

SAINT THEODORE'S TIDINGS



Advent-Christmas issue
October 2024 – January 2025

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 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.



In the Wilderness

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished (Luke 4:1-2).

by *Rev'd Dr Matthew Anstey*

The story of Israel begins not in the Promised Land, but in a place of affliction, a place of toil and hardship. The story of Christianity begins not in a cathedral, not in a setting of grand architecture and uplifting music, but rather, in the wilderness. The story of Christianity begins with an outsider called John, crying out in a desert place.

Here, in a windswept tundra, lies the birthplace of Christianity.



In this place are no Anglicans, no Catholics, no Orthodox, no Pentecostals. There are no masses or motets or musical masterpieces. No priests, bishops, or archbishops. There is, indeed, not a creed, a statement of belief, or a mission statement. There is not even a Bible as we know it. There is no institution, no budgets, no OH&S policies, no risk management. Contrary to all sound management practice, there is no corporate image, no business plan, or marketing strategy.

Rather, we encounter a very odd John the Baptist wearing very odd clothes eating a very odd diet in an out-of-the-way place, announcing the arrival of someone, who at that point is completely unknown to human history – a carpenter from Nazareth called Jesus.

In the Gospel of Mark, a voice speaks when Jesus encounters John: *"You are my Son, the Beloved, with you am I well pleased"*. But in Luke, we are simply told: *"Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished"*. He was famished. Hardly an auspicious start to a religion that ostensibly offers wellbeing, welcome and wholeness.



Where was the evidence that in this famished carpenter, the Son of God, is in fact among us? Not much, let's be honest. Here is the Christian story stripped bare of all the cultural trappings, institutional baggage, religious veneer, social niceties – and what is left? Jesus the Christ, the Promised one, who in his very being is the Kingdom he proclaims.

The originating context for God's mission is always the wilderness, because it is only if Jesus is present in the wilderness that we can have confidence that Jesus will be present everywhere else as well. Wilderness is the founding context for our life with God, and it remains the primary context for salvation in our lives:

"We cried to the LORD, the God of our ancestors; the LORD heard our voice and saw our affliction"
(Deut 26:7).

We must however not make the mistake to think that this is a privatised, individualised encounter. No, Jesus is encountered in this story through the mediation of relationship: through John, through the Spirit, through the disciples.

And Jesus' story is also encountered through the mediation of Scripture – Isaiah spoke of a voice crying in the wilderness; the Deuteronomist spoke of God who *"brought us into this place and gave us this land, a land flowing with milk and honey"*.

So wilderness does not mean aloneness nor privacy, nor cut-off from community and history and tradition, but rather *"stripped-away-of-all-trappings"*; it means salvation when all the possible distractions and false starts are removed.

Wilderness of this kind comes in many shapes and sizes:

- ❖ There is the wilderness of the heart – that place within each of us that is only ours, that carries our tears and heartaches, our hopes and desires. That the heart is a wilderness can break into our lives as a crushing reality when we lose someone we love to death or divorce or disease or dementia.
- ❖ There is the wilderness of the mind – the doubts we harbour, the fantasies we fight to deny, the questions that haunt us in the shadows of night: *"What is my life about?"*; *"Who am I?"*; *"Does anyone care?"*
- ❖ There is the wilderness of our broken lives – be it violence or addiction or secret lives about which no one knows.
- ❖ There is the wilderness of fractured relationships – be it our parents, our children, our siblings, our colleagues, our vocations.

These are the wildernesses of the kind that leave us yearning for freedom and liberation and release. In these, the barren places, when we realise that salvation is what we truly desire, not a ticket to heaven 'salvation', but a stream of living water in the desert salvation. A cut-through-all-the-fluff salvation. A life-before-death salvation.

This is about hearing that word spoken into our hearts that we cannot speak ourselves – *"You are free, you are forgiven, you are mine"*. We search for this living truth in our desert experiences because in the wilderness we realise, finally, we are unable to save ourselves, even if it takes *"40 days of being famished"*. . . however that looks like inside your skin. For in the wilderness, all the usual strategies we use to provide ourselves sustenance and life are shown up as inadequate: that might even include good things – our work, and our friends, and our clear thinking, our achievements; and they might include not so good things – food, adrenaline, material goods, being angry, being nice to everyone.

Whatever it is, in light of the wilderness, all false sources of life simply don't go far enough, they don't transform us, they don't cause us to die and rise again, they don't bring hope when all hope is gone.

Christians make the claim that in following this person Jesus, we can indeed discover real hope and real life. We discover we are loved, and this allows us to live life to the full, to pursue an abundant and grace-filled exuberant life, a life of generosity and welcome.

So this is what is meant when we say that wilderness is always the context for salvation. As the Psalmist says,

"When they call to me, I will answer them; I will be with them in trouble, I will rescue them and honour them" (Ps 91:15).

And in our liturgy each week, we are invited to remember this Jesus, who knew wilderness intimately, for on the night he was betrayed, he took bread, and when he had given thanks, broke it and said, *"This is my body broken for you . . ."*



'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!

Spirit matters

A meditation by Fr Philip Carter

Philip Carter is a retired Anglican priest. He is the inaugural president of the Australian Ecumenical Council for Spiritual Direction (AECSD). He ran the Julian Centre in Adelaide, an independent and ecumenical centre for spirituality, from 1997-2009.

Philip provides a regular spiritual Blog for St Mary Magdalene's Anglican church in the city, and has very kindly given The Tidings permission to use his reflections as a basis for meditations in our newsletter . . . thank you Fr Philip, we are very grateful.



The following is taken from a series of meditations entitled "Spirit Matters"
{It contains images of land art by Andy Goldsworthy who has found so many ways
to express the treasure at the heart of things}

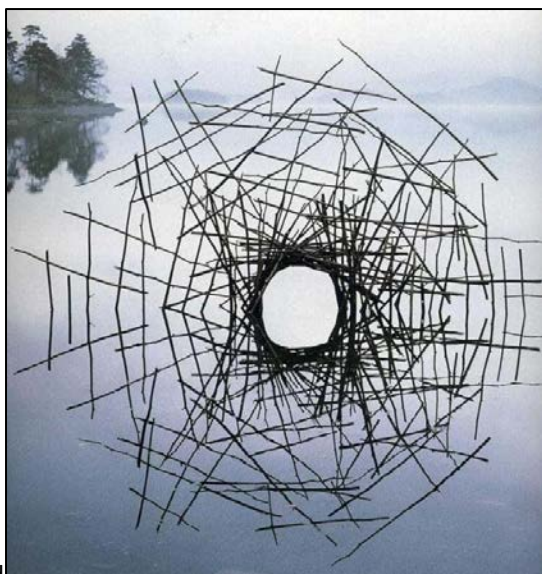
Choosing life: dream - the way I imagine



The heart is commonly reached, not through the reason, but through the imagination.

John Henry Newman

Am I allowing my imagination to stimulate or encourage me to be in touch with and live out of my deepest desires?



What you are in love with, what seizes your imagination will affect everything.

Pedro Arrupe

If God is not attractive to us, then we cannot desire him.

Gerard Hughes

Imagination is "the gift that envisions what cannot yet be seen"

William Lynch



*The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.
Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.*

Matthew 13: 44-46

Where is my treasure? What is it?
Where am I investing my time, thoughts, resources?
What excites me, gives me energy for life?
"For where your treasure is, there your heart will be also" (Luke 12:34).

Spend some time reflecting on the "kingdom as pearl".
What's it feel like to be "found"?
To be discovered and named as a "pearl"?
How hard has it been/is it for me to live out of this extraordinarily gifted place:
"We are the pearls, found by the kingdom of God"?



*I try to enter into the vision of our triune
God looking upon our world . . .*

Ignatius of Loyola

Discernment is about noticing, and learning to make choices in freedom so that we are no longer hijacked by any disordered love or attachment, and begin to accept, welcome and desire whatever God wants.

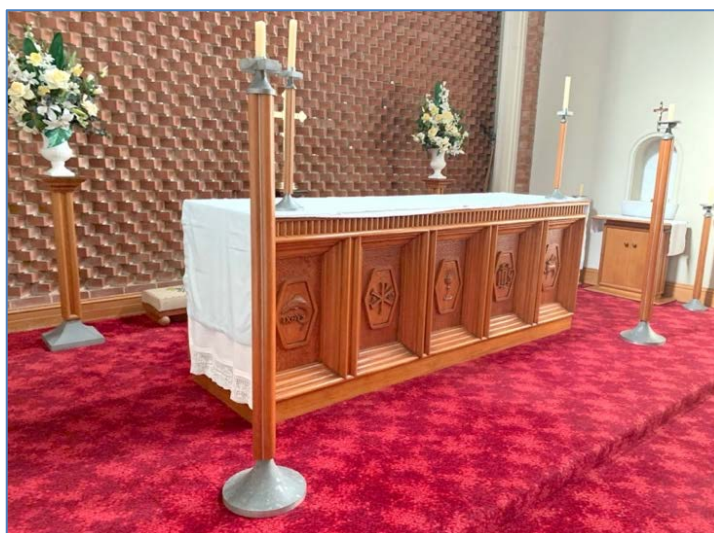
*Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down,
Christ in me, Christ when I arise,
Christ in the heart of every man who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me,
Christ with me.*

Text from Saint Patrick's Breastplate

The High Altar

In our church of St Theodore, far in the distance from the congregation, stands the High Altar – which in past days was the centrepiece of the church and all eyes were immediately drawn to it upon entry.

It is not the original High Altar – that was destroyed in the fire of 1960 – but was donated to replace its predecessor after the fire. It is made of blackwood . . . and the front bears five panels which are beautifully carved.



Fashions change – even ecclesiastical ones – and we now have another altar, positioned much closer to the congregation, from where most of the services are now conducted. It makes the liturgy much more inclusive in that position. However, the High Altar is still used regularly for the small congregations which gather in the sanctuary for the 8.00 am Eucharist on Sundays.

The front altarpiece which faces the congregation is decorated with five carved panels and it is these which are the subject of this article. They are all Christian symbols which you may well have seen before: let us take a look at them individually, from left to right

Panel 1

This panel depicts a fish, below which is written the Greek word “ΙΧΘΥΣ” (ichthys), which does simply means “fish”. It is one of the earliest Christian symbols known and can be seen in the Catacombs, on early Christian tombstones, ancient graffiti and paintings.

One would have thought that the Cross would have been the principal and earliest symbol of the early church, but it was not until about the fourth century that it became commonly used in that way.

There is a reason . . . among other uses, it was a means of *recognition*. Now since the fish was a symbol used by many religions and cults, it would not have drawn special attention to its use by Christians. They would not have wanted that in times of severe persecution.

An old story exists that relates that when two Christians who did not know each other met, they jointly drew a fish symbol in the dirt thus identifying themselves.

Another ancient interpretation is that the word is an *acrostic* – that is, each letter in it meant something. ΙΧΘΥΣ

- ❖ Ι (iota) – the name Jesus;
- ❖ Χ (chi) – Christos, Christ;
- ❖ Θ (theta) – theou, God's;
- ❖ Υ (upsilon) – (h)uioy, Son (there is no letter for “h” in Greek”);
- ❖ Σ (sigma) – soter, Saviour.

Altogether it makes “Jesus Christ God's Son – Saviour”.

The fish, accompanied with bread loaves, also can represent several New Testament passages, particularly the “feeding of the 5,000”. Appropriate to our altar it is depicted with bread loaves and a cup, clearly meaning “The Eucharist”.





Panel 2

The Chi (pronounced Khi) Rho symbol is a combination of two Greek letters “X” and “P” (R sound) and dates from around the beginning of the second century. It is said to have been on the battle standard of the victorious Constantine at the battle of Milvian Bridge (312 AD), which virtually ended the persecution of Christians in the Roman Empire.

It is simply the contracted form of the title “Christ”. The origin of this symbol is obscure but it appears to have arisen from private use as on tombstones and, like the Fish, identified a person as Christian. In some depictions, the Chi Rho is sometimes accompanied with other additions, as in this case – “A” (alpha) and “Ω” (omega), the first and last letters of the Greek alphabet . . . and refers to Revelation 1:8. Attached to the Chi Rho it attests to the Christian belief in the divinity of Christ.



Panel 3

This centre panel shows the Chalice and the Host radiating rays of glory. Being the centre panel, it illustrates what the altar is for – the celebration of the Eucharist and the “Real Presence” of Jesus in the “Blessed Sacrament”, whom we receive in the Holy Communion.



Panel 4

In modern days, this symbol “IHS” is seen in all sorts of places with Christian connections. But they are not English letters as many people think. They are (as you would guess) Greek.

That middle letter is not “aitch” but “eta, a long “E”.

They are the first three letters of the name Jesus (ΙΗΣΟΥΣ) and can be found as abbreviations in early copies of New Testament documents (for example, Codex Bezae – 5th century). However, Medieval Latin versions rendered it as “Jesus hominum Salvator” – “Jesus Saviour of Men” (. . . sorry, ladies!). It has never meant “In His Service”. This symbol was widely used by the Franciscans and the Jesuits which may explain its ubiquity.



Panel 5

This panel depicts a lamb (with a halo), bearing a flag with a flagstaff shaped like a cross (you have to look closely to see the cross). In the Gospels, John the Baptist had associated Jesus with a Lamb (John 1:29). However, here it clearly represents, symbolically, a sacrificed lamb who is now alive again but bearing the instruments of the sacrifice as described in Revelation 5:12 and Revelation 13:8.

So this depiction represents the Resurrection and the “Triumph of Christ” – the heart of the Gospel.

Fr Peter Anson

FLAGS IN THE CHURCH . . . an opinion

In the previous issue of *The Tidings*, it was noted that during 2023 a submission was made to Parish Council by a parishioner concerning the presence of flags in the church. There are currently two flags – the Union Jack and the Australian National flag – positioned at the western end of the nave (shown in the photo on the right, below). In the Wardens' Report to the annual Vestry meeting in February 2024, it was proposed that during 2024 and up to the Vestry meeting in 2025 there should be a consultation within the parish community regarding the flags with four alternative options to be considered, and that there be a motion presented by Parish Council, leading to a decision to be made at that Vestry meeting:

- Leave the present two flags as they are (or at least replace them with fresh flags);
- Remove the Union Jack and just have the Australian National flag;
- Have the Australian National flag with indigenous flag(s); or
- Remove both flags.

It should be noted that while the Roman Catholic Church in Australia does not permit national flags in their churches, it is a matter of parish choice (and Archbishop's approval) within the Anglican Church.



Near the front of the nave (photo taken at a wedding in January 1972)



Their current position at the western (rear) end of the nave

The Union Jack and Australian National flags in the church at different times . . .

In the context of initiating a conversation on this issue, I include below my personal reflections on the situation. In doing so, I stress this is not an editorial piece but an individual contribution to the parish-wide discussion that is to take place.

1. The “*Status Quo*” . . . the Union Jack and the Australian National flag

The current situation with the Union Jack and the Australian National flag seems to date from a period after WWI. St Theodore's parish emerged in the late 19th century, housed in what is now the Rose Park Primary School in Gurney Street. However, the flags do not appear in any in archival photos of the 'old' church . . . and neither are they apparent in photos of the new (present) church when it was dedicated in 1914. The exact circumstances of their emergence after WWI are a little uncertain, but there are references in archival correspondence to donation of a flag by the Order of Sir Galahad (a boys' and men's organisation that flourished in the parish at that time), and mention of a donation of a flag in memory of a parishioner killed in active service in WWI. Over much of this period, Canon Frank King was the incumbent rector (1908-1944) and the existence of the two flags reflects what would have been the sense of nationhood at that time. Australia became a nation on January 1st, 1901 (Federation) but the fledgling nation retained close ties with Great Britain. The presence of both flags is perhaps not surprising – both Great Britain and Australia shared a National Anthem (“God save the King”), and certainly Australia engaged with Great Britain in WWI to fight for “King and Country”. But the two flags have co-existed in the church for virtually a century . . . although their actual positioning has varied over the period since then . . . at one stage it is believed they were in the sanctuary, and – certainly since the fire of 1960 – they have occupied positions shown in the two photographs above. The co-existence of the two flags has been questioned in the parish's history – particularly after the fire in 1960 and in the early 1970's – but as noted above, the *status quo* has remained for almost a century. Maybe we do need a re-think!

2. The removal of the Union Jack

It might be argued that the presence of the Union Jack is anachronistic in a modern Australia. For the first part of the 20th century, the “Commonwealth of Australia” marked an aspect of decolonisation of the British Empire through increased self-governance of the territories – such as Australia. The British Commonwealth of Nations was formalised in 1931, and the Commonwealth of Nations – designed to maintain an association between the countries that had once been British colonies but were now to be considered “free and equal” – was established in 1949. The final constitutional ties between the Great Britain and Australia ended in 1986. Given those very substantial changes, it is hard to justify the retention of the Union Jack, given the changed status of the relationship between Great Britain and Australia – it is arguably inappropriate in a revised relationship of the two sovereign entities.

A rationale for retaining the Australian National flag may be that it is as a reminder that in the nation of Australia there are those who share our faith.

3. Australian National flag plus indigenous flag(s)

Within the concept (above) of maintaining the Australian National flag as a reminder of those in the land who share our faith, one might be mindful of the first line of our Australia National Anthem (adopted in 1984) . . . which states “Australians all let us rejoice, for we are ONE and free . . . “. On that basis, there is an argument for the combination of the Australian National flag with those of our indigenous brothers and sisters.



There are of course two indigenous flags, one representing Aboriginal people and one the people of the Torres Strait Islands . . . with whom we share a special affinity through the parish mission support of the *Meriba Magyi Zageth* aspect of the Coming of the Light initiative of the ABM.



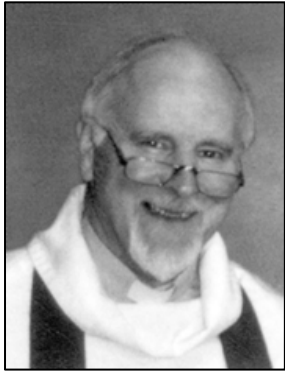
4. The option of no flags

One might argue that the church is the house of God, and is not a place for nationalism or patriotism. In human history, we have had nations claiming to be “Christian” or “God-fearing” which have waged war against one another . . . which clearly reminds us that war is a human condition and not one where “God is with us”. Additionally, the most recent Census shows that the percentage of the population who nominally claim to be Christian (and I stress *claim* – not those that actually *practice* that faith) is 44%, and furthermore 39% of the population declared they had no spiritual beliefs. The presence of the Australian flag in the church is not in any way indicative of a nexus between God and country. As a final comment, the various governments no longer seek the church’s advice and moral guidance on policy . . . in fact governments often deride the church’s opinion as interference and irrelevant. In summary, one might conclude that the justification for the national flag in a church has a hollow ring about it!

A reminder that this is a matter for consultation for the remainder of 2024 and until the Vestry in February 2025, where a motion will be presented to allow decision to be made regarding the alternatives. Any change will require a faculty to be approved by the Diocese.

What do you think on this issue? Please engage in the proposed consultation within the parish during the year – your opinion is important!

Richard Keene



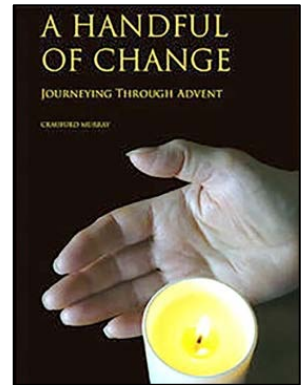
A CHRISTMAS MEDITATION

CRADLE OF LIGHT

Craufurd Murray

*Canon Emeritus of ChristChurch Cathedral,
New Zealand*

(taken, with permission, from Craufurd's book "A Handful of Change – journeying through Advent")



For some years I attended a carol service in an old large stone hay loft. It was occasionally used as a chapel for the local estate workers, and always seemed an ideal setting at Christmas as it was part of a stable block. It was built into a sloping hillside. The track to the entrance led straight from the fields where, in days gone by, the hay would have been gathered. The stalls for the horses were directly below the hay loft, along with the ancient coach house whose doors opened onto a cobble stable yard. So on a dark December's evening we would pack the place out, and shake the cobwebs off the rafters as we sang our carols and listened to the familiar readings.

It was in those surrounding that I first found myself confronted sharply by words from John's Gospel that Jesus – the light that shines in the darkness – had come to those who should have been able to recognise Him but who had not accepted Him (John 1:5,11). I had heard the reading many times before but on that particular occasion this observation hit me with unexpected force.

The Christmas story is full of contrasts: there is:

*rejection and acceptance,
beauty and ugliness,
birth and death,
innocence and corruption,
greed and generosity,
fragility and strength,
promise and threat,
humility and self-importance,
poverty and riches,
liberty and oppression,
reality and mystery,
joy and sorrow,
peacefulness and violence,
privilege and deprivation,
vulnerability and domination,
openness and deception,
comfort and disturbance.*

These contrasts are still part and parcel of our world, a mixture of light and darkness. Those who recognise Jesus as the light that shines in the darkness, are also those who carry the responsibility to reveal the light of His love. We cannot underestimate the accumulated power of lives that take His light into the darkness that afflicts humanity.

St John of the Cross wrote, "Where there is no love, pour love in, and then you will draw love out". This seems to embrace the whole spirit of Christmas.



AN INVITATION from Angela Hazebroek

Hearth Gatherings: Spring Season Reflections

Dates: Saturday 26th October – 11.00 am to 3.00 pm
Saturday 23rd November – 11.00 am to 3.00 pm

Venue: St Theodore’s Anglican Church and Quiet Garden: 44 Prescott Terrace, Toorak Gardens

Details: BYO lunch – tea, coffee and snacks provided

Cost: \$30 full; \$20 concession

RSVP: angelaandjack@gmail.com (by the 14th of each month)

October 26th: Hildegarde of Bingen

(twelfth century Benedictine Abbess, Polymath, Doctor of the Church, and ‘Feather on the Breath of God’)



Hildegarde of Bingen composed music and transcribed visions that abound in colourful images of natural elements, and her herbal medicines are still used for healing today. She described herself as ‘a feather on the breath of God’ and composed sacred vocal music which has been recorded. This day will include art, music, and garden reflections.

November 23rd: Teresa of Avila

was born in Spain in 1515. She became a Carmelite and a profound near-death experience and an encounter with Christ changed her completely. She then set about reforming the Carmelites and establishing new monasteries across Spain. Teresa believed that we are all capable of being mystics. Teresa’s famous prayer, “Christ has no body now but yours” reminds us that we are called to practice compassionate love and service. We are also invited to enter a joy-filled relationship with God as Teresa recalled in her writings: *Just those two words He spoke changed my life: “Enjoy Me”.*



Coming in December – “An Advent Reflection with John of the Cross” (see Pew Sheet for details)

St. Theodore’s – Contacts

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

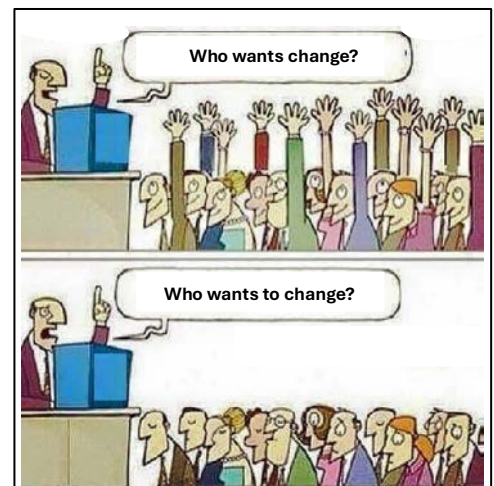
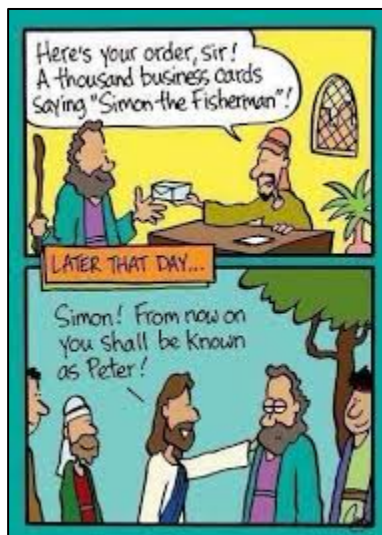
Associate Priests: Fr Peter Anson
Fr David Thornton-Wakeford

Priest’s Warden: Ian Campbell

Peoples’ Warden: Angela Hazebroek

Parish Council (2024) – Rev’d Dr Matthew Anstey, Peter Burke, Ian Campbell, Lee Fulton, Angela Hazebroek, Angela Jones (Secretary), John Needs (Treasurer), Fiona O’Neill

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



The 2024 Patronal Festival of St Theodore of Tarsus and the blessing of the new icon

On Sunday, September 15th, our Sung Eucharist was a celebration of our Patronal Festival – and we were pleased to welcome Archbishop Geoffrey Smith as Celebrant and Preacher.

The occasion also marked the blessing of our new icon – the Madonna and Child in the style of “The Mother of God of Loving Kindness” – which is a memorial to long-term parishioner Judith Lang, who died in July 2023. Judith’s story and details of the icon were presented in the previous issue of The Tidings. The icon was written by Nick Kosmadopolous, a member of the Icon School of St Luke, which meets weekly in our small hall. We thank Nick and the Icon School for their beautiful work, which will be a treasured piece of the fabric of our church.

We had almost 100 people in the congregation: the service and the fellowship at a brunch afterwards was a wonderful celebration of our Patronal Festival.



Left: Nick Kosmadopolous, a member of the Icon School of St Luke, pictured with the new icon which he wrote



Right: Archbishop Geoffrey Smith with Betty Elsdon (left) and Kaye Sullivan (right) – sisters of Judith Lang



Archbishop Geoffrey Smith blesses the new icon, held by the Wardens Ian Campbell and Angela Hazebroek, having been presented by Nick Kosmadopolous, Betty Elsdon and Kaye Sullivan (hidden)



Lunch and fellowship in the large hall after the Patronal Festival Service



If I send my prayers as a text message, will I get a faster reply?

SPECIAL SERVICES

SELECT DATES



- ❖ **All Saints celebration, Sunday 3rd November** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am
 - ❖ **Christ the King, Sunday 24th November** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am – guest preacher Rev'd Canon Jenny Wilson (Precentor, St Peter's Cathedral)
 - ❖ **Advent Sunday, 1st December** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am
 - ❖ **Special Memorial Service, Saturday 7th December**, 3.00 pm
 - ❖ **Carol Service, Thursday 19th December** (date to be confirmed – see Pew Sheets) . . . 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** . . .
 - **Tuesday, 24th December** . . . *Christmas Eve* – “Christmas Community Service” 3.30 pm; and Sung Eucharist 8.30 pm (please refer to Pew Sheets to confirm Christmas Eve services)
 - **Wednesday, 25th December** . . . *Christmas Day* – Holy Communion 8.00 am; Sung Eucharist 9.30 am
 - ❖ **Epiphany Sunday, 5th January, 2024** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am

OTHER EVENTS

- **Classical Music Concert – Musick for Sevrall Friends – Sunday 10th November** at 3.00 pm
- **St Theodore's Parish Vestry Meeting, Sunday 16th February, 2025** (following the 9.30 am Eucharist service)

ANNUAL VESTRY MEETING

Our Annual Vestry meeting for 2025 will be held on February 16th, 2025 at 10.45 am in the church, immediately following the Sung Eucharist.

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 Rev'd Matthew by January 26th, 2025.*



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]
- ❖ Synod Representatives [2]

Nomination forms will be available in the month prior, and *nominations close on February 9th, 2025.*

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 Parallel Sayings – Jesus & Buddha” {Marcus Bord (Ed.); Ulysses Press, Berkeley, CA, USA; 2002} . . . on “Compassion”:

JESUS: “Truly I tell you. Just as you did not do it to one of the least of these, you did not do it to me” (*Matthew 25:45*)

BUDDHA: “If you do not tend to one another, then who is there to tend you? Whoever would tend me, he should tend the sick” (*Vinaya; Mahavagga 8.26:3*)