

## On Pentecost

'Until the last day the Holy Spirit remains with the holy community of Christian people. Through it He gathers us, using it to teach and preach the Word.'

—Martin Luther

'Pentecost is the moment when a heart of stone is shattered and a heart of flesh takes its place.'

—Fr Raneiro Cantalamessa

'Bethlehem was God with us, Calvary was God for us, and Pentecost is God in us.'

—Robert Baer

'Pentecost makes it clear that nothing is so fatal to Christianity as indifference.'

—William Sloane Coffin

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# Saints Alive

Newsletter of All Saints Anglican Church  
Northcote  
Parish of South Darebin

Volume 2 Number 18

## Take heart and wait for the Lord

Fr Barry Fernley

This edition of *Saints Alive* comes out at the time of Pentecost or, as the 1662 Book of Common Prayer describes it, 'Whitsunday' – one of the great festivals of the Liturgical year. What does the feast of Pentecost mean for us in the 21st Century? Firstly, the coming of the Holy Spirit signifies the presence of God both in the world around us and His Spirit within us.

The word Pentecost means Fifty Days and this number refers to the time between the death and resurrection of Jesus and the coming of the Holy Spirit. This event was spoken about by Jesus to his disciples and through some prophetic writings of the Old Testament – the Jewish Festival where the first fruits of the corn harvest were presented (see Deuteronomy 16:9) and in later times the giving of the Law by Moses was commemorated. Pentecost also symbolises the birth day of the Christian Church although the followers of Jesus were not called 'Christians' until Antioch (Acts 11:26). Up until that time the followers of Jesus were called 'people of the Way'.

On this day, the Church celebrates the gift of the Holy Spirit to those early disciples as they gathered together in the Upper Room which was locked for fear of the Jews. In the first few verses of Chapter 2 of Acts a description of the experience which those early disciples had is given – a sound like that of a great rushing wind, tongues of fire alighting on their heads and an ecstatic speech in other languages given to all of those present. This event changed the lives of those early disciples and gave them the power to proclaim to all the world the message of the



Wall-hanging (1750–1800), Museum  
Europäischer Kulturen, Berlin  
*Wikimedia creative commons*

Gospel or good news about Jesus.

In the beginning of the Book of Acts we are told that Jesus reminded his disciples not to leave Jerusalem 'but to wait there for the promise of the Father. "This," he said, "is what you have heard from me, for John baptised with water, but you will be baptised with the Holy Spirit not many days from now."' (Acts 1:4–5) You will notice that Jesus tells them very clearly 'to wait'.

Waiting, for many people, is a hard thing to do. Sometimes it is wise to be patient and wait, sometimes we feel it is irrational. Waiting is indeed a theme found in the Bible – Psalm 27:14 says 'Wait for the Lord; be strong and take heart and wait for the Lord'. Waiting makes sense in this instance. Yet as humans, we value our time and are usually people of action. The question of why we wait can be applied in many

## Take heart — continued from page 1

*“...our response must be one of praise for what God has done and is doing amongst us day by day.”*

facets of life, it is indeed an interesting question. On the other hand, there are times when waiting makes no sense, forcing the question, ‘why do we wait?’ Recently my wife and I decided to order a pizza for dinner. After ordering it and waiting the half hour to pick up, Trish went down to collect it only to find that there was a very long line of people also waiting outside the shop (and social distancing) to collect – an hour later she arrived home with a cold and dried up pizza! As a parish we are told ‘to wait’ for a new priest who will lead us on our ongoing journey with God – as your locum I am here to help you in this time of waiting. We must have patience – God moves in a mysterious way, the old hymn says. God’s time is not our time. As we reflect on the history of this parish, I am sure we can say that God has been with us. Thus, both in our lives as well as in our worship our response must be one of praise for what God has done and is doing amongst us day by day.

The second thing that Pentecost means for us is that the Holy Spirit is God’s gift of ‘power’. The Greek word for power is the same word which is seen in the English words ‘dynamo, dynamic and dynamite’. This power enabled Peter to get up and speak to the crowd gathered there who were perplexed at what was happening and accused the disciples of being drunk. Peter preached boldly and reminded the many spectators of what God was doing in their midst (Acts 2:14–36). Thus the Holy Spirit gives us power to become

more like Jesus each day of our lives.

