

SAINT THEODORE'S TIDINGS



Lent-Easter issue *February – May 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 traditional lands of the Kaurna 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.



Translating the Psalms for the 21st Century

Rev'd Dr Matthew Anstey

In 2023 I commenced a project to translate the entire Psalter for public worship in the Anglican Church of Australia (ACA). The project began as a proposal I put to the Liturgy Commission of the ACA back in 2017, and has since progressed into a personal project for which I have gathered an advisory board with people with expertise in liturgy, poetry, music, Hebrew, publishing and pastoral ministry.

One exciting part of the project is the involvement of Becky Llewellyn, a renowned Adelaide-based composer, who is setting Psalms I've completed to a variety of musical settings.

A key goal is to make the Psalms more modern. I also want to make them simpler, more accessible and more singable. An accurate, accessible, and poetically beautiful translation assists both public worship and personal engagement with God.

The English language has changed substantially in the last fifty years and the APBA (*A Prayer Book for Australia*; original edition 1977, updated slightly in 1995) contains many words and phrases that are difficult for modern readers to understand accurately, or at all. For example:

- “fatness” (Ps 65:11) denotes “obesity” for modern readers, rather than “fertility/richness”;
- “aliens” (Ps 18:46) typically denotes extra-terrestrial beings, rather than “foreigners/refugees”;
- words like “pate”, “bulwark”, “asunder”, “usury”, “crag”, “recompensed”, “felicity”, “requisites”, “handsbreadth”, “potsherd” have fallen almost entirely out of use.

And one can only imagine what a typical teenager would think when hearing “thongs” in church (!):

“But the LORD is righteous: and he has cut me free from *the thongs* of the wicked” (Ps 129:4)

Although modernising is important, so too is maintaining a sense of connection to past translations. One of the earliest English translations of the Psalms was made by Coverdale in 1535. Here is a famous verse (note how different the spelling and grammar is from almost 500 years ago):

“Yee the wordes of my mouth & the meditacio of my herte shalbe acceptable vnto the, o LORDE, my helper and my redemer”

The King James Version (KJV) of the Bible followed Coverdale, and made only one change – from “helper” to “strength”:

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” (1611)

Almost 400 years later, one sees how the APBA still follows the rhythm and overall shape of Coverdale:

“May the words of my mouth and the meditation of my heart be acceptable in your sight: O Lord, my strength and my redeemer” (Psalm 19:14; APBA 1976)

My translation respects this continuity, as verses like this are like wearing comfy old shoes, and need that familiarity.

When we think of singability, rhythm and sound are very important. The KJV often got this right, such as seen in the pleasant rhythm of Psalm 23:1 in the KJV, “The LORD is my shepherd; I shall not want”, but in my view the APBA has too many beats and a clunky rhythm – “The Lord is my shepherd: therefore can I lack nothing”. So I will simply follow the KJV for this verse.

My favourite example of the importance of rhythm and sound, although not from the Psalms, is from 1 Kings 19:12 – “And after the fire a still small voice”. The three translations done in the decades prior to the KJV – the Great Bible, Bishop’s Bible, and the Geneva Bible – each had instead “And after the fire, came a small still voice”. When the KJV translators gathered together, they *read out loud* the translations, and when “small still voice” was read out loud, someone interjected and said, “Try instead, ‘ . . . still small voice’”. The rest is history as they say and arguably, “still small voice” went on to become one of the most quoted and loved phrases of the Old Testament.

Some of the translation changes also reflect the vastly different cultural context in which we now live. Here is Psalm 123 in APBA, and my new translation.

APBA

- 1 To you I lift up my eyes:
you who are enthroned in the heavens.
- 2 As the eyes of servants look to the hand of their master:
or as the eyes of a maid toward the hand of her mistress,
- 3 So our eyes look to the Lord our God:
until he show us his mercy.
- 4 Have mercy upon us, O Lord, have mercy upon us:
for we have had our fill of derision.
- 5 Our souls overflow with the mockery of those at ease:
and with the contempt of the proud

Anstey

A song of pilgrimage. Of David.

- 1 To you I lift up my eyes:
you who dwell in the heavens.
- 2 As slaves who watch their masters:
as a woman enslaved watches her mistress,
- 3 So we look to the LORD our God:
until he has mercy upon us.
- 4 Have mercy upon us, O LORD, have mercy:
for we have had our fill of contempt.
- 5 Our souls recoil at the scorn of the boastful:
at the contempt of the proud oppressor.

