

**Desmond Tutu
on Heaven**

“We may be surprised at the people we find in heaven. God has a soft spot for sinners. His standards are quite low.”

— *Sunday Times*, April 2001

“I would refuse to go to a homophobic heaven. No, I would say sorry, I mean I would much rather go to the other place. I would not worship a God who is homophobic and that is how deeply I feel about this. I am as passionate about this [gay rights] as I ever was about apartheid. For me it is at the same level.”

—*BBC News*, July 2013

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Saints Alive

Quarterly Magazine of the Anglican Parish of South Darebin

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What does it mean to be human?

Revd Dr Ray Cleary AM

One of the most challenging and demanding issues of the times is to ask the questions: ‘What is morally appropriate human behaviour and conduct for the twenty-first century?’ and ‘What does it mean to be human?’

These questions are asked in the context of declining engagement and belief in the tenets of the Christian faith, recognized and noted with concern by both religious and non-religious writers and commentators. I am writing this from a first world perspective, living in a country of wealth where there are issues that divide and discriminate in community life, issues that reflect growing disadvantage and lack of visionary leadership at many levels.

What seem significant issues for Australians, however, are in many ways insignificant in comparison with third world populations that struggle to feed their families and simply survive. The belief that Christ, through his life, death and resurrection has given a new meaning to human existence, once broadly accepted, has now been in many places abandoned. The broad Judeo-Christian ethic of a common humanity that has influenced our laws and society in Australia and other parts of the Western world has been increasingly undermined by neo-liberalism, an economic agenda demanding small government and minimal control of the market as the guiding paradigm for life. We see governments of differing political persuasions embracing and encouraging the marketplace as the determiner of resource allocations and social policy. This has resulted in a growing disparity between rich and poor, between haves and have-nots. The fact is that those least able to afford it are regularly asked to bear the cost. It has been reported



Ray addresses an All Saints forum on housing and social justice in 2018

Image: Brett Scapin Photography

by Oxfam and others in recent days that the world’s resources are under the control of a very few, a number that would hardly fill a bus.

The place and role of religion in contemporary society has been slowly undermined by a range of interest groups and the inability and failure of many of the traditional churches to recognise the changes taking place, with at times an increasing unwillingness to enter conversations, to listen and to accept developments in science, education, technology and medicine. At the same time more assertive, evangelical prosperity Gospel churches have embraced the neo-liberal values of economics, assuring their converts that all will be well if they truly believe. This I firmly believe is a corruption of the Christian message to love one’s neighbour as God loves us. The Christian mission is to share the resources of the creation and to serve the other, not ourselves or the institution of the Church.

What does it mean to be human? — continued from page 1

“How then do we create trust between strangers? How do we restore broken relationships....”

The other issue that has affected adherence to faith is the violence that has been done in the name of God. As Jonathan Sacks says in his book *Not in God's Name* (2015), when religion turns people into murderers, God weeps. As we can recall from history, people have plundered, murdered, kidnapped, colonised in the name of God – and we still do. Examples include Apartheid in South Africa, the Ku Klux Klan in the United States, the massacre of Indigenous people here in Australia, the ongoing violence in Israel and the attack on the World Trade Centre in 2001. History is full of religious wars waged in the name of and on behalf of God.

A third reason for the decline in and opposition to Christian faith is the movement for equality in areas of gender, sexuality and marriage, and end of life issues. Responses to these changes are not as uniform among the churches as the mass media would have us believe. There is a diversity of views within and between different Christian faith traditions on these issues. In my own experience there is among faithful Christians the same diversity of views, with many open to and accepting of same sex partnerships and marriage, divorce and diversity of gender roles, and the right to end one's life.

In his book, Sacks asks the question, ‘Does not our overarching humanity transcend our religious differences?’ He goes on to discuss whether we are religious or not, and asks are we not all created in the image of God? Are we no more than a collection of selfish genes, in an increasingly secular and humanist society, where we seem to be no different from animals and where money and success have become the agenda for our times in a world that has no other purpose than to seek pleasure for oneself?

