

SAINT THEODORE'S TIDINGS



Patronal Festival issue June – September 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 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.



Flourishing at St Theodore's and Beyond

In my faith journey, the stories of creation in Genesis 1 and 2 are fundamental and foundational. They provide crucial orientation for theological imagination, shaping a radical way of seeing the world. And central to this vision are the ideas of flourishing and wellbeing.

So for this issue of The Tidings, first I wish to share an "imaginative retelling" of Genesis 1 that I wrote a few years ago . . . and then I will reflect on what this might mean for St Theodore's.

by Rev'd Dr Matthew Anstey

Genesis 1 is a love story – Creation is a love story. But it is an understated love, a shy love, disclosed along the way, a love only known when encountered, a love not broadcast in advance, not tuned into by wireless networks but soaked up by subterranean roots.

God, the Thoughtful One, appears in Genesis 1 without a history, without a biography; no bragging heralds this One's devoted shaping of words and worlds. God the Artisan makes everything that is, heaven and earth. There is nothing that God does not make.

And then God pauses. The Thoughtful One lingers, as Spirit hovering over chaotic waters. God is at home in the disordered chaos, in the yet-to-be-formed places. But these vacant places were also created by God. Chaos is not the underside of creation; God is not at war with darkness, trying to overcome it to bring the best out of a bad situation. Rather, the watery chaos is the dormant rumblings of the world waiting to be brought graciously to abundance.

The Softly-Spoken One then speaks, "Let there be light". And so the music begins, the song of creation. As God said to Job: "Where were you when I laid the foundation of the earth? . . . when the morning stars sang together and all the heavenly beings shouted for joy?" (Job 38:4,7). This is the song of creation, the musical score of Genesis. It is continuously unfolded by grace and without necessity by the love between the Father, Son and Holy Spirit, eternally communing in shared joy and delight. And then, the Softly-Spoken One weaves creation threads on the loom of a seven day week, a deep and profound metaphorical structure of beginnings and middles and ends, seasons and rhythms.

Day One is wrought of spoken light; it is bathed in light, a radiance of pure goodness, separated from darkness so that day and night might alternate as the world's metronome – evening and morning, evening and morning, evening and morning.

Day Two is a Sky-making Day, a Sky given to separate water from water, above from below. Day Two then gives to Day Three the waters below the Sky, to be separated further into Land and Sea. And God sees the goodness of all these places: Light, Sky, Land and Sea. But Day Three is not finished. God says to the Land, I have given you your place. Now you can give of yourself, by bringing forth plants and trees, and they in turn can give their seed and fruit. Giving spawns more giving. God creates spaces which in turn create life. By granting reproductive potential to the world, God, as pure love, does not insist on getting God's own way. And

this is good too. Things in and of themselves are not only good, but their intrinsic generativity is also good and delightful.

So Days 1–3 progress through the creation of Light, Sky, Land and Sea. And from here, Days 4–6 receive these gifted spaces of Days 1–3 and fill each in turn with its indigenous members. In other words, the universe is ordered in such a way that God-directed separation leads to God-blessed saturation.

Day Four receives the Light space and fills it with sun and moon and quasars, supernovas and shooting stars. And these lights give their own gift, for they determine days and months and years. The simple rhythm of morning and evening is overlaid with the syncopated drumbeats of tides and years, winter and summer, spring and autumn.

Day Five receives the Sea space and God populates it with swarming creatures, plankton and sea snakes, coral and starfish. The Thoughtful One then fills the Sky space with flying creatures, kestrels and hawks, finches and nightingales.

Day Six takes the Earth space, dappled by the gift of fruitful vegetation, and God fills it with animals galore – rhinos and echidnas, llamas and water buffalos.

And then God, who has no image, gives God's image to humankind. They are blessed and released to thrive and permeate the world. Creation is through and through sheer gift. After all is created, God says, "Look! I give you everything". Fruit-bearing trees yield their gifts of fruit because the sun and the moon give them their seasons and light and dark. These gifts are given to another of God's gifts – humanity – who in turn in tender care, give back life to the same trees. The pure giving of creation bursts into only more giving, as each thing finds its satisfaction in giving and receiving and multiplying and blessing. The totally unnecessary creation is bound together in a web of interdependencies, nourished by trust and friendship. This is the outward expression of the love and pleasure that is shared between Father, Son and Spirit from all eternity.

The Softly-Spoken One, having declared all of creation *very* good, then rests on Day Seven, and listens in on the ongoing melodies of a world fully prepared to sing God's song forever.

There is much here to ponder, but three ideas in particular can shape our life together in St Theodore's – **Interdependence** and **Spaces** and **Creativity**.