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APBA follows the KJV and Coverdale in using the language of “servants”, when the Hebrew is very clearly referring to slaves. So “a maid” in APBA (Ps 123:2) I translate instead as “a woman enslaved”. This is more accurate and also reflects our heightened awareness of power dynamics. Note too that I add the superscription “A song of pilgrimage. Of David”, which is typically omitted in liturgical Psalters. These provide more context and assist in interpretation.

At a personal level, I absolutely love doing this project – each Friday is a sacred time for me, where I pull out piles of Psalms commentaries, Hebrew grammars, and modern translations, and pore over the Hebrew text. Sometimes the translation comes easily, sometimes only after great effort.

It gives me great joy to be embarking on this journey of discovery on behalf of those of us who may gain new insights from a 21st century translation, based on new scholarship and a close poetic reading of the Psalms, attuned to the complexities and challenges of the modern world.

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)

A CHANGING OF THE GUARD . . .



Bobbie Luks

It is with much sadness we bid farewell to **Bobbie Luks**, our parish secretary, after eight years with St Theodore's. Bobbie has done a wonderful job, and endeared herself to everyone who has interacted with her and the parish office.

Bobbie's association with St Theodore's started in March 2016. She is a close friend of Fr Grant and Kathryn Bullen and commenced as a volunteer to assist Grant with the organisation of workshops and retreats associated with his involvement in "The Project", supported by the Julian Centre Trust. Ultimately, Fr Grant asked Bobbie to accept the position of parish secretary – a job she has done with distinction since then and she she says she has enjoyed her time with us.

With the departure of the priest Rev'd Stephen Daughtry from Bobbie's home parish of the Anglican Church of the Holy Innocents in Belair, she has been offered (and accepted) an extra day a week in the parish to help with the additional administrative load associated with Steve's absence.

Bobbie leaves St Theodore's with the heartfelt thanks of the parish for what she has done for us, and with our very best wishes for the future!

On Sunday 18th February at our 9:30 am Sung Eucharist service, Bobbie will be attending for us to say thank you for her ministry among us over the last eight years. At the same service, the Rt Rev'd Professor Stephen Pickard, Chair of the National Comprehensive Anglicanism Network, will be our guest preacher, so it will be a special morning. Please join us on that occasion!



Wendy Falconer-Carrabyne

And we extend a very warm welcome to **Wendy Falconer-Carrabyne**, who will join St Theodore's as the new parish secretary.

Since 1992 Wendy has worked as a social worker. In 2004 she started working at Flinders Medical Centre, from where she retired in 2023. Prior to becoming a social worker, Wendy was a high-school teacher.

Wendy's home parish is All Hallows Anglican Church in Blackwood, which she joined in the 1980's and has attended regularly since that time. Wendy has undertaken Rev'd Martin Bleby's course on 'discipleship', and has been involved in Lenten Studies, Home Group Christian Fellowship and prayer groups/Bible studies at All Hallows. Currently, Wendy also regularly assists with the PowerPoint presentations at All Hallows.

Wendy says she is thrilled with the opportunity to use her skills to assist the life of the church with the appointment at St Theodore's . . . it is something she has wanted to do for a long time. We welcome Wendy warmly into the Theodore's community . . . it is wonderful to have you with us!

Some communications updates . . .

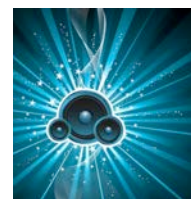
Social Media Presence

We have created a new Facebook page for the parish: <https://www.facebook.com/StTheodoresAnglican>. This new page hosts our live-streaming and allows us also to advertise special events. In 2024, we plan to make more use of social media and online advertising, as this is a crucial aspect of ministry in our digitally-connected world.



New Sound System

We are delighted with our upgraded sound system and the installation of a Hearing Assistance System (HAS) . . . and are very grateful for the anonymous donations that made this possible. A particular highlight was seeing one of our stalwarts, Cathy Jupp, use the HAS for the first time. She told us afterwards that it was the first time she had heard the service clearly in over 17 years!



St Theodore's Processional Cross



The beginning . . . The parish of St Theodore's Anglican Church commenced in 1887, with the first service being held on October 24th in the Rose Park State School, Gurney Road. The church activities remained centred in Gurney Road for a number of years: the current church on Prescott Terrace was constructed during 1913-1914, and the first service and Dedication took place on October 14th, 1914 at which Bishop Thomas presided.

In the lead-up to the Dedication, an article appeared in the "St Theodore's Church Notes" of March 1914 noting that a Processional Cross was needed for the new church . . . and in a supplement to the November 1914 issue, it was acknowledged in the 'list of gifts' to the new church that a

**Processional Cross had been donated by
Mr and Mrs H.P. and Mr Rupert Edwardes**

This gift remains our Processional Cross to this day, and this is its story . . .