How then do we create trust between strangers? How do we restore broken relationships between faiths, families, communities, and nations? What should be the first step? I would like to suggest the following:

- We need to begin to acknowledge that the world has changed since the so-called age of Christendom in the areas of marriage, family, community, shared moral code and background. Our community is diverse in make-up and faith backgrounds.
- Past moral and ethical criteria have disadvantaged and excluded people from mainstream community participation and created hurt, humiliation and suffering. When we remain silent in the face of corruption, abuse or exploitation we are all diminished and evil flourishes.
- Moral codes attributed to scripture and God are based on how we understand scripture. The need today is to break open scripture for our times and to seek to understand God as ongoing revelation, not as fixed in history, and to be witnessed in the life, death, and resurrection of Jesus.
- Let's begin to talk and listen to one another in a spirit of love rather than of sibling or tribal rivalry. While Christians claim the uniqueness of Jesus, is there not more than one way of being under the sovereignty of God?
- Within humanity, is not one's privileged position incompatible with the teachings of Jesus to love one's neighbour? We fight to exploit the same resources; we seek ownership, rather than sharing resources.

Finally, the future – of the environment, the planet and peace – requires us to engage in respectful dialogue and conversation. If we continue to divide the world into darkness and light, we will continue to flounder and dehumanise.

What we do with what we say we believe

Liz Neumann

You know what it's like – you remember something, a memory is triggered, half-remembered. Where did it come from? For me, it was the words, *of the woman who is not quite black and not quite white*. A song, a poem? No, a creed. I found it in my documents. Last updated in 2018. I find the words very powerful. Who wrote it? Is it used often?

It turned up again in 2020 and is reproduced in a set of readings and resources for National Reconciliation Week that year, prepared by the Aboriginal Education Unit, St Oswald's Glen Iris, edited by the Revd Glenn Loughrey.

In that material, there is this statement: 'This resource is written for individuals who take their faith seriously and look for ways to integrate it with the social issues of the day.' There are fact sheets, discussion topics and a full Australian Eucharist service complete with the creed I had been researching. Examples of making the words our own come from Australia and from the Native American people:

Australian Creed

We believe in God, creator and sustainer of life, creator of the black woman and the white woman of the black man and the white man of the woman who is not quite black and not quite white of the man who is not quite white and not quite black.

We believe in God, the Creator who gave us the desert pea and the flowering gum, the Murray cod and the platypus, the Southern Cross and the Milky Way.

We believe in God, who gave us a land to keep, to reverence and to cultivate.

We believe in Jesus, born of a woman who was not quite black and not quite white, a woman who was not quite sure of who she was or who she was to be, a woman who faithfully struggled to believe.

We believe in Jesus – risen, liberator of all humanity, Emmanuel, God-with-us, God-for-us.

We, women and men of the Great South Land of the Holy Spirit, believe in the power of the Spirit to set us free to regenerate our land, to transform our world, to work for peace, to listen to the loneliness of the drover's wife and the weeping man.

We believe in the power of the Spirit to transform our dealings with our sisters and our brothers of other colours and diverse creeds.

Native American Creed

I believe in God, Creator of our unique native languages,
Who gifted us this identity as a distinct people through our native tongues,
so that our native spiritual leaders could relay God's love
to our native people who could not understand that foreign tongue called English.

I believe in Jesus Christ, our relative,
Who talked of us when he said, 'I have other sheep out there, besides those I have here.'
I believe in Jesus Christ who knew the pain of our native people who were forced from their homeland and had no place to lay their head.

I believe in Jesus Christ as our Chief Cornerstone as we begin to build a new generation of native spiritual leaders.
I believe in Jesus Christ who does not say 'goodbye' in any language, but says 'I will come again.'

I believe in the Holy Spirit as tongues of fire lighting upon our native people to witness to their people and to the world, through the native song and dance.
I believe in the Holy Spirit as our guide and the driving force for our native people to do a new thing as we walk a new journey, toward perfection for all humankind.

