

SAINT THEODORE'S TIDINGS



**Lent-Easter issue
February – May 2023**

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

Website: www.theodores.org



St Theodore's Anglican Church recognises that we meet on the traditional lands of the Kaurana people. We express our gratitude for the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony in a spirit of reconciliation.



Poetry and Faith

by Rev'd Dr Matthew Anstey

Imagine the Scriptures without *Job*, *Ecclesiastes*, *Song of Songs*, and *Proverbs*. Imagine the Scriptures without *Isaiah*, or *Jeremiah*. Imagine our liturgy with no songs or psalms. Imagine the Cross without "My God, my God, why have you forsaken me?". Christian faith without poetry is, indeed, unimaginable.

Why then is poetry so important for religious faith? The German philosopher Hans-Georg Gadamer (1900-2002) helps us answer this question. In his remarkable essay "*On the contribution of poetry to the search for truth*", Gadamer argues that 'poetic language enjoys a particular and unique relationship to truth', because poetry 'stands by itself', without there having to be anything 'out there' in the world to which it correlates. Gadamer here draws upon Luther's expression, *es steht geschrieben* ('it stands written'), to express the idea of words standing of their own accord. A poem, suggests Gadamer, 'says so completely what it is that we do not need to add anything beyond what is said in order to accept ... its reality'.

Because of this freedom, because it 'stands by itself', poetry can say things much more boldly than prose. Poetry can awaken our imaginations, lead us to dream dreams, paint pictures with a vast breadth of emotion and colour and nuance.

Let me illustrate . . . if I were to say, "Down at Dulwich Village there is a coffee shop", the intelligibility of that statement means you can go and see for yourself. There is something 'out there' to which my statement refers. But if instead, I were to share a short poem of mine, "Circa Coffee", about a coffee shop:

*When glass-steel frames cajole and coax
aromas foaming roasted and dark
draw drifting pilgrims on paths twice trod
falling headlong into liquid warm and welcoming.*

the poem does not require for there to be anything 'out there'. The poem is complete in itself (*es steht geschrieben*).

Let us ponder then one of the most haunting poems of the Bible, found in the book of *Lamentations*, which was written in the aftermath of the destruction of the city of Jerusalem, hundreds of years before Christ. It begins:

*How lonely sits the city
that once was full of people!
How like a widow she has become,
she that was great among the nations!
She that was a princess among the provinces
has become a vassal.*

*She weeps bitterly in the night,
with tears on her cheeks;
among all her lovers
she has no one to comfort her;
all her friends have dealt treacherously with her,
they have become her enemies.*

*For these things I weep;
my eyes flow with tears;
for a comforter is far from me,
one to revive my courage;
my children are desolate,
for the enemy has prevailed.*



If Gadamer is right, and I believe he is, the poetry here is not about expressing the grief over the destruction of Jerusalem, even though those events prompted it. Rather, it stands complete in itself, evoking the despair and doubts that we feel when we experience trauma, when ideas we have about God are shaken to the core.

The poet writes in the shadow of the pillage of Jerusalem, a violent and traumatic destruction of Israel's most holy city. The poet says this was like a widow 'weeping bitterly in the night, her tears upon her cheeks'. Lamentations makes the violence of that event palpably near.

Yet more is at stake in this poem. Consider Lamentations 3, where the poet accuses God of abandoning them:

*I am one who has seen affliction
under the rod of God's wrath;
he has driven and brought me
into darkness without any light;
against me alone he turns his hand,
again and again, all day long.*

*He has made my flesh and my skin waste away,
and broken my bones;
he has besieged and enveloped me
with bitterness and tribulation;
he has made me sit in darkness
like the dead of long ago.*

Astonishingly, the poet here risks imagining a world in which God has become 'the enemy behind the enemy', as theologian Ellen Charry puts it. In such a world, our flourishing is in jeopardy. It brings palpably near the fear that God might be against us. Again, this is not a claim about God that is to be verified in some manner, but an imaginative rendering of how God is *experienced* for some. The church has always asserted that God is never against us, that God is utterly good and loving and caring. And this is the genius of poetry – it allows us to express our fears, and doubts, our anxieties, even about God, freely and robustly, without asserting that God actually is our enemy. (So, this is like the imagined coffee shop *Circa*, not any actual coffee shop!)