The Processional Cross . . . since 1914



Above: A photo of the interior of the 'new' church of St Theodore's in 1914 – note the Processional Cross against the left pillar beside the High Altar

Right: Leading the procession of the choir and sanctuary party for the commissioning of Rev'd Brian Smith as priest-in-charge of St Theodore's (1974)



At the Blessing of the Calvary in the Memorial Garden by Bishop Stuart Smith (December 6th, 1992). The incumbent priest was Fr Mark Sibly (on the right)



The Processional Cross as part of the Gospel presentation in the Eucharist (dated 2014)



Left: In procession from the Spiritual Garden to the church – Palm Sunday 2015

Right: Leading the procession of the sanctuary party for the commissioning of Rev'd Dr Matthew Anstey as priest-in-charge of St Theodore's (2022)



The Processional Cross bears an inscription

*In Memoriam
Rev E. Jenkins
Lord all pitying, Jesu blest
Grant him Thine eternal rest*

The quotation is derived from the last two lines of a hymn in the New English Hymnal (#524) called *Day of Wrath and Doom Impending*, which dates to the 13th century. But the identity of the "Rev E. Jenkins" – and the reason for the dedication – make an interesting piece of parish history . . .

The Rev'd Edmund Augustus Jenkins was born in Devon, UK in 1818. He was originally in the Royal Navy (probably from age 15 or so), migrated to Australia in 1851, and was ordained deacon that same year by Bishop Augustus Short, so he became one of the very early clergy in the Diocese of Adelaide: he was associated with St John's Church, Adelaide (Halifax Street) from 1851-1853. He was priested in early 1853, and spent two years (1853-1854) as the acting-Headmaster of St Peter's College (which had been formed in 1847). He was then appointed as priest-in-charge of St Matthew's Anglican Church in Kensington where he remained until his sudden death in 1888.



So while St Matthew's, Kensington was the only church with which Jenkins was associated as a priest, the memorial Processional Cross bearing the dedication to him was a gift to the neighbouring parish of St Theodore's, Toorak Gardens on the establishment of their new church – in 1914, some 26 years after his death.

In 1844, Edmund Jenkins married Amelia Needham, and they had two children – Amelia Ann (*aka* 'Minnie') in 1847, and Louisa Grace who was born in 1852 but died at the age of 13. Minnie married Henry Powys Edwardes in 1880 (at St Matthew's) . . . and they had two sons – Henry Edmund Arthur (born 1881) and Rupert Charlie Guest (born 1884). Henry Edwardes and the family attended St Theodore's and Henry was very involved with the church – he was the Priest's Warden at St Theodore's for a number of years, including 1914 when the Dedication of the new church took place. Rupert was also a regular parishioner.

So the donors of the Processional Cross to St Theodore's in 1914 were Mr H.P. Edwardes (the Priest's Warden), his wife Minnie (the daughter of the long-term priest-in-charge of St Matthew's from 1855-1888, Edmund Jenkins) and their son (Mr Rupert Edwardes). A search of the archives gives no indication that the parish of St Matthew's was involved in this gift to the fledgling neighbour parish, so we must assume that it was indeed a personal gift of the Edwardes family, but with a dedication to Mrs Edwardes' father, Rev'd Edmund Jenkins – one of the original clergy in the Diocese of Adelaide, and the long-serving priest-in-charge of St Matthew's. He remains the longest serving incumbent in their 176-year history (established 1848). It is also noted that among the other gifts donated to St Theodore's on its Dedication, that Rupert – the son of Mr and Mrs Edwardes – actually designed the high altar of the original church (which was subsequently constructed in blackwood by Mr A.B. Threadgill).



The plaque (above the Bishop's Chair in the sanctuary) dedicated to Carl Schrader

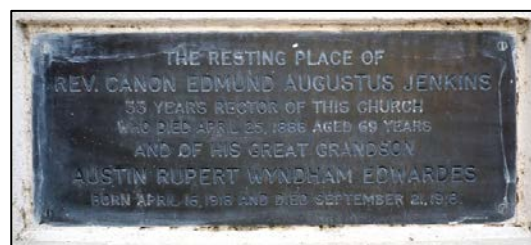
As a sort of postscript to the story, it might be interesting to reflect on the first time the Processional Cross was used . . . in the Dedication service of the new church on October 14th, 1914. The bearer of the cross was arguably Carl Schrader – a young man (20), very active in the church and particularly with the youth of the parish. Carl enlisted in the Army in 1915 and was killed at Gallipoli in November 1915. The church Pew Bulletin for the week after the Dedication acknowledges Carl as a Crucifer at the Dedication service and commended him for "carrying out his duties with reverence and dignity".



