

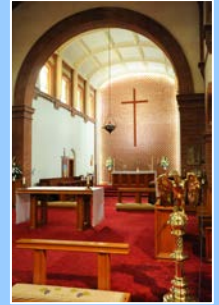
# SAINT THEODORE'S TIDINGS



**Lent-Easter issue  
February – May 2017**

*The Anglican Church of St Theodore  
Cnr Swaine Avenue and Prescott Terrace  
Toorak Gardens, S.A*

Website: [www.theodores.org](http://www.theodores.org)



## ***One Who Brings Himself to Nothing***

**A Lenten meditation from Fr Grant Bullen**

*Jesus said, "For those who want to save their life will lose it, and those who lose their life will save it."  
(Luke 9:22-25)*

Basil Pennington was a Cistercian priest and monk, well known in North America and the world as an author and teacher of the spiritual life. He was a big man with an impressive snowy beard, overflowing energy and a desire to extend love and compassion to everyone he met. He was an enthusiast for big projects and is perhaps best known for his teaching of the contemplative prayer method called the *Centering Prayer*. He toured indefatigably promoting this practice. He wanted to fill the world with people who were on the transformative journey to Christ; not just monks, but lay people, whom he thought had been deprived for centuries of the knowledge of contemplative prayer.

Basil Pennington was a man of passion, energy, talent and dreams. But in 2005 a serious car accident left him crushed in body and mind, disabled beyond any hope of recovery or repair. Ten weeks he lived in this hell, eventually not even able to speak, until he then 'asked' for the ventilator to be removed and he died.

Preaching at his funeral, his colleague, friend and fellow-monk, Fr Thomas Keating, centred his sermon around this saying of Jesus, "*For those who want to save their life will lose it, and those who lose their life will save it*" (Luke 9:22-25). He quoted it in the North American Bible translation, a version he prefers for its ability to carry direct meaning . . . "*One who seeks to save his life will bring himself to ruin. But one who brings himself to nothing, will find out who he is.*"

Keating said it was necessary for his friend Basil to 'go through' this last most-awful crisis of complete debilitation, in order that he might be ready for union with God. "*His enormous creative abilities needed the purification process that he . . . underwent in the last (days) of his life, when his (big) desires were reduced to nothing. (He) had to be brought into the humbling process of being just another human being*".<sup>1</sup>

It was a funeral homily of breath-taking honesty, especially when offered for such a prominent figure in the Christian world . . . and a friend. But Keating was merely stating the same monastic understanding of this wisdom-saying of Jesus, that Pennington himself held. Simply put . . . "*You have to be prepared to let go of everything that you have treasured and loved, whether in your (work), in your talents, or in your aspirations*".<sup>2</sup> Everything – all your accomplishments, all your dreams . . . and particularly your self-image.

Why? Well in simplifying Keating's language on this matter . . . all that *old stuff*, all those *old recipes for happiness*, are part of the *old false self*, the illusory constructed self. Only when these are stripped away can we come to see who we truly are. And most importantly, only when these are stripped away can we come to see who God truly is. Only in this truth, this reality, can we truly give ourselves over to the love of God.

This saying of Jesus is incredibly challenging. "*For those who want to save their life will lose it, and those who lose their life will save it.*" And Thomas Keating's application of it to the 'hellish' last weeks of his friend's life is especially confronting! There is no doubt that he believes this is a path we *all* must walk one day, but mercifully he also says that those who are particularly powerful and talented, like Basil Pennington, will have to go through this more intensely than the rest of us.

This is the orthodox teaching of the Christian faith that comes to us repetitively through Lent and Holy Week. All of us will go through that time (or times) of crisis, when much that we have held onto will be stripped away, in order that God may rebuild us in resurrected life. These crises come in ordinary ways – through sickness, the loss of loved ones, the failure of a career, the agony of a break-up, the pain of watching our children struggle, the collapse of dreams . . .

*(cont./)*

even through the ordinary creeping diminution that accompanies old age. The ‘stripping’ comes . . . and what Jesus invites us to do is to let it come when it does. Not to fight it, or resent it, or deny it, or ignore it, or suppress it, but instead to see it as the necessary action of God . . . and let it be. To learn from it and allow it to do its work. For the one who *allows* himself/herself to be brought to nothing, will discover a life and freedom beyond their imagining.