Interdependence: According to Genesis 1, the project of life in which we find ourselves comes about due to a rich and complex web of relations and dependencies. And the way in which we flourish (or flounder) is bound up with the quality of these. At St Theodore's, we have been putting a lot of effort into strengthening the bonds between people – between the three services we run, between regular attenders and those in nursing homes or house-bound, between the parish life and the local suburban life. Our special Pentecost service (28th May), the Bowls & BBQ Event (25th June), the Chamber Music Concert (13th August), our new pastoral visitation efforts . . . are all reflections of this impetus. And central to this are the connections nurtured and deepened through the stories and memories of people, several of which are in this edition of The Tidings.



Spaces: One thing remarkable about Genesis 1 is that God doesn't just "make stuff" but rather creates the contexts, the spaces, in which new life then emerges. This idea guides my approach to ministry: I aim to listen to what is already present, to discern which spaces might be made (or remade), what is organic and indigenous to St Theodore's. For Genesis 1 tells us that if we make the right sort of spaces, life will emerge naturally. Nothing is forced. Already, some themes are emerging as I listen to people's stories and passions: the arts (music, art, etc.), ageing and its gifts and challenges, contemplative and reverential and thoughtful public worship, support and education for mental health challenges . . . to name a few.

Creativity: Genesis 1 shows us a God who entices, whispers, invites – a God who does not bully or bluster or bulldoze. There is a settledness and contentment to this God and to the vision of the world so brought into being. And so, creativity and innovation and new things emerge, everywhere. In 2023, churches need to think creatively about their place, their mission, their service. Things that worked even in the 1990s will now not work. Hence St Theodore's is on an important journey to reimagine its place in the local community, and this includes reconsidering basic questions – like who we are and where we belong.

These themes of interdependence, spaces, and creativity – understood within the vast expanse of God's love – provide a rich set of ideas to guide us as we seek to flourish in 2023 and beyond. And my hope is that together, in imaging our future in these ways, we will shape an Anglican community that is comprehensive, inclusive, and open-hearted.

ROBYN COPELAND and the Church Flowers



Flowers in church are a tradition, reminding us of God's creation and the beauty of his handiwork, and are meant to express faith and joy. At St Theodore's we are blessed with beautiful flower arrangements on special occasions . . . the handiwork of our gifted "flower lady", Robyn Copeland. Robyn tells us some of her story . . .

I was born at Mt Barker Hospital, the second child of Margaret and Harold (Jack) Whimpres, and baptised at St Bartholomew's Anglican Church, Norwood. I have an older sister and younger brother, both also born at Mt Barker. I grew up on a dairy farm at Harrogate, purchased in 1945 after World War II when my father returned from active service with the 2/48th Battalion in Tobruk and New Guinea. It was an idyllic childhood with 500 acres on which to explore. As a family, we attended St Mark's Anglican Church, Woodside, and my sister and I were confirmed at St Mark's by Bishop T.T. Reed.

After leaving Oakbank Area School in 1966, I came to the city and lived in Swaine Avenue with my sister (who was working) and my brother (who was attending Urrbrae Agricultural High School) . . . and that is where my journey with St Theodore's began. I attended Business College and began work for a Finance Company. I returned home for a short time to work at the Woodside Army Camp, but later came back to the city to live with an aunt at Dulwich and I joined the Commonwealth Bank, where I worked until 2001.

I married Alan in 1972 (at St Mark's, Woodside) and we moved to Marion, where I attended St Margaret of Hungary at Warradale. Our two children arrived and were baptised while we were living at Marion. They were both confirmed at St Theodore's.

We moved to Glenunga in 1987 and I renewed my acquaintance with St Theodore's, attending with my aunt, Alice Johnson, who was a parishioner until her death in 2000. My parents moved to Toorak Gardens and began attending St Theodore's. My mother passed away in 2001 and my father in 2011: the ashes of my aunt and my parents have been interred in the Memorial Garden.

Alan and I have three grandchildren, who have all been baptised at St Theodore's.

I enjoy working with flowers, and have a Certificate in Floristry from TAFE. I have been the "flower lady" at St Theodore's since 2002. I also enjoy being on the morning tea roster.

I always feel welcome at St Theodore's and enjoy being involved in the church community.



Flower arrangement for the Easter service 2023



A close-up photo of the inner part of the arrangement on the left



Robyn Copeland presents a bouquet to Liz Anstey at the Commissioning of Rev'd Matthew Anstey on 30th August, 2022



The Parish Council



Rev'd Matthew Anstey
(Priest-in-Charge; Chair)



Ian Campbell
(Priest's Warden).



John Needs
(People's Warden)



Angela Jones
(Secretary)



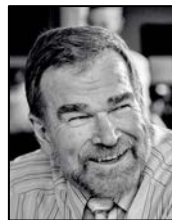
Peter Burke



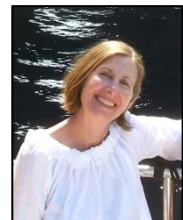
Martin Godfrey



Angela Hazebroek



Richard Keene



Fiona O'Neill

In the last issue of The Tidings, there was an article ("In Their Own Write"), introducing the Members of Parish Council as established at the Vestry Meeting in February. The introductions to the two other elected members of Parish Council are given below.



