

On life

“All animals, except man, know that the principal business of life is to enjoy it.”

— Samuel Butler, *The Way of All Flesh*

“Oh, isn’t life a terrible thing, thank God?”

—Dylan Thomas *Under Milk Wood*

“It’s a funny old world. A man’s lucky if he gets out of it alive.”

—WC Fields *You’re Telling Me*

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Saints Alive

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Being fully alive

Fr David Moore

Dear friends, I have recently begun as locum priest of South Darebin Parish. The work of finding a new Vicar continues and members of the Parish Incumbency Committee are working with Bp Genieve. We pray for them – may God’s will be done! And we hope the appointment of a new Vicar is not too far away. In the meantime I am happy to be with you!

Since I began, I have been catching up with members of the parish and getting a sense of where the parish is. Looking through various documents I note that one of the qualities the parish is seeking in a new Vicar is energetic leadership in helping us to attract and welcome new members. This is indeed a vital consideration and a great challenge, for us and most traditional churches. I’d like to offer a short reflection on this.

Saints Alive is more than a catchy title for this magazine: it links us to the vision of a Christian life, for individuals and the life they share in church communities. But, recalling Jesus’ words, ‘I have come that they may have life, and have it to the full’ (John 10:10), what might being ‘fully alive’ actually look like?

Some Christians focus on the fact that God forgives those of faith, opening heaven to them through Christ where, presumably, they are fully alive – this is the Evangelical perspective, perhaps. Others focus on how God gives the Spirit’s special presence and blessings and fullness of life – a Pentecostal perspective. Some hold that the church is about people seeking to follow Christ’s good example in daily life, and see this as linked to eternal life – a Traditional view. Some are quite humanistic in their approach, referred to perhaps as Secular Christians. In the

Church there are many options and variations!

What is at the heart of this movement into the ‘fullness of life’ for you, or for this parish? How can our proclamation of the Gospel best attract and welcome others?

In our modern prosperous age, in a wealthy country like ours, most people expect their lives to be quite long and satisfying, and they set about making this happen for themselves, as best they can. Most know they need help in this from family, friends and the wider community, and they accept it. But how and where is God in this? God might be linked to a basic sense of morality or what happens after you die, but in daily life ‘God’ is generally quite remote, and optional. A divine being who makes rules and punishes or rewards people in this world or the next may seem mostly irrelevant.

Maybe God can give guidance and support as we seek to make a life in this world, that might continue later in some way. This is close to the traditional view and can have some appeal. People have to deal with troubles and can be unsure of their direction. They might be unhappy as they struggle to ‘make it’ in a competitive and lonely worldly setting. In this way church communities that ‘help’ can be appealing – providing for both social and practical assistance, and offering a different way of measuring success.

We might usefully ask ourselves these questions:

- Do we regard the Christian way as a moral template, with Jesus being a teacher and exemplar? And does our church gather mainly to offer teaching, encouragement and friendship?

Saints Alive

Being fully alive — continued from page 1

“Trust and seek to do always and only what love beckons us to do, given who we are, in our specific setting...”

- Is our personal and shared relationship with God, in Christ, as a living being, and is this important as we seek to follow his way (which is in fact quite radical and costly)?
- How are the limitations and costs that living the Christian faith bring to my life, balanced or outweighed by the contentment, assurance, confidence, hope or loving embrace that comes with my being faithful?
- Who would I be and what would I do differently if I did not love Christ and did not have my faith, and was not committed to following his way?
- How much do I want or need to share the blessing of my faith with others?
- What might we do differently as a faith community (our worship, our being together and caring, and our involvement with others) to better commend the way of Christian faith to those in the wider community?

For a fairly traditional church community like us, these are tough times. I wonder what God is doing sometimes (or not doing!) but this is the reality. It's probably a time when churches need to take their faith quite seriously. To my mind, the parish's priorities

in seeking a new Vicar who is eager to reach out to others, will lead worship prayerfully and beautifully, and be collaborative and pastoral, are all excellent.

To help a church community value the faith that underpins their life, and to grow in faithful living is all that matters. And I'd suggest two things about this:

1 It's good not to be too busy or allow ourselves to be driven by our fears and greed. Instead, seek to know and love Christ who is free himself and offers friendship, and who accepts and forgives, feeds and blesses. Seek to pray and give thanks for all things, to claim a peacefulness, to be vulnerable and share with others of faith, to believe that all will be well, and to want to share this conviction and blessing with others.