I will finish with the words of Thomas Keating, speaking at the funeral of his truly ‘great’ colleague, Basil Pennington:

*“What’s left in the tomb, when all of one’s self-identities such as one’s role, one’s beloveds, one’s talents, one’s thoughts, one’s feelings, one’s body, are no longer possible to identify with? Now there’s just you, the true self, whoever the hell you are. To be able to accept that is to enter into eternal life, trusting with boundless confidence in the infinite mercy of God. As far as I can see, there is no other possession in this world worth having compared to that one. If we have the infinite mercy of God, we don’t need anything else.”*

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<sup>1</sup> Thomas Keating, *Homily for the Funeral of Dom Basil Pennington* (Centering Prayer Newsletter, 21 (2); January/July 2006)

<sup>2</sup> *Ibid.*

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## Kasia Wozniczka and her “Musical Journey”

*A developing joy of our worship and our fellowship has been the music provided by Kathryn Bullen (piano), Catherine Travaglione (violin) and Kasia Wozniczka (cello). In the last two issues, Kathryn and Catherine have shared with us their stories . . . we now hear from Kasia.*



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Like Kathryn Bullen, I was born into a musical family, where both my mother and father were violinists; my mother taught the violin to my brother, my sister and me – each from the age of five. And it is very special that she even taught her grand-daughter, Madeleine!

My mother played in the Elizabethan Trust Orchestra in Sydney in the late 1960s: the orchestra travelled around Australia, performing Gilbert and Sullivan operettas. Afterwards, she was a music teacher at Sydney Boys’ High and Strathfield Girls’ High.

I am writing about my mother because she was a profound influence in my musical life. She prepared me as a twelve-year old for an audition at the Conservatorium High School, which I attended for four years. I had a great time there, learning about music mostly of course. I was happy to have met my class again last November, for a 40-year reunion!

However, I decided that since there was no science in my final two years at the ‘Con’, I should change schools and continue to learn science. As a result, I studied chemistry at UNSW, and then worked as a laboratory technician in various companies in Sydney and Adelaide.

It was after my mother gave me a cello for my 19<sup>th</sup> birthday that the cello became part of my life. In my spare time, I have played for various musical theatres, and in municipal orchestras. When Les and I came to Adelaide in 1999, my dream of playing chamber music with friends became a reality. Here in Adelaide, it is easy to meet up with fellow musicians at our homes – and play duets, trios, quartets, even octets. We all seem to live close enough in Adelaide that no-one lives too far away for a musical get-together.

In 2009, I decided to enrol in a Bachelor of Music at Elder Conservatorium, which I completed in 2011. My cello teachers were Ruth Saffir and Janis Laurs. I dedicated this degree to my beloved parents, who really wanted me to have studied music, rather than science. I am now happily teaching violin, cello and piano, instead of working in a laboratory.

It is good to have a place like St Theodore’s, and a time to meditate. I enjoy listening to Fr Grant, and thinking about the message in his sermons. I am very happy to be part of a parish community which enjoys music and helping each other.

And I am in a trio with Kathryn and Cathy. Like Cathy and Kathryn, I have found a home in St Theodore’s . . . **we are the “three Kath’s”!**

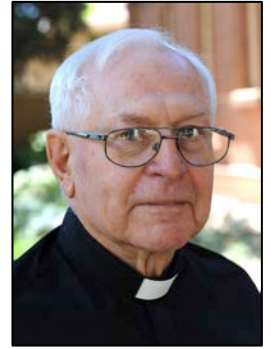
# Holy Unction

## The Sacrament of healing



Nearly every Sunday you will have seen the Assistant priest at the Sung Eucharist, at Communion time, pick up from the altar a small metal container and go down to the Baptistry where a few people take part in a brief ritual.

You may have wondered what goes on there and what it is all about. It is the administration of the "Sacrament of Holy Unction" or "the anointing of the Sick".



**The Sacraments:** Jesus appointed two rituals which He commanded the Church to perform – Baptism and the Eucharist – and that all Christians should participate in them. As time went on, the Church recognised other rituals of a similar nature . . . except that it was not necessary for everyone to take part. Marriage is an example. So in addition to Baptism and the Eucharist, five other Sacraments were recognised.

What they all share is an "outward visible sign" (water and words in the case of Baptism) and an "inward spiritual grace" (communion with Our Lord in the case of the Holy Eucharist).