Dr Fiona O'Neill

Fiona O'Neill moved to Hazelwood Park eleven years ago, after 22 years in the Adelaide Hills where she was involved with the Anglican Parish of Stirling (St Michael's, Bridgewater). Discovering St Theodore's was a big help in adjusting to 'city' life, where it just seemed a little bit harder to get to know your neighbours and feel a sense of belonging.

The welcoming community, the contemplative worship and lively discussions at St Theodore's over the last ten years have been a blessing for Fiona and her mother Sue, who also moved from the hills to live closer to her daughters. For many years Sue had contributed as a member of parish councils (Belair and Mylor) and Mothers Union (Belair), something that her daughter has deftly managed to avoid – until now! However, Fiona found other ways to 'be' and 'belong' with others. With her sons, she was involved with Mary Magdalene's dinners on Moore Street through the Stirling Parish for over a decade, and after a break she recently reconnected with this epic Saturday night dinner service with a team from St Theodore's. After all, belonging is something best done . . . together.



Peter Burke

Peter was born in Malta in 1957, and lived briefly in England from 1959 until the family migrated to Australia in 1964. The family lived in Moe (in the La Trobe Valley). Peter was brought up in the Roman Catholic tradition and attended St Kieran's, Moe for most of his childhood, then began to attend St Luke's Anglican Church, Moe in 1975. In 1976, he moved to Melbourne to study Arts (La Trobe University) and Social Work (University of Melbourne).

Peter has been involved in several parishes as a Server or Lay Assistant, Choir member, on Parish Council – and as Synod representative at St Mark's Fitzroy 1976-83; St Mary's North Melbourne 1984-87; St Andrew's Clifton Hill 1988-92; St Phillip's Collingwood 1993-97; St Mary Magdalene's Adelaide 1998-2013; St Bede's Semaphore 2014-2015; and St Theodore's Toorak Gardens from 2016-present.

(cont./)

Peter was appointed as a Social Worker for St Mark's Community Centre, Fitzroy 1981-83; Field Officer, Parish Community Care, Diocese of Melbourne 1984-90; Consultant, Ecumenical Housing, Victorian Council of Churches 1991-97; Manager, The Magdalene Centre 1998-2005; Coordinator Chaplaincy and Parish Community Work AnglicareSA 2005-2010; Manager Pastoral Care and Parish Development Bureau AnglicareSA 2010-14; then as Director, Mission and Anglican Community Engagement 2014 until his retirement at the end of March 2023.

Peter's wider church involvement has been many and varied over the years, and currently includes the SA Provincial Committee for the Anglican Board of Mission; the Australia and New Zealand Committee for St George's College Jerusalem; the Anglican Ecumenical Network; the Anglican Creation Care Network; and the Anglican Rainbow Network.

Peter has lived with Ian Hopewell since 1989, and they currently reside in Clapham. Both are involved in the St Theodore's 9.30 am Sunday Eucharist, as well as two small home groups to further explore their spiritual journey.

*It was also noted in the last issue of The Tidings that the elected Synod representatives were Angela Jones and Brian Eves, and that two additional alternative representatives were to be appointed by Parish Council . . . **Angela Hazebroek** and **Malcolm Schluter** have subsequently been appointed to those positions.*

My first Holy Week at St Theodore's A moving journey of contemplation and connection

As a relatively new parishioner I did not have any particular expectations of Holy Week. However, I have always tried to enter the spirit of Jesus' last days, to walk with Him and stay with Him. Doing that usually requires a certain discipline on my part to stay focussed and not rush ahead to the Resurrection and the Easter eggs.

At St Theodore's from Palm Sunday to Easter morning I was so strongly supported by the liturgies and the spirit of quiet reverence shown by my fellow parishioners that I wanted to let them know, through this letter to "The Tidings" how deeply grateful I am.

Tuesday night's Stations of the Cross, shared with All Soul's, were simple and powerful. Holy Thursday night's washing of the feet – everyone's feet (or hands if they preferred) – was unexpected as my previous experience involved only the chosen few. Here, Jesus, through His followers, offered this act of humble service to all! Such inclusive love! Inviting all the congregation to strip the altar, including the children, was new for me and a practical way to enter with Jesus into the stripping of His will in the garden of Gethsemane.

Everyone went about their tasks so quietly and respectfully. A sense of quiet contemplation entered the sanctuary and my spirit. And this quiet, solemn presence to Jesus in His last hours remained in the Church, through the reverent, peace-filled comings and goings of Good Friday until our Easter morning celebrations.

Thank you to all of those who prepared and participated in the liturgies of Holy Week. And, especially I want to express my deep gratitude to all the members of our faith community, whose gentle silence and presence contributed to such deep contemplation and connection. I felt connected, not only to the service, suffering, death, and resurrection of Jesus, but also to each one of you, my sisters and brothers.

