

SAINT THEODORE'S TIDINGS



Advent-Christmas issue
October 2023 – January 2024

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 Kurna 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.



Comprehensive Anglicanism –

A new national network

by Rev'd Dr Matthew Anstey

A number of concerned Anglicans from around Australia recently formed the National Comprehensive Anglicanism Network (NCAN). At the heart of this initiative is a concern for the church's unity and witness to the Gospel in a time of controversy, fracture and division. With this in mind NCAN has been established to support networks and communication across local churches, agencies and individuals; to encourage grass roots Anglicans through resources relevant to Anglican life, spirituality and mission; and to facilitate responses on a range of issues that concern the well-being and unity of the Anglican Church of Australia.

The Anglican Church of Australia traces its origins to the arrival of the British colonisers from 1788. Settlement occurred in separate colonies some distance apart in this large continent, resulting in individual states that united as a national country only in 1901. Unsurprisingly then, the Anglican Church of Australia reflects some of the critical and often competing traditions found in the Church of England – Anglo-Catholic, Evangelical, Broad Church – as introduced into the separate colonies. The resultant Constitution (1961) of the Anglican Church of Australia (formally so named after 1982) was a pragmatic attempt to hold together the inheritance of different theological traditions and emphases with a strong accent on the autonomy of individual dioceses compared to, for example, the more centralist governance of the Church of England.

However, in an increasingly polarised environment, the strains on our historically low-grade fellowship are severe. The NCAN initiative is a response to these strains. The appeal to comprehensiveness is accordingly not an overture to an 'anything goes' mentality (as some disparagingly say) but rather arises from a conviction that the truth of the Gospel can only be found as Christians work together and not apart. This is never the easy or simple option, but we believe it is a faithful way forward for the Anglican Church of Australia.

This understanding of Anglicanism was faithfully and succinctly set out by the 1968 Lambeth Conference of Bishops by reference to the idea of 'comprehensiveness':

Comprehensiveness is an attitude of mind which Anglicans have learned from the thought-provoking controversies of their history . . . Comprehensiveness demands agreement on fundamentals, while tolerating disagreement on matters in which Christians may differ without . . . breaking communion. In the mind of an Anglican, comprehensiveness is not compromise. Nor is it to bargain one truth for another . . . Rather it implies that the apprehension of truth is a growing thing: we only gradually succeed in knowing the truth . . . [W]e believe that in leading us into the truth the Holy Spirit may have some surprises in store for us in the future as he has had in the past. (Lambeth Conference 1968, 140-41).

We live in times of significant transitions, increasing complexity and for many, disturbing uncertainties. One consequence of this is increasing conflict between different approaches to respond to this context. Progressive and conservative elements clash, new alignments emerge, and a tribal mentality quickly takes hold. These dynamics are a feature of our social, political and religious environment.

This is the larger context in which international GAFCON (Global Fellowship of Confessing Anglicans) was invented in 2008: an attempt by conservative voices to influence and/or control (as the case may be) the direction of the Anglican Communion. Developments at the global level of Anglicanism are reflected in the Anglican Church of Australia. Most recently this concerns disagreement regarding same-sex marriage. In an earlier generation the focus was on the ordination of women as priests. And even now there are myriad matters (e.g. climate change, asylum seekers, racism, human sexuality, poverty, inequalities, technology, care of children, war and peace) that press in on the Body of Christ.

NCAN has been set up to encourage responses to such matters that draw upon the rich traditions of Anglican Christianity that prize diversity, intelligent and reasoned argument, open-heartedness, and a commitment to working together rather than apart. This includes our commitment to the Four Instruments of Communion that bind the world-wide Fellowship of Anglican Churches together as the Anglican Communion: the Archbishop of Canterbury, the Primates' Meeting, the Anglican Consultative Council and Lambeth Conference.¹

The authority of those same instruments has recently been rejected by GAFCON.² Current conflicts and divisions are perhaps reflective of disagreements that go beyond issues of theological correctness or biblical authority. Some of the deeper issues concern how humans are to live with one another and God in peace and with justice. There is a mix of issues here: rightness and/or latitude of belief; differing views about holiness, perfection, diversity and conformity; the way we find truth and live in it. Such matters continue to circulate and be contested in the church and wider society.

A comprehensive Anglicanism values all the strands in the Anglican heritage and invites everyone, no matter their particular convictions, emphases or preferences, to see those who differ as gifts from God to be valued and learned from rather than merely tolerated, or worse still rejected and excluded. It strives to live and wrestle with disagreements, paradoxes, and apparent contradictions in the belief that God's Spirit will lead us together into the fullness of truth and love in the life of the Triune God.