All of us have been given gifts to use in the kingdom of God. There are, of course, as many gifts as there are types of people and the Holy Spirit has been given to us to explore these gifts. Age is no barrier and one of the aspects of the ageing process is to keep one’s body, soul, and mind active as far as possible – this is encouraged by all the so-called experts on the subject. During this Pentecost season it is a good idea to reflect upon which gifts have been given to us and whether we been using our gifts in the building up of the Church which is described as Christ’s body in the world. So many of our congregations give hours doing voluntary work - gifts of time, energy and skills - such as preparing for the services, providing morning tea, music and singing, working in the Op Shop to name just a few, and as your locum I greatly appreciate all that you do. It would be a good idea to write down what you think are your gifts and share it with a friend.

Pentecost and the coming of the Holy Spirit gave both the early Church and us as Christians ‘freedom in Christ’. We can all know that fact not only in our minds but in our heart – a new freedom to be ourselves and to be servants of God to each other and the community in which we live. The Holy Spirit guides, strengthens, and helps the Church interpret and communicate the Good News even today. The Holy Spirit – God’s living presence – speaks through us, the ordinary people of God, as well as through the ministry of the church.

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## Need any kind of help?

Contact Fr Barry (contact details on the back page) or other members of the church community.

If you live in the Darebin Council area, your Council has developed a package to help people during the COVID-19 pandemic. It is called the **Community Navigation Service** and helps people with information. It covers such things as:

- assistance in accessing food, meals, or medication
- ideas and activities for children
- how to access government and other grants
- personal contact if you are feeling worried or lonely.

The service can be contacted on 8470 8888 9 am – 4 pm weekdays or by email at [covidsupport@darebin.vic.gov.au](mailto:covidsupport@darebin.vic.gov.au)

## At day's end

*Jenifer Watson*

I had had a busy day, so it was rather late when I arrived at my 'other job', cleaning the church. I knew I would have to do a fast job, as I didn't want to be going home in the dark. Before I left, the sun was setting and the reflected colour came in the west window and on to the east wall and stained glass window. I stayed to watch the magnificent display, the window of Jesus the Good Shepherd changing colour. It went through gradual changes of shade and at times even appeared a different texture to the other windows. Instead of the shepherd appearing in the quite unlikely looking rich fabrics of the artist's depiction, it changed to shades of brown, like leather, so actually was more realistic looking. I closed my eyes for a moment of prayer, and when I next looked, a shaft of bright red light was directed on the same spot, and gradually moved onto the white wall. While I watched, this dazzling light changed, turning to a different shade of red, then to pink.

The window faded and went darker, but the spotlight was off the window then, and on the wall. I thought surely it must fade out soon, but it appeared just as awe-inspiring as ever, only a little lighter colour.

I realised that if I wanted to get home in daylight, I would have to get a move on, so I left while the 'glory of the Lord' was still filling the church.

Outside, the atmosphere seemed smoky and there was little indication of an exceptional sunset.



**The All Saints sign during the time of lockdown to prevent the spread of COVID19**

*Sign by Sign&Fitouts, Preston*



# Saints Alive

## Saint in our time

Alma Ryrie-Jones

*"I loved her and all she stood for. Faith, hope and charity; a golden life of service, selflessness, accomplishment."*

—Dame Quentin Bryce  
AD, CVO

In March this year, Dr Catherine Hamlin AC died at the age of 96 in Addis Ababa, Ethiopia.

Many may not have heard of her or her work, but she was a shining example of single-minded Christian self-dedication.

As a young Australian doctor, she and her husband Reg answered a *Lancet* advertisement looking for doctors willing to help set up midwifery services in Ethiopia. They arrived in Ethiopia in 1958 and never left. What was supposed to be a three-year project turned into a lifetime of work for the Ethiopian people, stretching over six decades.

On arrival they were warned by a local gynaecologist: 'The fistula cases will break your heart.' And that is what happened. Within days of arrival they saw their first patient with obstetric fistula, an horrific injury caused by prolonged labour during childbirth, usually involving a stillbirth. Then common among very small-framed and undernourished Ethiopian women, the injury results in permanent incontinence, made worse by social rejection and the disgrace of failing to be a successful wife and mother. Many young women were cast out as unclean, forced to live in isolation and extreme poverty, outside their communities.