May God bless you all
Angela Hazebroek



Please note that during the winter months we will be having soup at morning tea every fortnight, starting Sunday June 4th. Please join us on these occasions.

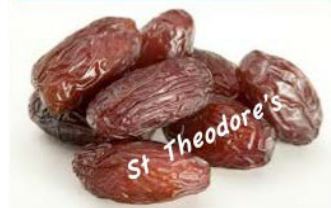
June 25: St Theodore's BBQ & Bowls will be held at the Beaumont Bowling Club from 12 noon – 2 pm. Cost \$20 per adult, children free. Proceeds to go to the ABM.

August 13: The Annual Chamber Music Concert of the Associated Chamber Music Players of South Australia (ACMPSA) – 2.30 pm at St Theodore's Church. Donation of \$5 will support the Magdalene Centre. After the concert, there will be an afternoon tea at 37 Prescott Terrace (across the road from the church): please bring a small plate of food to share.

September 24: Patronal Festival of St Theodore

- ❖ 9.30 am Sung Eucharist, with Bishop Denise presiding.
(Note: there will be no 8.00 am Communion Service on this day)
The service will be followed by a brunch – please bring a plate to share

SELECT DATES



There a number of very faithful members of our congregations who have had a long history of being "regulars" . . . and of commitment to the parish of St Theodore's. For various reasons they are no longer able to join us regularly at the services . . . but we take the opportunity to acknowledge and honour them for their contributions. We miss you!

Don Kimber

Don Kimber was born in Adelaide in 1933, the eldest of six children. In his childhood, his family lived in Daw Park . . . a little different from now as Don describes there being plenty of free space with vineyards, and almond and fruit trees! He attended Colonel Light Gardens Primary School and Adelaide High School. The family was involved with All Saints' Anglican Church in Colonel Light Gardens where he became a server, a Sunday school teacher and was very involved with the active youth group.

Don's first job was in the Taxation Office of the Commonwealth Public Service. He spent 20 years in the Public Service – three of which were in Canberra and six years in the Audit Department in Adelaide. Subsequently he worked for four years in the offices of two chartered accountants . . . and then with his wife Shirley's help went alone with his own practice in Grange for twenty years.

Don had met Shirley during his time in the Taxation Office, and they married in 1955 at Scots Church, North Terrace. In the late 1950's they built their 'dream home' in Bellevue Heights, but 1964 saw them in Canberra for three years. When they returned to Adelaide they settled in Grange and were members of St Agnes' Anglican Church, Grange for over 35 years. They had four children (two sons and two daughters) . . . and now there are nine grandchildren and nine great-grandchildren. In 2001 they moved to Rose Park – and St Theodore's – to be closer to their children and their families. At St Theodore's, Don was a liturgical assistant, and for six years was responsible for the parish hall bookings.

After he retired, Don was on the Board of the Archway Foundation (a program of Anglicare dealing with alcohol and drug problems) and for six years he was an interviewer at the Magdalene Centre – Don comments that he found that very rewarding dealing with refugees, the homeless and very diverse people seeking food assistance and financial help.

Sport played a big part of Don's life. He played Australian Rules football with South Adelaide in the SANFL and represented South Australia at Colts and SANFL level. He finished his football career in his three years in Canberra. After retiring from football he maintained an abiding interest in the South Adelaide Football Club, serving for a long time as a committeeman, treasurer and auditor. He also undertook some coaching in (what was then) the SA Amateur Football League with Adelaide University and Glandore clubs, and he coached junior football at Grange Primary School. Don also played cricket with the Adelaide Cricket Club.

Don comments that the Church has always played a very important part in his life. He was a regular attendee at the 8 am service at St Theodore's and found that it refreshed him and reminded him how important it is to look to our Saviour for wisdom, guidance and leadership and not obsess over material things.



Meg Catford



Margaret (Meg) Cockburn was born in the homestead on the family property "Lorraine" at Wirrabara. Throughout her childhood she suffered debilitating asthma, but despite this she has happy memories of those years under the loving care of her parents, relatives, nurses and doctors.

A turning point in her life came in 1939 when she was accepted as a boarder at Walford House, where she had her older sister Janet and an older cousin as support. She gradually gained in health and strength . . . and she made some lasting friends. In August 1940 she was confirmed by Bishop Nutter Thomas at St Augustine's Anglican Church, Unley.

When World War II started, many of the young men and women in the district where the family lived left to join the Forces or to work in essential industries, so Janet and Meg returned home to assist with the activities of the farm.

After the war, Meg sought advice from her doctor and mentor, Dr Helen Mayo – who had cared for her since babyhood – about what she might do next, and she referred Meg to the Matron at Torrens House where Meg trained as a Mothercraft Nurse.