Such an approach to our life together in the Body of Christ regards unity and truth as deeply tied to each other. Neither unity in the truth, nor truth through unity can stand alone; they are co-related and organically knit together. Where this close bond is ignored or dismissed, the result, as history shows, is schism and the fracturing of the truth of the Gospel of Christ.

Individuals, groups and networks from across the various Anglican traditions of the Diocese of Canberra & Goulburn will hopefully find the new national network an encouragement to uphold the church's unity and witness to the Gospel. Grassroots local church initiatives. Welcoming open conversations across differences, with willingness to bear with one another, are the key to the mission of the Gospel.

NCAN will soon launch a website with resources and mailing list to connect all who desire to uphold the church's unity and witness to the Gospel. In the meantime, if you wish to register your interest for joining our mailing list, once it is established, please contact support@ncan.au with your details, and if you wish to donate to support the work of NCAN, please contact donations@ncan.au.

NCAN is overseen by NCAN National Committee, and includes clergy and laity from across Australia:

The Rt Rev'd Professor Stephen Pickard, Diocese of Canberra & Goulburn (*Chair*)
The Rev'd Assoc.-Professor Matthew Anstey, Diocese of Adelaide (*Network Facilitator*)
Jen Basham, Diocese of Brisbane
The Very Rev'd Katherine Bowyer, Diocese of Newcastle
Ms Elise Christian, Diocese of Sydney
The Honorable Robert Fordham AM, Diocese of Gippsland
Assoc.-Professor Jane Freemantle OAM, Dioceses of Melbourne and Wangaratta
The Rt Rev'd Jeremy Greaves, Diocese of Brisbane
The Rev'd Dr Luke Hopkins, Diocese of Melbourne
The Rev'd Canon Professor Dorothy Lee, Diocese of Melbourne
Dr Muriel Porter OAM, Diocese of Melbourne
The Rt Rev'd Sonia Roulston, Diocese of Newcastle
The Ven. Canon Professor Peter Sandeman AM, Dioceses of Adelaide, Willochra & The Murray
Dr Carolyn Tan, Diocese of Perth

What does this mean for St Theodore's, Toorak Gardens?

At my interview for the position of priest here, I spoke with the Nominating Committee about my involvement in NCAN (then called simply 'Comprehensive Anglicanism') and how I believed my role there as NCAN Network Facilitator would bring many benefits to the parish. Over the last 12 months, Parish Council has been discussing this in more detail, and as a result, St Theodore's is now assisting NCAN through providing some administrative and book-keeping support. We expect there to be more benefits and synergies to emerge in the coming months and we are looking forward to sharing these with the parish in due time.

Note: I am indebted to the chair of NCAN, The Rt Rev'd Professor Stephen Pickard, whose introductory article on NCAN forms the basis of what I have written above.

¹ Read more at <https://www.anglicancommunion.org/structures/instruments-of-communion.aspx>

² Read this at <https://www.gafcon.org/news/gafcon-iv-the-kigali-commitment>



Comprehensive Anglicanism . . . a lay perspective

by Peter Burke

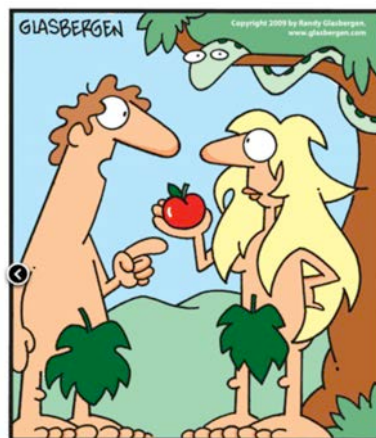
Comprehensive Anglicanism is what the Anglican Church of Australia particularly needs at this time in order to maintain the rich diversity of gifts with which God has blessed our church . . . and first among these is the people – the members of the communities of faith and action we usually call parishes. So that the church can be whole and truly inclusive, and reflect God's universal and eternal love for all creation and all humankind, it needs to reflect the wider community in which it is placed. We know this is our present struggle in terms of the age profile of most of our churches. At the personal level, Comprehensive Anglicanism is about the freedom we have to be genuinely hospitable, welcoming and inclusive to all kinds of people, all made in the image of God. This means that we need to have the courage to more intentionally include people who often feel excluded because of the deeply conservative and exclusive elements of our church.