The Hamlins quickly saw that the problem was far-reaching, affecting not only the life-long physical health of these women but their dignity, identity and self-worth as human beings. Surgical repair was practically unknown. They searched the literature, taught themselves a repair procedure and then developed a more effective operation that resulted in a complete return to health and rehabilitation into the community, in about 90 per cent of cases.

By 1974, using money largely donated from Australia and with support from the Anglican Diocese of Sydney, they were able to establish the Addis Ababa Fistula Hospital, which continued to provide medical treatment throughout the civil war in the country at that time. They built on their donation base, returning to Australia to promote the work of the hospital and to seek further support from time to time.

When the hospital became known, women sometimes walked hundreds of barefoot miles

across country to seek help there. They had no money for a bus fare and would not be allowed to travel on a bus in any case. When they arrived, they were welcomed and wrapped in a hand-made brightly checked blanket. They received free surgery and follow-up treatment, supervised rehabilitation, some literacy and numeracy education while they recovered in the hospital, and the gift of a new, clean dress for the return to their often astonished communities.

The Hamlins turned their attention to prevention, making efforts to identify women in remote communities who may be at risk, to reach them early in their pregnancies, and bring them in for monitoring and management of the birth. They were also concerned to embed their methods into local practice. To do this they established a Midwifery College, where they trained many hundreds of local clinicians in the surgical procedure and their treatment approach.

Reg Hamlin died in 1995, making Catherine wonder momentarily whether she could continue alone: she feared she would not have the skill to manage a planned expansion of the hospital. After an appeal from her staff, who knelt before her, asked her to stay and promised to help, she set aside the self-doubt and knew she would be 'quite all right'. She later said she had taken this moment as a sign from God.

Twice nominated for the Nobel Peace Prize, awarded Australia's highest honour (AC), an Australian National Living Treasure and Senior Australian of the Year, she was a recipient of AMA recognition and many other awards, including Ethiopian citizenship, gifted to her by the Ethiopian government. In accepting recognition, Catherine Hamlin made clear that she did so to promote the work, not herself.

Today there are six Hamlin Fistula Hospitals in Ethiopia, five of them in remote areas, where women can be identified and supported, to address the root causes. There are 80 Hamlin midwifery clinics with more than 550 four-year trained staff. In all, about 60,000 women have had their physical wellbeing, social acceptance, home and place in the community restored to them through the dedication of this remarkable woman and her husband.

## Saint in our time—continued

Catherine Hamlin announced a few years ago that the rate of incidence had dropped away so greatly that complete eradication of obstetric fistula was within sight in Ethiopia, and she believed that although she would not live to see it, a day would dawn when this particular form of suffering would cease to be part of Ethiopian women's lives.

In 2019 Hamlin Fistula expanded into Uganda and, as was noted in Catherine's obituary in *The Lancet*, the benefits have spread across Africa. The value of the work will long outlive the two doctors who began it.

In her autobiography *The Hospital by the River*, Catherine Hamlin reflected on her faith:

*I have sometimes been asked if these tragic cases ever test my faith. I can truly say that, if anything, my faith has been strengthened and my*

*soul more firmly anchored to Jesus as the only one to whom we can turn. Jesus never promised us a smooth or trouble-free passage through life. He did promise to be with us to share the sorrow and the pain ... The joy I receive from working for these patients is something for which I thank God every day. This has been my experience and I know this is what Reg felt too. I am sure that Reg and I were led here. At the time I did not know it, but ... this is the place where we were meant to be.*

Dr Catherine Hamlin was buried beside her husband in the British War Graves cemetery in Addis Ababa, beloved throughout Ethiopia and beyond, often referred to there not as 'Doctor', but *Emaye*, 'Mother'.