2 Trust and seek to do always and only what love beckons us to do, given who we are, in our specific setting.

Maybe we should swing between the two, or even get good at being prayerful while in action! For me it's about holding onto the love, the bread and wine, Easter joy and hope, and trusting that God is always the life giver! Bless us on the journey.

Fully alive

The magnificent mosaic in the dome of San Clemente in Rome shows the cross as the tree of life—sprouting from the ground and blessed from above. It gives dynamic life to birds, vines, animals and flowers, gospel writers and the whole of creation.

Image: Catholicane.com



Looking for leadership

Laura Tsakmakis

Here is an overview of the process currently being undertaken to find a new Vicar for the Parish of South Darebin.

The incumbency committee of a parish is constituted under the *Parish Governance Act 2013* and comprises the Bishop who has oversight of the parish, one churchwarden, two elected parishioners (usually), the local archdeacon, and a clerical consultant. While not mentioned in section 21, a lay facilitator is usually also appointed. In parishes like South Darebin where there is more than one worship centre (church), an extra parishioner may be elected so that there is at least one from each centre on the committee. We are fortunate to have equal representation of both worship centres – St James (James and Rowan) and All Saints (Roberta and myself) – ensuring that this is very much a joint South Darebin undertaking.

Under the *Appointments Act 1971*, the Bishop must direct the Registrar to convene the committee if the incumbency becomes vacant, or if the Bishop receives notice that it's about to become vacant. It must then be summoned with all convenient speed. This process can only be delayed, for up to three months, with the formal consent of the parish council in consultation with a lay facilitator, and if it is agreed that an externally facilitated review of the parish should take place before convening the committee.

Having said this, the Diocese currently differentiates between full-time vicars (incumbents) and part-time vicars (priests-in-charge). From this, it follows that an incumbency committee is usually only convened if there is a full-time position to be filled. As South Darebin is offering only a part-time position, it is our understanding that the committee has been convened as a courtesy, and this may explain why there is no consultant or lay facilitator involved.

Once convened, the first task of the committee is to prepare a parish profile (although there is no legislative requirement for one) which includes things like demographics, style of worship, finances, and what the parish is looking for in a priest. After that, the committee is to consider the names of priests put forward by the Bishop, Archbishop, or any member of the committee. The committee must seek agreement on the priest or priests to be proposed to the Archbishop for appointment. The Bishop then reports to the Archbishop, who offers the appointment, unless they are not satisfied of the

priest's canonical fitness. The Archbishop also has the right to refer a name back to the committee for substitution of the name of another priest.

If no appointment has been accepted within six months of summoning the committee, the Archbishop may direct the summoning of the committee for a special meeting. If there is still no appointment within three months of this meeting, the Archbishop can make the appointment.

The Appointments Act clearly defines the beginning and ending of the incumbency process. South Darebin is currently in the middle of the process, which means we're working through the Vacancy & Incumbency Process Handbook.

The process is much like any other recruitment process. Once the committee has names to consider, they review CVs from clergy who are interested in the parish, and arrange interviews. Following that, members of the committee contact referees and then categorise the interviewees as a definite preference, a possibility, or definitely not suitable. The next step is often to hear the priest preach and follow up interviews may be required (the South Darebin committee has arranged to hear one priest preach and will then further consider their suitability). The representatives then report back on their preferences to the Bishop or may discuss their thoughts with the Bishop. The representatives may then make a recommendation, but if no candidate is acceptable the process starts again.

The members of the committee would like to thank the parish for their ongoing support and prayers while we continue to work to find our new Vicar.

All references are to legislation of the Anglican Diocese of Melbourne. Some rules and processes are likely to change in the next year or so if Synod passes the Clergy Bill that is likely to be introduced in October. If passed, this legislation will replace the Appointments Act. The most recent publicly available report on the Clergy Bill can be found at <https://www.melbourneanglican.org.au/governance/clergy-legislation-review-resources/>

Music and the liturgy

*“Praise him with
trumpet sound.
Praise him with lute
and harp!”*

— *Psalm 150*

Elizabeth Braithwaite

The action of relating to God through music has a long history. It is a rich and varied heritage which we have inherited and to which we add our own experiences and practices.

