of the Asylum Seeker Resource Centre catering staff, who provided the forum refreshments

This forum was funded by the Diocese of Melbourne as the first collaborative activity of the Inner North Anglican Network – All Saints, St Mark's Fitzroy and St Philip's Collingwood.

HOUSING AND SOCIAL JUSTICE



Private and public housing in Northcote



JOIN US FOR A COMMUNITY FORUM

**15 March 2018
6.30 – 8.00 pm**

**WHERE
All Saints Northcote**

The bluestone church on the corner of Walker and High Streets. Map at www.allsaintsnorthcote.org.au

RENTS HAVE BECOME UNAFFORDABLE, HOUSES IN NORTHCOTE SELL FOR MILLIONS, AND HOMELESSNESS IS RISING. THE WALKER STREET PUBLIC HOUSING ESTATE IS SLATED FOR REPLACEMENT BY A MIX OF SOCIAL HOUSING AND PRIVATELY OWNED APARTMENTS. JOIN US FOR A DISCUSSION OF SOCIAL JUSTICE ISSUES ASSOCIATED WITH HOUSING.

From the wardens

It has been a full, enriching and productive time lately at All Saints. We've been blessed by a wonderful period of fellowship, reflection, community engagement, discussion and worship through Lent, Holy Week and now into Eastertide.

The parish Lenten study group focussed on Paula Gooder's book *Let Me Go There: the Spirit of Lent*, which explored the question of what it means to be a disciple of Jesus, with special reference to the "wilderness" and discipleship, and their different meanings and potentials in the gospels and in our daily lives as Christians. It was a valuable time of reflection and fellowship with parishioners from both All Saints and St James. Special thanks to Reverend Philippa for organising this.

The parish retreat day was a quietly enriching day of reflection and contemplation, looking at different gospel passages describing Jesus' entry into Jerusalem; very apt as the retreat was on the eve of Palm Sunday. Thanks to Ken for organising this so well, including the preparation of a delicious lunch, and to Father Andrew for leading us in the reading and discussion of the passages.

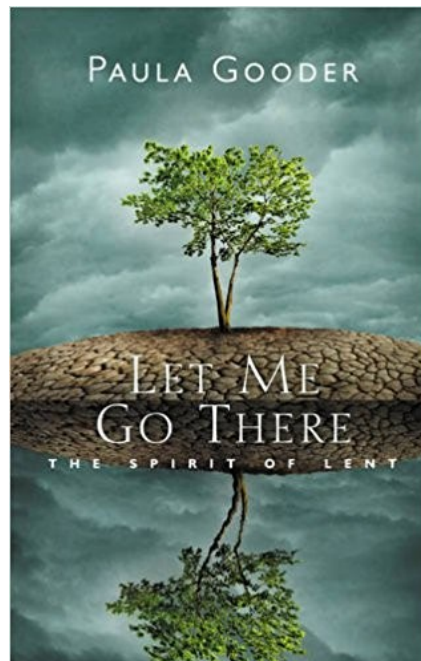
A personal highlight for Arnaud was participating in the Maundy Thursday service, with the setting sun creating a beautiful glow inside the church at the beginning, followed by the moving rites of washing of the feet and anniversary of the last supper, then the stripping of the altar, and ending in a silent candle-lit vigil in the darkened church. The Good Friday service was another highlight. Special thanks to Alma for coordinating this, and to Rod Junor for musical direction.

As well, we ran yet another successful by-election sausage sizzle and hosted a parish barbecue. Thanks to all who helped on those days, including Ingar, Jan, Lynne and Father Andrew.

The community forum on Housing and Social Justice was extremely successful (see the feature article in this issue of *Saints Alive*); the working party of Alma, Bruce, Father Ken and Joan are to be commended for their extensive and fruitful work on this.

Otherwise, the major drainage remediation project, as well as many other property issues on our church site and the vicarage, continue to be very well managed by Alma. We thank her for that thorough and conscientious work, as well as for editing and producing another issue of *Saints Alive*!