— *The Revd Roger Scott, a member of the Choctaw Nation of Oklahoma*

You can find these materials and much else by searching NRW 2020 on the Diocese of Melbourne website (melbourneanglican.org.au). There are many other sites about belief and creed-based action. Try searching Greening the Creed Course and Discipleship Ministries. There is a whole debate about prayers of belief and creeds as 'sufficient statements of Christian faith'. Search 'What do Anglicans believe?' on the same website think about how this translates into 'What do Anglicans do?'

My search for something I knew led to me something more. May your searches do the same.

Honouring the New Guinea Martyrs

“A martyr is primarily a witness ... A woman or man who tells the truth, ... This can be confronting, for those who believe otherwise ... or who do not believe in any truth.”

Rowan Callick

Here we reproduce in full the sermon Rowan gave at St Peter’s Eastern Hill for New Guinea Martyrs Day, 2 September 2021. Melbourne was in COVID lockdown at the time. The Gospel passage referred to is John 12: 20-32.

As we greet another locked-down winter’s day, we might imagine ourselves to be looking up at Napier Waller’s wonderful New Guinea Martyrs window in St Peter’s, as we quietly seek to make sense of our lives, and especially of suffering, of sacrifice, and of witnessing to truth.

Twelve Australian, Papua New Guinean and British Christians who were working in a variety of ways for the Anglican Church of PNG, energetic, engaged, mostly young, were killed for their faith because they chose to stay with their flocks as the Japanese forces invaded PNG rapidly in 1942.

In recent times, the deaths of seven Melanesian Brothers are coming to be considered also as martyrdom in Melanesia: in 2003 during civil war and government collapse in Solomon Islands, six young members of that Indigenous Anglican order went to find and rescue their Brother Nathaniel on Guadalcanal’s Weather Coast, in the face of accounts that he had been tortured and killed by the cruel and crazy rebel leader Harold Keke. They all suffered the same fate.

While I was living in PNG I accompanied John Okubo, the then primate of the Japanese Anglican Church, the Nippon Sei Ko Kai, who had been jailed and also tortured by his own government because of his outspoken opposition to the war, on his poignant visit to Buna Beach in Oro province, the first by a Japanese Christian since the war. There, Japanese troops had beheaded numerous people including missionaries and their children. Bishop Okubo fell on his knees and wept in that then lonely and silent spot, and never stopped expressing sorrow and asking forgiveness while he was in the country.

The Martyrs’ story that resonates most with me personally is that of Vivian Redlich, a young English missionary priest who had just got engaged to May Hayman, a missionary nurse born in Adelaide who had worked here in Melbourne, and was nicknamed Merry,

described as “sprite-like, with very bright eyes”. Vivian scribbled a note to his dad addressed from “Somewhere in the Papuan jungle” in which he said: “I’m trying to stick whatever happens. If I don’t come out of it just rest content that I’ve tried to do my job faithfully.” Remarkably, somehow the letter – unlike its author – survived, and the original can today be read in London’s St Paul’s Cathedral. Vivian’s story inspired my boss and friend, Archbishop David Hand, to go out from England to replace him, in 1946. Across London, another of the martyrs, the 21 year old teacher Lucien Tapiedi, from the Oro village of Taupota, is memorialised in one of the statues of 20th century martyrs above the western entrance to Westminster Abbey.

Why do these people and their stories still resonate with us, 79 years later? As do those of far more ancient martyrs? Why are we here now, bringing them to front of mind?

A martyr is primarily a witness, as the word’s Greek origin relates. A woman or man who tells the truth, who speaks or acts out of what they see, hear and know. This can be confronting, for those who believe otherwise, whose own truth is at variance, or who do not believe in any truth.

In our gospel reading, Jesus meets with a group of Greeks, and swiftly greets them with startling assertions: The Son of Man is about to enter his glory. A kernel of wheat must be buried to produce new life. Love this life and you will lose it. Serve Jesus by following him. My soul is deeply troubled, Jesus confessed to them, but Father bring glory to your name, with a voice like thunder responding, as had happened earlier at his baptism and transfiguration. When I’m lifted up from the earth, I will draw everyone to myself.