**The Sacrament of Holy Unction:** This Sacrament usually comes in two parts . . . the laying-on of hands accompanied with appropriate words, and anointing on the forehead with oil blessed by the Bishop.

These constitute the "outward visible sign". The "inward spiritual grace" is the grace of God's healing.

**History of Holy Unction.** Holy Unction has Scriptural authority. In Mark 6:14 we are told that the apostles anointed the sick, and St James (James 5:14, and what follows) tells us directly that in the case of illness, the elders should be called to anoint the sufferer. This appears to have been the normal use of the sacrament for six or seven hundred years or so from apostolic times.

However from the 8<sup>th</sup> century and through the Middle Ages, the emphasis changed from "the healing of the sick" to "preparation for death". Even the title of the sacrament was changed to "Extreme Unction" indicating that it was reserved for those "*in extremis*" and became known as the "last rites". Its normal use declined greatly – but not entirely.

The first Anglican Book of Common Prayer of 1549 includes the rite of anointing in the "Visitation of the Sick" but was omitted from the 1552 and 1662 revisions. In very recent times, particularly since the 2<sup>nd</sup> Vatican Council, the Church has restored the Sacrament of Holy Unction to its original purpose – the healing of the sick – and encouraged its use.

**Who may receive the Sacrament of Holy Unction?** Any baptised person may receive this Sacrament. Since it is all about healing, there should be some sort of spiritual, physical or mental disorder of a serious nature present. "Serious" is subjective, so perhaps it would be better to say . . . if the disorder is causing you concern, then you are eligible.

If it is possible, you should prepare for its reception. This means that you should pray about it and especially ask for God's forgiveness for any wrongs you may have committed so that you would be in the best condition to receive His grace.

### **What should we expect?**

Our hope is that, whatever the ailment, we will be healed. Healing will happen you can be assured but it may not be the way we expect it to be. We might not see immediately see how this has occurred but we know God will always do what is best for us. It may be that we will only see it in retrospect and it could be some considerable time later.

### **How often can I receive this Sacrament?**

As many times as you feel the need!

**Fr Peter Anson**

### **St. Theodore's – Contacts**

**Parish Priest:** Fr Grant Bullen (*Office* - 8333-1567)

**Associate Priests:** Rev'd Dr Lesley McLean  
Rev'd Peter Anson  
Rev'd David Burgess

**Priest's Warden:** Ian Campbell

**Peoples' Warden:** John Needs

**Parish Council (2016) –** Fr Grant Bullen, Stewart Perkins (Treasurer), Ian Campbell, John Needs, Lee Fulton, Martin Godfrey, Angela Jones (Secretary), Thea Reynolds, Helen Starr.

**"The Tidings" Editor:** Dr Richard Keene (ph. 0416-275-161)

# THE SOWING SEED FUND

## Malawi project for uneducated adolescent girls



*One of our parishioners, Tawina Jane Kopa-Kamanga, is the founding member of the organisation Teams Advancing Women in Agriculture (TAWINA) which works in Malawi to advance the rights of young women and girls. Tawina Jane tells of some of the problems and the projects to address them . . .*

Malawi has one of the highest rates of child marriage in the world (ranked 9), with a national average of 50%. Half of girls in Malawi get married before they are 18 years of age, a situation which subjects them to sexual abuse and early childbearing, and robs them of a proper transition into adulthood – as well as denying them education. This puts them at higher risk of contracting HIV, experiencing maternal complications – such as infant and child mortality – and a high risk of morbidity or mortality for the young mother, as well as living in perpetual poverty. In addition, Malawi has one of the highest adolescent fertility rates with 177 births per 1000 women aged between 15 and 19 years. Equipping girls with necessary life skills – such as income-generating capacity and access to education – addresses a lot other societal problems that hinder progress towards gender equality.

The gift of learning is a life gift. It transforms individuals, communities and nations. Teams Advancing Women in Agriculture (TAWINA) offers such learning opportunity to 30 rural girls annually in order to curb child, early and forced marriage through the Sowing Seed Fund. The Fund is set to provide permaculture business and financial literacy learning gifts. The Malawi charity established a School of Permaculture (also known as Sustainable Farming School for girl economic empowerment) which is set to open its doors on 24<sup>th</sup> April, 2017. The program, which targets non-educated girls victimised by child marriage or at risk of early marriage, will run for three months offering leadership classes, permaculture hands-on training as well as teaching business skills.