**The brightly coloured checked blankets, which symbolise a life in pieces but woven back together again, have for decades been hand-knitted in Australia and sent to Ethiopia by supporters of the Catherine Hamlin Fistula Foundation**

Image: <https://hamlin.org.au/>



# Saints Alive

## Praying at the icon

*The Rev'd Ken Cahill*

Over the centuries, the church has used art and architecture to proclaim something about our understanding of God. The spires of churches have directed the eye heavenward to proclaim the transcendence of God, while the solidness of the building proclaims God's very presence in the midst of his people. Stained glass windows retell stories from the Bible. Coloured vestments and other ornamentation proclaim the church's season. In the western church statues and paintings became the focus for prayer and adoration and were used to retell stories from scripture. These were developed as teaching material at a time, prior to the development of the printing press, when the Bible was not available for the greater part of the population.

In the eastern or orthodox churches, icons were developed as a resource for prayer and a way of engaging the viewer in a spiritual reality.

### **The Holy Trinity icon**

Tretyakov Gallery

*Wikimedia creative commons*



The reformation of the church in Europe and other movements like the anabaptists led the protestant or reformed churches to be suspicious of such images, labelling them idolatry. This fear and suspicion led to stripping churches of a great deal of ornamentation and, in some places, not even allowing a cross to be displayed.

In more recent times, the western church has come to rediscover icons and see their use in our churches.

The Holy Trinity Icon (also known as the 'Rublev icon' or 'The Hospitality of Abraham') is a panel painting created by the monk-artist Andrei Rublev in the early 15th century. It is probably the most famous of all Russian religious paintings and it represents one of the high points of Russian art of the late Medieval era.

In 1551, the Russian Orthodox Church's 'Council of the Hundred Chapters' considered the issue of icons and declared the Holy Trinity Icon to be the ideal medieval painting of its type, and the model for all Orthodox Russian artists. In the icon of the Trinity, we see three meek and yet noble figures in unity, peacefully contemplating the chalice before them in the centre of the table.

Rublev based his work on an episode of the Bible (Genesis 18: 2–15) that refers to the visit of three mysterious travellers who announce to the ageing Abraham and his wife Sarah that they will soon have a son. These three travellers are represented as winged angels who together represent the three identities of the Trinity: God the Father, God the Son and God the Holy Spirit. All three of the figures illustrated possess identical features. This is not a mistake: the three persons of the Trinity are identical, each fulfilling their own particular role or persona. The way the figures turn to each other and incline their heads, and the shaping of the figures within the painting, the positioning of their arms creates a very circular pattern of unity. Even from the first glance, the icon proclaims God as a trinity in unity, three distinct and yet united persons.

The angels carry rods of authority and their expressions are benign and totally non-threatening and non-judgmental. It is both awesome and safe to be in their presence.

## Title—continued

They are seated at the table with the front exposed and open, inviting the viewer to come and sit with them, engage with them and share the hospitality of the table.

You cannot passively view an icon, it demands and insists on the viewer's engagement and participation. At the back of the nave in All Saints there is an icon of Christ at the votive stand, a copy of a 14th century Serbian icon. It is a figure of Jesus Christ, Saviour and Life Giver (or *Christ Pantocrator*). The figure is portrayed holding in his left hand the scriptures, its cover highly decorated and embellished. His right hand is held in an act of blessing, two fingers touching the thumb and two raised. The head of Christ is surrounded by a halo and within the halo there is a cross. The figure of the cross connects the four cardinal points of the compass, highlighting the total fullness and completeness of Christ's work. The cruciform halo is to remind us about the Saviour's death on the cross, the impact of which covers the whole world, from east to west and from north to south.

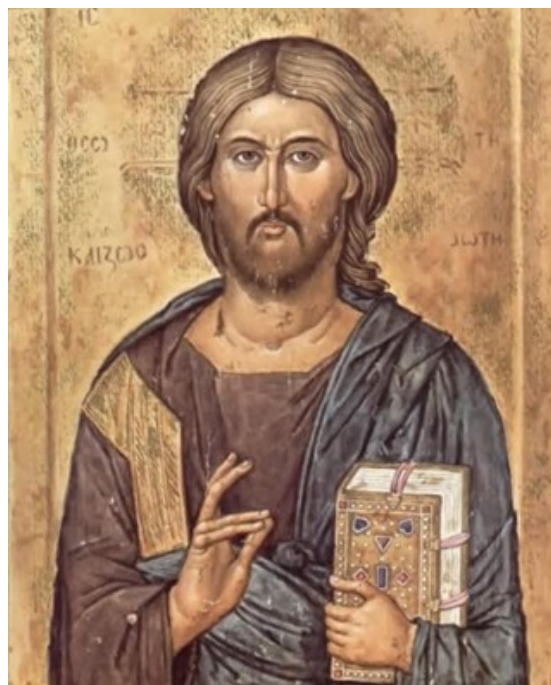
The halo is also surrounded by faded ancient Greek letters and words. The letters are a type of shorthand and are very traditional ascriptions of Christ. Within the cross in the halo we can barely see the letters which are translated as 'I am', highlighting the divine nature of Christ after the revelation in the burning bush in Exodus where the Voice from the flames speaks to Moses and reveals his name to be 'I am'.