And such poetry resonates for many modern readers who have felt this way too. Personally, I have also written some poems like this. Here is short example, where I imagined trauma as an undoing or reversal of baptism/resurrection ("erosion" – M. Anstey 2017):

*gnarled and knotted and thwarted words
a brutal waterfall of promises broken, eroding
escarpments of trust, a dysbaptismal rinsing
of life's loves so lured into
a tomb thick with things unsaid*

But yet, in the depths of despair, centred in the literary heart of Lamentations (3:21-24), we also see an eruption of hope:

*But this I call to mind,
and therefore I have hope:
The steadfast love of the Lord never ceases
his mercies never come to an end;
they are new every morning;
great is your faithfulness.
'The Lord is my portion,' says my soul,
'therefore I will hope in him.'*



Biblical poetry really can feel like a theological and emotional rollercoaster!

So what then are we to make of this switch from lament to hope, from despair to faith? Again, as I suggested above, the genius (and the necessity) of poetry is that it can articulate the extraordinary diversity and paradoxes of the human experience. Poetry speaks to us because it can capture the lived experience most of us have of moving between back and forth between faith and doubt, trust and fear.

I have found the writing of psychologist Dr Mark Freeman to be very helpful in understanding this. Freeman argues that poetry, alongside science, is necessary to be faithful to the phenomenon of 'the living, loving, suffering, dying human being'. Poetry, like Lamentations, he says 'can some offer of the most compelling and, dare I say, truthful renditions of humanity', puncturing through what he calls the 'ordinary oblivion' of everyday life.

So for all these reasons, I would argue that Scripture's poetry is required to provide a faithful, fulsome and robust account of God and faith and doubt and despair and everything in-between, and more so an account of the wild tensions at play as we move (and sometimes lurch!) between good and bad experiences of these.

To conclude, let us give the final word to the poet of Lamentations, with the concluding haunting verses (Lamentations 5:19-22). These final lines of the poem hold this tension between faith and doubt tightly to the very end, resisting any temptation to dissolve into simple trust, 'You, O LORD, rule from eternity . . . Restore us', or pure despair, 'Why do you never remember us? . . . Unless you have utterly rejected us, in an anger which knows no limit.'

*You, O LORD, rule from eternity;
your throne endures from age to age.
Why do you never remember us?
Why do you abandon us so long?
Make us come back to you, O LORD, and we will come back.
Restore us as we were before!
Unless you have utterly rejected us,
in an anger which knows no limit.*

I think we can all agree, Christian faith without poetry would be unimaginable.



AN INVITATION

Retreats and Reflections

I would like to introduce myself. My name is **Angela Hazebroek**, and I am a relatively new parishioner at St. Theodore's Church. I am delighting in your friendly welcome and our wonderful liturgies.

I am a Spiritual Director and I also lead retreats and monthly reflection mornings. I would like to invite you to join me for one of these coming reflections focused around allowing God to find you and drawing closer to God.

- ❖ **Saturday 11th March** at St. Oswald's, Ann Place, Parkside from 9 am to 12 noon will focus on lay women mystics – including the medieval Beguines, Evelyn Underhill, ETTY HILLESUM and Maya Angelou.
- ❖ **Friday 14th April** We will walk the labyrinth at the Ukaria Centre and have lunch together in Mount Barker (10 am to 2 pm).
- ❖ **Saturday 6th May** at the Sophia Centre, Cumberland Park "Going to God with Empty Hands" drawing on Ruth Burrow's teachings on prayer and the writings of one of her influences, St Therese of Lisieux.