I believe that our sung Eucharist is, at its best, a single entity in which music, speech and silence work together to form a place and a space in which God is present. The forming of that place and space is done by the grace of God, but we humans play a significant role in a range of ways. Music is one of those ways. Silence is another. Speech is an important element of our worship services, as is movement – when and how we stand, sit, kneel or walk. Music is therefore one element, no more important than any other, and no less. The choice of incidental music can be important. I always appreciate it when I see a link between readings, sermon, prayers and music. It helps me to experience the service as a single entity, and I value being reminded of an idea presented earlier. It often helps me see it in a new light, or in a deeper way. I appreciate it when an intercessor picks up on the sermon in the prayers they offer. I try to do something similar with the music.

I focus here on two interrelated aspects: music as a collective experience, and as something experienced uniquely by each individual.

First, the collective experience. The Psalms remind us of the community practice of praising God through music: ‘Oh come let us sing to the LORD! Let us heartily rejoice in the God of our salvation!’ (Psalm 95). But, as hymn writer and minister of the Church of Scotland John Bell reminds us, ‘Those who wish to know the bliss of shouting “Hallelujah!” need also to know the yearning of those who cry “How long?”.’ Making music to God is about praise, but it is also about crying out in anguish to our beloved Creator. As the hymn writer Richard Gillard puts it ‘When we sing to God in heaven, we shall know such harmony, Born of all we’ve known together of Christ’s love and agony’. Music-making together encourages us to praise God, and can comfort us in times of sorrow. That’s why music at funerals is often so moving. When my cherished godmother, Kath, died in 2010, I could not sing ‘Be still my soul’ at her funeral, so choked was I with tears, but hearing

those around me singing the hymn that she loved so much was a huge support to me and I am sure to others as well. Many of you would have had similar experiences with people special to you. At Robert Bridges’ funeral in 2012, hearing the packed church sing ‘Glorious Things of You Are Spoken’, one of Robert’s favourite hymns, was profoundly moving in ways that go beyond words.

French scholar Jacques Attali writes that ‘All music, any organization of sounds [,] is ... a tool for the creation or consolidation of a community’. Singing together is one way in which we affirm our togetherness as a community, and also a powerful way to welcome people who are new to the parish. It has been suggested that when we sing hymns we are singing to each other, as well as to God, and this is one of the ways we build our community. In singing to each other we remind ourselves of the generosity and love of God, of which the opportunity to make music together, as performer or listener, is itself an example. Many people sharing our service for the first time have commented on how much they appreciate the fact that people sing here. To be surrounded by a community of people singing, when you are new to a place, can be a wonderful way of being welcomed, as long as you are provided with the words and preferably the music so that you can sing too.

Now to music as individual experience. Psychotherapist Luigi Longhin writes that ‘In human experience music comes before poetry. The first music heard by the child is the rhythm of the mother’s heart’. We hear long before we see, and are aware of sounds long before we talk – or consciously think – about what it is that we are hearing. This is one reason that music can be so powerful, in that it touches us beyond words, it can evoke feelings that cannot be put into any other language and which go far deeper than the intellect. Longhin argues that ‘Music’s unique mystery seems to be that it ... represents another world which it is impossible to live without’. At its best, the ‘other world’ that we experience through music is the world of being nearer to God, the world of knowing the presence of our beloved Creator.

Hymns have words, of course, as well as melody, rhythm and harmony. I think, though,

*“Everybody can sing. It
just happens that one
in four believe they
can’t, usually because
of ... friendly advice ...
during a delicate stage
of development.”*

— *John Bell*

Music and the liturgy — continued from page 4

that we individually love our favourite hymns not just because of the words but because of the feelings and experiences the music evokes in us. To demonstrate this, consider what it is like singing a cherished set of hymn words to an unusual tune. Some years ago, I came across 'Joy to the World' set to the tune of 'There is a Green Hill Far Away'. The music reminded me of the sadness of Good Friday, yet the words are so joyous. For me, singing this felt slightly peculiar. Even when we are singing actual lyrics, therefore, music can touch us in a way that goes beyond any words. Music resonates in our bodies and minds at a deep level; we don't just hear it. The psalmist articulates this idea when he – or she – writes in Psalm 104, 'I will sing to the LORD with *my whole being*' or, in Psalm 108, 'My heart is steadfast, O God! I will sing and make melody with *all my being!*' [emphasis added].