At the top of the icon are the letters that stand for the Greek word ICHTHUS, in which the letters are an acrostic, spelling out the Greek initials for 'Jesus Christ, Son of God and Saviour'. It also literally means 'fish'. In the days of the persecution of the early Christians, the sign of the fish was the symbol by which Christians recognised each other.

The icon, then, speaks to us of Christ, the very Son of God, equal to God, the Messiah promised in the Scriptures, who died on the cross for our salvation. As we stand in front of the Icon of this Great One, we find his gaze turned toward us, he is looking right at us. We may doubt that we have the right to even stand in his presence but He raises his hand to us in blessing and the look in his eyes is kindly. We find ourselves welcomed there. We then light a candle for someone or some concern that we bring before him, and we place it in the stand in front of the icon. What better place could there be for our concern for ourselves or our friends and loved ones?

Even though our words may finish quickly, the candle continues to burn and the prayer continues to rise.

It's as though we hear again those comforting words, 'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest ... for I am gentle and humble in heart, and you will find rest for your souls.' (Matthew 11:28).



**The icon at the All Saints votive stand, a copy of Jesus Christ Saviour and Life Giver, 1384**  
Skopje, Museum of Macedonia  
[varvar.ru](http://varvar.ru)



## Cat watching

by Željko Jurišić

I was watching my neighbour's cat one day, just looking out from my room, and the next day I just started painting and this was the result. I wasn't aware of it at the time, but when the picture was finished, I realised that it expressed the meaning of a story that had come from my imagination a long time before:

*There were two tribes of people living on Earth, on a vast land mass, with a mountain in the middle. They were perpetually at war with each other. On the mountain lived a wise man who sat and watched them.*

*Eventually the warfare took its toll and there were fewer and fewer people left on both sides of the conflict, and they were on the brink of driving each other to extinction.*

*The leaders of each tribe decided to consult the*

*wise man on the mountain. They climbed to where he was sitting and asked him what they must do to stop destroying each other and to prevent the complete extinction of both tribes.*

*The wise man asked them: 'Why do you do this? Why are you hurting each other?'*

*One tribe said all the things they thought were bad about the other tribe. The other tribe said all the things they thought were bad about the first.*

*The wise man said: 'I see your problem. You each think the other tribe is bad. All you have to do is stop thinking and everything will be all right.'*

*Both tribes came down from the mountain and lived in peace and harmony from that time on.*

Looking at the picture, I could see that in painting this cat I was making an image of that wise man.







<https://www.growchristians.org>

### Palm Sunday 2020

As is my custom I searched for wild fronds,  
And found some down by  
the raging Merri Creek.  
I carried them over a  
near-submerged footbridge:  
Made me think of a man  
who actually walked on water.  
Alone, outside church,  
I recalled Palm Sundays past:  
Sharing the fronds,  
Sharing the joy,  
Sharing the story,  
Sharing the good news.  
I looked forward to processing  
altogether again someday.

— Arnaud Gallois



[https://en.wikipedia.org/wiki/Black\\_Spur](https://en.wikipedia.org/wiki/Black_Spur)

