

St. Mary's  Parish news

Patronal Festival 2013



Virgin and Child, written by Paolos Dimitriadis

From the Vicar



Warmest greetings in this Patronal Festival week. This edition of the Parish News contains much of interest, including the sermon preached by Professor Andrew McGowan at our Patronal Festival Eucharist. The evening was enjoyed by all, and once again the spit roast dinner went down very well. Thank you to all involved in the liturgy and hospitality.

As I commented in my sermon on Sunday, the past few months has seen a pause in the sustained pattern of gradual numerical growth in attendance at St Mary's that has characterised the past three years. Over the coming months, the clergy, the vestry, and the parish at large, will be asked to re-focus our attention on encouraging more people to come to St Mary's, and to encourage those who do come to do so more often. Being a church community focused on growth is not so much about "bums on seats" as it is about sharing the things that we value. I would encourage you to consider what you might do to share the good news proclaimed in this community with those you know and love.

Fr Craig D'Alton

Patronal Festival Sermon

Preached by The Revd Professor Andrew McGowan

Thursday 15 August at St Mary's North Melbourne

Last week a banner was unfurled on the tower of St Paul's Cathedral, with the words "Let's fully welcome refugees".

In the Anglican world things happen slowly; although the Dean of Chapter approved this banner months ago, it appeared just in time for the election campaign. For the worst of reasons however, it is not particularly controversial.

For this election is being marked by a competition between the two parties to see whose policies will appear more punitive to asylum seekers who arrive by boat, although it is far from certain that what may seem unattractive options to us will even deter asylum seekers at all, whose choices in their places of origin apparently seem to them to outweigh the risks of leaky boats.

The Church does not make immigration policy, but it is right for us to challenge our leaders and our community about issues as basic as these, and to take part in conversation about the kind of society we ought to be. Our nation, a country which owes so much to immigrants, including those involuntarily transported and many driven from homelands by need, is wrong to construct its public conversation about refugees as we are now largely doing, turning asylum seekers into scapegoats.

In his Barry Marshall Memorial Lecture at Trinity College last night, Fr Frank Brennan said:

Without trust between those whose consciences differ, we will not scale the heights of the silence of the Godhead nor plumb the depths of the suffering of humanity; we will have failed to incarnate the mystery of God here among us. This mystery is to be embraced in the inner sanctuary of conscience where God's voice echoes within, to be enfleshed in the relationships we share as the people of God, and to be proclaimed in our calls for justice in the public domain.

We do need to work for what the Gospel demand regarding asylum seekers; but the remarkable tenacity and hope of asylum seekers can also remind us of the reality of the Gospel in our own lives.

Today we celebrate the feast of Mary Mother of Jesus. The Gospel today reminds us of her centrality in the fact of the incarnation, and the character of God's intervention for the poor, the humble and the hungry. The story of the incarnation from Luke reminds us that she and Joseph were strangers and sojourners when Jesus was born in Bethlehem; and as a story in Matthew's Gospel has it, their subsequent flight into Egypt even makes Jesus a refugee - a queue jumper - as well as a child born in poverty.

These stories are not however just poignant passing images within Jesus' and Mary's lives, but point to something fundamental about the character of the incarnation itself.

It is easier perhaps to think of Mary as the one who submits to God's gracious but powerful will in saying "yes" to the divine message. But in fact the incarnation is above all a submission by God to the perils of human existence. Journeying into human life was as always a risky business, for child as for mother; pregnancy and birth may be marvels of life, but they are dangerous ones.

In John's Gospel the incarnation is described in these remarkable terms: "the Word became flesh and lived among us". The Greek word translated "lived" or in older versions "dwelt", is literally something more like "make camp" - it sometimes means "to find a harbour". Thus while the first part of that verse tells us that the Word really does become flesh, and does not merely borrow human clothes for the sake of the Gospel, the second part suggests a sojourn, a journey and yes literally a voyage - the Word became flesh, and sailed into our immigration zone. John says in the same prologue about the incarnation that "his own people did not receive him" - some things have not changed.