TAWINA relies on the generosity of individuals and organisations, as well as grants from philanthropic organisations to run its programs. The Permaculture School for girl empowerment is one such funded program. Its AUD\$3,000 water-storage facility is being constructed with financial support from Kidman Park and Mile End Anglican Parishes in South Australia. An AUD\$3,200 irrigation system, designed to supply the school's garden, is in need of technical and financial support. In addition, the intensive three-month girl empowerment training program will cost AUD\$150 per girl per month, during which period the girls will develop leadership skills and acquire financial literacy . . . as well as develop a permaculture-based business plan. The AUD\$150 cost, otherwise known as MyGirl pack, covers training fees and materials, farming tools (hoe, seed, record book), and two packs of sanitary pads. A donation of AUD\$30 would pay for farming tools and training materials, while with AUD\$75 a girl would meet the training fees for one month.

TAWINA promotes a culture that values and respects women and girls in Malawi by giving them space, tools and resources for empowering themselves. TAWINA is a network of rural girls and women with a vision to create a poverty-free society where men, women, girls and boys are treated fairly and justly: it is a membership organisation of individuals, community structures and girl clubs fighting inter-generational poverty and challenging gender inequalities. TAWINA was registered in 2014 as a female youth-led organisation with a mission to educate and empower socially-disadvantaged rural girls and young women to realise their potential and become agents of change in their communities.

Currently, TAWINA has eleven rural girls' clubs with a thousand girls aged from 9 years, and fifteen women's clubs with a growing membership of over 500. Girls' clubs are safe spaces for socially-disadvantaged girls, school drop-outs and child brides. They are formed under TAWINA's program called 'Bwalo la Atsikana', whose goal is to expand rural girls' education, sexual health and entrepreneurship opportunities. Girls' club activities include sports (chess and soccer), literacy lessons, agriculture education, mentorship, and leadership development. On the other hand, women's club activities include a farm input loan program, agricultural extension support, enterprise development, and literacy and leadership education.

The founding member of Teams Advancing Women in Agriculture, Tawina Jane Kopa-Kamanga, is a survivor of rape, gender discrimination and school bullying. She is a college drop-out who rose above her challenges to become renowned as a rural development and agriculture expert and a role model in Malawi. She has a Master's degree in natural resource management and sustainable agriculture. Before founding her organisation, she worked for ten years in the Malawi Ministry of Agriculture, Irrigation and Water Development as Chief Irrigation Officer. Tawina Jane is dedicated to promoting rights of socio-economically disadvantaged young women and girls – particularly in education, resource control, and sexual and reproductive health. She is

*(cont./)*

passionate about women's human rights related to bodily freedom and the choice of whether, when and who to marry. She strongly believes in girls as a resource to behold and cherish and not a liability to be rid of. As a hands-on personality herself, she believes that it takes doing to get something done.

Can you help? As well as the donations mentioned above, you could participate in TAWINA's free lunch and accommodation for social tourists program . . . book yourself a ticket and let TAWINA take care of your stay in Malawi.

**Contact details:**

- Mail: The Executive Director, Teams Advancing Women in Agriculture, P.O. Box 83, Lumbadzi, Malawi
- Website: [tawina.org](http://tawina.org)
- Email: [tawina@tawina.org](mailto:tawina@tawina.org)
- Phone: +265 99 939 6500 / +61 45 235 9360



## **Christian support work in local schools and in the community – the Burnside Inter-Church Council**

*Di Thorpe, a long-time parishioner at St Theodore's writes about the work of the Burnside Inter-Church Council. Di is St Theodore's representative on the Council, attends meetings and is involved with events held during the year. St Theodore's hosts one of the Council meetings each year.*

The Burnside Inter-Church Council Inc. (BICC) represents the Christian congregations within the Burnside area. They employ Christian Pastoral Support Workers (CPSW; formerly Chaplains) who work in four government schools – Burnside Primary, Marryatville High, Glenunga International High School, and Marden Senior College – providing support for the school communities in spiritual aspects of their lives, and supporting teachers in school events and excursions.

The BICC raises funds to maintain hours for the CPSW's in the schools, as government funding has been reduced and is not sufficient to cover all activities – last year, for example, our Quiz Night raised \$6,232. This year there will be a Quiz night and a Concert held at Burnside City Uniting Church, which can provide a suitable venue. The churches and congregation members donate towards the funding as well.