Jesus begins this astonishing litany by insisting: I tell you the truth. He is indeed a witness. He is indeed a martyr. Yet a couple of verses on from today’s passage, we learn that despite all the miraculous signs Jesus had done, most people in the sometimes large circle who swirled around him, still did not truly believe in him.

Many of us have been following, in our Sunday gospel readings of John’s extraordinary chapter 6 over recent weeks, Jesus’ increasing

Honouring the New Guinea Martyrs — continued from page 4

frustration, and increasing sense of loneliness, as he grapples with crowds who just don't get it – hinged off the core question, how on earth can Jesus be the bread of life? Most of those fed by those two fish and five barley loaves who set out pursuing him at the start of that chapter, have deserted him by the end of it. Jesus certainly didn't court popularity, or what we would call success. Three years of unrelenting, unsurpassed ministry and miracle-working, and just 12 mostly ill-educated followers to show for it, in success-sense. Are you also going to leave? Jesus asks the Twelve at the eventual end of John's tough, seemingly interminable, chapter 6. Lord, to whom would we go?, responds Peter, rather plaintively. And so the little team set off again on their travels around Galilee.

We too are in a testing time, to some even an apocalyptic time, a time, of course, of global pandemic. Danger stalks suburban streets, as 79 years ago it did in a more graphic manner the Papuan jungle. Our wider world, and our communities near to home, seem divided as never before. Our enemies today include untruths, rumours, self-satisfaction, pride, hard-heartedness, and fearfulness. Our own faith may seem small. But we can surely assert rhetorically with Peter, to whom else would we go?

This is a season for us to grasp Jesus' core request – follow him. We can work to do this by reviewing our own personal faith stories during our quiet locked down days, and preparing to share them with others when the time is right; and by witnessing to Jesus, to the truth.

Jesus is of course talking about himself as that kernel or seed which must be planted in soil to sprout into new, plentiful life. We are not all asked like the New Guinea Martyrs to die as witnesses to the truth that Jesus is the bread of life. But we are all asked to follow him. We must be where he is. Which is where all martyrs were and are. They do not seek death or suffering. They seek to follow him, to be his servants, and in the PNG case, that meant to stay with God's people, and death found *them*.

PNG's plight is very different today of course, but it is still worrying and threatening to many of the nine million population. The number of COVID cases has quadrupled in five months.



The left panel of the New Guinea Martyrs window by Napier Waller, St Peter's Eastern Hill, dedicated in 1946.

Image:
australianchristianmartyrs.blogspot.com/
2011

“Their desire was Jesus’
desire: the glorification
of God. ‘The very
reason I came’, said
Jesus...”

The takeup of vaccination is very low, chiefly because so many believe in social media conspiracy theories, that many donated vaccines are set to expire before they can be used. Testing figures are also low. So the true situation, especially in rural areas, is undocumented and unknowable. Prime Minister James Marape, who has vowed to make PNG “the richest black Christian nation,” said recently that “it is by God’s grace that we have been spared” the worst effects of Covid-19, after earlier comparing its impact there with “many established countries”.

But this understanding of God’s grace might be placed in a context of broader need, also, in the context of severe economic stress, poor delivery of government services, and widespread corruption. PNG, Australia’s closest neighbour, is of course an achingly beautiful land, teeming with ancient cultures and with bright people. We should ponder how we too can stay, can *stick*, to use Vivian’s word, with them; through purposeful daily prayer, through making the most of any personal contacts we have with PNG or with Papua New Guineans, through urging our governments, our charities and other organisations, our church, to work out ways to intelligently and empathetically stand with PNG, as did those 12 martyrs. They include the only Australian martyrs whom we commemorate in our church’s calendar.

Their desire was Jesus’ desire: the glorification of God: “The very reason I came”! said Jesus in verse 27. We can’t dictate how that will manifest itself, however, as we follow him. We tend to want things *from* Jesus rather than to want Jesus *himself*. But here it is, here’s the journey laid out. It involves, inevitably, a form of death through loss, including loss of self. Death of self-centred dreams, of materialist aspirations, of power agendas, maybe even of some relationships.