In 1951 Meg met Keith Catford and they married in St Cuthbert's Anglican Church, Prospect in April 1952. They had four children (three girls and a boy). When the oldest daughter started school, travelling by bus

from Willsdonville to Booleroo Centre, Keith and Meg became involved in parents' committees and clubs . . . which they did for twenty years. Their third child, a daughter Annabel, was hospitalised at Booleroo District Hospital with asthma during her first twelve years, and in appreciation for the care the staff gave Annabel, Meg joined the Auxiliary and mending roster. Meg comments that the support these communities and hospital auxiliaries give to their hospital was generous beyond description, and so vitally important was the health care they provided. Subsequently Meg accepted an appointment to the Board of Management where she spent ten years – five of them as the Chair. Meg recalls she was the only woman on the Board! She had the honour of being elected President of "Group Two", which embraced far-flung hospitals from Cooper Pedy to Burra in a time when there were few women in hospital administration. Meg was also involved in the Country Womens' Association within the Mount Remarkable Group. She became the CWA Secretary and was involved in their 5RPH radio program that provided readings for the sight-impaired.

Meg had joined the Mothers' Union in Jamestown in 1987, and when transferring to Adelaide met Doris Wright who brought her to St Theodore's. The Rector was Fr Mark Sibly – who had earlier served at Jamestown!

Meg and Keith had settled in Norwood, but Keith was seriously ill and died in 1995. Meg has been a member of the St Theodore's parish almost 30 years, and during that time has served on the roster in roles such as organising morning teas, as a Steward, a reader, and the narrator at many of our Good Friday Passion presentations. She also spent some time as an umpire at the Toorak Gardens Bowling Club, as the secretary of the CWA Working Party, and secretary of the Ladies Probus Club of Burnside . . . where she also served as President and Welfare Officer.

Meg has eight grandchildren and four great-grandchildren.

For health reasons Meg is not longer able to join us on a regular basis for services at St Theodore's. Meg comments that Dr Meredith Fantham – her good friend and St Theodore's Pastoral Care visitor – administers Home Communion for her once a month and keeps her abreast of news of the parish and the people. She eagerly awaits each new issue of The Tidings and finds the articles it contains always interesting and inspiring. Meg feels that God is always with her, but she misses the contact with the people, which she really enjoyed. She says that in her formative years as a sick child she was compelled to spend much time resting and reading, and now she now she finds herself in a similar situation . . . and with much time to meditate.



Helen Lillecrapp

Helen Lillecrapp was born in Adelaide – the eldest of eight children (she had six brothers and a sister) – and the family lived in the Eden Valley region of the Barossa Valley. Helen did her primary education at home by correspondence school, and then completed her secondary schooling at the Presbyterian Girls College (PGC; now Seymour College) in Adelaide, where she was a boarder.

After Helen finished school, she went back to the Eden Valley and wanted to have a career in nursing . . . but a long rehabilitation from a serious back injury after a fall meant she was unable to follow that path. She became involved with the Red Cross, particularly as a driver where she covered a wide area – ranging from Ceduna in the west to Port Augusta in the north and Broken Hill in the north-east, as well as in Adelaide city. Helen remains a member of Red Cross. Living in Adelaide, she also spent periods as a 'housesitter' for people going away for holidays or business.

While living in the Eden Valley, Helen attended the nearby Keyneton Congregational Church, but once she settled in Adelaide she attended Anglican churches and eventually became part of St Theodore's congregation. Helen has been a faithful servant over a long period . . . she was the Sacristan during the incumbency of Fr Malcolm Lindsay (1979-1983) and comments that she has cleaned a lot of silver in her time! She also has the distinction of being the first person to officially use the new ramp to enter St Theodore's church for a service when it was 'opened' in late 2020 after the COVID closure!



Helen loved travelling, and has spent extended holidays in England, Scotland and in Europe. She comments that on her first trip overseas she travelled on a cargo ship . . . she is a very good sailor, and proudly claims that among the group of passengers on that ship she was the only one who never missed a meal!

For many years, Helen has made the annual donation of the PASCAL CANDLE we use . . . a wonderful contribution to our communal worship, and we are so grateful for her generosity. A very special gift . . . Helen is holding this year's Paschal Candle in the photo.

Our Paschal Candle



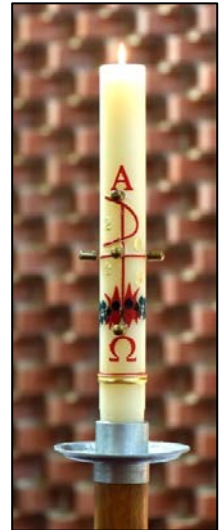
The new Paschal Candle

Symbolism is widely used by the Church, the Scriptures and, indeed, we use it in our everyday lives.

This should not surprise us because we know that language is not always sufficient to express adequately many of the things that we see, know or what we feel about what we experience.