The incarnation is thus the beginning of God's acceptance of risk, of frailty and mortality, of which the Cross itself is the definitive sign and fulfillment, the ironic journey's end where God shows his triumph precisely in the thing we fear and avoid most, the sign that the incarnation really was God's sharing in our human life completely.

God's journey to birth through Mary, into the leaky boat of human existence, is undertaken not for Jesus' safety and freedom

however but for ours. Most Australians have much to be thankful for, in freedom, security and relative prosperity, materially speaking. God arrives, become flesh, on the shore of our lives and offers even more; true freedom, fullness of life. Accepting citizenship of God's reign may find us changing how we deal with our own material realities; it calls us to consider afresh what true security, real prosperity, and lasting freedom are.

Voyage to Iceland and other travels

Greg Reinhardt

My travels in June and July took me initially to London where I had dinner with Father Craig on leave in England, visited friends and attended a Parish Eucharist in Bedfordshire and Evensong at St Bartholomew-the-Great (Great St Bart's) which is one of the oldest churches in London (established in 1123) and attached to St Bart's Hospital and which has survived all the conflagrations in the City, although half of the original Priory Church was demolished in the Dissolution of the monasteries under Henry VIII. It provided the setting for Four Weddings and a Funeral and is very Anglo-Catholic with a marvellous choir and a tendency towards use of Latin! Sadly I missed an Henrician Mass which was to be offered the following Saturday in Latin!

To Paris and the Ring Cycle offered at the Opera Bastille, one of many of Wagner's Ring Cycles to be produced during the 200th anniversary of his birth, including, of course, Melbourne in November and December. All very enjoyable, with a challenging but meaningful production, unlike many that are staged, particularly in Germany, including Bayreuth, the Wagner shrine. I caught up with Chips Sowerwine and Susan Foley at the Ring and a number of people from both Melbourne and Sydney.

The fact that the Ring took place, with non-performance days, over 10 days, allowed sight-seeing both in Paris and its environs. I discovered for the first time the passages de Paris near the Boulevard Montmartre which are marvellous covered arcades of shops dating from the late 18th to the mid-19th centuries. The

shops sell all manner of curiosities, from books, to coins to stamps, to antiques. I loved the postcard shop with original cards from the 19th and early 20th centuries, mainly collected from deceased estates, and founded by a Huguenot family many years ago. So many wonderful things to see! The passages also contain a wealth of wonderful restaurants.

A visit to the Carnavalet Museum in the Marais which is a museum devoted solely to things Parisiens, free and not to be missed, the Victor Hugo House and Museum in the Place des Vosges, the Île de la Cité with its amazing shops, Père Lachaise. A day trip to Reims; the Cathedral where Clovis, the first King of France was baptised by St Remi in 496, where the French Kings were crowned and where, after the liberation of Reims by Jeanne d'Arc in 1429 during the Hundred Years War, the Dauphin Charles was crowned King as Charles VII which, symbolically at least put an end to the English claim on the French throne. No visit to Reims which is in the Champagne country, would be complete without a visit to at least one cave, in my case Taittinger- an amazing cellar of thousands of bottles.

Another visit to Giverny, in Normandy and Monet's Garden and to Rouen where Jeanne d'Arc was burned at the stake in the market place, with its beautiful medieval shops and the Cathedral dedicated to Our Lady, apart from Chartres and Amiens, in my opinion the finest Gothic Cathedral in France and where the heart of Richard I is buried (the rest of the body is buried in Anjou. I was amazed to read that a 13th Century Bishop of Rochester declared that Richard spent 33 years in Purgatory and then ascended to Heaven in March 1232. The power of indulgences! Was Luther wrong?!

A few days in the south west of France with visits to Albi and its fascinating Cathedral and Bishop's Palace, the city where Toulouse-Lautrec was born and which has a museum dedicated to his work with works gifted to the city by his mother, as well as Toulouse for a production of Don Carlo (it is also the 200th anniversary of the birth of Verdi) and the biggest Romanesque Cathedral in Europe, St Sernin, the first bishop of Toulouse.