The BICC also holds monthly Prayer Breakfasts on the first Saturday of each month at different churches, starting at 7.30 am. These provide an opportunity to meet people from other congregations and worship together.

There is also a Schools' Ministry Team which presents the Easter and Christmas messages in primary schools with volunteer actors from local churches.

The Combined Christmas Endeavours Committee (which is part of the BICC) organise a very significant part of the Norwood Christmas Pageant. During the pageant, we distribute approximately 5,000 balloons which have a Christmas message attached. There is a nativity float, a carol truck, wise men riding on camels, Joseph leading Mary on a donkey, and national groups all put together by local churches. Last year Di walked in the pageant with the Scottish group. Di comments that she really enjoyed being involved, waving to the children and seeing everyone happy.

Carol singing is held on the Norwood Parade on the three Saturdays prior to Christmas Day, organised by people from local churches. Singers are welcome and you can join in on the day.

Burnside Inter-Church Council promotes goodwill between the churches and wider community, so that we can jointly continue to witness for our Lord, Jesus Christ.

**Di Thorpe**

# ABM Lent Resources 2017



**Brad Chapman** . . . a member of our congregation . . . is the Reconciliation, Advocacy and Education Missioner for the Anglican Board of Mission – Australia Ltd. (ABM).

**Brad comments by way of introduction:** *The season of Lent has always had a special resonance for me in the church's liturgical calendar. In contrast to the bright lights and action-packed agendas of Christmas and Easter, Lent invites us to slow down and enter the 'desert' as we recall the 40-day sojourn of Jesus in the Judean wilderness. It is precisely this wilderness which makes Lent feel like a particularly Australian season of the Church's year. Tim Winton writes that "the desert is a spiritual place we vaguely understand." Australian landscape, theology and literature, as well as the cultures and wisdom of Aboriginal and Torres Strait Islander people, have a significant contribution to make to our experience of this penitential season.*

*It is with this in mind that I am delighted to introduce ABM's Lent Resources for 2017 – inspired by the Michael Leunig prayer 'God lead us to the slow path'. It is our hope that the resources that ABM offers to the church at this time of year will nurture us all in the spiritual journey and lead us to join in the mission of the Triune God in prayer and action.*

Mission is about God; God is about mission . . . and as Rowan Williams has said, "Mission is finding out what God is doing, and joining in". If this is true, prayer and listening are integral to mission. In order to find out what God is doing, what God's spirit is saying to the church, it is essential that we slow down, take time out from the busyness, and listen – to wait, to watch, to hear and to truly see

This Lent, as we wait for the Resurrection, let us listen deeply to God. God's voice is most often in the voices of those whose voices are forgotten, silenced, marginalised, or unattractive. God's voice is to be heard through the prophets, the voices crying out in the wilderness.

But these voices can only truly be heard if we slow down and take a step back from the sound bites, the clanging symbols of political rhetoric fed to us by a constant stream of media coverage, the to-do lists of church life, the inner voice that constantly demands we do more, be more, consume more. God's voice is a still small voice heard when we take time, when we lower our voice and open our ears. It is heard in the most unlikely places, in the places that evoke deep prayer.

The global ecumenical church is calling Christians worldwide to listen to God's voice, a voice that has been pushed to the margins. It is encouraging us to hear that mission is no longer done from a centre to *the* "margins":

*'Mission has been understood as a movement taking place from the centre to the periphery, and from the privileged to the marginalised . . . people at the margins are claiming their key role as agents of mission and affirming mission as transformation. If there is a shift of the mission concept from "mission to the margins" to "mission from the margins," what then is the distinctive contribution [voice] of the people from the margins?'*

*{Together Towards Life, New World Council of Churches Affirmation on Mission and Evangelism}*

This Lent ABM invites you to join us on the slow path of prayer and contemplation, a path of prayerful listening for this distinctive contribution, of listening for God. Lent is traditionally a time of introspection and renewal, a time of turning around, turning towards God. This is not navel-gazing . . . actually it is the complete opposite. If we are going to be able to live into God's mission in the world, it is integral that we take time, slow down and listen to God, and God's prophets. Through this process we find the ground of our being and the shape of our living.