The stained-glass window in the Baptistry dedicated to Carl Schrader



The Rev'd E.A. Jenkins is buried in the grounds of St Matthew's church, Kensington. There is a stone cross (left) perhaps marking the place of burial, with a bronze plaque above it (shown on the right) commemorating Edmund Jenkins and his young grandson Austin.



Richard Keene

I acknowledge Dr Sarah Black (the Diocesan archivist), Bruce Gould (honorary historian, St Matthew's church, Kensington), Dr Martin Godfrey (St Theodore's church archivist), and the staff of the Reading Room at the State Library of South Australia for their assistance with the search for information on the Processional Cross and Rev'd E.A. Jenkins.



Congratulations Fr David !

On Saturday 17th February at 4 pm, St Theodore's is hosting a special Eucharist service to celebrate the 50th anniversary of Fr David Thornton-Wakeford's ordination as a priest. Fr David was assistant curate at St Theodore's from 1973-74; he is now a member of our faith community and one of our honorary associate priests. David and Deborah are pictured on the left.

David did his theological formation at St Michael's House, Crafers (SSM) from 1968-72; he was ordained Deacon in 1973 and Priest in 1974, at St Peter's Cathedral, Adelaide. He served two assistant curacies: 1973-1974 at Toorak Gardens, where he met Deborah; and 1974-75 at Edwardstown-Ascot Park. David and Deborah married in 1976 – at St Theodore's – and they moved to their first parish, Kidman Park and Flinders Park. Concurrently, David was ADF Chaplain to the Fourth Military District based at Keswick Barracks. He went on to serve as Precentor, St George's Cathedral Perth, then as the rector at the parishes of Mount Barker (Diocese of Bunbury), Applecross and Midland (Diocese of Perth). He completed four years of Spiritual Direction Formation at the Wollaston Centre for Spirituality, Mt Claremont from 1984-88 and graduated with an STM (Master of Sacred Theology). He was appointed Archdeacon of Mitchell in 1994 and Chaplain to Swanleigh Anglican Residential College in 1997. In 2000 David was made an Archdeacon Emeritus. During these 22 years in WA, Deborah and David had three children – William, Sarah and Julia.

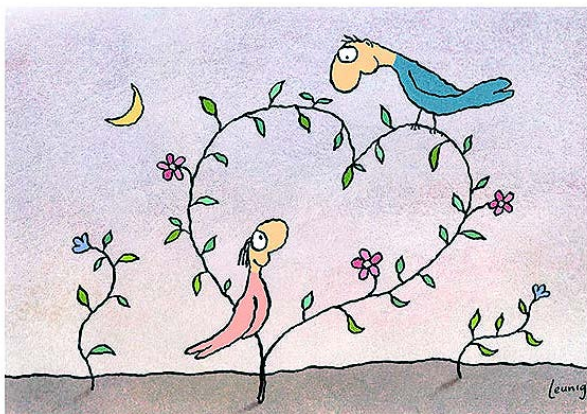
In 2001 David accepted a call to the parish of Burnside, Adelaide, becoming Archdeacon of Sturt in 2003. He then moved to Parkside in 2008 and was co-founder of the St Oswald Centre for Spirituality in 2009. During his parish years, David mentored thirteen assistant curates. He retired from full-time ministry in 2014, and continued in Spiritual Direction – leading Clergy and Lay Retreats, serving a number of Locum Tenens appointments in Adelaide and interstate – and writing. In 2015 David was invested as Chaplain to the South Australian Commandery of the Order of St Lazarus of Jerusalem. He is the author of four publications: *If Fish is all you want*; *After the Wedding*; *Being Fully Alive*; and *Wine, Waiting and Wonder*. Deborah and David now have two granddaughters, Isla and Amelie, being the children of Sarah and Philip.

A little pictorial history . . .

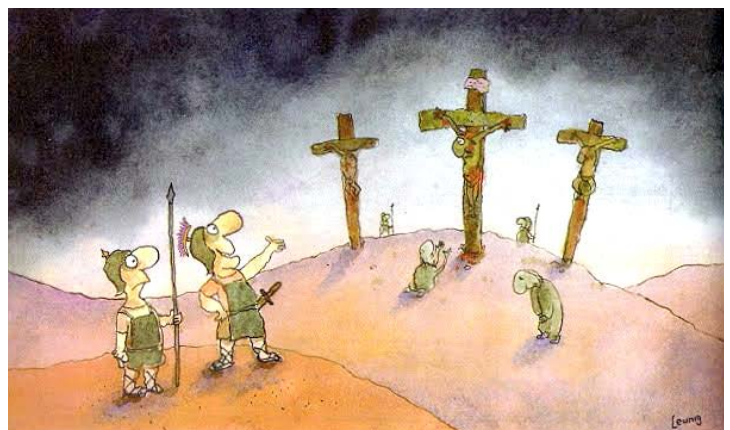
Left: David Thornton-Wakeford after his Ordination at St Peter's Cathedral, Sunday February 17th, 1974. The rector of St Theodore's – Fr Jim Razzell is on the left, and a colleague Fr Philip Carter on the right.