Comprehensive Anglicanism has the potential to galvanise this ideal across the Anglican Church of Australia, and more significantly in the many local churches who deeply desire our church to be more diverse and inclusive. What will bring success to this movement is the conviction that diversity is already part of our 'Anglican DNA', that we believe in scripture, tradition and reason as movements of the Spirit, bringing us in every generation to a fuller appreciation of the revelation of God in Christ and what this means for us today. We love the scripture in depth, not superficially, exploring ways to fathom what it is saying to us now. We love the traditions of our church, and their timeless quality, and we realise that these will also adapt over time. We love the fact that our faith is a matter of both mind and heart, that human discovery and learning enables us to think and act with reason. We value human experience and we strive to listen to what God might be saying to us through the other. Our Anglican faith is a faith seeking understanding, and this is a continuous thing.

One of my favourite sayings, which I first heard from a priest in Melbourne is that "God is always inviting us into a larger room." Comprehensive Anglicanism has the potential to open doors and invite people into such rooms. Sadly, there are others in the Anglican Church of Australia who are seeking to keep the room small and the door closed. Comprehensive Anglicanism exists for the sake of the future of our church and I am pleased to see that St Theodore's is to become a key supporter of Comprehensive Anglicanism. This gives us a unique opportunity to seek to model the vision and purpose of Comprehensive Anglicanism in the life of our community of faith and action here at St Theodore's. I believe we are already well on the way, and we would do well to see Comprehensive Anglicanism as an opportunity to continue this journey of faith, hope and love in Christ, and the leading of the Spirit.



"That Advent wreath won't make itself" said Malcolm



"We're not supposed to eat the apple because the apple has carbs, and carbs are evil"



"Wireless communication is nothing new. I've been praying for years!"

St. Theodore's – Contacts

Parish Priest: Rev'd Dr Matthew Anstey
(Office – 8333-1567)

Associate Priests: Fr Peter Anson
Fr David Thornton-Wakeford

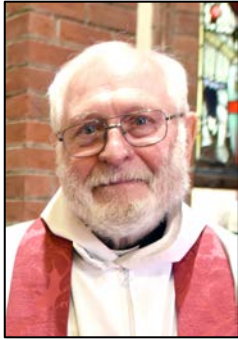
Priest's Warden: Ian Campbell

Peoples' Warden: John Needs

Parish Council (2023) – Rev'd Dr Matthew Anstey, Peter Burke, Ian Campbell, Martin Godfrey, Angela Hazebroek, Angela Jones (Secretary), Richard Keene, John Needs (Treasurer), Fiona O'Neill

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

The Offertory Procession



Fr Peter Anson



Why do we have an 'Offertory Procession' at the Sunday Eucharist? The Eucharist, as we have it now, has most of the attributes of a 'Drama' wherein there is a re-enactment of something that happened in the past by a cast using words, actions and props. In the theatre, sometimes this action depicts a fictional story. Not so the Eucharist but let us leave that for another time. I want to concentrate on only one scene in our 'Eucharistic Drama'.

At our 9.30 Service there is a small ceremony where a few people bring up from a table at the back of the church a vessel (called a 'ciborium') with wafers of unleavened bread in it, and two cruets – one of water and one of wine. We call it 'The Offertory Procession'. It seems to be just a small thing but it encapsulates the role of the laity in the Eucharistic Drama. It is the lay people who bring the bread (not the clergy) and wine to be consecrated.

For the first couple of centuries of Christianity, very little is written about how the Eucharist was performed, but we have some references – St Luke in Acts of the Apostles, St Paul in 1 Cor:11, The Didache (ca 130 AD), St Ignatius of Antioch (ca 107 AD), St Justin Martyr (ca 150 AD) and St Hippolytus (ca 200 AD) . . . but these tell us almost nothing in detail. Of the Church before ca 300 AD, Dom Gregory Dix in his book 'The Shape of the Liturgy' writes, "We know that all over Christendom the layman originally brought his *prospora* of bread and wine to the *ecclesia*; that was the chief part of his liturgy. What we do not know . . . is when and how the deacons received them from the laity". What is important to note here is that it was the laity who brought the bread and wine. How was it all sorted out? We do not know.

By the 4th century things became clearer but the details differed significantly from the Eastern Church and the Western Church. In the West, at the beginning of the Eucharistic rite (we call it 'The Offertory') men and women brought up their own small loaf and placed it on a linen cloth or silver dish and poured their own flask of wine into a large vessel held by the deacons, who placed them all on the altar. In the East it was more elaborate. The people brought the bread and wine to a side room of the church – before the beginning of the service – and gave them to the deacons, who brought them to the altar at the Offertory. This gradually evolved into an elaborate ceremony called 'The Great Entrance', which is still used in the Eastern rite churches to this day.