*Flyers for these events will be available at the back of the church a few weeks beforehand.
If you would like more information, please email me angelaandjack@gmail.com or phone me on 0407600124.*

Parish Council elections/appointments

Annual Vestry Meeting, February 19th, 2023

Priest's Warden:	Ian Campbell
People's Warden:	John Needs
Parish Councillors (6):	Peter Burke, Martin Godfrey, Angela Hazebroek, Angela Jones, Richard Keene, Fiona O'Neill
Nomination Committee:	Lee Fulton, Angela Jones, Nel Steele
Synod Representatives:	Angela Jones, Brian Eves (<i>in addition, two alternatives to be appointed by Parish Council</i>)
Burnside Inter-church Council Representative:	Di Thorpe
Auditor:	John Hodgetts

Some biographical notes on your Parish Councillors – 'in their own write'



Ian Campbell (Priest's Warden)

I was born in Booborowie in 1950 and spent my early formative years on a sheep station. Booborowie had a small Anglican Church (St Edmund's) where my father was the lay reader on alternate Sundays. I spent six years at Prince Alfred College, and as a boarder we attended Wesley Kent Town Uniting Church on Sundays.

After leaving school I spent two years in the bank at Booborowie, then twenty years in the finance industry, ten of which were in Victoria. I married Pat in 1972, and each of our three boys Greg, David and Chris were born while we were in Victoria. We moved back to Adelaide in 1983 from Victoria with my work at RAA, and have attended St Theodore's since then.

I was privileged to have been the Priest's Warden for Fr Mark, Fr Peter, Fr Grant and now Rev'd Matthew. For a majority of my time at St Theodore's, I have been a member of the Parish Council, and being involved in maintaining the buildings and grounds. I retired from the RAA in January 2015 after more than 30 years with them. Interests include playing lawn bowls, travelling, and watching football and cricket. Both Pat and I feel blessed to have had St Theodore's as our place of worship and being involved with the wonderful community it supports.



John Needs (Peoples' Warden)

I am 69 years old, and have been married to Robyn for 45 years this May – we have two daughters – Katherine (39; who is married to Matthew . . . they have 2 daughters Evie and Molly) and Olivia (36; who is married to Kim). I am happily retired, enjoying keeping fit, travelling and looking after our grand-daughters. My association with St Theodore's began when I was baptised by Bishop T.T.Reed, who had been the Rector at St Theodores, prior to becoming the first Archbishop of Adelaide.

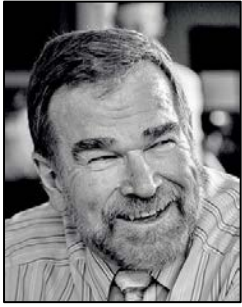
The main influences of my early days at St Theodore's were through my mother (Joan) and maternal grandmother (Stella Warner), who faithfully attended St Theodore's for many years. I attended Sunday school in my early life and was confirmed in August 1966; Robyn and I were married in St Theodore's on the May 13th, 1978. I am currently the People's Warden, and a Lay Assistant.



Angela Jones

Angela has been a member of St Theodore's since birth. She was baptised, confirmed and married here (twice) and has served in a variety of roles over the years. She attended Sunday School (and later taught, as well), dancing classes, the badminton club, sang in the choir, and was involved in the Young Anglican Fellowship, both at Parish and Diocesan levels. She has been a Synod Representative, during the 1980s and in recent years. During the 1990s she took up a position as Lay Assistant, and helped to run the Alpha Course with Fr Mark Sibly.

She has been on Parish Council, served as a Warden and has been Secretary for a number of years. During 2012 she was part of the Nomination Committee who chose Fr Grant as our Priest, and served again in 2021-2022 on the Committee who chose Rev'd Dr Matthew Anstey. She has also served as the Publicity Officer, and later the Secretary, for the Cursillo Movement in the Province of South Australia. She is married to Brian Eves, who joined us as a parishioner in recent years. Away from St Theodore's, Angela has worked as a teacher, teacher/librarian, library technician and cataloguer and is currently employed at the library in the City of Salisbury.



Dr Richard Keene

Richard is the son of Frank and Janice Keene – who were long-term parishioners of St Theodore’s. Baptised at St Theodore’s, he grew up in Adelaide and attended King’s College (now Pembroke School) and the University of Adelaide (BSc and PhD). Richard married Cheryl Jones – at St Theodore’s in 1972 – and after periods in Canberra and Chapel Hill (North Carolina, USA) they settled in Townsville in 1978 following Richard’s appointment to the staff in the Chemistry Department at James Cook University. He retired from JCU as a Distinguished Professor in 2012 and returned “home” to Adelaide and St Theodore’s.