To Dover and then by ship to the Shetland Islands (Lerwick the capital has about 7500 people), the northern most part of

Scotland and the Faroe Islands, which have the tallest cliffs in Europe. The Faroes are largely self-governing are under the sovereignty of Denmark, but not within the European Union. The islands were settled by Norsemen in about 800AD and the modern Faroese language is said to be derived from Old Norse. Then across the Arctic Circle where the North Sea meets to Sea of Greenland (with almost 24 hours of daylight) to the first of four ports of call in Iceland, Akureyri, the northern most principal town of Iceland, followed by Isafjordur, Grundarfjordur and the capital Reykjavik. The scenery in Iceland is quite breathtaking, largely volcanic, not a great deal of vegetation, quite desolate and wild. I read whilst travelling the first novel by an Australian, Hannah Kent, called "Burial Rites" set in the early 19th century in the north west of Iceland (not far from Grundarfjordur and based on a true story. Those who read it will experience something of the isolation of many Icelandic communities even today. A very good novel. In Isafjordur, it being a Sunday, I called in on the Sunday Eucharist in the local Lutheran Church (most of the northern Lutheran Churches are in Communion with Canterbury) and was struck with the very "High" nature of the service, Tridentine and, if I am not mistaken, the priest was wearing a maniple!

Reykjavik is a very beautiful city with a similar architectural style to many northern cities and wonderful cafes and restaurants. Very enjoyable indeed and with wonderful sulphur bathing pools just outside the city. For those like me who are fans of the Icelandic crime writers Arnaldur Indriason and Yrsa Siguroardottir, a visit to Reykjavik and Iceland is a real experience.

Then two final ports of call, namely, Skjolden on the Sognefjord in Norway and Bergen. Skjolden is probably one of the most beautiful places I have ever seen, far into the fjord and with breathtaking scenery. Bergen was once part of the Hanseatic League, and is famous for its Fish Market (I have never seen crabs for size like those in Bergen). Norway is delightful but beware! It's very expensive. A glass of beer and a glass of very ordinary red wine was \$35 Australian! Such is the result of the wealth created by North Sea oil.

So back from northern climes to what is the greatest city in the world! And to plan the next trip!

'A good education is a fortune a child can never spend.'

Andrew Reed (1787 - 1862)

Tony Heath, an old Reedonian

Reed's School, the English boarding school I went to, is having its 200year anniversary. It was set up during the Napoleonic War, 'which was depriving many families of their bread winners.' It was originally 'The London Orphan School' and now Reed's School. The aim of the charity supporting it was to provide orphaned children with support, maintenance and education.

To fund the charity, Andrew Reed had a remarkable ability to appeal to benefactors, the Royal Family, and the city of London. The school houses are named after 'old business houses'. Since inception there has been Royal patronage and we all had to attend the Church of England chapel and be confirmed there when we were old enough.

The school started in rented premises in Hackney. In 1823 the Duke of York laid the foundation stone for a new, larger school in Clapton. In 1869 Edward, Prince of Wales, accompanied by Princess Alexandra laid the foundation stone for an even larger school at Watford.

There was a very grand ceremony with many titled and notable people, a guard of 300 soldiers in dress uniform, a band and a choir. Admission was 10/6 but rose to 15/- for ladies and 21/- for gentlemen if 'Dejeuner' was required. During the service 'Lead us, heavenly Father, lead us' was sung, which was composed for the school by J. E. Edmeston. We always sang it during the first and last services of term.

In the 1930s Edward, Prince of Wales (later Duke of Windsor) said it was a good school but there was one thing wrong with it, the name. So on 28th June, 1939, the name was changed to Reed's School. After the war in 1946 it moved to Cobham, Surrey and is still there.

Today the senior school is co-educational and there are also day

pupils at all levels. Only about 15-20% are foundationers, that is, have lost one parent. When I went in 1952 we had to win scholarships and we had all lost one parent, an officer, in the war. My fees were paid by the R.A.F.