### Black spur road

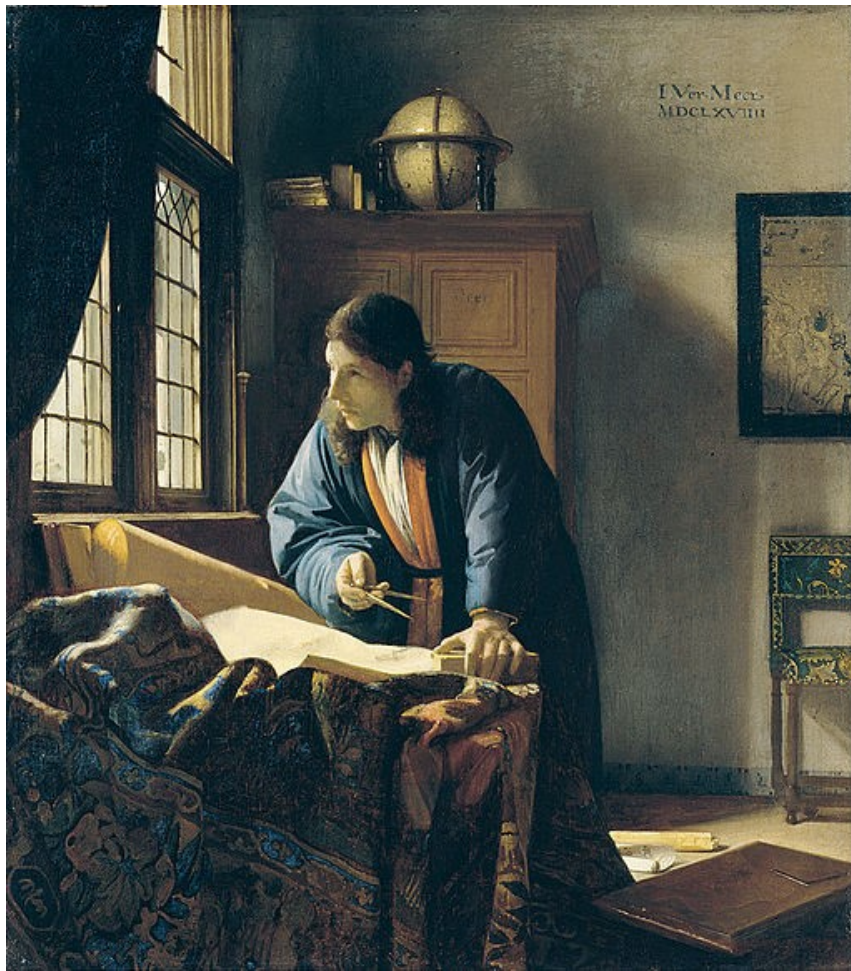
Tree cathedral  
reaches up;  
offers sky  
Earth's tallest flowers.  
Ferns spread  
alms in veneration.  
Dwarfed, people ingest  
visual splendour  
from inside  
metal caterpillar;  
curls up  
bitumen ribbon.

— Arnaud Gallois

## The Geographer

*The Rev'd Philippa Wetherell*

At the beginning of this year I joined a Poetry Workshop led by Philip Harvey at the Carmelite Library. We had only two meetings before the pandemic lockdown, but we have continued to meet online. Each month Philip has given us a new challenge, and the last one was to write a poem about a favourite painting. The Dutch painter of the 17th century, Johannes Vermeer, has long been my favourite painter, and I chose to write about his painting called 'The Geographer'. Here is my poem.



**Johannes Vermeer, The Geographer, painted 1668-69**

Städel Museum, Frankfurt, *Wikimedia creative commons*

### The Geographer

Cloistered in this one small cell  
like a medieval monk, unarmed  
but with scrolls of vellum  
not to adorn with Celtic rune,  
and instruments precise, charmed  
but to measure sea miles under moon  
that sailors and aspiring merchant traders  
might chart a surer course, dispel invaders  
towards the Orient and the spices.

This man, geographer he may be,  
held still, intent, engrossed  
mind engaged with the immensity  
beyond lighted windows, views far coast  
rides vast oceans past islands cast adrift  
where darker men trade exotic gift.  
Philosopher like he seeks, yearns  
transported, sails unfurled, his heart burns  
to find meaning in this starred expanse  
akin to monks of old, mystic yet, entranced  
he contemplates, and dwells apart.

In blue oriental robe, illumines  
all else in shadow darkened, does Vermeer,  
painter mostly of women in domesticity,  
see himself, Calvinist, Catholic, immersed  
not in Delft's rich commerce, prosperity,  
but one with the philosopher, a seer,  
independent of mind, a seeker after truth.