One such symbol seen, at this time of the year in our churches, is the Paschal Candle. It is difficult to miss!

It is the large candle which stands in a prominent place near the altar at Easter and remains there from Easter Day until Ascension Day. After this, the Candle is removed to the Baptistry, and remains there until next Easter as a reminder that we enter into the new life of the Risen Christ through Baptism. At funerals conducted in the church, it is placed near the coffin for similar reasons.



The new Paschal Candle – in its holder and alight!

The Paschal Candle is the “par excellence” symbol of Easter. When we say it is a symbol it is, in reality, a number of symbols combined into one and it is necessary to go up to it and examine it closely to see them all.

The candle we see today in our churches has a long history and has passed through several developments. It is known that the very early Christians, at least in some places, held a vigil at which candles were lit on the evening before the Sunday celebration of the Eucharist. This ritual may have originated in the Jewish rite of lighting candles to mark the end of the Sabbath, which was carried over into the Christian tradition.

By the 4th century, the Easter Vigil had become the most prominent Vigil and the number of candles used in former days had been reduced to one very large candle – too large to be carried about. Several modifications have been made to the Easter Vigil since the 4th century but the structure remains basically the same. The principal part of the rite consisted in the lighting and blessing of the “New Fire” from which the Paschal Candle was lit after it had been inscribed using a sharp instrument with the Greek letters A and Ω, a Cross, and the date of the current year.

Also, five studs containing grains of incense were inserted at key points on the inscribed Cross. It is important to remember that it was the fire that was blessed, not the candle. In later times, the candle had become smaller so that it could be carried in procession by the Deacon. The Paschal Candle itself, traditionally made of pure beeswax, symbolises the Risen Christ the firstborn of Creation (Col 1:15-19), and the Light of Life (John 1:4 and 8:12).

Now about those Inscriptions . . . the Alpha and Omega are the first and last letters of the Greek alphabet. Here they represent God Almighty who exists in eternity (Rev 1:8 and 22:13). The Cross is the empty cross which emphasises the Risen Christ who bears the marks of His Passion (the five studs represent the wounds of the crucified Christ left by the nails and spear in His side). The incense stands for embalming material used at His burial indicating that He had really died and not just to have ‘seemed’ to have died.

The origin of the date of the current year inscribed on the Candle is obscure. It is not found before the 12th century. Perhaps it is related to the words “anno domini” (the year of the Lord or AD) but we do not know.



A close-up view of the Paschal Candle – showing the studs, the Alpha and Omega, and the date

The Easter Vigil, where the “New Fire” from which the Paschal Candle was lit, has largely dropped out in parish churches nowadays because it is a long (and some would say, tedious) service. In the Anglican Church, it dropped out altogether from 1549 AD until it was resumed in a few places in recent times. However, since 1970, The Vigil has been replaced, in many places in the Western Church, by simply blessing the Candle on Easter morning followed by a procession. This is what we do here at St Theodore’s.

For the last ten years, our Paschal Candle has been provided by Helen Lillecrapp. It is an expensive item but without it, our observance of Easter and our worship would be the poorer. We are very grateful Helen. Thank you!

Fr Peter Anson

PENTECOST A special service

There are some members of our faith community who struggle to attend our Sunday morning services, and so a special accessible Pentecost Service was held on May 28th – followed by afternoon tea – for them and their friends, families, and supporters. The flyer which advertised the event is shown on the right, and there are some photos of the event below

You are cordially invited to our
Pentecost Service
at
**St Theodore's
Anglican
Church**



- Sunday, 28 May
2:00-2:30pm, followed
by afternoon tea
- 46 Prescott Terrace
Toorak Gardens

Holy Communion
Many people miss being able to attend Sunday services, so we wish to provide this accessible Pentecost service as a special occasion.

The service will be brief (30 mins), with two hymns, one reading, and holy communion.

Please bring along family and friends, children and grandchildren, neighbours and carers.

Comfortable chairs will be provided for those who can't sit in pews, and we will join together for a lovely afternoon tea after the service.

Rev'd Matthew Anstey
0418937219



Jim Parfitt (left); next to Don Kimber and family



Helen Lillecrapp with Fr Peter Anson



Meg Catford (second from right) with family



Lorraine Trotter (left) with Mavis Evans

And please join us on these occasions . . .

the 'St Theodore's BBQ and Bowls' afternoon on Sunday 25th June, and the 'Chamber Music Concert' on Sunday 13th August. See also the "Select Dates" on page 5; further details will be provided in the Pew Sheets prior to the events



**ST THEODORE'S
BBQ & BOWLS**

Let's bring our whole community together for a fun-packed event over lunch. Friends and family welcome!

Sunday, 25 June 12:00-2:00pm
Beaumont Bowling Club
71 Deveraux St, Linden Park SA
(wet weather activities for kids just in case!)