I arrived in Australia with my mother on 7th April, 1959.

The 200th anniversary celebrations begin on 5th September this year. There is a Service of Thanksgiving at St Paul's Cathedral, London, on Friday, 20th September.

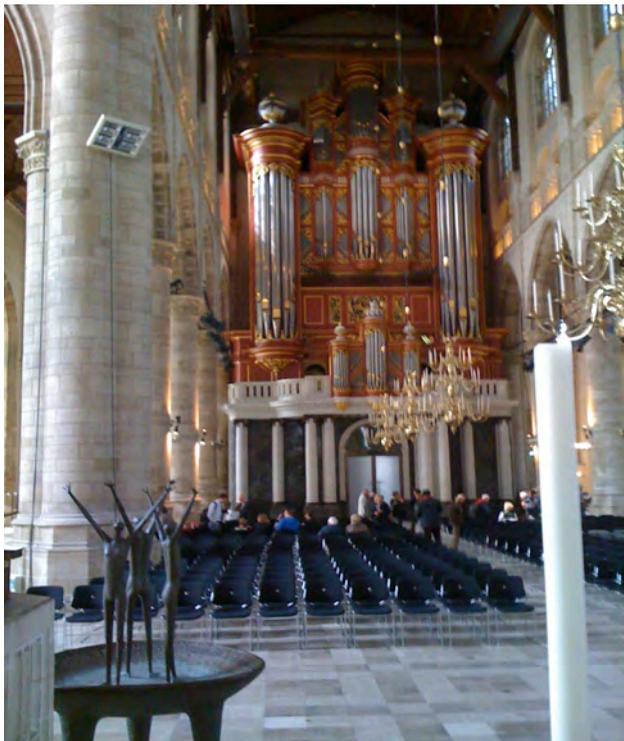


Post Card from Rotterdam

Christine Storey - 26 June 2013

With my conference concluding, I set off for a lunchtime organ recital at the Laurenskerk, named after the patron saint of Rotterdam, St Laurence. The church originally built from 1525 was heavily bombed, along with the rest of the city which was essentially flattened, in May 1940, yet unlike most of modern Rotterdam which has been reconstructed in adventurous contemporary style, the city chose to rebuild the church as a replica of the original. One of the pieces played at the Concert were Variations on "Amazing Grace", and I was struck in the context of the European post-war rebuilding in Rotterdam, that

the people of Rotterdam seemed to want this Cathedral to symbolise the enduring love and forgiveness of God and the strength and resilience this provides to those who believe.



After the concert I explored the interior and came across this most inspirational and moving contemporary (2002) prayer in both Dutch and English in a display cabinet with the cross illustrated, on the south wall of the nave:-

Litany for Peace and Reconciliation

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation, race from race,
class from class.

Father forgive us

The covetous desires of peoples and nations to possess what is not their own.

Father forgive us

The greed which exploits the labour of people and lays waste the earth

Father forgive us

Our envy of the welfare and happiness of others.

Father forgive us

Our indifference to the plight of the imprisoned, the homeless, the refugee

Father forgive us

The lust which dishonours the bodies of men, women and children

Father forgive us

The pride which leads us to trust ourselves and not God.

Father forgive us

Be kind to one another, tender hearted and forgiving one another as God in Christ forgave you.



Here a Church, There a Church.....

Rhondda Fahey

On a recent trip to the south west of England via Windsor, Oxford and Bath, my sister Alison and I tramped over, through, and around villages and towns, castles, stately homes, abbeys cathedrals, parish churches and ancient standing stones. Of course, we didn't see them all even in that restricted geographical area. Of course, we took hundreds of photos and bought lots of postcards. Of course, even with these memory-jogging pictures and a slightly scatty journal, the details are starting to recede.