Peace and best wishes from Arnaud, Betty and Laura



Paula Gooder's *Let Me Go There*, 2016, Canterbury Press, Norwich



The Retreat was held at the Community of the Holy Name in Cheltenham

Saints Alive

BRUCE
CLEZY'S FILM
REVIEW



On accommodation: *The Soloist* (2009)

"I can tell you that by witnessing Mr. Ayers' courage, his humility, his faith in the power of his art, I've learned the dignity of being loyal to something you believe in. Of holding onto it, above all else. Of believing, without question, that it will carry you home." — Steve Lopez (Robert Downey Jr)

The Soloist (2009) is a deep exploration of a chance encounter between two men and the subsequent friendship that ensues. Based on the autobiographical book by Steve Lopez, *The Soloist* is a beautiful treatise on the state of housing and homelessness in the United States of America.

Steve Lopez (Robert Downey Jr) is a mildly successful journalist working for *The Los Angeles Times*. In need of a story, Lopez one day stumbles across Nathaniel Ayers (Jamie Foxx), a homeless man playing a broken, two stringed violin at the feet of a statue of Beethoven in Los Angeles' Pershing Square. Lopez is somewhat surprised to learn that Ayers was once a student at The Juilliard, the famed school for the performing arts based in New York. Keen to learn more, Lopez quickly sets out to find out more about Ayers and his talent, but also what it was that pushed the musician to the margins of society. Lopez documents this search, but also his developing relationship to Mr Ayers, who we soon learn is suffering from schizophrenia. The subsequent newspaper columns capture the public's imagination, garnering support for Mr Ayres as an individual, but also the plight of the city's homeless people more generally.

The Soloist is a stunning film. And I mean that in a quite literal sense of the word. The film has an air of sophistication, grace and insight that one does not typically expect from a mainstream Hollywood movie. The camera soars above the city's streets with lyrical beauty, before it crashes into the mind of its main protagonist. Through brief flashbacks to his life as a child, we learn more about the complex origins of Mr Ayers' homelessness. A tight script pulls no punches and makes very clear (at least in the beginning) that Lopez is simply out to use Ayers for his own gain. This is not a feel good story. Nor is it a crass tale of redemption. Instead, like the twisted networks of multi-lane highways that we constantly see from on high, it shows homelessness to be part of a complex network of social issues that traverses poverty, addiction, mental health, racism, public policy and political expediency. Amongst the chaos of life on the street however, there are still moments of great beauty, real poignancy and true value even in the most marginal of lives.

There is also an important thread here regarding faith and human relationships; one worth considering in our own personal deliberations about housing and homelessness. Christianity looms large within the movie. From a neon sign flashing above skid row that quotes the book of Romans ("For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord"), to a pastor whose blind efforts to assist Mr Ayers only serve to trigger his condition more. *The Soloist* skilfully asks what does it mean to 'take someone in'? How do we *accommodate* someone who appears to be so different into our own lives? Are they our friends? Are we actually trying to help them or are we unintentionally trying to alleviate our own suffering because we simply cannot live with their plight? Should we ever expect anything in return?

The Soloist is notable in that nearly 500 homeless people from the City of Los Angeles were hired by the production company making the film, to work as extras and script advisors on set. The producers should therefore be commended for trying to politically engage in people's lives beyond the politics of representation. While the resulting film might still be somewhat problematic, it is well worth taking a look at what it has to say about housing as a social justice issue.

"...a beautiful treatise on the state of housing and homelessness in the USA"

Poster for *The Soloist*
Jamie Foxx and Robert Downey Jr, Directed by Joe Wright (*Pride and Prejudice*, *Atonement*), Dream-works/Studio Canal/
Participant Media/
Working Title
Wikipediia.org/the_soloist



Oh how joyous

Oh how joyous this weather has been
of golden sunshine and air so clean
of endless days of sun so bright
and going for walks on many a night

On balmy runs so early at dawn
to watch the sun rise in the cool of morn
and rays of warmth like a golden drop
oh how I wished this would never stop

But comes a time for seasons to change
of cooler breezes that at first seem strange
of longer nights and shorter days
twill miss those warm and inviting rays

So I face the new season without dismay
for this must happen for this is the way
as comes the cold the wind and the rain
so will the sun return once again.

designed by freepik.com

— Rob Lane

Godspeed Graham and Jane

We were delighted to have Kevin's parents Graham and Jane with us from the UK, and hope they will continue to make All Saints their home away from home. They have left us with this note...