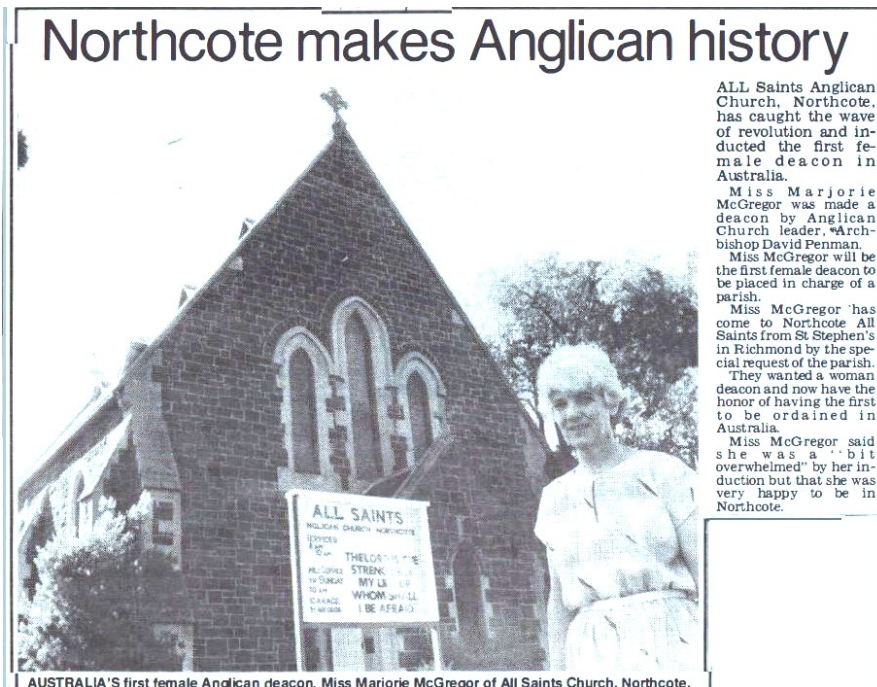
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## Pioneering days

This, the 160th year of continuous worship at All Saints, is an appropriate moment to look back at changes that have taken place here, as well as those things that have remained constant. Elaine Black came across this old cutting from 1986 in which the ordination of the Rev'd Marjorie McGregor as Deacon was reported. She was the first woman in Australia to be ordained Deacon and the first female deacon to be placed in charge of a parish—the then parish of All Saints, Northcote, described as having 'caught the wave of revolution'.

The writer of the newspaper could hardly have conceived that within 30 years we would not only have counted a number of female priests among our clergy team, but would be led by a female bishop.





AUSTRALIA'S first female Anglican deacon, Miss Marjorie McGregor of All Saints Church, Northcote.

England's favourite church cartoonist, Dave Walker of CartoonChurch.com, sends a note of gratitude to the community around him...