This is not an easy path. Jesus himself was deeply troubled; his soul was torn. Martyrdom, the Archbishop of Canterbury Justin Welby has said, is “the ultimate witness to the truth of Christ in a way that is meaningless if God does not exist.” And what cannot be seen in the winter of death is revealed when the sun shines in the spring, the Archbishop says, and the grains of wheat burst upwards.

How the New Guinea martyrs would have rejoiced if they were here today, to witness how Japan, that very nation that took their lives as it took so much else in the path of its invasive imperial ambitions, has changed, becoming one of the greatest donors to the UN and to all international development agencies, and a champion of world peace.

The recent Olympic Games, organised in Tokyo in the most challenging of circumstances with great numbers of volunteers cheerfully persisting in their tasks despite the emptiness of the stadiums, provided a hugely uplifting glimpse of how the world might be, in their camaraderie, friendliness and spirit. Forms of redemption can come even to nations, and to cultures.

I tell you the truth, Jesus says. And we, with our Amens, all become witnesses to that truth.

I will draw everyone to myself, Jesus says. And following him, witnessing to him in a world full of falsity, sticking with him, we too seek to draw everyone to Jesus.

We can be strengthened in our work of witnessing, by adapting for ourselves Paul’s uplifting answer to his own question in his letter to the Romans: “Can anything ever separate us from Christ’s love?” Neither cruel invaders, nor roaming pathogens, nor death nor life, neither our fears for today nor worries about tomorrow, no power in the sky above or in the earth below, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.

Amen.

Three poems and a prayer

Architecture:

After the dusk rush of
Tent erecting
I look up:
Night has fallen
The campground is quiet
Low rumbles of waves and
traffic merge.
I look up:
The omniverse looks
back at me:
Stars in somewhat
familiar shapes
(Orion, Southern Cross)
Blend into Milky Way
Beyond which
– I'm told –
Are other galaxies
And
– somehow –
Other "universes".
I look down:
My mind,
My importance,
My frenetic activity,
Collapse.

I hope the day

has some mystery in it.
It is this beguiling
element of existence
that can help
to keep me going;
an anticipation
of recurring surprise,
which feeds my curiosity
through paradox,
contradiction,
truth half-glimpsed.

As I camp

The world slows down:
Hum of motors in the dune,
Murmuration of wind on water,
Chuckle of humans in happy pursuit,
Quietness of mind in the shade.



**Sunset moonrise,
Barwon riverside**
Image: Arnaud Gallois

Dear God,

Please release me,
Please release us.

(breathe)

Please release us from hurt:
The hurt I experience,
The hurt we experience.

()

The hurt we inflict on each other,
The hurt I inflict on others,
The hurt inflicted on me,
By others, and of my own doing.

()

These hurts may be
by thought, word, deed,
and what has not been done.

(breathe)

Through compassion,
and care,
and forgiveness,
and love,
May I be released,
May we all be released.

—Arnaud Gallois

Luck of the polio draw

It was a couple of weeks after Norm Appleby's 11th birthday when he contracted polio during the 1949 epidemic.

But he knows he's one of the lucky ones.

"People receiving those anti-polio injections (from the mid-1950s) didn't realise the benefits," says Norm, of Preston.

"Some patients spent decades in iron lungs."

After three months in the Fairfield Infectious Diseases Hospital, Norm was sent to the Children's Hospital's orthopaedic campus at Mt Eliza.

"At one stage I was in a full 'Thomas splint' with arms tied down and 'blinkers' to stop moving my head," Norm says.

"I was not a happy vegemite.

"I was weak over most of my body but mainly on the left side. I can remember the occupational therapist trying to get me to play



Chinese checkers with rods that I had to pick up between the two smallest fingers of my left hand. Not very exciting."

Norm was allowed home in 1950 for a while, albeit while still in a splint.

"My parents pushed me around in a long pram," he recalls.

"My mother became ill and it was back to hospital in November 1950.

"I was not worried. It meant that I would be back in time for all the Christmas parties."

In all, Norm spent more than a year receiving



treatment, and finally returned home after making a "reasonable recovery".

As well as the parties, Norm has plenty of fond memories, including excursions to car races,

annual concerts, and visits from famous entertainers and the fire brigade.