Since the 4th century there have been many changes in the Eucharistic liturgy in the East and the West. In the West people stopped bringing their own baked bread and their own wine and the procession ceased. All that remained were lay altar assistants (servers or altar boys) who brought the bread and wine, purchased elsewhere, from a nearby table to the celebrating priest. They therefore had become representatives of the lay people. Only at Solemn Celebrations did the deacon even have a part to play. So the laity had lost pretty much all participation in the Eucharistic rite except to watch.

Then came the Reformation in the 16th century. If we read the directions of the Book of Common Prayer (1662) carefully, we would find that now there was hardly anything left of the people's part. The celebrating priest did it all. It simply says, "the priest shall then place upon the Table so much bread and wine as he shall think sufficient". Even the deacons had only the collection of 'Alms for the poor' left to them.

There is but one rubric left that could be easily overlooked in the BCP which still connects the bread and wine to the people by a thread – "The bread and wine for the Communion shall be provided by the curate and the church-wardens at the charges of the Parish". In other words, it is the people's contributions that are to purchase the bread and wine. That was all that was left in 1662.

But we have, in our own time, turned almost a full circle. In the 1960's and 70's, many parishes in the Roman Catholic Church, the Anglican Church and possibly other denominations restored the 'Offertory Procession'. People from the congregation once again, as in ancient days, bring to the altar the bread and wine to the deacon (if there is one present) who places them on the altar. By this small action, the people's principal part in the liturgy of the Eucharist has been restored, and by it the whole congregation is united into one at our Sunday Service. By this action, everyone is a participant in the Eucharist and none are just observers.

2023 SA History Festival - St Theodore's Church Open Day



South Australia's History Festival is run in May each year by the History Trust of South Australia. The festival aims to showcase our State's rich history. In December 2022, St Theodore's Parish Council decided to participate in the 2023 festival by opening up the church and inviting the wider community into the church to appreciate the history of the parish and its people. A Working Party consisting of Martin Godfrey, Sarah Reed, Rev'd Matthew Anstey, Fr Peter Anson and Susie Herzberg was established to prepare for, and run the event.

After registering parish participation in the 2023 Festival the working party prepared publicity material and visitor guides, one for the church and one for the grounds. In the months preceding the open day details of the event were publicised in the Pew sheet, The Tidings, Adelaide Guardian and the parish website. Invitations were sent to neighbouring churches and posters displayed inside and outside the church and in the two halls.

At the Open day on Saturday 27th May 2023 visitors started arriving shortly after the church opened at 1:00 pm. There was a steady stream of visitors over the three hours the church was open. It was lovely to see a minibus from Marion Resthaven who had chosen us as their afternoon visit. Overall about 50 visitors and 15 parishioners came to have a look around. Many of the visitors were from the local area and were inquisitive to see inside the church. There was a lot of interest shown by both visitors and parishioners in the history displays and items from the Parish Archives. Many stories and reminiscences were exchanged. One of the visitors was a lady who had been a Sunday School teacher at St Theodore's, and had been active in the tennis club here. Another said he still has the woodwork items he made at Rose Park School in the classroom that was the original St Theodore's Church. Several visitors came specifically to see the gardens and asked for additional information about them.

The information displays were left out overnight so that the Sunday congregations had a chance to view them. The Sunday services included a special afternoon Pentecost service for people who are unable to attend the regular morning services. Many older parishioners attended along with their families.

We would like to thank all those who helped make the open day a success. Members of the Working Party for their work preparing for the event, Richard Keene for preparing information sheets on items of interest in the church, Di Thorpe and Peter Burke who acted as stewards on the day, Matthew Anstey and Peter Anson who came along to talk with visitors and answer their questions. Hopefully the Parish can run similar open days in future years.

Martin Godfrey and Sarah Reed



THE COMING OF THE LIGHT

On July 1st, 1871, The London Missionary Society – with some Melanesian leaders – landed on the shores of Erub (Darnley Island) in the Torres Strait in a ship named “Surprise”. The story goes that, unbeknownst to the landing party, the island people had planned to murder the landing party without any reservations. With this plan in place the men were war-ready and in agreement to meet the missionaries with violence. However, unexpectedly Darnley Island’s chief warrior Dabad had instinctively decided that the landing party may not be a threat. He argued with the men of Erub to not hurt anyone from the landing party. It ended up being quite a serious argument. Risking their lives, Dabad and his son Nuku faced off against the men of Erub, standing between them and the landing party and the landing party reached the shore of Darnley Island unharmed – the tribal leaders called for no weapons, receiving them in peace, open to what they were bringing.



It was a particular moment that made way for Christianity to eventually be accepted, and the comment has been made that at that point God was on both sides of the beach! The event is known as the “Coming of the Light”, and has been celebrated in the Torres Strait Islands and more widely since that time.

