



Saints Alive

Newsletter of All Saints Anglican Church
Northcote
Parish of South Darebin

Volume 2 Number 9

How's your prayer life?

Fr Barry Fernley

As this is my only contribution to *Saints Alive* I would like to thank you for our time together. Trish and I have enjoyed coming here to worship with you over the past weeks and being welcomed as part of the parish family once again – for us it has been a warm and wonderful time.

The Church is dedicated to 'All Saints' meaning all the saints of the Christian Faith both living and dead. I am sure that all of us have known people who have been instrumental in laying the foundation for our own personal

faith in Jesus. The word also rings bells for me for I have been a member of 'the Saints' footy club for 23 years – I know some of you might be disappointed by that confession!

The word 'saint' is translated from a Greek word which simply means 'holy ones' and is often used in the Pauline epistles as a form of address to the people to whom Paul was writing the letter; for example, the saints at Rome or Corinth. Saints, in the New Testament, are never deceased individuals who have been canonised by the church and given sainthood – they are living individuals who have dedicated themselves to the worship and service of the one true God as revealed through his Son, Jesus Christ. Indeed our vocation as Christians in this area of Northcote is to be 'the holy one' to our own community, which is the task of every person who has been baptised in the name of the Father, Son and Holy Spirit.

I often meet people who, due to age, disability or circumstances, consider themselves to be 'useless'. One of the forgotten tasks of both the saints who are alive as well as those who have died is to pray. Do we not say in the Nicene Creed every Sunday 'I believe in the Communion of Saints'? So... this is the question: How's your prayer life? The answer I will allow you to consider for yourself. Remember our Lord's disciples asked of Him 'Lord, teach us to pray' and that should be our continual question – an ongoing experience.

It was Thomas Cranmer who reintroduced the offices of Morning and Evening Prayer and in the more modern prayer books (especially the Church of England) a noonday prayer service as well as a late Evening service called Compline. Anglican spirituality is built on three key moments – the Eucharist, the Divine Office and personal prayer.



Always worth trying a new approach

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www.teresaofavila.org

Saint Teresa of Avila, 1515–1582
Spanish visionary and ecstatic, who believed in prayer and its effects on our actions, founder of the order of Discalced (barefoot) Carmelites.

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How's your prayer life? —continued from page 1

"...you can take five minutes each day just to sit, to be still and quiet. It's amazing how even this short time can change your life."

The Eucharist

This word comes from the Greek word meaning 'to give thanks' – indeed in *An Australian Prayer Book* the central prayer of the Holy Communion service is called 'The Prayer of Thanksgiving' in which the elements of bread and wine are set apart for Holy use. The aspect of thanksgiving is something which is often missing in our lives today. Apart from its Christian meaning, we as Australian Christians have much to be thankful for but often fail to recognise it, or take things for granted. Why not as you get up in the morning remember something you can be grateful or thankful for and practise it again in the evening?

The Divine Office

In *An Australian Prayer Book* there are at least three different ways of using the services of Morning and Evening Prayer in your personal devotions. It is well worth trying even if it is only the late Evening Office called Compline. It allows people the opportunity to spend time being quiet and contemplative and joining with many other Anglicans throughout the world.

Corporate Prayer

This term is used to describe praying together with other people, in small groups or in larger bodies of people. If you were in a meeting and someone said, 'Would you say a prayer', how many of you would be able to do that? There is something special about praying together.

We all lead what we think are very busy lives but if all of the above seems strange and foreign why not think about creating a quiet space in your house. This can be anywhere, small or large, and you can take five minutes each day just to sit, to be still and quiet. It's amazing how even this short time can change your life.

A favourite saint is Teresa of Avila (1515–1582). 'May God protect me from gloomy saints,' Teresa said, and that's how she ran her convent. To her, spiritual life was an attitude of love, not a rule, and I offer you this prayer of hers to think upon:

*Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world.
Christ has no body now on earth but yours.*



Don't forget the Brotherhood

Work is progressing on structural repairs to the shop building and there will be disruption to the shop's operations and a further period of closure in the near future. To make sure the shop continues to receive donations, please make it your first port of call when sorting quality secondhand clothes, books and small homewares. You can bring them with you to church on a Sunday and we will place them in the shop.