We took with us books on the outstanding churches in the area and a love of the English Church and its long history. We both knew, in theory at least, two of the most tumultuous times in that history: Henry's dissolution of the monasteries, and the destruction of so many images in glass and stone by Cromwell's troopers and the parliamentarians during and after the Civil war. But it was only seeing the results of these events that really brought an understanding of those times.

Some of the abbeys have survived almost intact as stately homes because they were sold off to Henry's friends. One Benedictine foundation was completely rebuilt at the beginning of the twentieth century. Some abbey churches have survived as parish churches although the rest of the abbey has disappeared or is used for other purposes. But most are ruins, vast outlines on the grass surrounded by crumbling walls.

Inside the cathedrals and churches each part of each building tells its own story; the copy of the Magna Carta held at Salisbury because the bishop there brokered the truce between King John and the barons; the bullet holes in the pulpit at Abbotsbury from the guns of Cromwell's men; the family chantries, memorials and floor stones, remembering the lives of the poor as well as those of the prosperous and important; the squints through which lepers could observe the holy mysteries; the too long beam inside the nave at Christchurch Priory, which miraculously replaced another cut too short and abandoned for the day, and is thought to have been made overnight by Jesus the Carpenter himself.

Almost all the mediaeval glass windows were smashed by Cromwell's men. St Petrock's on the edge of Exmoor combines an essentially unmodified Georgian interior with a twelfth century exterior.

From the outside, many of the parish churches in the south west look much the same, with their square Norman towers in grassy, green graveyards but closer observation shows that their outer walls relate individual stories of faith and history. At St Mary's in the grounds of the ruined fortifications at Portchester, which were begun by the Romans and continued almost to modern times, there is a series of circular holes on the exterior south wall, which is the remains of a mediaeval mass dial, which marked the service times. St Petrock's has a mediaeval sundial. In the churchyard at St Neot's in Cornwall there are five decorated granite crosses, collected here from this place and others nearby, the earliest from the tenth century. In another churchyard, at St Egloshale in Wadebridge, little standing stones, which suddenly appeared outside the church porch, are reminders pre-Christian Britain.

Evidence of pre-Reformation piety can be seen in a few remaining statues of Mary and other saints above porches and on towers. St Nicholas' church in Abbotsbury is the surviving the parish church of an abbey destroyed by Henry VIII. Its tower has a carving of the Holy Trinity, certainly predating the church and perhaps brought from the abbey, which survived the parliamentarians, although the pulpit inside still bears their bullet holes. The tower at Cerne Abbas, in Dorset has a statue of the Blessed Virgin Mary, which miraculously survived the Civil War but in many other places empty statue niches or those with damaged figures bear witness to the brutality of Cromwell's men.

After the Reformation, a statue of the Virgin and Child and 'barley sugar' columns (strongly reminiscent of St Peter's in Rome) were installed above the porch at St Mary the Virgin in Oxford. 'Designed by Nicholas Stone in 1637 and partly paid for by Archbishop Laud's chaplain, Dr Morgan Owen',¹ they incited

¹ www.university-church.ox.ac.uk

great ill-feeling amongst the Puritans: Laud was indicted by the Puritans partly because of the statue, which still bears the bullet holes made by Cromwell's parliamentary troopers.

At St Nectan's, Stoke, on the Hartland Peninsula, there is a niched statue of the patronal saint on the tower. Unfortunately his head was blown off in the Civil War and he stood there headless for centuries until a parishioner found a replacement in an antique shop in Exeter (truly) and the head was restored.



At St Neot's in Cornwall, there is a more friendly reminder of the Civil War. Annually on May 29, an oak bough is hauled up to the top of the tower and remains there for the following year as a reminder of the parish's loyalty to King Charles. Although the parliamentarians smashed most of the church and parish grounds, they left a full set of mediaeval glass windows from 1525 to 1539.

In spite of their long histories, none of these churches is a museum though each contains items of national, social and ecclesiastical importance within and on its walls. In one place a Wessex king was crowned. In another there is a new plaque commemorating sixty years of Elizabeth's reign. In another there is a three tiered pulpit or a musicians' gallery. Australia is not as old but seeing the buildings and attending services there we were conscious of the continuing tradition here - day by day, Sunday by Sunday, babies are baptised, people are buried, the Bible is read, sermons are preached, prayers of praise and thanksgiving are offered to the eternal God.