The consequences of the event were that violence, which had been present among the islands, began to decrease and the church grew under the care of the London Missionary Society. However, in 1915 the LMS withdrew to concentrate its efforts in Papua and most Torres Strait Islanders became part of the Diocese of Carpentaria within the Church of England (now Anglican Church) . . . Carpentaria had been based on Thursday Island since 1900 and functioned as a financially dependent missionary diocese. The situation remained until 1984 when the Diocese of Carpentaria and the Diocese of North Queensland (based in Townsville) each created a position of Assistant Bishop . . . Arthur Malcolm by North Queensland as the first Aboriginal Bishop and Kiwami Dai by Carpentaria to minister to the Torres Strait Islanders. A decade or so later in 1995, the Diocese of Carpentaria voted to become absorbed within the Diocese of North Queensland. Part of that absorption process was that there would be a regional Bishop of the Torres Strait who would live on Thursday Island . . . and **Ted Mosby** (a Torres Strait Islander) served as Assistant Bishop in the Anglican Diocese of North Queensland from September 1997 until his death in March 2000, and **Saibo Mabo** served as an Assistant Bishop in the Anglican Diocese of North Queensland from 2002 to 2015, and as National Bishop to the Torres Strait Islander people during that time.

The church in the Torres Strait has continued to thrive, and through the TSI communities is noticeably present in the cities of North Queensland such as Townsville and Cairns. It remains predominantly Anglican, although there is also a significant Pentecostal presence. The Coming of the Light is now celebrated widely throughout Australia, and its significance remains . . . Rev’d Victor Joseph, the Principal of the Wontulp-Bi-Buya College (see below), says “The light continues to come, and the anniversary of the Coming of The Light is an opportunity for us to look for the Light, welcome it, and celebrate in joy”.

The Coming of the Light . . . ABM . . . and St Theodore’s parish

The Anglican Board of Mission (ABM) has had a long association with the Anglican Church in the Torres Strait Islands. ABM was established in 1860 by the Bishops of the (then) Church of England in Australia. It was originally called the Australasian Board of Missions and was led by the Bishops of the Church in Australia and New Zealand. When the London Missionary Society withdrew in 1915, as mentioned above, ABM began to engage as an Australian-based missionary organisation with the emerging church in the Torres Strait as the church gradually, and sometimes painfully, moved towards a stronger sense of local cultural identity among the Torres Strait Islander communities.

In 2023, the ABM Project Book includes three projects which seeks to support the development of the church in the Torres Strait. One of these involves the Wotulp-Bi-Buya College – which offers courses in Theology and Ministry, as well as courses in Addictions Management, Community Development and Indigenous Mental Health. Another project is for the Diocese of North Queensland, focusing on developing a new structure for greater autonomy among Aboriginal and Torres Strait Islander ministries in North Queensland. Two new autonomous councils have been created: the Meriba Magyi Zageth Anglican Council for Torres Strait Islander Ministry, and the North Queensland Aboriginal Anglican Ministry Council which will support a part-time Ministry Development Officer for the Cape York Peninsula and other priority Aboriginal and Torres Strait Islander mission in the Diocese of North Queensland.


Also in the 2023 ABM Project Book is ‘The Coming of the Light’ project which celebrates gifts of the Torres Strait Islander people – their culture and spirituality to the wider church and society – in the light of the Gospel. 2021 marked the 150th anniversary of the Coming of the Light to the Torres Strait. The ‘Coming of the Light’ Project focuses specifically on the development of the abovementioned Meriba Magyi Zageth Anglican Council for Torres Strait Islander Ministry. ‘Meriba’ means ‘Our’ in the language of the Eastern Torres Strait Islands, and ‘Magyi Zageth’ means ‘Holy Work’ in the Language of the Central and Western Torres Strait Islands . . . hence the name signifies ‘Our Holy Work’.

The Council is still in its early stages of development, with members coming together from across the Torres Strait to determine priorities and plans for their collective work. Given the close cultural links between the Torres Strait and parts of Melanesia, the churches of the Torres Strait have been encouraged by the re-establishment of the Melanesian Brothers household on Thursday Island. Brothers come from Papua New Guinea and the Solomon Islands to serve in the Old Cathedral of All Souls & St Bartholomew and carry out their mission at the invitation of churches and communities across the Torres Strait and Cape York Peninsula. Funds for this Project will support the Meriba Magyi Zageth Anglican Council and the work of the Melanesian Brothers in the Torres Strait.