Even if you have a more conveniently located charity shop, bring your donations to All Saints instead, and ask your friends and neighbours to do the same.

To donate books to the BSL's excellent online bookstore, leave your books at the Community Store and they will be collected. And if you have skills and time that could be useful to the BSL, don't hesitate to contact their number to find out how you can help: 9483 1390.

Good information about all Brotherhood services and retail outlets is available at: www.bsl.org.au

The BSL also appreciates the donation of quality furniture and whitegoods and will collect them from you. To have large items picked up, phone 1300DONATE

Fun and games with the Rev.

Another extract from the diaries of Jenifer Watson's grandmother, Ethel Paterson, this time from 1897. Ethel was one of 'the Pats', the fourth of five surviving Paterson children. Their parents were Edward Paterson and Mary Dunbabin, both born in Tasmania and both having lost their mothers when very young. They wanted to marry when Mary was sixteen, but her father would not allow it, saying 'That wild Paterson boy is too fond of fast horses', among other things. With the help of some of Edward's cousins, they eloped. Ethel was born at Sale, where her father is reputed to have built the first saleyards. He was a farmer at times, a stock and station agent at others. Her mother was a librarian. The children were Cecil, Ida, Charn (Charlotte), Ethel and Jack. They were living at Kangaroo Ground, and preparing to move to Ascot Vale.

...When we arrived home, about six, we found the Rev. Johnnie sitting in our dining room, warming his toes and yarning to Mother. He stayed all night, and after tea we had music, Charn playing the piano and Johnnie performing on the violin, and I trying to sing, in spite of a bad cold. After that we crept around the fire and had some hot and stirring arguments, almost coming to blows at times, Charn and the Rev. going for each other strongly until we'd

all be overcome with the fierceness, and roar laughing. We yarned there until a pretty late hour, forgetting that the morrow meant early rising. Johnnie is greatly concerned about our going away, and is almost shedding tears! Groans about the fate of the choir, etc., til we murmur that twill but be the same as before we came, but the Rev. is not to be comforted by that.



As well as showing her beautiful handwriting, Ethel's diaries contain hand-drawn illustrations

Music and more

Those who were able to attend the Parish Concert in May at St Paul's Fairfield had a delightful afternoon—what better way to spend Sunday afternoon than being entertained by our fellow parishioners who have taken the time and trouble to prepare pieces and take pleasure in performing them? Again Elizabeth Braithwaite did a great job of encouraging participation, promoting and organising the event, and performing and accompanying, with the support of other excellent musicians, James, Janine and friends. The art of playing and singing for pleasure among friends and in the community must never be allowed to die out. Where else will you see Michael and Tony don the helmets of British bobbies to sing 'The Bold Gendarmes', or enjoy Rev'd Philippa's presentation of an Alan Bennett dramatic monologue, or, a most unexpected pleasure, hear 'Irrey Ny Greimney', a folk song sung by Floyd in Manx, the threatened but living language of the Isle of Man? And for a stunning conclusion, it's hard to improve on seeing the Vicar and the Vicar's wife argue publicly, and dramatically, that they can outdo each other at absolutely anything. And there was afternoon tea as well! Don't miss it next time.

On a more formal note, the contribution of the choir to the Good Friday service this year was greatly appreciated, as was the leadership and musicianship of Rod Junor. The service is held at All Saints but singers come from St James and St Paul's and the service always brings everyone together so well. Our music director Kevin is now getting regular choral music going, including some preparation for the forthcoming Centenary celebrations at St James the Great in July.

The Good Friday Choir: L-R Rod, Bronwyn, Janet, Lynne, Roberta, Fr Andrew, Fr Ken, Tony, Brad, Kevin, Michael, Elizabeth, Jo, Alma



Photo: Brett Scapin

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Them and us

"Our natural inclination seems to be to hate, to blame and exclude... We need the Them and Us."

Fr Ken Cahill

I thought I was going to write this piece about one movie and quickly realised I was really thinking about three movies with a similar theme. The three movies all portray life in the US for people of colour, in the mid-twentieth century and later.

In each case I was quite shocked to realise that the events and hateful attitudes portrayed were not from the distant past and in people far away, but were representing attitudes and experiences from my own lifetime, events I am connected to. Each of the movies highlights the frighteningly insidious and deeply ingrained nature of prejudice and racism.