Right: After the celebration his first Eucharist at St Theodore's, Monday February 18th, 1974. Fr Jim Razzell and his wife Ione are on the left, and David's mother (Rosalie) and sister (Elizabeth) are on the right.



*Love one another and you will be happy.
It's as simple and difficult as that.
There is no other way.*



*"Look at that! Brilliant! You kill the leader
and you nip the whole movement in the bud"*

LIVE STREAMING

In late 2023, St Theodore's embarked on a new chapter in its ministry, with the commencement of live-streaming of our 9.30 am Sung Eucharist.

The link for each service is provided on the parish website at <https://theodores.org/whats-happening/>.



During this trial period, which is still taking place, we have implemented a very simple system, using an iPhone and Facebook Live. Despite some hiccups, it has actually been very successful, and we have had viewers from South Australia, ACT, Northern Territory, New South Wales . . . and even one from Canada! Many regular parishioners have also watched the live-stream when they have been unable to attend church in person, so it is now an opportunity for engagement for all of us, not just those who live far away. We are close to authorising the upgrade to our live-stream and hopefully that will be installed in the coming month or two.

To give a feeling of one of the communities who join us regularly, we had this greeting from Vivienne Hayward – a parishioner at Christ Church Cathedral in Darwin . . .

The Top-End Connection

Perhaps you know that a number of people in Darwin regularly watch the live stream of your 9.30 am Eucharist, a live stream that is getting better and better? How come? This is our story.



We are parishioners of Christ Church Cathedral in Darwin in the Diocese of the Northern Territory. Erected after Cyclone Tracy destroyed the original (1902) church, the beautiful cathedral building itself proclaims God's presence to the city, to visitors and to our neighbours in the Legislative Assembly, the Supreme Court and the City of Darwin Council.

Originally part of the Diocese of Carpentaria, in 1968 the Northern Territory became a diocese in its own right. The now-Diocese of the Northern Territory has long been a place of 'mixed' theologies. The towns along the Stuart Highway (Darwin, Fred's Pass Katherine, Tennant Creek and Alice Springs) were evangelised and ministered to by faithful and dedicated priests of 'liberal catholic' views. The Aboriginal communities were evangelised and ministered to by faithful and dedicated missionaries of the Church Missionary Society who had conservative, evangelical views.

In our 56-year history as a diocese we have had six bishops, the first five of whom were liberal catholic churchmen. Our current bishop, the Rt Rev'd Dr Greg Anderson, who was consecrated in November 2014, is a conservative evangelical. He is an erudite theologian, a linguist who speaks two Aboriginal languages and he has a fine singing voice. The cathedral has had eight deans, the first seven of whom were liberal catholic churchmen. [Incidentally five former rectors of Darwin became bishops (and one now an Archbishop) – the most recent being our seventh dean, the Very Rev'd Keith Joseph who became the Bishop of North Queensland in 2019.]

During his episcopacy Bishop Greg has understandably appointed conservative evangelical clergy to Territory parishes when their incumbency has become vacant. In 2020 he appointed as our current dean the Very Revd Rob Llewellyn who is a conservative evangelical from Sydney and like all his family members is an accomplished musician.

At that time the parishioners of the cathedral were wonderfully diverse . . .

- ❖ in age – from newborns to people over 90;
- ❖ in the time we had lived in Darwin – from over half a century to the newly arrived;
- ❖ in occupation and skills – many of us were or had been lawyers, teachers, medical professionals and academics, including a former Chief Justice and Administrator of the Northern Territory and a former Speaker of the NT Legislative Assembly.

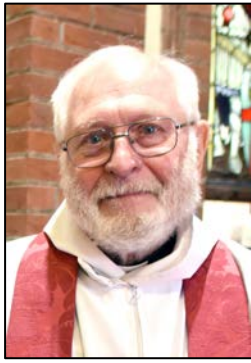
We were multi-cultural and multi-lingual. Like our deans, many of us were mainstream to progressive in our theology.

