

After starting a new diet I drove past the bakery and there in the window were my favourite doughnuts. I felt this was no accident, so I prayed "Lord, if you want me to have those doughnuts, create a parking place in front of the bakery." And sure enough, on my eighth time around the block, there it was!



At the end of a funeral service, the coffin bearers accidentally bump into a wall, jarring the coffin. They hear a faint moan. They open the coffin and find that the man is actually alive. He lives for 10 more years and then dies. A ceremony is again held at the same church and at the end the coffin bearers are again carrying the coffin out. As they are walking, the wife calls out, "Watch out for the wall!"

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Saints Alive

Newsletter of All Saints Anglican Church
Northcote
Parish of South Darebin

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According to Mark

The Venerable Andrew Oddy

In this year we are reading from Mark's Gospel of Jesus. That work is generally regarded as the first of the Gospels to be written and both Luke's and Matthew's accounts include material which scholars believe to have been copied from Mark. In addition, the order of the events they recount comes from Mark.

Because Mark's account was shorter than the other Gospels, and its language somewhat more basic, it was regarded in the Church's history as something of a shadow or summary of Matthew's account. As a result, when the Anglican prayer books were compiled, including the *Book of Common Prayer* (1662), Mark's account rarely appeared as the gospel passage set for the Sundays.

All of that changed in the late twentieth century when we adopted the common Lectionary. Since that time, we read one of the Gospels of Matthew, Mark and Luke in each year of a three-year cycle. This is in line with one of the key ideas underpinning current biblical scholarship, that each of the four Gospels needs to be read on its own, as it were, on the understanding that each was written for a particular community.

Although the individuality and priority of Mark was accepted, it was initially regarded as somewhat crude and basic. However, this view is changing. Rowan Williams, in his recent book, *Meeting God in Mark* (SPCK, London, 2014), writes:

[Mark is]...anything but a naïve work. It is not a simple affair of gathering community traditions and threading them together in a somewhat haphazard way. (p.11)



The winged lion, seen all around Venice, holds the Gospel of St Mark in its paw

<http://www.italymagazine.com>

One of the most perplexing characteristics of Jesus in Mark's account is that, again and again, he underlines a need for secrecy! When he exorcises unclean spirits, 'he did not allow the demons to speak because they knew him.' (Mk 1:34) When he heals a leper he says 'Take care to say nothing to anyone.' (Mk 1:44) Of course in nearly every case he is disobeyed.

Scholars have referred to this characteristic of Mark's Jesus as the 'Messianic Secret' and have endeavoured to explain it in different ways. In the past it was regarded as a literary device of Mark himself, to emphasize the view that no one could understand who Jesus was until after his death on the cross. This may be true. In Mark's Gospel, no human understands Jesus to be Son of God before the centurion at the foot of the cross who proclaims, as Jesus dies, 'Truly this man was God's Son!' (Mk 15:39)

Saints Alive

According to Mark — continued from page 1

“Mark is a Gospel about relationship. It makes no sense outside the relationship that the writer and the potential reader may have to its central figure.”

— Rowan Williams

Rowan Williams takes a different view. He writes:

It is almost as if Jesus is saying that there are plenty of healers, miracle workers and exorcists and, in that sense, Jesus was a familiar figure in the Mediterranean scene of his day. It seems that Jesus is discouraging his audience from treating him in this familiar and simple category. He will perform miracles out of compassion...but the other side of this is that he will require trust or belief from those with whom he works. Jesus' healings are always bound into a relationship between him and the person to be healed...Mark is a Gospel about relationship. It makes no sense outside the relationship that the writer and the potential reader may have to its central figure. It is not the miracle that is the unique or special thing about Jesus. The miracle itself, when it occurs, involves trust and relationship. It is never a kind of magic, a display of power or control. (13 and ff.)

Whichever way it is understood, the plea for secrecy seems to cut across the stated purpose of the Gospel which is to present the Good News of Jesus Christ, Son of God (Mk 1:1) and it always looks strange and calls for some explanation.

A second characteristic of Mark's account is the utmost significance given to the cross. Recognising this, scholars have referred to the Gospel as a 'Prologue to the Passion'. It is not just that there are three 'predictions of the Passion' which punctuate the second half of the Gospel (Mk 8:31, 9:31, 10:32). I remember

being surprised that the first reference to the death of Jesus occurs as early as chapter 3: 'The Pharisees went out and immediately conspired with the Herodians, how to destroy him.' (Mk 3:6)

One understanding of this emphasis reflects a view that Mark's Gospel was written for a Christian community in Rome at the time of secrecy and persecution. Therefore, the stress on Jesus' willing acceptance of suffering, and his call to his followers to share his sufferings, may well have encouraged Christians facing persecution for their faith.

Another, related, understanding of Mark's emphasis on the Cross goes to the heart of Mark's understanding of God. Again, I will turn to Rowan Williams, who writes:

The Good news which this Gospel announces must be one in which God cannot be de-throned by any degree of pain, disaster or failure...God's presence and resource, his love and mercy, cannot be extinguished by loneliness or injustice, by the terrible, apparently meaningless sufferings in which human beings live. God has chosen to be and to be manifest at the lowest, weakest point of human experience. (60, 61)

Such an understanding of God comes only with the crucifixion.

I look forward to exploring Mark's Gospel with you in 2018.

The Brotherhood—a hot meal and some internet skills



The Brotherhood of St Laurence has a long and impressive history of caring for older people—caring in the wider sense, not just providing specific services. The Coolibah Centre in Fitzroy was established by the BSL founder, Fr Gerard Tucker, in 1946, and this was the first day care centre for senior citizens. It provided a hot meal in the middle of the day, and a warm place for men living in low cost housing around Fitzroy. Shortly after, it also provided meals and a welcome to women. Today it offers activities six days a week, everything from gardening and cooking to exercise and computer skills. Companionship, help in solving

problems, and still a hot meal served in the middle of the day.

This is just one of many aspects of the Brotherhood's work, and we continue to support this work through the Brotherhood Store. If you can spare some time and could help out at the Store, 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)

There is a place of quiet rest

Jenifer Watson shares her experience of holy places

The Chinese Joss House, Bendigo

East and West have happily mixed in Bendigo since the gold rush in the 1850s and each group celebrates their feast days at Easter. When I was young, before my first visit to see Sun Loong, the Chinese Dragon, my mother said "Remember you are going to observe another religion and it is important to those who follow it. Treat it with the respect you would hope they would show if they were in our church."

The Joss House Temple in Bendigo opened in 1871 and has been restored and preserved as one of the few remaining such buildings in Australia. Through a curious mixture of cultures, the longest Chinese Dragon outside of China is traditionally first woken at Easter by the Clan Macleod Pipe Band, and then watched by many thousands as he parades through the streets of Bendigo accompanied by Chinese lions and firecrackers.

Photo: <https://www.visitvictoria.com/>



Photo: <https://www.facebook.com/Clan-Macleod-Pipeband-Bendigo-Victoria->

The Nepalese Pagoda of Peace, Brisbane

This beautiful pagoda of peace sits on Brisbane's South Bank, close to tropical parkland and the Brisbane River. All are welcome here and each day passers-by drop in for prayer and meditation. There are almost no solid walls, but latticework to let the breezes blow through in the tropical climate. One feels "touched by the spirit".

The Pagoda, one of only three such buildings outside Nepal, was built by the Kingdom of Nepal for the World Expo held in Brisbane in 1988. In Kathmandu, 160 Nepalese families handcrafted all of its elements. Sir Edmund Hillary was one of the guests to visit the Pagoda during the Expo. Afterwards Australians successfully petitioned to keep the building because of its beauty and the love it inspired. The building includes both Buddhist and Hindu iconography, inscriptions that call for world peace in multiple languages, and Sanskrit prayer chants inscribed on the eaves of the pavilions.



Photo: https://en.wikipedia.org/wiki/Nepal_Peace_Pagoda

Saints Alive

A climate for justice

Lesley Walker, a volunteer in the All Saints Store and member of Darebin Climate Action Now, generally describes herself as a retired science teacher. She is also the daughter of farmers who were aware of climate change. She is concerned that inaction will result in a ruined planet for her grandchildren's generation and all the generations to follow. If you would like more information or would like to become more involved in local action to combat climate change please contact this group at: darebincan@gmail.com

“The developing world, home to 88 per cent of Earth's people, will be worst affected by climate change”

As Darebin residents we know we are fortunate to live in a small pocket of the world blessed with many conveniences and services as well as beautiful areas of nature along our Merri and Darebin Creeks. As spiritual people we do not simply accept our good fortune but look deeper and ask significant questions about our lives and our role in the larger world. Is social justice important to us? What is the best response to the issue of climate change? Is climate change an issue of social justice?

Many people worry that the changing climate will result in increased global inequality. The developing world, home to 88 per cent of Earth's people, will be worst affected by climate change, because of geography and lack of infrastructure, although they contributed so little to it. The so-called WEIRD countries (Western, educated, industrialised, rich and

developed), with only 12 per cent of the global population, are responsible for climate change, but will be affected less and are better able to adapt. So yes, the dramatically different impacts across the planet make fighting climate change a matter of social justice.

The impact will not, however, be limited to poorer countries. Climate refugees will need new homes in places like Australia and prosperous Australia will herself suffer from more of the cyclones, floods and fires we are already famous for. The consequences for our children will be significant. I fear that, as Jane Goodall has suggested, ‘We do not inherit the earth from our ancestors, we are stealing it from our children’, where once we simply ‘borrowed’ it from them.

In fact, there is abundant evidence that currently most children and young people are worried about climate change's impact on their futures. Many already live with worry, fear, anger, hopelessness and despair even though they haven't yet been exposed to the many physical and social changes that they will experience as adults. Surely young people deserve to see the current generations of adults working to prevent further damage to the climate, especially as we oldies have already enjoyed the benefits of a safe and comfortable (but wasteful) lifestyle.

Increase in the frequency and intensity of extreme weather events is associated with changes to global climate.

In July 2018, floods in Assam, India, affected 172 villages and killed 75 villagers.



Photo: <http://www.newindianexpress.com/nation/2018/jun/20/>

Even so, some members of the community are apparently unconcerned about these social justice arguments as they are yet to be persuaded of the reality of climate change. This is understandable; it is difficult to face such a crisis and there are powerful self-interested groups undermining consensus. However, because the consequences of runaway climate change are so terrible, I believe we must urge sceptics to consider the possibility that it might be real. For those who still have doubts, NASA, a highly respected organisation, has a very informative website about climate change.

Thankfully, Darebin Council is at the forefront of the battle against climate change. It has become a world leader in being the first local government anywhere to formally acknowledge the climate emergency our planet faces. The Council is backing its words with networking and actions. Darebin Councillor Susan Rennie recently took a motion concerning the importance of immediate climate action to the Municipal Association of Victoria (MAV). As a result 79 local governments in Victoria passed a climate emergency motion, with 77 per cent of municipalities voting in support. Darebin Council has also developed a Climate Emergency Plan and established a new agency called Climate Emergency Darebin to help implement the plan and advocate for urgent action from the state and federal governments.

So, how do concerned individuals proceed when we accept that climate change is real, and both an imminent existential threat and a social justice issue?

As consumers we can educate ourselves about better choices. One significant action could be to install solar panels. Darebin Council can help here. Under their Solar Saver program a Council-appointed provider can install solar panels on a roof with no upfront cost. Households (or landlords, or even a church) then pay Council back for their systems over a ten year period. The program is open to all Darebin households, with priority given to pensioners and low-income households. For information call 8470 8389, or email: solar@darebin.vic.gov.au

If solar panels are not an option, consider contacting your electricity provider and changing to the 'green' option. The provider then ensures that energy from renewable sources such as wind or solar is put into the grid to match the amount of electricity

you take out. This means your energy use is 'carbon neutral'. Green energy costs a little more but otherwise nothing changes at home. Imagine if everyone did this!

There are hundreds of other small actions that will lead to big changes if enough of us do them. The Australian Religious Response to Climate Change (ARRCC) has a very useful kit which lists many of these small changes. This is available online at <https://www.arrcc.org.au/climate-action-kits>

Business owners might investigate another Council initiative called 'Greening our businesses'. Fairfield Books is an example of what can be achieved. This business used the Council's LightSmart program to install LED lights. This resulted in an annual saving of roughly \$1,500 for the business and 8.5 tonnes of greenhouse gases for the planet; a win for everyone.

As members of neighbourhoods and social groups, including the All Saints congregation, we can organise discussion evenings about climate change. Climate for Change is a Melbourne initiative which provides a trained facilitator for such discussions to provide accurate information and make sure everyone is supported while they explore new ideas.

As individuals and members of groups we might also consider sending a letter of support, or protest, to our politicians or newspapers. Such letters do not need to be long or detailed but even a simple letter saying that the issue of climate change is important will be powerful when sent to an elected representative.

If you can, come along to a public meeting in Preston Town Hall on 30 August starting at 6 pm with local MP Ged Kearney and Mark Butler, the Shadow Minister for Climate Change and Energy.

"There are hundreds of other small actions that will lead to big changes if enough of us do them."



The federal government accredits providers of green energy schemes:
<https://www.greenpower.gov.au/>

Saints Alive

A climate for justice—Continued from page 5

*“A sense of justice tells
us we must act to
protect our already
damaged climate.”*

Much bigger names are behind some activist movements. Pope Francis has called for citizens' pressure groups to take action ahead of the Global Climate Action Summit that is taking place in San Francisco, USA on 12–14 September, to ensure it provides 'suitable responses' to the climate crisis. 350.org has plans to 'Rise for Climate' on September 8 in Melbourne.

As parents and grandparents we can help our young people by undertaking not just to act to fight climate change but to build resilience in both our communities and especially, our children. Ann Sanson, a DCAN member, retired psychologist and professor from Melbourne University, has presented workshops to parents interested in providing their children with support and appropriate coping strategies. An online resource from the Australian Psychological Society makes very helpful reading for all adults involved in caring for young people's wellbeing.

As citizens we must support political candidates whom we believe will fight to protect our climate and encourage our community to do likewise. We might consider joining such groups as DCAN and sharing the task of increasing general awareness of the climate emergency and the things we can do about it.

In general, technology makes activism easy. For those on Facebook, simply 'liking' the DCAN page will make you more informed about events, both local and global. Or let DCAN know via email that you would like to receive their newsletter. The Climate for Change website will give you the option of receiving its newsletter as an email. This is an excellent easy two-minute read covering lots of interesting news.

Physics tells us, 'Every action has a reaction'. Experience tells us we can make a difference. A sense of justice tells us we must act to protect our already damaged climate, for everyone, everywhere, now and into the future.



A DCAN rally outside the Westpac Bank in Northcote.

The author and her granddaughter are on the right.



Bruce Clezy writes home

Instead of his usual film review, Bruce sends the following message...

Hello All Saints,
I am back in Jakarta, back in Indonesia. This time, instead of working as a nurse in palliative care, I am working for the United Nations Programme on HIV/AIDS (UNAIDS) to help stop the spread of HIV and AIDS. I am here working as part of the Australian Volunteer Program, which is funded by the Australian Government. It is a very different kind of job to what I am used to. So this month instead of writing a film review, I thought I would tell you a little about my life and work.

Indonesia is still struggling with HIV and AIDS. It has some of the worst statistics in the world despite all the advances in treatment and cures that have been made in the West. As just one example, in a country such as Australia children rarely get infected with HIV. In Indonesia children are still dying from the disease. There are many reasons for this - the size and diversity of the country; all those islands, all those different languages; the size of the population and the lack of a proper health system. Indonesia still does not have a proper system of income tax, so it is struggling to afford universal health care. But there is also the stigma and discrimination associated with HIV and AIDS. Here people are still too afraid to get tested and take medications for fear of being rejected by their families and communities.

The history of the epidemic here is very interesting. Until very recently the epidemic was confined to two main areas: the island of Java, and the region of Papua and West Papua (Tana Papua). In Java, the disease was originally spread by drug users who, after sharing needles, passed the disease on to their loved ones and families. In Tana Papua however, with its huge military presence due to the separatist movements, and the large number of (male) immigrant workers in the copper mines, the disease was spread sexually and into the broader community. Today, Tana Papua is one of the few places in the world where more women than men have HIV, while in Java the disease is mostly confined to certain populations such as men who have sex with men, sex workers, prisoners, and injecting drug users.

It is early days yet, but my work with UNAIDS is designed to help the Indonesian Government

stop the spread of HIV and reduce the stigma and discrimination faced by those people living with the disease. UNAIDS supports research and health campaigns, lobbies the government, and tries to raise awareness to fight discrimination. We do not actually do the field work; rather we organise, lobby and find the necessary resources to get the field work done.

A good example of this is that some money has recently been provided by the Australian Government to try and improve the distribution of condoms throughout the country. It is very difficult to use condoms as a protective barrier if you cannot gain access to them. Indonesia's massive geography makes it very difficult to distribute them. Who is to finance this? Is it the responsibility of the government or the condom manufacturers? Then, when you have distributed them you have to work out how to encourage people to use them. With so many different cultures and languages, a publicity campaign in Surabaya cannot be the same as what you would use in Jayapura. All this takes time and money. The recent grant from Australia is designed to help solve some of these questions through research. Part of my job is to help contract the lead researchers, manage the budget, make sure the study is completed and ensure that the project is also completed. It is interesting and challenging work.

This last Sunday I went to church in Jakarta for the first time since returning. It was lovely to be back and the priest remembered me from 2016. There is only one Anglican church in Jakarta: its name is All Saints so I feel right at home!



All Saints, Jakarta <https://www.allsaintsjakarta.org/>

Saints Alive

A kind of pilgrimage

“...the Sisters were true pioneers, and...their story should be better known to the wider Anglican Church.”

The Rev'd Philippa Wetherell describes part of her recent journey to Papua New Guinea, where she taught English for eight years between 1994 and 2001, including four at Newton Theological College at Popondetta.

I thought of this, my last venture to PNG, as a kind of pilgrimage. It was so important to make it in this year, my eightieth year. My mission was directly related to the Community of the Holy Name and my relationship with it as an Oblate. Among other things, it was to experience Dogura, where the Community established a branch house in 1951 at the invitation of the Bishop of New Guinea, Philip Strong. There, in 1955, the Community founded the first secondary school for girls, Holy Name School, which continues to flourish today. My research in the CHN archives had convinced me that in this the Sisters were true pioneers, and that their story should be better known to the wider Anglican Church.

I set out from Melbourne on 18 May to connect with Air Nuigini in Brisbane. It was almost expected, in the 'Land of the Unexpected' that less than 15 minutes before departure we were asked to leave the aircraft, as the engineers had discovered something amiss with the plane! As the wait grew I emailed the Bishop of Port Moresby that I would miss my connection to Alotau. He kindly booked me into the Mapang Missionary Home, and undertook to meet me at the airport. Two hours late, we touched down in the PNG capital, and in the morning I flew to Alotau, the capital of Milne Bay Province.

Sunday was Pentecost, and after a Holy Spirit Mass in the Church of the Ascension, where the singing never faltered, I met with a large group of former Holy Name students, some very early ones, to hear their stories. It was wonderful to hear them speak of their great appreciation of the Sisters and of the teaching they received. I was amused when one of the older women said 'They taught us punctuality,' thinking of wrestling with what we called 'Melanesian time'. These women were immensely proud of their school and of the education they had been given.

The next morning I set out at 6.30 on the real adventure to Dogura. It had been arranged for me to travel by a large off-road vehicle on the very rough road through the mountains and down to the coast to Taupota, involving an hour and a half of skilful manoeuvring. There the dinghy awaited me and, with my summer clothes stuffed into a backpack and my waterproof pulled firmly around me, my hat tightly secured, I stepped aboard, ready to relish this sea adventure. And enjoy it I did! The mountains were fascinating, quite different from any I had known, a succession of dark green cones split by ravines with lighter green, brown and purple patches, bare except for the very high peaks beyond. Waterfalls tumbled into the sea at intervals. Rounding Giraumu point, I could eventually see the outline of the Cathedral, the amazing structure of which I had seen many photographs, from as long ago as my teenage years. An hour and a half brought us to Wedau beach, the landing place for Dogura. I was helped over slippery stones covering the black sand and up the track to the Guest House, where I was warmly welcomed by Nita Kibikibi who, along with her sister Cindy, cared for me lovingly over the next week.

In this isolated but beautiful tropical part of the world, it is hot and humid all year round. Life is simple, with few resources, no running water and solar-generated electricity only for a short time in the early evening. My little torch became my most treasured possession; I clutched it all night under the mosquito netting in the very black and long nights. I became adept at bailing water out of a drum, throwing it over myself, and filling the ancient cistern in the hope that it might flush in the morning. Four years at Newton Theological College had accustomed me to PNG food, so I enjoyed rice and greens and noodles, sometimes with a little meat or fish, and of course *kau kau*, sweet potato. Very small bananas were so sweet and with scones or pancakes cooked on the fire, these sustained me at breakfast. A biscuit with peanut butter and honey was all I needed in the midday heat.

Next morning I was eager to climb to the plateau to visit the Cathedral. It was quite awe-inspiring to come upon it suddenly, majestic, starkly white, red-roofed and gabled. I had heard of some damage and this was confirmed

by Bishop Tennyson Bogar. In the words of a Sydney engineer, it was being eaten by termites, so 'don't touch the fabric'. Only the central piece of a triptych, richly painted, still stood above the High Altar, but the grandness and sense of history remained.



A little further away, still standing but now decrepit and unused, stood Dogura House, where the first three Sisters had lived with a number of mission girls. There also the missionaries had come for conferences, and there Sr Gracemary had wrestled with a stove unlike anything she had known before, and she and Sr Sara had struggled to teach village girls how to sew and do laundry. Also on the plateau was St Paul's Primary School, established in 1898, only seven years after the coming of the first missionaries and the setting up of the mission station. Beyond the *deba deba*, the sports oval, I reached the first buildings of Holy Name School, dormitories and classrooms of recent years, with still a few earlier ones, the work of local *bola bola* builders in the time of the Sisters. The original chapel, of Papuan materials, is still standing, although a large modern chapel now accommodates the more than 600 students, including about 200 boys. The present Principal, Mrs Ethel Siramba, is herself a former student, and today's students looked happy and healthy in their maroon shirts and dark skirts and trousers. When I was invited to speak to the Cathedral congregation at the end of the Trinity Eucharist, I began by telling them that I was an Oblate of the CHN, at which the students applauded loudly.

The plateau is most beautiful, with mountains on three sides and Bartle Bay on the other. But it is also very isolated and the Church's ministry is inhibited by a lack of money and other resources, with no vehicle or seaworthy vessels.



Nita and Cindy

Former Holy Name School girls.

Photos by Rev'd Philippa Wetherell

Again I sought an opportunity to hear the stories of early students of Holy Name School during the time of the Sisters. It was touching to hear these older women, among them Patricia, who is now the last survivor of those who were brought as Mission girls to be taught by the first Sisters in 1951. Patricia was a mountain girl from Didia, and when I said I had heard of some mountain girls running away, she laughed and admitted that she was one of them. She adored Sr Gracemary, though, and was somewhat in awe of her. All the women spoke of how they valued the Sisters, their teaching and guidance and what they had learned from them.

Nita told of how in 1963 she had only one year's training as a teacher at St Aidan's college before teaching primary classes at St Paul's, but how she and others had afternoon classes with Srs Claire Christine and Margaret Anne, 'even in the Christmas holidays', she added. Cindy had gone from Holy Name to the Papuan Medical College, where she gained first place in both general nursing and midwifery, returning to be Sister in Charge at St Barnabas Hospital. These women spoke with great pride of this and the many other attainments of former Holy Name students.

Saints Alive

From the Wardens

Significant works are happening at All Saints. You will have noticed the upgrade to the drainage that is underway at the moment, which has involved land at the Church, vicarage, and Brotherhood of St Laurence Store. The upgrade of the drainage will benefit the Church and the store as we should see the elimination of persistent flooding that has occurred during significant rainfall in the past.

A rope has been installed around the memorial garden to protect it during these works. There has also been work on fencing and fixing leaks in the meeting hall roof. Many thanks to Alma, our project manager, and to Rod Junor, our technical advisor, for their hard work on these improvements.

As mentioned previously, work is underway to install a sign on the Church indicating our support for public housing, and clearly stating that 'We love our neighbours'. This sign has been endorsed by the Vestry.

Laura and Ken (our Treasurer) attended a professional standards seminar organised by the

Diocese of Melbourne. This seminar was very comprehensive and ran for nearly a full day. There are big changes in both state and church law as a result of the Royal Commission into Institutional Responses to Child Abuse. Changes to state law include an obligation on every person over 18 to disclose child abuse. The Diocese has implemented a strict new policy and code of conduct for child safety following the Royal Commission. As for all other parishes, this means reviewing all our processes and practices with regard to children, including our Sunday morning children's ministry.

Parishioners are advised that Kooyoora, the independent professional standards organisation, is available to provide advice to members of the church, in addition to receiving any complaints.

The Wardens would like to thank everyone for their contributions to the life of All Saints.