I recently saw *Hidden Figures*. It turns out to be a very enjoyable movie set in the 1960s and based on the lives of three black women who became main players in the first manned US space flight. The women severely challenged the mores of the white-shirted, male dominated NASA workplace at several levels, not only for women but also for black people.

In *Hidden Figures* one of the women is challenged by her supervisor about why she spends so long away from her desk each morning. It turns out that she has to travel about a mile to another building to find the nearest bathroom in the NASA complex that a 'colored' woman is allowed to use. When the woman is introduced into the working group, previously the sole domain of white men, an extra coffee pot suddenly appears on the tea-trolley with a label making it clear that this is for the use of 'coloreds'.

Another disturbing movie in the same genre is *The Help*, also set in the 1960s and terrifyingly portraying life in the deep south of the US, where black maids were employed in well-to-do households sometimes over several generations. The maids were often responsible *in loco parentis* for caring for the children of bored and well-heeled white women. It feels odd that the same people preparing meals and looking after the children would be prohibited from using the same bathrooms as the household. They were expected to use their own bathroom.



Viola Davis was nominated for an Academy Award for her performance in *The Help*, 2017.

The third movie is *The Butler*, the story of Cecil Gaines, born on a cotton plantation at the turn of the twentieth century and appointed as a butler at the White House in 1957, in the time of Dwight Eisenhower's presidency. He remained there through the incumbency of several US presidents. The black staff were not paid equally with their white counterparts doing the same tasks. The Butler made representation to the white house administration each year, highlighting this injustice in the very seat of the nation's power. The black staff were expected to be 'invisible' in their daily tasks. This invisibility highlighted how easily the administration could simply overlook the needs of these staff.

At the start of this year, I attended the ordination to the diaconate of my god-daughter Kate. The bishop's sermon highlighted the role of the deacon in being a bridge-builder for people to come into the life of the church as well as teaching the church about how we become a more welcoming people. The sermon was timely as it took place in the international context of the growth of the 'rhetoric of hate' that seems to have developed during recent election campaigns. The talk was of building walls, actual and economic, to separate nations and peoples. While some things may have changed about the treatment of black people in the US since the sixties, the rise of such language and rhetoric shows that we simply change targets.

Our natural inclination seems to be to hate, to blame and exclude some group of people or other, maybe for our own protection. We need the 'Them' and 'Us'. Muslims, gays, refugees, social security rotters ... the list goes on.

Our current government was elected on a platform that included conducting a national plebiscite to determine the nation's attitude to marriage equality for same-sex couples. As the time for the vote on introducing the plebiscite in our parliament drew near, great concern was raised that changed the minds of many groups previously somewhat in agreement with the proposed plebiscite.

In an international political environment of hateful speech as well as a thoughtless disregard for how words can damage others, many began to fear that a positive and affirming discussion on arriving at some agreement about same-sex marriage would not be possible. To our shame, it was believed that such a loose discussion in the current environment would be more damaging, especially to the sense of identity and health of many young people uncertain about their own sexuality.

At Easter we celebrate the one who was driven out of the town to the rubbish-dump to be cruelly executed on a cross, cut off and excluded. With its outstretched arms the cross has now become the sign of God's all-embracing love and acceptance.



Getty images

Dorothy Vaughan, Katherine Johnson and Mary Jackson, the brilliant mathematicians and scientists whose story inspired *Hidden Figures*. In the infancy of the computer age, Dorothy Vaughan learned a computing language and went on to put space craft into orbit. Katherine Johnson completed school at 14 and graduated from university at 18, recognised as a mathematical genius. Her calculations were relied upon for the success of space flight. Mary Jackson was the first black woman to become a NASA engineer.

Social justice and the housing crisis

Alma Ryrrie-Jones

You may have heard that the large blocks of flats opposite the church are to be demolished, and replaced by a new complex of apartment buildings. The churchwardens have responded to an invitation to community and neighbourhood consultation on the plans, mainly out of concern for the existing public housing tenants and the tens of thousands of others on the waiting list for public housing who cannot get access to any form of affordable housing in the private rental market.

At a recent meeting arranged by the Department of Health and Human Services, other neighbours around the area had concerns about building height, and possible impacts on parking, traffic management and profile of the area. Our focus was more on the outcomes for those who must move out and their choices about where they are to go, and whether the replacement buildings will provide accommodation for more public tenants, rather than fewer. In similar projects, construction was done in partnership with developers and housing associations and a significant proportion of the new housing ended up being allocated to private rental, leaving fewer public tenants accommodated. This is also a possibility here. We intend to stay informed and to try express our support for the provision of housing for those who need it. The Commonwealth Government has admitted that

funding made available to the States over the last few years, which was to be invested in new social and community housing rather than maintaining existing public housing, has failed to bring about improvement in terms of reducing homelessness or relieving housing stress. The number of people in Victoria who have nowhere to sleep is now the same as the population of Footscray, *The Age* reports. The recent Anglicare housing availability survey, which counts the number of affordable rental properties, concluded that only 0.5% of available properties are affordable for people receiving low incomes or pensions. This means that many are suffering housing stress (paying more than one-third of total income on rent or other housing payments) at very high levels, leading to other social and family problems.

Bishop Genieve has encouraged us in the idea of engaging with the local community by holding forums on topics of importance, in collaboration with St Philip's Collingwood, which is in a similar area demographically. The Vestry has been planning some activity along these lines and we may plan something to do with housing as a social justice issue, later this year. Some Diocesan funding is available to support this. We welcome your ideas on this and other possible topics of concern to the wider community.

Saints Alive

FILM REVIEW



“...a reminder of the power and pitfalls of religious identities in a secular society.”

On Protestant advantage: *Quiz Show* (1994)

Bruce Clezy's regular film review

Quiz Show is one of my favourite movies. I have wanted to write this review for ages; but I have also baulked at the matter many times. I can tell that part of the reason I love the film so much, is that I can see myself in the lead character. To write about the film therefore requires a little self-revelation ...

Quiz Show is an historical drama directed by Robert Redford (*Ordinary People*, *The Horse Whisperer*) and stars Ralph Fiennes (*Schindler's List*, *The English Patient*). Based on Richard N. Goodwin's memoir *Remembering America: A Voice from the Sixties*, the film chronicles the infamous American 'Twenty-One' quiz show scandals of the 1950s. Charles Van Doren (Ralph Fiennes), Harvard University lecturer and son of a prominent literary family, becomes a national sensation when he becomes the undefeated champion of a television quiz show. The trouble is the show has been rigged. Van Doren beats the previous champion Herbert Stempel (John Turturro), only because Stempel has agreed to take a dive and intentionally lose, and Van Doren has been fed the correct answers. A congressional inquiry follows; national innocence is lost and Van Doren's reputation lies in tatters. Much has been made of the film's exploration of modern anti-Semitism (Herb Stempel was Jewish and from Queens). I want to explore the film, however, as a tale of protestant advantage.

In this day and age, it is hard to believe that anyone gains social advantage from their spiritual beliefs. Our society has become so secularised, so antithetical to the teachings of formal religion, that belonging to a faith seems to be more of a liability than a source of privilege. Yet we only have to look at history to remember how certain religious groups have at certain times benefited at the expense of others. As Malcom Fraser pointed out just three years ago:

'You know, people used to say Catholics are not Australian because they owe allegiance to the Pope. And I could hear conversations when my father was alive in which people really believed that. Now we know how totally false and totally wrong those sorts of views were, but it was part of Australia. Now as other people heard those arguments, they said, 'Look, we've just got to put that aside.' But now, it's Muslims, who (supposedly) owe their allegiance to the Prophet.'

What the former Prime Minister does not point out however, is that those 'people' were largely Protestants. Right up until the 1970s to be a Protestant in this country was to carry significant influence and advantage.

Now I too remember my father talking about Catholics with disdain. So when I look at Fiennes as Charles Van Doren, I find myself looking at a portrait that is all too familiar. He is tall, suave, charming. He knows how to 'walk the walk' and 'talk the talk'. And this 'walking' and 'talking' opens doors. What the film makes very clear is that it is not just because his family is rich that Van Doren is such an overnight success. Rather it is because he belongs to the right family, has had the right education, wears the right clothes, has a good job, and above all knows how to use language. Van Doren is captivating because he is an insider in a white, protestant, liberal culture, while Stempel is not. And it is because of this insider status that Van Doren benefits. He is literally fed lines and answers by the quiz show producers.