Cost: \$20 per adult, \$10 for 1+ kids
Licenced drinks at bar at own cost
All profit goes to Anglican Board of Mission
RSVP TO: 44office@theodores@gmail.com by 11 June

You're Invited to Join Us!

The Associated Chamber Music Players of South Australia (ACMPSA) presents its annual

Chamber Music Concert

An afternoon of beautiful chamber music and good company.

Local chamber music groups including string and wind ensembles, will perform music by Romantic, Classical and Baroque composers.

Sunday 13th August 2023 at 2.30pm

St Theodore's Anglican Church, 46 Prescott Tce, Toorak Gardens SA

Your donation of \$5.00 at the door will support the Magdalene Centre.



After the concert, audience and players are invited to an afternoon tea at 37 Prescott Tce (across the road). Please bring a small plate of food to share if you can.

For more information: Contact Robyn on 0401 587 525 or Kathy on 0432 736 350, email groovellous@gmail.com, or visit <http://www.chambermusicsa.org/>.

The Golden Chalice, Paten and Ciborium

You may have noticed on Easter morning that at Communion, the Chalice, Paten and Ciborium were gold – rather than the silver set that is normally used. There is quite a story to these gold sacred vessels . . .

In September 1962, the Parish Council began considering significant ways in which they might commemorate the Golden Jubilee of St Theodore's in 1964 (the Church was dedicated on October 14th, 1914). One of the ideas put forward was the acquisition of a gold chalice and paten, to be used on special occasions (such as Easter, Christmas, Whitsunday and the Patronal Festival). Over the following few months, a number of jewellers in Adelaide and interstate were approached (and enquiries were even made in England), but the outcome was that the cost would be prohibitively expensive.

By September 1963, an alternative proposal had arisen to seek donations of gold jewellery and cash contributions to allow the idea to proceed: and a questionnaire was sent out to all parishioners to canvass their response. The response was in fact modest (only about 40%), but nevertheless Parish Council decided to take the next step in faith with a "Golden Chalice Appeal", a sub-committee was formed – comprising Dr R. Willoughby (Chair) and P. Riley who were both members of Parish Council, and the Rector – and in March 1964 the gold donations were called in. There were some potential designs for the chalice and paten in hand, but the choice would depend on the amount of gold donated!

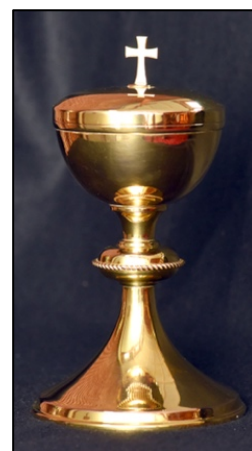
By April 1964, there was about 9 pounds in weight of gold jewellery collected (valued at about £300), and about £200 in cash. It was decided to proceed with the project and the appeal closed in May 1964. The gold was assessed and it was estimated there was the equivalent of 45-50 troy ounces of 18-carat gold . . . and it was determined that only gold donated by parishioners was to be used, and an appropriate design would be reached in consultation with the goldsmith. Requests for quotes were sent out to manufacturing jewellers in Adelaide and interstate (in Sydney and throughout Victoria), and a company A.W. Kenwick & Sons (Manufacturing Jewellers) in Mile End, SA was chosen.



An appropriate design was agreed between Mr Kenwick and the committee (and approved by the Bishop) and the job of refining the gold and the production of the chalice and paten commenced, with the aim of it being ready for the Golden Jubilee celebrations in October: and in the service on 18th October, 1964 (the closest Sunday to the 50th anniversary on 14th October), the Rector (Ven. E.A. Codd) duly dedicated the chalice and paten.

There had been some gemstones involved in the donated gold jewellery, and it was originally thought they may be incorporated in the chalice and paten, but the idea was abandoned as it was too expensive to do so.

All costs of the chalice and paten had been met by the gold and cash donated by parishioners, but it emerged during their construction that there may be sufficient gold left over to allow subsequent production of a ciborium of a design matching the chalice. Again, Mr Kenwick was engaged in June 1965 to produce the ciborium with the idea that it would be finished by the Patronal Festival in September. So the ciborium was produced and dedicated at the Patronal Festival service (19th September 1965) – which was also a Confirmation service, and there was a special preacher, Rev'd E.L. Randall (the Warden of St Barnabas).



In this endeavour, all costs had been covered by the parishioners' donations of gold and cash (and some gems) – there was no cost to the parish – and the Parish Council determined to use the residual cash (and monies raised by selling the small amount of excess gold and the gems) for the purchase of altar linen rather than for it to go to parish funds, given the spirit in which the donations had been made.

(cont.)



The final part of the story is that an (anonymous) parishioner custom-built and donated a wooden box to store the chalice, paten and ciborium – and they are still stored in that box to this day!