"We used to go swimming down in the bay," Norm says. "I gained my Herald swimming certificate there."

This article appeared in the 'In Black and White' section of the Melbourne Herald Sun, 21 September 2021, p 21, by Jen Kelly

All of us at South Darebin have reason to be grateful for young Norm Appleby's deliverance from a dangerous epidemic in the fifties. Thanks to the development of the poliomyelitis vaccination program, subsequent generations were spared. Australia was declared free of polio in October 2000.

On Faith: *Minari* (2020)

I've lost my faith in you. I can't do this anymore.
— Monica Yi, *Minari*

Bruce Clezy's Film Review

Minari (2020) is essentially a Hollywood movie (the film was financed by Plan B Entertainment, the production company founded by Brad Pitt and Jennifer Aniston). What makes it so interesting, however, is that the main protagonists are all Korean, with most of the film being subtitled. There are no action heroes, precious little 'drama' and certainly no mystery or suspense. Instead, we get a gentle reflection on farm life in rural America.

The year is 1983, Ronald Reagan is in power, and the Yi family has moved to Arkansas to establish a small farm. The Yis are Korean, with Mum Monica (Han Ye-ri) and Dad Jacob (Steven Yeun) previously having worked as chicken sexers in California. They have two children, David and Anne, who are bilingual, and through whom we see much of the narrative unfold. There is the strange new house. David's heart murmur. Monica's isolation living away from family and friends. While not strictly autobiographical, the director Lee Isaac Chung has admitted that much of the film is based on his own memories of growing up in rural America.

While not a typical Hollywood movie, *Minari* is still very much an American film. The Yis are after all immigrants; they have come to Arkansas in search of the American dream. Similarly, the movie makes much of Jacob's alienation and his desire to 'make himself' as a father through the relentless pursuit of work. Like the male chickens he throws out on a daily basis, he feels useless, discarded and without purpose, unless he himself can 'make it'. Jacob is consumed by the protestant work ethic.

This protestant imagery spills out into the movie, and although not central to the narrative provides much of its driving force. (It is worth noting here that according to census data roughly 20 per cent of the Korean population in South Korea identify as protestant; significantly more than the proportion who identify as Buddhist (15 per cent). We see the Yis, for example, attending the local Baptist church, and their farm-hand Paul (Will Paton) bearing a cross each Sunday as his own individual form of observance.

So what of faith? What does *Minari* say about faith? In an interview with *Rolling Stone* magazine, Lee Isaac Chun had this to say about the film:

I hoped that these portrayals of faith work, even if you don't believe anything, even if you do believe anything, that at least it feels human, if that makes sense.

In *Minari*, faith is not only about belief: it is something that binds. It is not simply about belief in God, but something much more terrestrial, much more worldly. Faith, the belief in each other, binds the young family together. Faith is a hope for a better life. Religious faith is the cultural bridge that links the immigrant family to the wider community. Like the minari plant that features strongly throughout the movie, faith is also the belief that even as outsiders we can all take root in strange new soils and simply flourish.

The film was a huge critical and financial success, despite its low budget. It premiered at the 2020 Sundance Film Festival where it received the US Dramatic Grand Jury Prize. It was named one of the ten best films of 2020 by the American Film Institute, and received six Academy Award nominations, with Youn Yuh-Jung winning the award for Best Supporting Actress in her portrayal of the grandmother. It is also a film full of great compassion, and has a tender, lyrical beauty. I highly recommend it.



Minari is a herb used widely in South Korean cooking.
Image: Alexis Pisciotta,



Youn Yuh-Jung won the Academy Award for Best Supporting Actress, for her portrayal of the grandmother in *Minari*.

Image: [imdb.com](https://www.imdb.com)

Saints Alive

Family safety update

*Chris Peterson and Roberta Stead
Family Safety Champions*

Since 2011 the Anglican Diocese of Melbourne has been taking formal steps to better understand and respond to the serious and widespread problem of violence against women. Major efforts have been made to raise awareness and improve knowledge and skills. Seven years later the Diocese established the Preventing Violence Against Women program. The program, with its primary focus on prevention in a church context, is amongst the first of its kind in the world (from 'Preventing Violence Against Women Program').