Some thoughts on Martyrdom

Elizabeth Murray

I was invited to preach at St Stephen's Gardenvale for their Patronal Festival on Sunday 4 August on the topic of martyrdom. This is an excerpt from that sermon. [Readings: 2 Chronicles 24:17-22; Psalm 31:1-8; Acts 6:8-10 & 7:54-60; Matthew 10:17-22]

Martyrdom is suffering for your faith. At various times in the church's story, this has included dying for your faith.

Martyrs have been a part of the Church from the very beginning, as demonstrated by the stories in Acts. Their examples inspired people in the persecuted church and their witness before they died shaped Christianity. The testimony of martyrs would be shared and their faith would inspire even after they were dead. Tertullian, a second to third century theologian observed that "the blood of the martyrs is the seeds of the church". It was from their public suffering that more people witnessed the strength of their faith. For a Church that was forced to worship in secret, the punishments and executions of Christians were public. They would share the Gospel while in prison, with fellow prisoners and guards. They would not renounce the Gospel and endured painful punishments before death and the public would witness the strength of their resolve and commitment.

When Christianity became the faith of the Roman Empire and was no longer officially persecuted, the members of the church really grappled with the question about how they could be good Christians without the risk of martyrdom. If they could not be the ultimate witness for Christ in death, how could they demonstrate the strength of their faith? Suffering for Christian faith had been integral, and while the church adapted, martyrdom has continued to be a part of Christianity at various times in various places.

It was a part of Christianity in the period of the European Reformation (my particular area of past research). Christians came into conflict with Christians and there were martyrs on all sides, prepared to die for their particular understanding of their faith. In this case, it was not in witness to a new faith that

challenged the religious landscape. It was in witness to how faith in Christ should be rightly expressed and understood. One side's martyr was the other side's heretic. In England, John Fisher, a bishop, and Thomas More, a scholar were executed in 1535 for defending the Roman Catholic church and we remember them as martyrs. Hugh Latimer and Nicholas Ridley, two English bishops were martyrs for the Protestant cause in 1555. Martyrdom in the 16th century was not limited to Europe. In 1597, a group of missionaries and local converts were crucified in Nagasaki and these Martyrs of Japan are remembered on 5 February each year. Each generation of Christians can find an example of martyrs somewhere in the world.

Next Wednesday week, there is the option in the church's calendar to remember a group of twentieth century martyrs: Maximilien Kolbe a Polish friar who died in 1941 in the place of a stranger; Maria Skobtsova who died in 1945 in prison after helping Jews in Nazi occupied Paris; Grand Duchess Elizabeth of Russia who died in 1918 under the atheist Bolshevik regime; and Martin Luther King, the African-American worker for civil liberties who died in 1968.

Also in the middle of the 20th century, and much closer to home, there were the New Guinea Martyrs, Anglican clergy, teachers and medical missionaries killed in 1942. They died because their faith had driven them to serve people in Papua New Guinea, even during a time of world war and threat of invasion. A number of parishes in Melbourne have strong connections with that event and, again, the martyrs inspired those who heard their story. It was during a sermon by Bishop John Bayton commemorating these martyrs that I heard a useful message about martyrdom that needs to be kept in mind in the context of religious extremists and suicide bombings. He said something along the lines that true martyrs do not seek their own death.

In my own lifetime, the story of the Melanesian Brothers martyred in the Solomon Islands reminded me that martyrdom is not limited to our history. For years, the Melanesian Brotherhood had acted as mediators during the ethnic conflict in the islands that were characterised by brutality and violence. Around April 2003, one brother went to talk with a faction leader. When he

didn't return, six other brothers went in search of him. It was later confirmed that all seven had been killed, all because they were working for peace.