Perhaps because the experience of sound begins so early in our lives, our responses to music tend to be very individual. We can't say that a piece of music 'means' something in absolute terms. Music, as experienced in the sung Eucharist, is both a collective experience in that we create it together, and also a deeply personal one in that some hymns or incidental music will speak more deeply to one individual than another and in different ways. For this reason, I very much welcome requests for pieces of music that are important to you. If a piece speaks to you it may well speak to others as well, but for different reasons.

In summary, then, the music within the liturgy is both collective and personal. It is one way in which we praise God, cry out to God, support each other, and welcome newcomers. It is one way in which we try to draw closer to our beloved Creator.

Adapted from a presentation given on the Feast of St James, 2013

References

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King David window

This window, on the north side of All Saints, was given in 1954 as a tribute to Miss Eirene Le Huray, who had played the organ at every service for 32 years, except when on annual holiday. It celebrates the central role of music as an act of worship, stretching back to biblical times, as well as honouring an organist's selfless service.

Friend and brother

“Christians believe that our physical death is not the end. We come from love and to love we return.”

— Fr Ray Cleary

Alma Ryrie-Jones

A few weeks ago we gathered at All Saints to join Bruce Clezy’s family to ‘celebrate his life, the gifts and contributions he has made to each of us and to the wider community ... to share our grief, express our emotions, and to give thanks for his life.’ In his opening address, Fr Ray Cleary described our purpose in this way, emphasising our opportunity to appreciate Bruce’s faith, a faith that was ‘of both heart and mind’, and to express our gratitude for his time with us and his contribution to the faith community of which he was a part for so many years, along with his beloved boy Evan who came to church with him from an early age.

Hearing a number of moving eulogies, expressions of both gratitude and loss, we gained a sense of the richness of Bruce’s life and perhaps a better appreciation of his unassuming character. You could know Bruce for years without hearing him mention his considerable talents, educational accomplishments and areas of professional expertise. An expert pastrycook, he could at any moment converse on everything from public health policy on AIDS in Asia to postmodern text theory or the spiritual heart of a film. Many of us took delight in his succinct, insightful articles in the pages of this magazine, and appreciated his messages from Indonesia. Bruce was one of those who could re-connect in seconds over long distances and extended passages of time.

At All Saints, he was not only a practical contributor – a churchwarden and a treasurer, demanding roles that take a lot of time – but was also one of the intellectual leaders of our social justice program, hosting some of the meetings in the invention stage, when we needed both ideas and energy. From all points of view, Bruce’s passing is a great loss to our community.

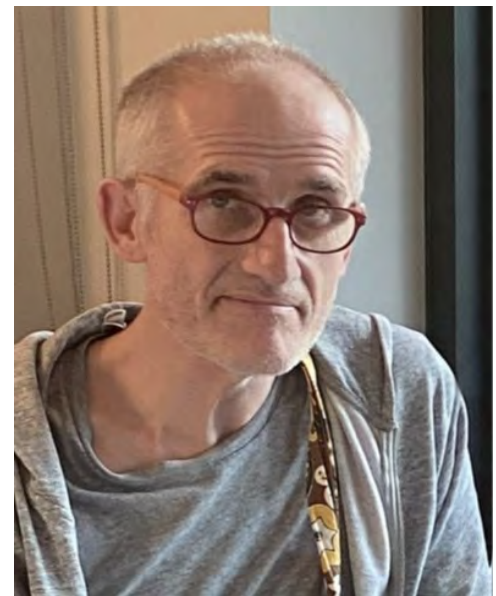
But Fr Ray’s homily offered a perspective that reminded us of the faith we shared with Bruce:

‘If we understand life as the gift of a creator and loving God, as Bruce did, or even if we are still exploring or seeking to understand the mystery of why we are here and the awesome and mysterious source of all, then life continues

in the presence of the divine creator, the one who creates all life ... The poet John Donne expresses this hope in the following words:

“Bring us, O Lord God, at our last awakening into the house and gate of heaven: to enter into that gate and dwell in that house, where there shall be no darkness nor dazzling, but one equal light; no noise nor silence, but one equal music; no fears nor hopes, but one equal possession; no ends nor beginnings, but one equal eternity: in the habitations of thy majesty and glory, world without end.”

‘Christians believe that our physical death is not the end. We come from love and to love we return. This is not some sentimental wishy-washy love, or self-love, nor even romantic love, but truth that embraces compassion, resilience, justice, forgiveness and redemption. Love, then, is at the centre of what it means to be human, a love that extends to all. Love is the essence of God. Throughout our life we learn to love in all its forms and at the end of our life we return to the source of all love. New life exists in the presence and love of God. And it is to this love that Bruce returns.’



Rest eternal grant to Bruce, O Lord, and let light perpetual shine upon him. Amen.

Family safety

Roberta Stead

Chris Peterson and myself are the Family Safety Champions for the parish. The role has been described as a vital one which ‘involves working with clergy to make their church a safer space, raising awareness in the church about family violence and violence against women, and acting as a contact person for people in the parish to speak to if they are experiencing family violence or have concerns related to family violence.’

I attended the Violence Against Women: Response and Prevention Training Day in June as part of my Family Safety Champion training. This was the first in-person session held since the outbreak of COVID-19. The workshop was run by the Anglican Diocese of Melbourne as part of the Diocesan Preventing Violence against Women Program. The presenters were Kerryn Lewis, Program Manager, Sonia Couchman and Mandy Stevens. Participants included clergy, lay workers and interested parishioners, who may have Child Safety, Family Safety and related roles in their parishes.

The program aimed to increase our ability to:

- Understand the nature and dynamics of family violence
- Know how certain applications of Christian teaching can be harmful
- Recognise the signs of family violence
- Respond well to people experiencing family violence
- Respond well to people using violence
- Understand what makes violence against women more likely
- Take practical steps as individuals and as churches to help prevent violence against women.

There were a number of practical initiatives to take home to parishes, including putting up posters, which we have done already, and working with Parish Council to share learnings with the congregation.

A particular take-home message for me was the presentation by a member of Kooyoora Ltd on the role of that organisation in handling complaints, screening and redress, and promoting a culture of child safety, and the discussion that followed. Those who have undertaken Child Safety training for their

roles as acolytes or other voluntary roles in the parish will know that Kooyoora is the not-for-profit company engaged by the Anglican Diocese, among other institutions, to implement its Professional Standards procedures.

The message was to call Kooyoora if you have any concerns with child and family safety within the parish. One of the participants, a Vicar, was actively doing just that.

No one should live in fear of violence.

If you have any concerns related to violence against women or family violence, you can contact:

1800 RESPECT | 1800 737 732
24 hour National Sexual Assault, Family and Domestic Violence Counselling and information hotline.

Your local family violence service
Name of service
Contact

Your church leader
.....

I have a concern

Haiti in 2022



Megan Lewis

In his last message to those who support his foundation Hart Voor Haiti, Pastor Johan Smoorenburg wrote of the tragic consequences of the socio-political complexities that burden Haitian society today.

‘In addition to the danger of Covid-19, there is another danger that threatens Haiti, which is hunger. This is already a very big problem in the country. From the possibilities we have as a foundation, we help as much as we can. The lack of food will cause a lot of unrest. This also puts us in danger in the children’s village because people know that we have food for our children and people.

‘First Covid-19, now the imminent food shortage and now the cyclone season has also started. Haiti is in danger from three sides. More than 3.67 million Haitians have also been in a food crisis, due to recent protests and economic uncertainty. Now through Covid-19, this number will most likely rise to over 4.1 million people. Many farmers in Haiti are faced with the choice of staying at home on the advice of the government or working their land and providing food. Sowing, harvesting, selling food on the market; it is hard work and often families and neighbours work together on the land.

‘Due to the coronavirus, there is now less seed available on the market, which means that less can be planted. If agricultural production is shut down even further, hunger will soon be a bigger and more deadly problem than Covid-19. As a foundation, we started a food campaign to tackle hunger. With this we want to support the population of the capital, Port-au-Prince.’

Most recently, those working in the Foundation in Croix Des Bouquets in Port-au-Prince have become concerned for the future of those young people who, having completed their secondary education, will face their futures in the world outside the walls of the Foundation. At the moment the universities have ceased to function and there is little evidence of organised vocational training. At this time the frustration that resulted in the assassination of the President,

Jovenal Moïse, has grown. And Port-au-Prince has become a dangerous place.