## BEATITUDES

FOR A GLOBAL PANDEMIC

<p>BLESSED ARE THOSE WHO STAY INDOORS</p>  <p>FOR THEY HAVE PROTECTED OTHERS</p>	<p>BLESSED ARE THE UNEMPLOYED AND THE SELF-EMPLOYED</p>  <p>FOR THEIR NEED OF GOD IS GREAT</p>	<p>BLESSED ARE THE CORNER SHOPKEEPERS</p>  <p>FOR THEY ARE THE PURVEYORS OF SCARCE THINGS</p>	<p>BLESSED ARE THE DELIVERY DRIVERS AND THE POSTAL WORKERS</p>  <p>FOR THEY ARE THE BRINGERS OF ESSENTIAL THINGS</p>	<p>BLESSED ARE THE HOSPITAL WORKERS; THE AMBULANCE CREWS, THE DOCTORS, THE NURSES, THE CARE ASSISTANTS, AND THE CLEANERS</p>  <p>FOR THEY STAND BETWEEN US AND THE GRAVE, AND THE KINGDOM OF HEAVEN IS SURELY THEIRS</p>
<p>BLESSED ARE THE CHECKOUT WORKERS</p>  <p>FOR THEY HAVE PATIENCE AND FORTITUDE IN THE FACE OF OVERWORK AND FRUSTRATION</p>	<p>BLESSED ARE THE REFUSE COLLECTORS</p>  <p>FOR THEY WILL SEE GOD DESPITE THE MOUNTAINS OF WASTE</p>	<p>BLESSED ARE THE TEACHERS</p>  <p>FOR THEY REMAIN STEADFAST AND CONSTANT IN DISTURBING TIMES</p>	<p>BLESSED ARE THE CHURCH WORKERS; THE DEACONS, PRIESTS AND BISHOPS</p>  <p>FOR THEY ARE A COMFORTING PRESENCE IN A HURTING WORLD AS THEY CONTINUE TO SIGNPOST TOWARDS GOD</p>	<p>BLESSED ARE THE SINGLE PARENTS.</p>  <p>FOR THEY ARE COPING ALONE WITH THEIR RESPONSIBILITIES AND THERE IS NO RESPITE</p>
<p>BLESSED ARE THOSE WHO ARE ALONE.</p>  <p>FOR THEY ARE CHILDREN OF GOD AND WITH HIM THEY WILL NEVER BE LONELY</p>	<p>BLESSED ARE THE BEREAVED.</p>  <p>FOR WHOM THE WORST HAS ALREADY HAPPENED. THEY SHALL BE COMFORTED</p>	<p>BLESSED ARE THOSE WHO ARE ISOLATED WITH THEIR ABUSERS</p>  <p>FOR ONE DAY - WE PRAY - THEY WILL KNOW SAFETY</p>	<p>BLESSED ARE ALL DURING THIS TIME WHO HAVE PURE HEARTS; ALL WHO STILL HUNGER AND THIRST FOR JUSTICE; ALL WHO WORK FOR PEACE AND WHO MODEL MERCY</p>  <p>MAY YOU KNOW COMFORT. MAY YOU KNOW CALM. AND MAY THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT, BE WITH US ALL. AMEN</p>	



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1860 — 2020

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

## 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 159 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 Bible, 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.

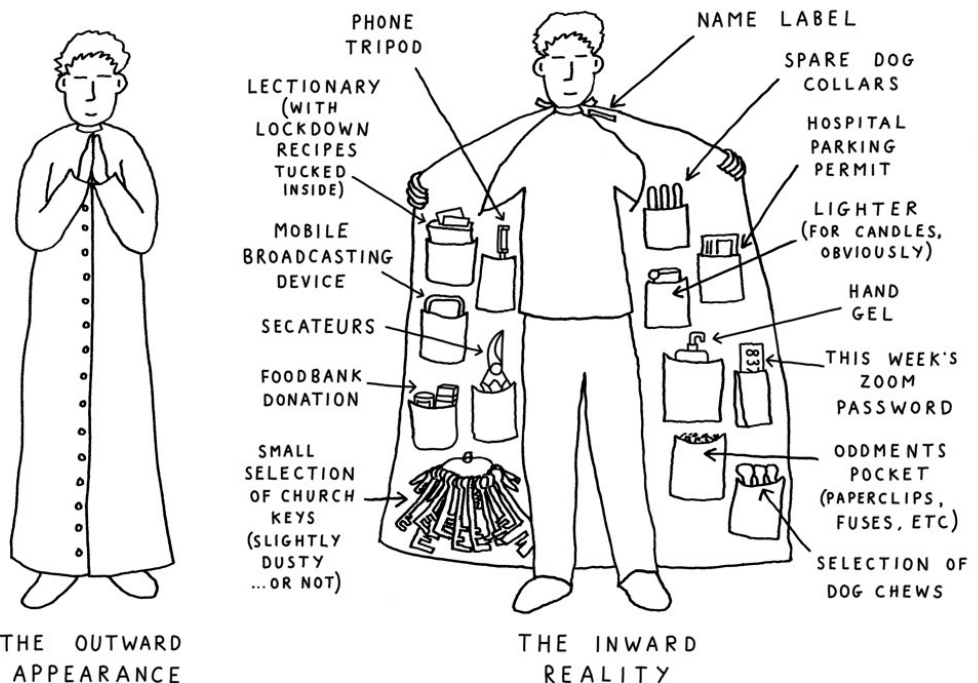
### Welcome the friend – partnership

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

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

## THE CASSOCK



Cartoon by Dave Walker Used under licence from Cartoonchurch.com