While in Townsville he was closely associated with St James’ Cathedral as a Eucharistic Assistant, Co-editor of the parish magazine (for 32 years!), and had periods on the Parish Council and as Dean’s Warden among other things: he had some Diocesan responsibilities (including as a Synod representative, member of the Ordination Discernment Committee, and Lay Director of Cursillo in North Queensland). Richard and Cheryl had three (now adult) children – Andrew, Martin and Nicola – who all currently live in Victoria (and there are five grand-children). Richard’s present involvement with St Theodore’s includes being the Editor of “The Tidings”, Manager of the Memorial Garden and a Lay Assistant/Reader/Intercessor.



Angela Hazebroek

I was born and raised, as the eldest child in a large Catholic family, on a farm in the mid-north of South Australia. At 18 I travelled to Tasmania to join the Missionary Sisters of Service, an Australian-founded Catholic order. Subsequently, I studied social work and worked in that field. I met and married Jack in 1978 . . . we have two adult daughters, two great sons-in-law and four beautiful grandchildren (aren't they all?).

In my 30's I obtained a Bachelor of Town Planning and started working as a social and community planner in State and Local Government and private planning and design firms. I co-founded Urban and Regional Planning Solutions in 2003, where I worked in community engagement, facilitation and strategic planning until I "retired" in 2019.

I set myself up for this “post-working” life by studying to be a Spiritual Director and so I am privileged to accompany people in their faith journeys. I also facilitate retreats and "Mystics" reflections – in person and online. I am on the Committee of the Ecumenical Spiritual Directors of South Australia (ESDA).

As a Catholic I have been a member and a Chair of Parish Councils in three parishes between 1982 and 2022. Each parish was very different and so was my service and leadership.

I was drawn to St Theodore’s parish in November last year and after two Sundays I knew I had "come home". I look forward to listening to and learning from the community of St Theodore's parish. Your warm hospitality and inclusive liturgies have made me feel very welcome.



Dr Martin Godfrey

I grew up in Hitchin, a small market town about 50 km north of London in the UK. The parish church where I used to sing as a choirboy stands in the centre of the town where a church has stood for over 1200 years. Sarah and I met when we were at Loughborough University in the Midlands. In 1992 we resigned from our jobs and migrated to Australia. We initially lived in Toorak Gardens and started attending St Theodore's as our local church. Over the years I have been on Parish Council several times – including the roles of Priest's Warden, Parish Secretary and Assistant-Treasurer. I have an engineering and research background, and recently retired from being a research scientist to take up new challenges. In my spare time I enjoy pottering around the garden and fixing broken things.

Notes on the Parish Council

- ❖ *Rev'd Matthew – as Priest-in-Charge – may make up to two additional appointments to the Parish Council. If he chooses to do so, those appointments will be acknowledged in the future editions of The Tidings;*
- ❖ *The biographical notes for the remainder of the elected Parish Councillors – and those of any people appointed by Rev'd Matthew – will also appear in the following issue of The Tidings*

“The Tidings” is the newsletter of the parish of St Theodore’s Anglican Church, Toorak Gardens. It is published three times each year – the first issue in early February (following the Annual Vestry meeting) and includes Lent and Easter; the second in June, and includes the Patronal Festival of St Theodore; and the third in December, and includes Advent and Christmas.

*The Editor is **Dr Richard Keene** (ph: 0416-275-161; email: richard.keene@iinet.net.au)
Comments/compliments/criticisms/contributions are always welcome!*

NEW SUB-COMMITTEES

Liturgy and Communications

Within the parish Mission Action Plan, there are six areas that are acknowledged and form the foundation of discussions in Parish Council . . . *Hospitality, Pastoral Care, Liturgy & Learning, Communications, Partnerships, and Stewardship.* Late last year it was decided to form two new sub-committees of Parish Council to focus our attention on two of these areas – **Liturgy** and **Communications**.