During 2021 we became Family Safety Champions at All Saints. Two violence against women workshops were attended (one an all-day face to face program and another a virtual seminar). These were conducted by Robyn

If you have any concerns or would like to discuss these issues, Chris and Roberta are your first contacts.

Boosey who has since left the Diocese for the UK. Details of the person replacing Robyn will soon be provided.

Certain compliance hurdles were required of us in being Family Safety Champions. One was a review of Diocesan guidelines on the protection of children in the parish. A further three compliance training modules must be completed early in 2022.

The Diocese has provided a number of posters for display on violence against women, and these have been located in both churches. COVID restrictions have meant that no further Family Safety initiatives have taken place, but it is hoped the program will commence soon this year.



Mission, not just Opportunity

The Brotherhood store at All Saints is not just a retail operation. It is a parish partnership, and our support for it is part of our mission.

Please bring donations of good quality clothing, books and small household items, tell others about the store and encourage them to donate and to shop there. The Store does not have the capacity to send poor quality goods elsewhere and needs a good flow of new or near-new goods, so please be careful when selecting things to offer for recycle.

If you would like to offer other forms of help, such as volunteering as a worker, ask Brad or John about this, or contact the manager on 9489 6183. Training is provided and you would be contributing directly to the service of this missional organisation, which maintains a broad range of support services for people and actively promotes its vision of a more just society.



Saints Alive

Beanies for Seafarers

Brad Miles



Much of the world's economy is dependent on ships transporting goods across the seas. These ships rely on seafarers who work far from home and family, often for many months at a time and often in harsh and dangerous conditions. Many are poorly paid and vulnerable to unscrupulous owners.

A Mission to Seafarers was formed in the Port of Melbourne in 1857 and has continued to support the crews of ships since that time. It is part of an international mission of the Anglican Church. You may have seen the Melbourne mission buildings in Flinders Street beyond the old World Trade Centre – they include a distinctive domed building. The Mission provides support to seafarers by way of ship visits, welfare packs, and the operation of the mission centre where volunteers and a small team of professionals offer an onshore welcome, practical care and support such as internet access and, if required, counselling.

While most seafarers are well treated, some are not. Seafarers often set out on new contracts not knowing where their ship will end up or what climates they will travel through, and they may need to stock up on warm clothes to see them through some of the chillier parts of the globe. As the Mission's

website puts it: 'Imagine getting on a ship in summer in the Philippines, dressed in shorts and t-shirt. Soon you find yourself transiting freezing Arctic waters with only your overalls to keep you warm. The Mission is always grateful for gifts of warm knitted items which our chaplains can pass on to seafarers in need.'

To this end, at the end of last year, the Parish Council agreed to a proposal that the Parish support a 'Beanies for Seafarers' project. The idea is that parishioners knit beanies that we can pass onto the Mission. I am coordinating the project and my wife has prepared some knitting patterns for beanies based on those suggested by the Mission. As well as beanies, homemade woollen balaclavas, scarves, mufflers and gloves are all welcomed. And if you can't knit, I'm sure they would welcome donations of purchased woollen items.

If you would like to contribute, please contact me through the Parish Directory – I will send you a knitting pattern and arrange to collect any completed items for forwarding to the Mission.

Keen to get started?



DESIGN 1 WOOLLEN BEANIE

Materials

8 ply wool—about 50 grams
4 mm Needles (Size 8 in UK sizing)

Method

Cast on 122 stitches.
Rib (2 plain, 2 purl) for 8 cm.
Switch to stocking stitch (1 row plain, 1 row purl), until garment measures 20 cm, finishing with a purl row.
Next row: Knit 2 tog to end of row.
Next row: Purl.
Repeat the last two rows twice more.
Break off yarn, thread through all stitches and sew up the seam.