When on holiday and Sunday comes around, does one (a) stay in bed (feeling slightly guilty), (b) find where the nearest Anglican-style Church service is located, or (c) find the nearest Cathedral?

We were very fortunate not to have to make such a decision, as we were staying with Kevin, and knew that he is very involved in the music at All Saints and had invited us to go with him to the services.

We were made very welcome: met with big smiles, books and ushered into the Church to choose a pew. We knew that if we sat somewhere in the middle, we could copy what other people did!



The pew sheets were very helpful for guidance and explanation. The service structure was very similar to that which we were used to. It's so helpful for visitors not to have to find their way through several books.

The after-service refreshments were exceptional. We were made to feel very welcome. People included us in conversations and took the trouble to find out about us, and shared their life stories with us too.

We felt very privileged to have celebrated Easter with such a friendly Church community.



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NEXT ISSUE: July 2018



1860 — 2018

*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 157 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. In practising our faith here, we acknowledge the traditional owners of the land on which the church is built, and respect their spiritual connection to country.

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. We look for opportunities to support reconciliation between Indigenous and non-Indigenous Australians and actively oppose racism, sexism and other forms of discrimination.

Welcome the friend – partnership

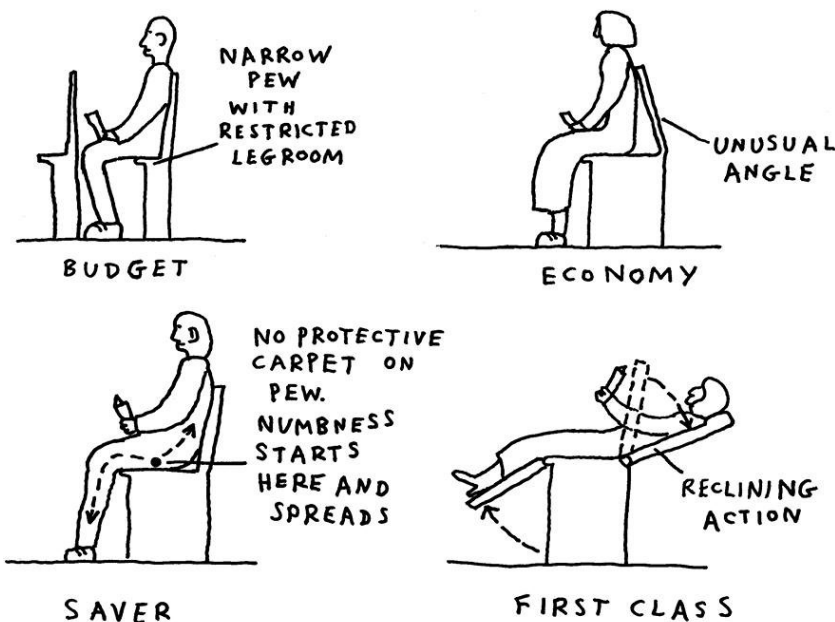
We are enriched by our connection with St Paul's Fairfield and St James the Great Thornbury as part of a united parish, and we respect the different identities of each community. We are active participants in ecumenical exchange and inter-faith activity. We value our relationship with St Philip's Collingwood and St Mark's Fitzroy. We view our partnership with the Brotherhood of St Laurence as an essential part of our mission. We seek to reduce our environmental footprint through energy conservation and sustainable practices.

allsaintsnorthcote.org.au

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

PEWS

THE DIFFERENT CLASSES



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