Liturgy

“In thanksgiving for the beauty of our liturgical worship and our growth as a learning community, we seek to embrace this gift as we grow together in Christ”

The sub-committee is comprised of Rev’d Matthew Anstey (Chair), Fr Peter Anson, Mavis Evans, Pam Fulton, Susie Herzberg, Richard Keene, John Needs, Stewart Perkins, Rosanna Powell, and Nel Steele.



At its first meeting, the sub-committee considered a number of issues, including aspects of our Eucharist service (such as the re-introduction of the Common Cup, Presentation of the Gifts procession, emphasis of liturgical colours of vestments, and seating arrangements for the Sanctuary party), changes to the service booklet and pewsheet, rosters, and the return of the banners to the Sanctuary. As a consequence, you may have already observed some changes in the last month or so.



Communications

“In thanksgiving for the living and active Word of God, we seek to develop our capacity to be a visible and accessible community of faith and action”

The sub-committee is comprised of Rev’d Matthew Anstey (Chair), Ian Campbell, Susie Herzberg, Richard Keene, and Nick Williams.

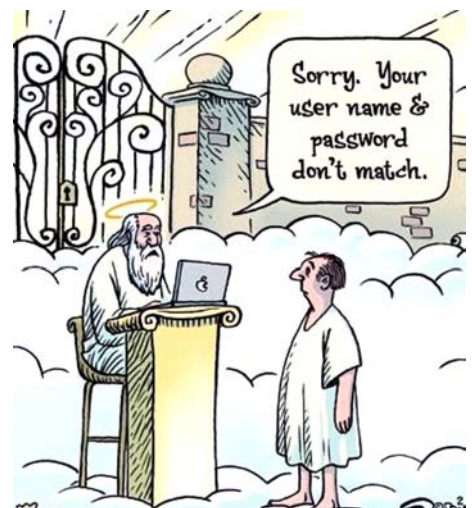
An initial meeting was held at the end of last year, when the sub-committee started its on-going considerations on such matters as signage around the church, potential audiovisual developments, and issues dealing with our interaction with the outside community – particularly through the Webpage and social media.



Mrs Blewett made the first palm cross
{from “The Church Times”}



I’ve got two more time zones before
it’s Lent everywhere
{from “The New Yorker”}



St Theodore's Anglican Church Nursing Scholarship

The St Theodore's Anglican Church Nursing Scholarship was established by the parish in 2022 to provide assistance to undergraduate Aboriginal or Torres Strait Islander students in the Bachelor of Nursing Course at Flinders University to undertake their Professional Experience Placement (PEP) at an approved clinical education facility in a rural or remote setting.



The 2022 recipient was Shannon Campbell-Spiller

Shannon undertook her placement under the Scholarship in Katherine District Hospital (NT).

Shannon comments . . . I grew up south of Adelaide and spent a year in Darwin as a child. I have always wanted to become a nurse and help make a difference in people's lives – to leave people or the community in a better state than I found them.

Flinders University has a great connection with communities around Australia, which has allowed me to do placements in remote communities. Last year, I completed my first placement in Tennant Creek as a 2nd year nursing student in the emergency department and loved every minute. As we spent four weeks up there, we had some time to be part of the community, attending events and being able to explore what the town offered, which made the experience really enjoyable. When that placement finished, I was invited to attend the Very Remote Health Experience in Katherine run by Flinders University. It was an event over several days where we were able to attend workshops in multidisciplinary fields such as paramedicine, allied health and Aboriginal and Torres Strait Islander health practice. We also had keynote speakers talking about many aspects of rural and remote health care. What I found most inspirational was listening to, working with, and learning from the Aboriginal Health practitioners about their experiences with delivery of health care and how passionate they are about how they help their communities in need. It really put in perspective their view on health, how they deliver health care and the desperate need for much more in rural communities. Their passion and determination to help is a driving force for me to want to learn as much as I possibly can and give back to the communities that are in need.

In 2022, I found managing full-time work and full-time study difficult. The St Theodore's Scholarship supported my second placement in Katherine and allowed me to take some time off work and focus on study which I would not otherwise have been able to do. It relieved a lot of stress that comes with full-time study and trying to manage everyday life expenses.

My future goal is to be a rural and remote nurse working in communities around Australia and making difference in communities that are in need.