ABM has sourced the image of the slow path from Michael Leunig's prayer:

*Dear God,*

*We pray for another way of being: another way of knowing.*

*Across the difficult terrain of our existence we have attempted to build a highway and in so doing have lost our footpath. God, lead us to our footpath: lead us there where in simplicity we may move at the speed of natural creatures and feel the earth's love beneath our feet. Lead us there where step-by-step we may feel the movement of creation in our hearts. And lead us there where side-by-side we may feel the embrace of the common soul. Nothing can be loved at speed.*

*God lead us to the slow path; to the joyous insights of the pilgrim; another way of knowing: another way of being.*

**Amen**

*(cont./)*

This year, ABM's Lent and Easter resources have been designed to help facilitate this journey on the slow path of prayer and listening.



You can find the resources at [www.abmission.org/lent](http://www.abmission.org/lent)

- ❖ Bible Studies written by The Very Revd Dr Greg Jenks, Dean of St George's College, Jerusalem;
- ❖ "Into the desert" contemplative book, an adaption of the ABM Lent app;
- ❖ "Into the desert" ABM Lent smartphone app;
- ❖ Short pew sheet reflections and prayers;
- ❖ ABM Lent posters for display in your ministry unit;
- ❖ A brand new Easter smartphone app. This app follows on from the "into the desert" Lent app, with all new material.

### *The desert waits (an invitation to Lent)*

*The desert waits, ready for those who come,  
who come obedient to the Spirit's leading;  
or who are driven because they will not come any other way.*

*The desert also waits, ready to let us know who we are –  
the place of self-discovery.*

*And whilst we fear, and rightly, the loneliness and emptiness and harshness,  
we forget the angels whom we cannot see for our blindness,  
but who come when God decides that we need their help;  
when we are ready for what they can give us.*

Ruth Burgess



From the "Church Times"

Thank You!

After many years making a devoted and essential contribution to *The Tidings*, **Judith Dimond** has decided to step down. In Fr Peter Thomson's time, Judith was involved in developing some of the content, the production and distribution of the newsletter, and since I took over as Editor in 2013 Judith has done a truly wonderful job in taking care of the newsletter's distribution. It has been a job done with great attention to detail and efficiency . . . and we all thank you enormously for that, Judith.

Nel Steele will be taking over the duties for the distribution. Welcome aboard, Nel!  
**Ed.**

## SELECT DATES



### February 19 **Annual Vestry Meeting**

- ❖ 9.30 am Sung Eucharist (*Note: there will be no 8.00 am Communion Service on this day*)
- ❖ 10.45 am Annual Vestry Meeting

### March 01 **Ash Wednesday**

- ❖ 10.00 am Holy Communion with Imposition of Ashes
- ❖ 7.30 pm Sung Eucharist with Imposition of Ashes

### April 09 **Palm Sunday**

- ❖ 8.00 am Holy Communion
- ❖ 9.30 am Sung Eucharist with Procession

### April 13 **Maundy Thursday**

- ❖ 7.30 pm Mass of the Last Supper with Foot Washing, Stripping of the Sanctuary and the Watch

### April 14 **Good Friday**

- ❖ 9.30 am Liturgy of Christ's Passion with Veneration of the Cross

### April 16 **Easter Day**

- ❖ 8.00 am Holy Communion
- ❖ 9.30 am Sung Eucharist



## ST THEODORE'S ANGLICAN CHURCH TOORAK GARDENS

### FR GRANT'S LENTEN SERIES FOR 2017

#### "THE FINAL WEEK"

*Looking deeper into the Gospel of Mark's day-by-day account of the week leading up to the Crucifixion*



#### Sundays 11.00 am in the Main Hall

❖	Week 1 - Sunday March 12	"Sunday – Challenging Empire"
❖	Week 2 - Sunday March 19	"Monday – Challenging Temple"
❖	Week 3 - Sunday March 26	"Tuesday – The Battle for Faith"
❖	Week 4 - Sunday April 2	"Wednesday – Why does Jesus Die?"

**Fr Grant writes . . .** "This year's Lenten series takes the traditional Gospel account of the week prior to the crucifixion of Jesus, and looks at it from a socio-political view-point. When we better understand the challenge Jesus posed to the established order of state and religion, we can better understand His execution . . . why it happened, what He chose and the implications and opportunities for us here and now. Much of the material comes from *"The Last Week"* authored by Marcus Borg and John Dominic Crossan. I will continue a similar theme in my sermons through Holy Week and Easter, thus covering Thursday, Friday and Saturday."

*[The weekly sessions are consecutive, but they are OK for occasional attendance.]*