As Zechariah was stoned, he said, 'May the Lord see and avenge!' As Stephen is stoned he prays and then says, 'Lord, do not hold this sin against them.' Even as they brutally kill him, Stephen intercedes on their behalf and asks God to forgive them. That is a powerful witness. That is a story to re-tell and share. Christians believe in a God of infinite mercy. Forgiveness, not revenge, should be our cry.

In all honesty, we in Melbourne 2013 are unlikely to face stoning because we call ourselves Christian. That does not mean we will escape suffering: it could range from enduring the contempt that non-religious people feel they are entitled to show when speaking about God and church in public, to being forced to choose between church and sport or other social activities because they both happen on a Sunday morning. It might be being prepared to stand up when someone on a tram abuses someone else because of how they look, or being willing to go against the apparent majority opinion of the wider society and suggest that compassion should be our starting point for dealing with all human beings who have fled persecution and real threats of death.

While faith in God is a comfort, the examples of martyrs remind us that that faith should not always be comfortable. We should strive to live Christ's teachings, especially when they challenge the views of wider society. We should strive to love our neighbour as ourself and be reminded that our neighbours are not only those people we like. We should strive to ask God to forgive those who mistreat us and be reminded that God can forgive us too.

Pirates in Church!

Michael Golding



Avast me hearties! This be the tale of the mutinous band of scurvy pirates who broadsided and boarded the 10.00am service on the second Sunday in August in the year of our Lord 2013.

I am not sure that I can keep up the “pirate talk” for the whole of the article, so I’ll switch to plain English. The gospel reading for the day was “where your treasure is, there your heart will be also” (Luke 12:34 NRSV) and the book that we use for Children’s Ministry suggested we stage a pantomime very loosely based on Robert Louis Stevenson’s *Treasure Island*. Dressing up boxes were raided to yield an impressive assortment of eye-patches, hooks, spyglasses and other pirate gear. Susan (Jim Hawkins) and Michael G (Long John Saliva) delivered outrageously over the top performances in the pirate argot popularized by Robert Newton in the 1950 Walt Disney film version (“Arrrrrr! Jim-lad”), while assorted little pirates inclined to more of a “Pirates of the Caribbean” approach with Jack Sparrow-style dreadlocks much in evidence.

Having received the traditional “black spot”, Long John was dispatched early by a ruthless pirate mob who, ignoring the stage direction to hit him once, enthusiastically rained blows on his sleeping form until physically restrained. Cardboard truncheons hurt more than you might think. Jim and his crew then used

Long John's map to negotiate swamps, crocodiles and other perils to find a treasure of jewels and coins. Although he had thought that this was all he wanted, it left Jim strangely unsatisfied until a helpful parrot (brilliantly portrayed by Eleanor wielding a squeaking glove puppet) suggested he flip the map over to discover that Jim's real quest was to "follow his heart". This led him to the church in his home town where he found an image of the baby Jesus in the manger and the end of his long search.

The main action took place in the Small Hall but the pirates hauled anchor and set sail for the nave where they announced that they had learned that Jesus was the best treasure of all.

The whole event was impressively staged and directed by team leaders Rebe and Hugo and outstanding piratical acting performances were delivered by Hugo, Neve, Ollie, Jessie, Eddie, Grace and Michael B. Long John is expected to make a full recovery.



Notes from the Back of the Prayer Book: The Greeting of Peace

Tucked away at the back of *APBA* just after the Catechism and just before The 1662 Articles of Religion, which somewhat surprisingly remain the tenets of the Anglican church, is a little section labelled *Notes*. It is useful and edifying reading and includes reasons for changes in wording in common forms of well-known creeds, prayers and canticles as well reasons for some activities posture for prayer and the Peace.

Perhaps these were explained to congregations at the time of prayer book reform but they are not necessarily transparent to newcomers or visitors. Take, for instance, the air of puzzlement on the faces and demeanour of visitors from parishes where the First Order of Holy Communion is followed when the Greeting of Peace is exchanged. Why, they seem to be asking themselves, are all these people suddenly engaging with their neighbours, or even rushing around the church shaking hands, in the middle of the service?