At the August meeting of St Theodore’s Parish Council, it was decided to adopt the Meriba Magyi Zageth initiative as our ABM Project. St Theodore’s has been a supporter of ABM for many years, with our support historically going to the United General Fund, which supports a wider range of projects: it is good that we now have something more specific to focus on so we can continue to pray and support the work of the church in the Torres Strait more intentionally as they move towards greater autonomy. With the first Torres Strait Islander priests ordained in 1925, and the consecration of Kiwani Dai as the first Torres Strait Islander Bishop in 1986, the ‘Coming of the Light’ Project is a further affirmation of the Gospel in the Torres Strait, where ‘God was [and still is] on both sides of the beach’. This is a wonderful declaration of the God who always goes before us and is ready to meet us wherever we go.

Richard Keene & Peter Burke

THE TORRES STRAIT ISLAND FLAG



The green panels at the top and bottom of the flag represent the land, and the central blue panels the sea.

The black lines dividing the panels represent the Torres Strait Islander people. The centre of the flag shows a white dhari (dancer’s headdress) which represents the Torres Strait Island culture. Underneath the dhari is a five-pointed star. The star is an important symbol of navigating the sea. The points of star represent the five island groups of the Torres Strait, and the white symbolises peace.



Thankyou

Torres Strait Islands
“The Coming of the Light”

For more information, visit the project online at:
www.abmission.org/projects

ABM ABN 18 097 944 717

From “The Parallel Sayings – Jesus & Buddha” {Marcus Bord (Ed.); Ulysses Press, Berkeley, CA, USA; 2002} . . . on “Wisdom”:
JESUS: “Your father in heaven makes his sun shine on the evil and on the good, and sends rain on the righteous and the unrighteous” (Matthew 5:45)

BUDDHA: “The great cloud rains down on all whether their nature is superior or inferior. The light of the sun and the moon illuminates the whole world, both him who does well and him who does ill, both him who stands high and him who stands low” (Sadharmapundarika Sutra 5)

SHEILA McCARTHY

and our celebration of the 30th production of the
St Theodore's Service of Nine Lessons and Carols

Thursday December 21st, 2023 at 8.30 pm
St Theodore's Church



Sheila was born in Wolverhampton, Staffordshire (UK) and grew up in nearby Walsall. The whole family loved music, so of course Sheila started piano lessons at five years old, as well as learning to sing in the local Methodist church every week.

When the family moved to Adelaide, Sheila went to Marion High School, where she enjoyed not only the excellent academic education but the girls' choir and three Gilbert and Sullivan productions. After three years as a Primary School teacher, Sheila did an arts degree at Flinders University while studying singing at the Elder Conservatorium.

Sheila and her husband Lance (who came to the Physics Department at Flinders University from New Zealand, via USA) came to St Theodore's around 1990, and in December 1992 Sheila initiated the Carol Service – in part so that their three children (James, Thomas and Sarah) could all be part of this choral tradition which Sheila had enjoyed so much as a member of the Corinthian Singers and Adelaide Chamber Singers.

The first service took place at Christmas in 1992, using a format based on the traditional Festival of Nine Lessons and Carols from King's College Cambridge, and they have continued since that time . . . with the only gaps occurring in 2020 and 2021 because of COVID-19 restrictions. The service was resumed last year (2022) so that this year marks the thirtieth of the series.

The community of St Theodore's is extremely grateful for this wonderful and sustained contribution to our parish life. Many thanks Sheila!

Breaking Bread

The Breaking Bread children's service is a welcoming community with an interactive liturgy where everyone sits in the sanctuary near the altar, centred on a message for the kids in the sermon – which occasionally has 'holy lollies' included too! The children participate by helping with Holy Communion and writing their thoughts for the prayers of intercession and thanksgiving . . . their concerns here and now such as climate change and ongoing conflicts, and thanksgiving for food. What the children like about the service is the ritual being in the same place each time – where there is a dog – dancing flames in the candles, lights behind the big cross of the church, ringing the bell and playing in the St Theodore's gardens afterwards.



Some comments from the children . . .

- *"I like helping with Holy Communion" – Victoria*
- *"I like the candles and ringing the bell" – Elena*
- *"I love [Matthew's] dog" – Lewis*
- *"I really like the lights behind the cross" – Bede*
- *"I like the lollies" – Sidney*

John Hicks

'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: frkeene@me.com)*

Comments/compliments/criticisms/contributions are always welcome!



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.

MYSTICS REFLECTIONS OCTOBER and NOVEMBER

❖ **Let me tell you who the Beloved is for me**

Saturday October 7th, 9am to 12 noon Venue: Sophia Centre, 227 Cross Road, Cumberland Park
Registration to angelaandjack@gmail.com by October 1st.