Unsurprisingly there was a mismatch between the new dean's understanding and proclamation of the gospel of salvation and ours. Many of us felt that our spirituality was not being affirmed, respected or addressed. At the Annual Meeting of the parish in 2022 a motion was passed which asked that '*an ongoing consultative group be formed for the purpose of affirming and addressing the spirituality of all members of our parish in worship, in service and in study*'. This was not successfully established.

One happy outcome of this sad situation, though, is that some 30 of us regularly meet in person or by email for study, sharing of resources and mutual support. We also have a private Facebook group *Darwin Anglicans Mainstream and Progressive* (<https://www.facebook.com/groups/1014546059947804>).

Your priest, Rev'd Matthew, has been very supportive of us, and now that we are able to watch the livestream of your services at St Theodore's (as well as those of Christ Church St Laurence in Sydney), we have the advantage of hearing a choice of excellent sermons as well. So thank you!

Vivienne Hayward



Fr Peter Anson

Holy Smoke!

Here at St. Theodore's, on great festival days and on other occasions, incense is incorporated into the celebration of our liturgy, as it is in many of our churches and cathedrals throughout the world . . . but not in all Anglican churches, and not at all (as far as I know) in any of the denominations which have evolved from the Protestant Reformation. In fact its use did, at one time, become a prime marker which distinguished the "Protestants" from the "Papists".



However, the use of incense in worship predates Christianity and the Hebrew community by a very long time. From ancient Egypt, for example, there are many depictions of various pharaohs kneeling and offering burning incense to their gods. There is clear evidence that incense was used in worship during the Middle Kingdom (*ca* 2040-1784 BCE) and most likely long before that during the predynastic period (before 3000 BCE). In the Fertile Crescent (modern Iraq, Syria and parts of Israel), the Sumerians were burning incense in temples in worship of their gods from at least 3000 BCE. From about 1800 BCE, the peace of the Sumerians was disturbed by invasion by the Semitic tribes distinguished by their languages and dialects, and other people also identified by their own languages. From that time on, the Middle East became a centre of conflict, disruption and turmoil until the present day with periods of peace when communities could be established, cities built, and customs consolidated . . . of which religion was very much a part of daily life. Archaeologists have, in many places, discovered that incense was used in temple worship throughout the region at least in official or state usage and probably in private, domestic practice in worshipping household gods.

The Old Testament, whose origins lie in the centre of this period, gives us a unique picture of how the rituals were performed – on hilltops and other places. The Mosaic Law required that a special 'Altar of Incense' be constructed for the portable 'Temple' upon which incense be burnt morning and evening (Exodus 30:1-10) and incense was said to have been used in Solomon's Temple at Jerusalem (1 Kings 7:50). Much later, Luke records that Zechariah, John the Baptist's father, was officiating at the 'Altar of Incense' when an angel appeared to him.

The use of incense, therefore, was an integral component in the worship of the God of Israel along with the animal sacrifices, but stopped at the destruction of the Temple in 70 AD. For the Israelites, it could only be offered to the one and only God they worshipped, and if offered to any other (idols) it was blasphemy. Because the Jews failed to observe this, both the reign of Kings and the whole nation was judged and roundly condemned by the prophets; it was seen to be the cause of the exiles to Assyria (721 BCE) and Babylon (586 BCE).

The question that comes down is "Why do many Christian churches use incense in their liturgies"? The short answer is, "To worship God", which is the same reason the Israelites used it. And as with the Israelites, Christians are not permitted to offer it to idols or in any other form of worship. Many early Christians, for example, were martyred for simply refusing to offer just a pinch of incense to the 'Emperor's Divinity'. Another reason arising from the Book of Revelation is that it symbolises the prayers of "all the saints (mingled with the incense) upon the golden altar (in heaven) before the throne" (Rev 8:3-4).

A third reason is that incense symbolises the close presence of God. When the Magi came to the infant Christ, they brought gifts –

- ❖ Gold – to signify His **kingship**;
- ❖ Frankincense – to signify His **divinity**;
- ❖ Myrrh – to signify He was to die.

In the Old Testament the presence of God was often accompanied with smoke and cloud to cover it, in order to protect the people from exposure to the glory of the Lord – such as at the giving of the Commandments to Moses (Exod 19:18-20), and at Solomon's dedication of the Temple when "cloud filled the house of the Lord" (1 Kings 8:10-12). In the New Testament, it represented again at the Transfiguration when Christ's glory was covered by a cloud (Mark 9:7). This divine presence with the smoke or cloud is called the 'Shekinah'.