Earlier this month, a United Nations press report highlighted the following:

‘The UN Human Rights Office on Saturday expressed concern about rising violence around Haiti’s capital, saying 99 people have been reported killed in recent fighting between rival gangs in the Cité Soleil district alone. The warning came hours after the UN Security Council unanimously approved a resolution renewing the mandate of a UN office in the troubled Caribbean nation, and calling on all countries to stop the transfer of small arms, light weapons and ammunition to anyone there supporting gang violence and criminal activity. “We have so far documented, from January to the end of June, 943 killings, 684 injuries and 680 kidnappings across the capital,” he [the Office spokesperson] said on Saturday. In addition, “Over a five-day period, from 8 to 12 July, at least 234 more people were killed or injured in gang-related violence in the Cité Soleil area of the city.” He said most of the victims “were not directly involved in gangs” but were targeted by them. “The heavily-armed gangs are becoming increasingly sophisticated in their actions, conducting simultaneous, coordinated and organised attacks in different areas.” The government, he said, has a duty to protect citizens’ right to life even from threats that come from private entities.

‘The UN agencies said some gangs even deny access to drinking water and food in order to control the population, aggravating malnutrition. US Deputy Ambassador Richard Mills said the new resolution will allow the UN mission to promote political dialogue and bolster the capacity of the Haitian National Police to control gang violence and protect human rights. A year after the unsolved assassination of President Jovenal Moïse, gang violence has grown worse and many Haitians have tried to flee a country that seems to be in economic and social free-fall. Attempts to form a coalition government have faltered, and efforts to hold general elections have stalled. The UN has been involved in Haiti on and off since 1990, and the last UN peacekeeping mission was in the country

“First Covid-19, now the imminent food shortage and now the cyclone season has also started. Haiti is in danger from three sides.”

— Pastor Johann Smoorenburg

Haiti in 2022 — continued from page 8

from 2004 until October 2017. The political mission there now advises Haiti's government on promoting political stability and good governance.'

Haiti has had a volatile and troubled history since it declared itself free of Europe and became the first free black republic in 1803. It has never been 'at peace' and the majority of the people live lives of great suffering.

A number of documentaries are available on YouTube, graphically showing the consequences of the tragic earthquake that destroyed so much of Port-au-Prince and surrounds, and illustrating the conditions in which Pastor Smoorenburg and his Foundation work.

Please keep Haiti in your prayers.



Haiti is on the island of Hispaniola, between the Caribbean Sea and the Northern Atlantic, close to Cuba and bordered by the Dominican Republic.

Image: WorldAtlas.com

The joy of reconnecting

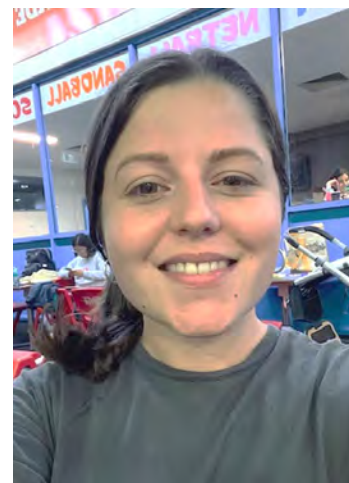
Alisha Hudson

My return to Christ begins with the All Saints church and is the start of my journey to rejoice and to reconnect with God. Living only around the corner from the church, I hear the bell every Sunday morning and while doing the dishes and looking out my kitchen window every time I would think to myself, I should be there. And how could I not take this beautiful blessing of such a great convenience of a church being on my street?

I finally got the courage to take it upon myself to walk across the street with my son and ask to join the All Saints Sunday service.

Before coming to All Saints the relationship I had with God was through my second family, as a child when living in England. I wouldn't have known the word of God if it wasn't for them and for that I thank the Curtice family.

My journey with God continued in solitude as I left England for Australia and I was never able to find another community, until now. For my time now I have enjoyed meeting new people and becoming part of the All Saints community. As the second commandment says 'Thou shalt love thy neighbour as thyself' (Matthew 22: 37-39). And with the All Saints church as my neighbour, I shall love with compassion and walk not alone but with faith.