Richard Keene

The information in this story is gleaned from correspondence in the St Theodore's parish archives; the 1962-1966 editions of the St Theodore's Church Notes; as well as Parish Council and Vestry Minutes from the period 1962-1966 – and I thank the staff in the Archives Section of the State Library of South Australia for their assistance with access to the respective Minutes.

A refiner and purifier of silver



A verse from Malachi 3:3 says "He will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver . . ."

A friend once passed on this story to me, and as a research chemist who specialised in metals – as well as the son of a foundryman (so that I spent many hours of my childhood gazing at molten metal) – it had a special significance . . . [Ed.]

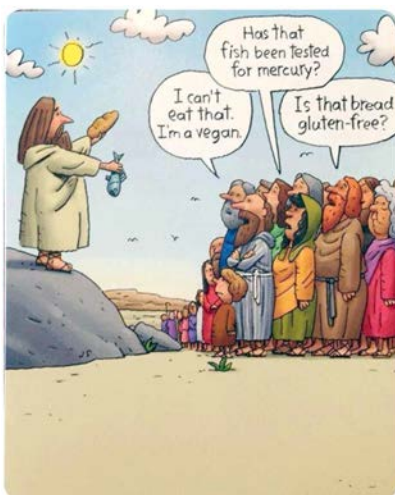
This verse puzzled some women in a Bible study group and they wondered what the statement meant about the character and nature of God. One of the women offered to find out the process of refining silver and get back to the group when they next met.

That week, the woman called a silversmith and made an appointment to watch him at work. As she watched him, he held a piece of silver over the fire and let it heat up. He explained that in refining silver, one needed to hold the silver in the middle of the fire where the flames were hottest to burn away all the impurities.

The woman thought again about the verse and about God holding us in such a hot spot. She asked the silversmith if it was true that he had to sit there in front of the fire the whole time the silver was being refined. The man answered that yes, he not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire. For if the silver was left a moment too long in the flames, it would be ruined.

The woman was silent for a moment. Then she asked the silversmith, "How do you know when the silver is fully refined?" He smiled at her and answered, "Oh, that's easy – when I see my image in it."

There are times in our faith journeys when we may feel the heat of the fire, but we need to remember that God has His eye on each of us and will keep watching until He sees His image in us.





AN INVITATION

Retreats and Reflections

Angela Hazebroek would like to invite you to join her for one of these reflections in person or on Zoom. Registration details are provided below.

- ❖ Saturday 17th June: ***Thomas Merton, 20th century monk, peace activist and bridge between Eastern and Western faiths*** – at Sophia Centre, 225 Cross Road, Cumberland Park, from 9 am to 12 noon. Zoom sessions Monday 19th June (7 pm) and Tuesday 20th June (9.30 am) for 2.5 hours.
- ❖ Sunday 18th June: ***Reflections to commemorate the life of Evelyn Underhill***, who did much through publications and spiritual retreats to help ordinary English people grasp the priority of prayer and the place of contemplation within it – St Theodore's Anglican Church, Toorak Gardens, at 11.00 am and 1.00 pm; please join us in the Hall at 10.30 am for Morning Tea.
- ❖ Saturday 19th August: ***Wisdom from Eastern Mystics and Poets including Rumi, Hafiz and Rabia*** – at Sophia Centre 225 Cross Road Cumberland Park, 9 am to 12 noon. Zoom sessions Monday 21st August (7 pm) and Monday 28th August (9.30 am).
- ❖ Saturday 16th September: ***Hildegarde of Bingen, composer, philosopher, theologian, pharmacist and 'Feather on the breath of God'*** – at the Sophia Centre, Cumberland Park, 9 am to 12 noon. Zoom sessions Monday 18th September (7 pm) and Monday 25th September (9.30 am).



Sessions at Sophia: \$30.00/\$20 Concession (by arrangement). Payment by card or cash (or by EFT Angela Hazebroek BSB: 065115, Acct: 10190750 . . . with your initials and Mystics).
 Registration: Contact Angela one week prior to the session: SMS to 0407 600 124 or angelaandjack@gmail.com
 Zoom Reflections: Cost \$20 – EFT Angela Hazebroek BSB: 065115, Acct: 10190750. Please register one week prior to the session so I can send you the materials and Zoom link.

AND CLOSE TO HOME

- ❖ ***Resting with God*** – quiet reflections, at Gartrell Uniting Church on the second Saturday of the month . . . June 10th, July 8th, August 12th, and September 9th, from 9.30 am to 11.30 am. These free reflections are provided by members of the Ignatian Heart Spirituality Team.

An old man would sit motionless in church for hours on end. One day a priest asked him what God talked about to him.
 "God doesn't talk. He just listens" was his reply.
 "Well then, what do you talk about to Him?"
 "I don't talk either. I just listen".

From "Taking Flight", Anthony de Mello (Doubleday: New York 1988)

"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@inet.net.au)

Comments/compliments/criticisms/contributions are always welcome!