❖ **St Teresa of Avila and St. John of the Cross each developed pathways to intimacy with God and encourage us to find a way to receive the grace that allows us to see the Beloved everywhere**

Monday October 16th
Monday October 23rd

Zoom Reflection (Morning) 9.30 am to 11.30 am
Zoom Reflection (Evening) 7pm to 9pm



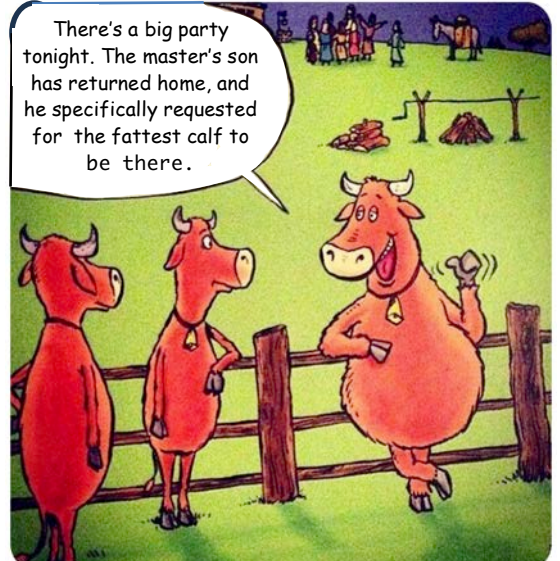
❖ **Poetry as a Gateway to Divine Mystery**

Saturday November 18th, 9 am to 12 noon. Venue: Sophia Centre, 227 Cross Road, Cumberland Park
Monday November 27th Zoom Reflection (Morning) 9.30 am to 11.30 am
Tuesday November 28th Zoom Reflection (Evening) 7.00 pm to 9.00 pm

Registration to angelaandjack@gmail.com by November 12th.



Which poet speaks most clearly to you of the nature of the Divine?
This is not about the study of poetry – its structure and techniques.
It is about the way great poets can reach deep inside us and show us something we know but do not have the words for.
Bring your favourite poem and I will offer a selection of mine:
English Nature Poets: Wordsworth, Gerard Manley Hopkins, Edna St Vincent Millay
Australian nature poets: John Shaw Nielsen, Oodgero Noonuccal, Judith Wright, Dorothea Mackellar
Contemporary poets: Mary Oliver, David Whyte, Noel Davis, and Chana Bloch



Indigenous Rural Nursing Scholarship

In 2022, the parish of St Theodore's Anglican Church established the "Indigenous Rural Nursing Scholarship". The scholarship, valued at \$2,000 per annum, seeks to provide assistance to an undergraduate Aboriginal or Torres Strait Islander student enrolled 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. We are pleased to note that . . .



The 2023 recipient was Carolyn Roberts

Carolyn comments . . .

I grew up in the Riverland in the town Renmark. I was inspired to study nursing as I have always wanted to help people, and being an Indigenous nursing student I hope to help my community by closing the gap in health.

The biggest challenge I have faced during my studies has been juggling family and commitments. The Indigenous Rural Nursing Scholarship has been a great support this semester as I have just completed an 8-week placement in a regional hospital close by, and the scholarship really helped financially. I felt confident on my placement knowing I didn't need to worry financially – for example about the cost of fuel, food, and clothing.

I would like to say to the donor, St Theodore's Anglican Church, thank you very much for your support, it really helped me get through my recent placement!

Next year I will be a new graduate nurse and hope to work in my community as a Community Nurse. Thank you.

Please note that the "Indigenous Rural Nursing Scholarship" is maintained by individual donations from members of St Theodore's community and friends of the parish. We invite you to donate to this initiative by

- (a) placing your donation in an envelope marked "Scholarship" in the collection plate; or
- (b) electronically using the BankSA: details BSB 105-149; Account 557053840 and using the reference "Scholarship".

Donations will be eligible for taxation deductibility, but if you seek that option, then payment must be made directly to Flinders University (to an account "Indigenous Rural Nursing Scholarship") on a prescribed form, available from the Parish Office.

Light looked down and saw darkness . . .

"I WILL GO THERE", SAID LIGHT

Peace looked down and saw war . . .

"I WILL GO THERE", SAID PEACE.

Love looked down and saw hatred . . .

"I WILL GO THERE", SAID LOVE



So He,

the Lord of Light,

the Prince of Peace,

the King of Love

came down and crept in beside us

SELECT DATES



SPECIAL SERVICES

- ❖ **All Saints celebration, Sunday 5th November** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am
- ❖ **Advent Sunday, 3rd December** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am
- ❖ **Special Memorial Service, Saturday 9th December**, 3.00 pm
- ❖ **Carol Service, Thursday 21st December** . . . at 8.30 pm we will hold our *Carol Service* in the Church, followed by a supper in the main hall afterwards. This is a traditional service with fine choral singing by a specially gathered choir.