Saints Alive

Knit one, Pray one

Liz Neumann

The book *Knit One, Purl a Prayer: a spirituality of knitting* by Peggy Rosenthal was one of several similar-themed books I found in my local libraries in Melbourne. It filled a gap in some material I had been gathering for an article.

You have heard of prayerful walking and prayerful photography, as you capture the wonder and diversity of creation? Well, now here you have prayerful craft. I know that some of us are very aware of all of this. Mothers' Unions and Ladies' Fellowships knit and crochet love and giving into hundreds of items every year.

We know that craft can be used in Messy Church, in Children's Club, in Sunday schools as a creative and fun medium of learning. What about adults? Groups do get together to knit prayer blankets, each member contributing a square or each making a shawl: the prayers are knitted in. We all know of images of smiling pregnant women knitting. Did you know there are images of Mary knitting, such as in the Detail from Visit of the Angel, from the right wing of the Buxtehude Altar, 1400–1410. Inner smiling, inner soothing as the craft becomes an aid on our inward journey, calming and reducing stress,



renewing and refreshing and providing a gift or service to others. Craft as a spiritual practice is not restricted to Christianity and is found in many faiths.

If you are on your own, you probably at times repeat patterns in your mind? What if that repetition was:

*K3, P3, epitome of simplicity, or
P3, K3 Trinity, flow in me.*

Unfortunately three is a better rhyme than most things, so I'm not sure yet what you do about moss stitch and 1x1 ribbing. That may require a meditation verse or prayer, especially if there 200 stitches on a circular needle in moss stitch! There, the almost mindless repetition of stitches can provide a calming background to a focused silence.

Knitting as prayer has been compared to praying with beads but moreso, because the knitting is an actual creation, you can feel and see it. It can be soothing, it can pass the time, but it also brings an inner stillness. People knit prayer shawls for blessing, celebration and healing. There are books on prayer shawl ministry. The desert fathers wove baskets during periods of contemplation. Keep your hands busy, while your mind is focused on a Bible passage, a prayer verse or just listening to God.

Well, time to cast off. For me the last bit or maybe the first stitch in a new piece, is in the words of this adapted German proverb from some sermons I found on the internet:

*Begin to knit and God will show you the pattern
and give you the yarn.*

**Detail from the Buxtehude Madonna by
Master Bertram of Minden, circa 1390,
showing the Virgin knitting on four needles.**
Image: annekington.com

Saints Alive

Beanies for Seafarers

Brad Miles



Our project is now in full swing. So far, two large bundles of home-knitted woollen beanies have been dropped off at the Mission to Seafarers in Flinders Street. As well as supporting seafarers by way of ship visits and welfare packs, the Mission has an onshore mission centre. This is where most of the donated beanies are kept. As COVID restrictions have eased, most ship owners now allow their crews to come ashore and seafarers can now visit the mission centre. Here they are welcomed and offered care and support – and can pick up a beanie of their choosing.

Our first bundle of beanie donations was dropped into the mission centre in May and a second lot in June – some 35 home-knitted beanies in all (actually 34 beanies and one balaclava). On my visits, I was met both times by one of the Mission's chaplains, Pastor Onofre 'Inni' Punay. Pastor Punay was most appreciative and assured us that the beanies

would be put to good use pretty much immediately. Winter, of course, means that the need for warm, woollen items is heightened, with home-made woollen balaclavas, scarves, mufflers and gloves all keenly sought, as well as beanies.

If you would like to be part of this most worthwhile project, please pick up one of the knitting patterns that have been placed in the narthexes of All Saints and St James. And if you can't knit, we are sure that they would welcome donations of purchased woollen items. Financial donations are also welcome. I am coordinating the project and my contact details are on the knitting pattern sheets. Patterns can also be found in the last edition of *Saints Alive*, on the All Saints website.

Further information about the Mission to Seafarers can be found on their website: <https://missiontoseafarers.com.au>



Brad delivers a shipment of hand-knitted beanies to Pastor Inni Punay of the Mission to Seafarers



**Anglican Parish of
South Darebin**

LOCUM VICAR

The Rev'd David Moore

HON ASSOCIATE PRIEST

The Rev'd 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



THE CHURCH KITCHEN

Cartoon by Dave Walker Used under licence from Cartoonchurch.com

CONTRIBUTIONS

Send or hand to:

Alma Ryrie-Jones

Phone: 0409 339 046

Email: ryrie@ihug.com.au

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