St Theodore's thurible and boat set: The boat (right) holds the incense; the thurible vessel (left), suspended by chains, holds the lighted charcoal on which small spoonfuls of incense are dropped, producing fragrant smoke

(cont./)

There is a great deal more about incense which can be said and debated but it would be too much for us. Is it compulsory in Christian worship? Eastern Orthodox Christians would say "Yes!" in some circumstances but most other Christians would say "No!" because we are not bound by the Old Testament Law. However, all of us want to worship our God in the best way we can in our public services and, when it is appropriate, we offer incense to acknowledge His wonder and glory.

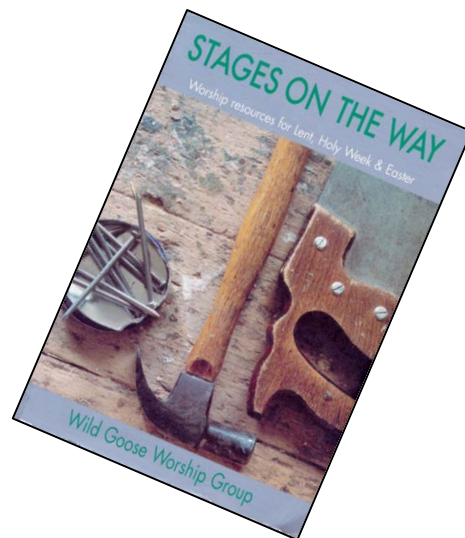
Some Lenten Meditations . . .

"Stages of the Way" is a wonderful publication by the Wild Goose Worship Group – a subsidiary of the Iona Community in the U.K. – containing worship resources for Lent, Holy Week and Easter . . . litanies, meditations, poems, readings, scripts and actions. I want to share with you two examples . . .

In one meditation, series of monologues ('Voices from the Crowd') are presented by people reflecting on the Biblical characters who saw Jesus on the way to the Cross – the owner of the upper room; Rachel, a servant girl in the courtyard; Barabbas, the criminal; the cross carrier, Simon of Cyrene; Cato, a Roman soldier; and Mary, Jesus' mother. What would they say to Jesus at his crucifixion? I have picked the examples of Rachel (a girl in the courtyard), and Cato (the soldier) . . .

These passages are quite confronting. What do we do when we are challenged to uphold what we know is right in the face of something that is wrong, or evil? What are our excuses?

Richard Keene



VOICES FROM THE CROWD: Rachel, the servant girl

*I am that girl and my name is Rachel.
I work in the priest's house so I know everything about everybody.
That's why I recognised Peter.
I had seen him with Jesus.

But I've never seen anything
like what happened this morning.

I arrived at my usual time . . . about five o'clock.
I was going to start cleaning the main hall, but I couldn't get near it.
The place was packed out;
everyone was shouting.
It was like a madhouse.

I couldn't say a thing.
What can I say now?

Jesus,
you don't deserve any of this.

The men who hit you and swore at you might call themselves religious,
but they are just scum, a pack of liars the lot of them.

They were jealous of you
because people listened to you,
because you said God loved the poor,
because you let us see that God could smile
and heal and even cry;
while all they could do
was criticise and condemn people.

I wish I had spoken up this morning, Jesus.
I wish I had shouted
that you were a good man.
I wish I had told them that you had healed my little sister.

I'm sorry, Jesus,
that in the face of wicked men
I never put in a good word for you.*

(cont./)

VOICES FROM THE CROWD: *Cato, a soldier*

*I'm the one who offered him the vinegar:
My name is Cato.*

*I just happened to be on execution duty.
We take our turn.
None of us like it.*

*You have to deal with women screaming,
children bawling
and the odd drunk
who want to challenge the victim to a fight.*

*Today was really unusual.
A lot of people just kept quiet.
The people who made the most noise
were the priests and elders.
It was the 'important people' . . .
those who normally keep back from executions,
who were shouting abuse.
And I have to admit
that I was tempted to join in
. . . just in case they thought I was on his side.*

What can I say now/

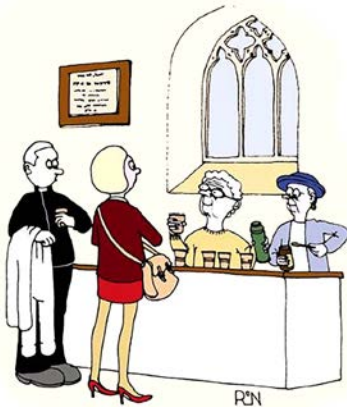
Jesus . . .

*I was only doing my job.
I know you've been fraaed.
I know you shouldn't be up there.
But I can't take you down.
I'm not my own boss.*

Yes, this is a lame excuse.