- ❖ **Christmas Services** . . .

- **Sunday, 24th December** . . . regular Sunday services Holy Communion 8.00 am; Sung Eucharist 9.30 am
- **Sunday, 24th December** . . . *Christmas Eve* – Sung Eucharist 8.30 pm
- **Monday, 25th December** . . . *Christmas Day* – Holy Communion 8.00 am; Sung Eucharist 9.30 am

- ❖ **Epiphany Sunday, 7th January, 2024** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am

- ❖ **Ash Wednesday, 14th February 2024**

10 am Holy Communion with Imposition of Ashes
7.30 pm Holy Eucharist with Imposition of Ashes

OTHER EVENTS

- **Community Meditation Day – Saturday, 14th October** 11:00 am - 3:00 pm (see information above)
- **Synod – 28th-29th October**
- **Classical Music Concert, Saturday 11th November** at 2.30 pm
- **St Theodore's Parish Vestry Meeting, Sunday 25th February** (following the 9.30 am Eucharist service)

ANNUAL VESTRY MEETING

Our Annual Vestry meeting for 2023 will be held on February 25th, 2024 at 10.45 am in the church, immediately following the Sung Eucharist. Matthew will present much of his Annual Report in the sermon for the day.

In Anglican polity, the Annual Vestry functions like an AGM. It hears reports, receives the financial statement for the previous year and passes the budget for the year ahead. There is the opportunity to ask questions from the reports; also items/motions for discussion and debate can be listed – *Motions need to be submitted in writing with Matthew by February 11th, 2024.*



From the Church Times

The annual Vestry Meeting was held straight after the 9.30 am Sung Eucharist

It is also the meeting where parish officers are elected. This year the following positions fall vacant:

- ❖ People's Warden
- ❖ Parish Councillors (6)
- ❖ Auditor
- ❖ Nomination Committee [3]

Nomination forms will be available in the month prior, and *nominations close on February 18th, 2024.*

We endeavour to run efficient meetings, so generally the Vestry runs for no more than 45 minutes. Because of its importance in the administration and care of the parish, Vestry is a meeting all parishioners are encouraged to attend. If you have any questions please ask Matthew, one of the Wardens or a member of Parish Council.

The St Theodore's Spiritual Garden as a community space

In 2002, in response to a concern for the stewardship of its heritage buildings and its large site, a group of parishioners – coordinated by Susie Herzberg – prepared a Landscape Plan which included a five-stage proposal to improve the grounds. This plan included the development of a **Community Spiritual Garden**, which addressed a challenge by the (then) Archbishop -- the Right Rev'd Ian George – to make all parish grounds an oasis for the local community. The incumbent priest (Fr Peter Thomson) reported that a Community Spiritual Garden was a way of announcing to the community at large that the parish welcomes people to use its grounds for quiet reflection, prayer and rest. A few years later Fr Peter Thomson learned of the Quiet Garden Movement (an international network of beautiful gardens and outdoor spaces for prayer, stillness, contemplation and an appreciation of the natural world) and suggested that the parish liaise with the group and list our Garden with them. And so began the St Theodore's connection with the Quiet Garden Movement.



Recently, the World Community of Christian Meditation (WCCM) enquired if they might hold one of the regular 'Quiet Days' in the Garden – including an address on the St Theodore's Garden and the Quiet Garden Movement, which will be given by Susie Herzberg..

We welcome the WCCM to St Theodore's parish and Community Spiritual Garden for their Quiet Day on Saturday 14th October. Details are given below.



World Community for Christian Meditation South Australia

COMMUNITY DAY

“Come with me by yourselves to a quiet place and get some rest”

Saturday, October 14th from 11 am – 3 pm

*St Theodore's Anglican Church; 44 Prescott Terrace, Toorak Gardens
in the Small Hall and the St Theodore's Church Community Spiritual Garden*

- ❖ **There will be a presentation by Susie Herzberg – a parishioner of St Theodore's and a member of the Quiet Garden Movement – on “The Pursuit of Paradise: Gardens and Spiritual Spaces”**
- ❖ **In the afternoon, there will be time to sit in the Garden, or walk the neighbourhood or a Visual Divina activity**

Suggested Donation \$15. BYO seat for the outside.

Please bring your own lunch and cup . . . tea, coffee and snacks supplied.

Bring an umbrella if wet, and some items of nature from your garden for an afternoon activity.

Email chr.med.southaust@gmail.com for more details and to register.