I feel like a simple word like "thankyou" does not quite cover how grateful I am for the Scholarship! It has helped me immensely in order to be able to get the most out of my placement and degree. I hope that it will eventually be paid back to the community in a way that can make a positive difference in the same way that the Scholarship has done for me. I could not be more happy with my situation.

Open Day Saturday 27th May 2023

In May, the parish will open the church to the wider community as part of the SA History Festival. The festival which runs throughout May each year, features hundreds of events which aim to showcase our state's rich history. During the festival, many historic buildings are open for the public to visit. St Theodore's Church is listed on the State Heritage Register, and is recognised as a fine example of the Italian Romanesque style. The church was designed by Adelaide architects Woods Bagot & Jory, and dedicated in 1914.



St Theodores Church under construction in 1914

Visitors to the open day will be invited to look around the church and grounds. On the day, two self-guided tour leaflets will be available. One leaflet will contain a short history of the parish and a plan of the church interior and main points of interest. Inside the church there will be information boards about the church and the parish. The other guided tour leaflet will be of the grounds, including where to sit and enjoy the Community Spiritual Garden and peace of the Memorial Garden.

St Theodore's Open Day will be held on Saturday 27th May from 1:00 pm to 4:00 pm. Look out for the History Festival program in mid-April or look on the festival website closer to the date, <https://festival.history.sa.gov.au/>. Invite your friends, neighbours and family who may enjoy seeing our beautiful church. Do keep the day free, and if you are able to help, or want further information, contact Martin on 08 8332 6355.

SELECT DATES



Feb 22 **Ash Wednesday**

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

April 02 **Palm Sunday**

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

April 04 **Holy Tuesday**

- ❖ 7.30 pm Stations of the Cross (jointly with All Souls' Anglican Church, St Peters; at St Theodore's Church)

April 06 **Maundy Thursday**

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

April 07 **Good Friday**

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

April 09 **Easter Day**

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

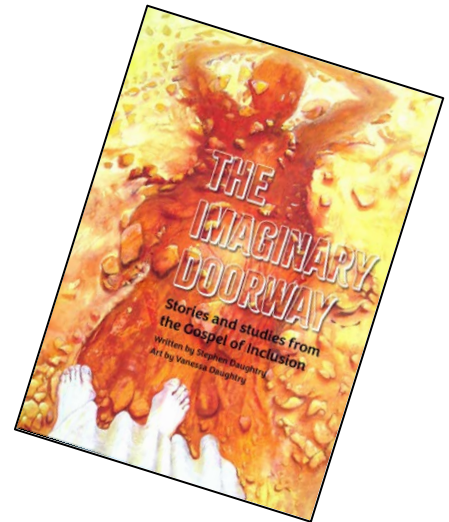
ST THEODORE'S ANGLICAN CHURCH TOORAK GARDENS

LENTEN STUDIES FOR 2023

"THE IMAGINARY DOORWAY"

with Rev'd Dr Matthew Anstey

Written by ABM Education Missioner, Stephen Daughtry, with art by Vanessa Daughtry, this is intended to be a beautiful and challenging dive into God's love.



Sundays 11.00 am – 12 noon in the Main Hall

Week 1 – Sunday February 26; Week 2 – Sunday March 05; Week 3 – Sunday March 12;
Week 4 – Sunday March 19; Week 5 – Sunday March 26; Week 6 – Sunday April 02

"The Imaginary Doorway" is the ABM's Lenten Study offering for 2023 and is designed to get groups thinking and talking. In a number of studies from Ash Wednesday to Holy Week, it seeks to take us into the lives of people Jesus brought to wholeness, bringing scripture alive and helping us to understand that Jesus was dealing with real people, rather than generic characters . . . the stories of Legion, the haemorrhaging woman, Lazarus and Martha, the woman accused of adultery, Zacchaeus, the paralysed man let down through the roof . . . and that post-resurrection BBQ breakfast on the beach. The story-based studies are designed to touch hearts, build faith, and encourage us on the missional journey. As the studies suggest, *'If our mission is all about purpose rather than relationship, we miss the point'*.

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