Saving public housing

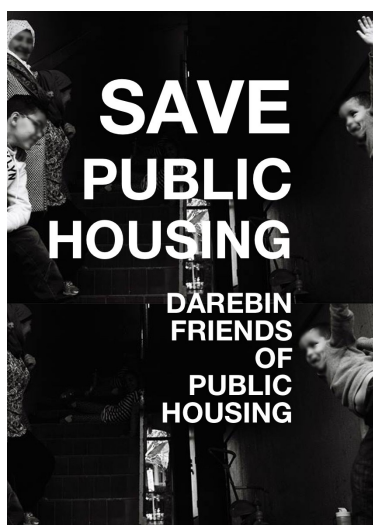
Alma Ryrie-Jones

With the support of Vestry and the Wardens, we continue to offer support and practical assistance to those tenants at the Walker Street public housing estate who are facing relocation as the buildings are demolished and replaced by a mixture of some public but mostly privately owned apartments, with possibly some cafes or other amenities.

A group of concerned people have formed a local branch of Friends of Public Housing, and we have extended the hospitality of the Meeting Room to them for their meetings, as well as joining them in their awareness-raising activities. Regular information stalls are being set up between Northcote Plaza and Northcote Central, to make sure that people in our area know this is happening. It is encouraging to discover that many people are opposed to this, although they often feel powerless and don't know where to direct their protest.

This group is very grateful for any support we are able to give, and will later look for our help with letterboxing or other activity in support of tenants. At this stage, people feel that it is no longer a matter of protesting against the loss of public housing: it is a matter of saving the whole idea of public housing for those who cannot access the private housing or rental market, rather than seeing publicly owned land sold for private use.

Our plan to use the church to send a message through signage has been greeted with great enthusiasm and we hope it will attract media attention, locally and from *The Age*, which continues to raise serious questions about the rightness of the government's actions in demolishing existing housing stock for little or no increase in housing for those who desperately need it.



Additional workers and supporters are welcome.
Artwork by Jasemin Selvi

We just pray

The Rev'd Ken Cahill

Following my last article where I opened up some discussion of prayer, I have been thinking a little more about its power and significance. You may recall that I had written about the idea that the offering of a prayer has been used as an excuse for not actually doing anything about the situation.

I was reminded that prayer actually engages us into the relationship going on within the Trinity and how we often may find that it is God's Spirit that has put the concern for the person or situation into our heart and mind in the first place. We then find that prayer is not so much directed at 'the other' but that it is we ourselves who end up being changed and directed to influence the situation about which we are concerned.

In my reflection I was reminded of some of the stories and memories of hearing some public praying which was introduced by the words; 'we just pray for...' and I recalled a lovely piece of teaching which arose from the Old Testament book of Daniel. Daniel is at prayer beside the Tigris River and has a great vision of a strange and glorious messenger sent from God. The man explains that it has taken some time for him to come to Daniel as he had been contending with the Prince of Persia for the last twenty-one days, and was finally freed by the Archangel Michael, the leader of the armies of God, so that he could come and explain things to Daniel.

Picture this: a mighty war is going involving the armies of God and the kingdom of Persia. As the battle rages on further to the east, Daniel is

fasting and praying with a rag-tag group of disillusioned exiles wondering what is going to happen to them. They are discouraged, defeated and separated from their homeland and the place of promise. In direct response to Daniel's prayer, God shifts his generals about to come and speak comfort and hope to Daniel.

It seems that when we pray we are not doing something insignificant or weak or something that becomes an excuse for not acting. We open ourselves to the possibility of a greater love and appreciation for a person or situation forming in us. We also allow something powerful and mighty to happen through us.

I also recalled a story associated with Saint Augustine. As a young man, by all accounts, he was a very naughty boy. His mother was a Christian and out of worry for her son she approached the local bishop for prayer. At the end, the bishop remarked that he could not see how such a mighty prayer could ever go unanswered. The young man Augustine ended up being converted to Christianity through the playful ditties of children singing in the playground next door. He became the most influential theologian whose teaching and thinking lasted several centuries, even to the present day. The prayers of his mother did not go unanswered.

Lord, teach us to pray.



St Monica, the mother of St Augustine, is honoured in tradition for the power of her prayer. She is the Patron Saint of difficult marriages and 'disappointing' children.

Painting by Ary Scheffer, 1846
https://en.wikipedia.org/wiki/Saint_Monica

Crying Baby

It was a fine sunny day
 gentle breezes and a clear blue sky
 then I heard a baby cry
 I sat and wondered, wondered why
 such a lovely baby had to cry.

On such a lovely, lovely day
 I sat and heard a baby cry
 on a day of gentle breezes and sunny skies
 it made me wonder why, oh why
 such a lovely baby had to cry.

— Rob Lane



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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