*I wonder how many other people
won't help you,
won't speak up for you,
let the worst happen to you, and then say,
"It's not my fault."
It's got nothing to do with me.
I was only doing my job."*

Around the (any?) parish . . .



The visitor at morning tea asked for a skinny latte. She got a coffee.



Passing the incense boat around for a sniff just wasn't the same . . .



Welcome to streaming . . . the new acolyte waves to his Mum

From the Church Times

Sorrow looks back; worry looks around; faith looks up (Ralph Waldo Emerson)

SELECT DATES



During Lent and Holy Week, we will be having a number of services and activities – and Lenten Studies – held jointly between the parishes of St Theodore's, Toorak Gardens and All Souls', St Peters. These events are shared between the two venues – in this diary list, they are indicated in blue, with the venue nominated. Members of both parishes are welcome. The listings in black are St Theodore's services.

Feb 13 **Shrove Tuesday** – 10 am: Pancakes at [All Souls' Church](#).

Feb 14 **Ash Wednesday**

- ❖ 10.00 am Holy Communion with Imposition of Ashes at [All Souls'](#)
- ❖ 6.00 pm Holy Communion with Imposition of Ashes at [St Theodore's](#)

March 24 **Palm Sunday**

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

March 26 **Holy Tuesday**

- ❖ 7.30 pm Stations of the Cross (at [St Theodore's Church](#))

March 27 **Tenebrae** – 7.30 pm at [All Souls'](#)

March 28 **Maunder Thursday**

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

March 29 **Good Friday**

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

March 31 **Easter Day**

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

May 19 **Pentecost**

- ❖ 9.30 am Sung Eucharist (no 8.00 am service)
- ❖ 3.15 pm Special Seniors' Service, combined with Breaking Bread



Parish Council and Vestry matters . . .

Our Annual Vestry meeting for 2024 will be held on February 25th 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 4th, 2024.*

It is also the meeting where parish officers are elected. Each 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 11th, 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.



From the Church Times

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



Lenten Studies 2024

There are three options for Lenten studies this year . . . please register your interest with one of the studies by email to the St Theodore's parish office ("44officetheodores@gmail.com")

- ❖ Sunday with Matthew Anstey at St Theodore's – 11:30am-12.30 pm commencing February 11th
- ❖ Monday with Angela Hazebroek at All Souls – 7.00-8.00 pm, commencing February 12th
- ❖ Monday evening online with Peter Burke – 7.00-8.00 pm (ACST), commencing February 12th

"THE POWER OF CONNECTION" - St Theodore's 'Open Day'

In May, St Theodore's parish will participate in the South Australia's History Festival 2024 by opening the church buildings and gardens to the public. The plans are in progress at present, and more details of the "Open Day" will be announced in the Pew Sheets and on the Website ("theodores.org") in due course.



AN INVITATION Hearth Gatherings: A Pilgrimage in Three Parts

Journeying with nine holy women and men :
Celtic and British saints of the 5th to the 7th Century

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.

Dates: Sunday 18th February – 11.30 am to 3 pm
Saturday 16th March – 11.00 am to 2.30 pm
Saturday 13th April – 11.00 am to 2.30 pm

Venue: St. Theodore's Anglican Church and Quiet Garden: 46 Prescott Terrace, Toorak Gardens

Program:

- ❖ **First Part:** *'Soul Friendship, Wisdom, and Praying in All Ways'*
Brigid of Kildare, Ita (Deidre) of Killeedy and Samthann of Clonbroney
- ❖ **Second Part:** *'Care of Creation, Trust in God, and Courage to Begin Again'*
Kevin of Glendalough, Cairan of Clonmacnoise and Columba (Columcille) of Ireland and Iona
- ❖ **Third Part:** *'Generosity, Encouragement, and Holy Gentleness'*
Aidan of Lindisfarne, Hild of Whitby, and Cuthbert of Melrose, Lindisfarne, and Inner Farne



Costs:

- Cost for 3 sessions: \$75.00/\$50 pension; Individual reflections \$30/\$20
- Payment by card or cash (or by EFT with your initials and HG)
- Registration: Contact Angela one week prior to the session – SMS to 0407 600 124 or angelaandjack@gmail.com
- BYO Lunch or order from Dulwich Bakery. Coffee, tea, and snacks provided

Zoom Reflections:

- Cost for 3 sessions \$45 or \$20 for individual reflections
- These sessions will be offered on Zoom on:
 - Monday 19th February – 9.30 am to 12 noon
 - Monday 18th March – 9.30 am to 12 noon
 - Monday 15th April – 9.30 am to 12 noon

"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!