Quiz Show is a reminder of the power and pitfalls of religious identities in a secular society. Without giving too much away, what is so clever about the movie is that not only does it infer how the protestant identity has historically won, but how positions of power and influence also ultimately come undone.



Ralph Fiennes in *Quiz Show*, as the soon to be disgraced Charles van Doren.

A House of Prayer for all *The Rev'd Philippa Wetherell, CHN Oblate*

The Sisters of the Anglican Community of the Holy Name at Cheltenham are preparing to move into their new home, and this is an exciting and challenging time for them. In mid-August they will leave the Community House, their home since 1936, and move not very far, but into a newly constructed modern building at the rear of the present Community House. Their new home has an oratory, 15 bedrooms, a community room, two offices, a refectory, kitchen and laundry.

In 2014 the Community made the courageous and quite visionary decision to move out of the Community House to allow it to become a Retreat and Spirituality Centre. The Anglican Church in the Diocese of Melbourne has lacked a Centre of Spirituality since the 1997 closure of Retreat House managed by CHN. The Sisters believe that there is a real and pressing need for such a Centre. Sue Retschko, a CHN Oblate, writes that 'as a Chaplain I see a yearning for the spiritual life', and this is echoed by many, not only worshipping people, but many wrestling with such existential questions as 'Who am I?' 'What is the meaning of my life?' and 'Who is God for me?' Many may have designated themselves 'No Religion', yet hunger for something beyond the materialism of the present day consumer society.

A Centre of Spirituality needs to be supported by a community of people who have dedicated their lives to God, sharing in the ministry of God's healing and reconciling love through prayer and service. This new Centre will have this through the ongoing life and prayerfulness of the Sisters. CHN may be smaller now in these days of the saddening decline of Christian worship and practice, but there are yet 18 Sisters, among them Gloria, an Oblate for many years, who is to make her Vows in

August. Supporting the Sisters, and supported by them, are 35 Oblates, 66 Associates and a number of Priest Associates. In mid-May the Sisters invited the Oblates and Associates to a planning day at the Community House, with the theme 'Moving Forward Together'. Facilitated by the Warden of the Community, Bishop Garry Weatherill of Ballarat, the gathering expressed much appreciation of the Sisters and concern for their ongoing Religious Life, acknowledging that the House with its spacious Chapel and Prayer Room and its beautiful and extensive grounds would make an ideal Retreat and Spirituality Centre, and did not shrink from the practical difficulties and challenges that such a new venture offers. Careful planning and the cooperation of many experienced people will be required. The Days of Prayer and Reflection on the first Thursday of each month will continue during this time of transition.

The Community recognises that the Religious Life is changing. As Sr Carol who styles herself the Community Leader (she considers the old title 'Mother Superior' outmoded) says 'Communities need to have a new vision, perhaps involving more lay people'. What do you, readers of this article, worshipping people, think of the traditional names of the three Vows made in Religious Life – Poverty, Chastity and Obedience? What do these ancient and revered names mean to you? Do let me know your thoughts.

The new home of the Sisters (possibly to be called the Convent of the Holy Name) will be dedicated by the Archbishop on a date to be chosen by him. A larger gathering being planned, open to more people, will be an Open Day. Let us encourage many Anglicans to come to Cheltenham to celebrate with the Sisters on that day.



Cold Winter's Morn

I felt the cold at first light of dawn
as I closed the door in the early morn
then I saw the light of the distant sun
its struggle with darkness, just begun

I heard the first sparrow, starting to tweet
as I walked in the dark and crossed over the street
then I saw more of the light of the sun
its victory assured over darkness, now on the run

I saw the first dew drop as it fell to the ground
as it sparkled like crystal without any sound
then there was more of the light of the sun
its struggle with darkness, the victory now won

I walked through the beauty of a cold winter's morn
as it kept hidden treasure, like splendour unborn
then I felt the sun, its warmth it did bring
as I rejoice in the heralding of the upcoming spring.

— Rob Lane



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1860 — 2015

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

Welcome!

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

Welcome the Lord – worship

Reverence for liturgy and joy in music are central to our worship. The observance of season and feast has continued in unbroken service in this place for 156 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 are developing our relationship with St Philip's Collingwood and St Mark's Fitzroy. We value our partnership 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

TERRIBLE DISCOVERIES