DESIGN 2 RIBBED WOOLLEN BEANIE

Materials

8 ply wool—about 50 grams
4 mm Needles (Size 8 in UK sizing)

Method

Cast on 122 stitches.
Rib (2 plain, 2 purl) for 20 cm.
Next row: Knit 2 tog to end of row.
Next row: Purl.
Repeat the last two rows twice more.
Break off yarn, thread through all stitches and sew up the seam.

Anglican Parish of South Darebin

LOCUM VICAR

The Revd Dr Ray Cleary AM

HON ASSOCIATE PRIEST

The Revd Philippa Wetherell

Postal address

14-16 High Street
NORTHCOTE 3070

Welcome!



All Saints

Cnr Walker and High Streets
Northcote

Services began in 1860



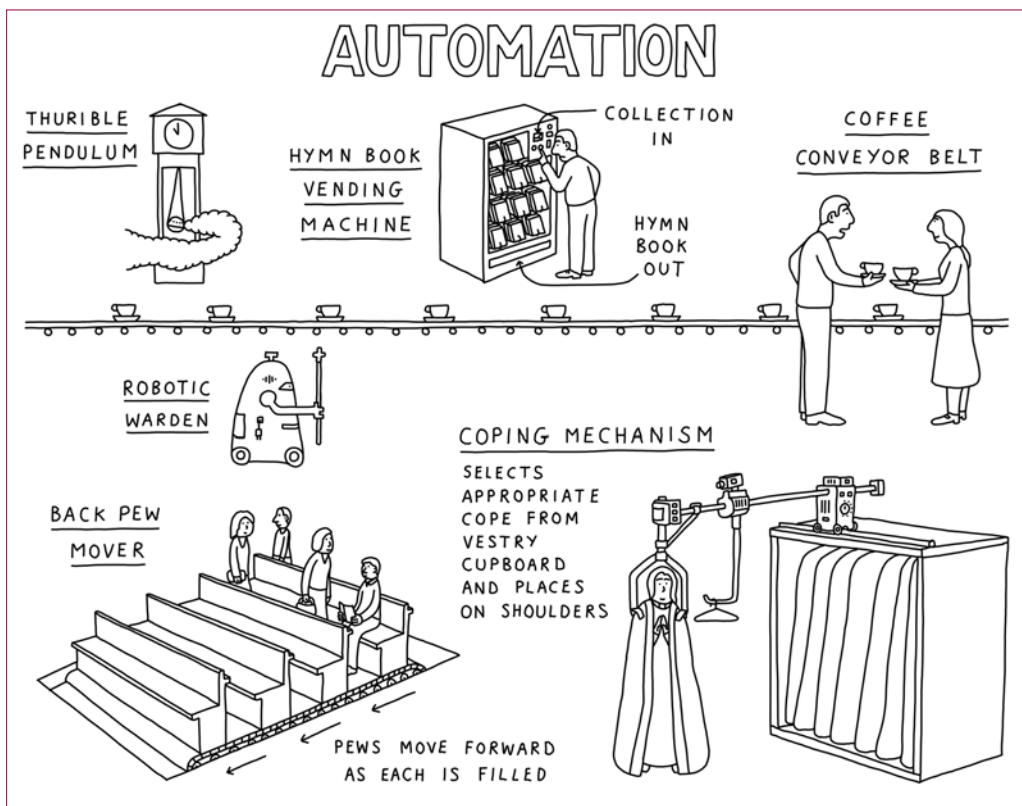
St James

Cnr Pender and Newcastle
Streets, Thornbury

Services began in 1917 in an
earlier building

You are always welcome at the churches of All Saints and St James in the Parish of South Darebin. We are an open, progressive and inclusive community that acknowledges and reflects human diversity. We welcome all people, regardless of gender, race, sexual orientation or age. We value worship, scripture and a reflective and thoughtful approach to faith and life's journey. We seek to be a community of love, embracing the values of justice for all. You can find information about our services and activities on our respective websites, where current and past editions of *Saints Alive* are also available in pdf.

allsaintsnorthcote.org.au | stjamesthornbury.org.au



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We acknowledge the Wurundjeri People as the traditional owners of the land on which our churches stand, and pay our respects to their Elders, past and present.

CONTRIBUTIONS

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