In the First Order, the minister, after optionally exhorting the congregation to:

Judge yourselves therefore, that you be not judged of the Lord.
Repent truly of your sins, having a steadfast faith in Christ our Saviour. Amend your lives and love your neighbour.

He (it's usually a 'he' in parishes using only the First Order) then continues:

You who truly and earnestly repent of your sins and are in love and charity with your neighbours and intend to lead a new life following the commandments of God and walking in his holy ways, draw near with faith, and take this holy sacrament to strengthen and comfort you. But first let us make a humble confession of our sins to almighty God.

In this way the importance of reconciliation with one's neighbour is incorporated in the invitation to confession. But in the Second Order, while we confess that 'we have not loved our neighbours

as ourselves', we also enact a reconciliation with our neighbour as an 'outward and spiritual sign of a spiritual grace'. Here's what the *Notes* say about this different practice:

The Greeting of Peace is an encounter, a reconciliation and an interpretation.

As an encounter it reminds us that we meet Christ in others and that without that encounter it is impossible to meet God. 'Those who say, "I love God" and hate their brothers and sisters, are liars; for those who do not love a brother and sister whom they have seen, cannot love God whom they have not seen.' (1 John 4.20).

As a reconciliation, it dramatises the injunction of Matthew 5.23-24: 'So when you are offering your gifts at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.'

As an anticipation, it dramatises the holy communion as a foretaste of the banquet in the kingdom of God. The peace and unity experienced provide a glimpse of the kingdom which is yet to come.

The greeting of Peace prepares us for the sacramental meal which follows.

It's a real challenge and something to remember next time we turn to our neighbour and say, 'Peace be with you'.

UPCOMING EVENT

Allons Enfants de North Melbourne



Fundraising French Dinner Friday 4 October 2013, 7.00pm

Parlez vous francais?

Even if you don't, it doesn't matter.

Everyone can wear red, white and blue or otherwise dress as a citizen of the Republic. There will be lots of French food, French music and *dans votre* face cross-channel merriment.

Only \$50 per person

Much cheaper than Libertine!

BYO Drinks

Bookings essential through the office

PS The vicarage is cooking the main course!

Making Contact with St Mary's

Post: 430 Queensberry Street, North Melbourne VIC 3051
Phone: (03) 9328 2522 Fax: (03) 9328 2922
E-mail: office@stmarys.org.au
Web: www.stmarys.org.au
Vicar: Fr Craig D'Alton Ph: 0407 443 909
e-mail: priest@stmarys.org.au

The church is open during the day.

Morning Prayer is at 8.30am Monday to Thursday. All are welcome, and for coffee afterwards.

Wednesday Eucharist is celebrated 12.30pm in the Mary Chapel.

The clergy are happy to be contacted to discuss matters of faith with anyone, and to prepare people for the church's sacraments.

The Parish Office is open Tuesday 9-11.30am,
Wednesday 9-11.30am & Thursday 9am-2pm

If you have little snippets of news that you want included in the parish news, please send them through to the office at any time.

This Edition of the Parish News has been printed in black & white to help save money. If you would like to view this edition of the Parish News in colour, please go to our website www.stmarys.org.au

MISSION STATEMENT

St Mary's Anglican Church, North Melbourne is an inner-city Christian community that strives to be faithful, inclusive, and sacramental. God inspires us to worship in daily celebration; to be caring, thoughtful and inviting.

In response to God's call, in the next three to five years we aim:

- to grow substantially in faith and numbers*
- to provide ministries and cultural activities that actively engage with people in North Melbourne, West Melbourne, and South Parkville*
- to improve our ministry to and with children and younger adults*
- to manage and deploy our property and financial assets wisely*
- to become more open to change as we learn how to grow*



If you would like to be part of this vibrant community, please complete the details below. We will contact you within the next few days.

New to St Mary's

Name(s):

Phone number:

Email:

Address: