

SAINT THEODORE'S TIDINGS



Advent-Christmas issue October 2025 – January 2026

*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.



Angela Hazebroek
(Peoples' Warden)

To Become a Blessing Elder: The Gift of Years¹ *Embracing all of me*

Parker J. Palmer is an American author, educator and activist who focuses on spirituality, education, leadership and personal and social change. He is the founder and senior partner emeritus of the Centre for Courage & Renewal. As he entered his 80th year he published a collection of essays titled 'On the Brink of Everything: Grace, Gravity and Getting Old'. Now aged eighty-six (86), Parker is a regular contributor to the On Being podcast and blog with Krista Tippett.

Fierce with Reality²

Parker Palmer writes that when psychologist Florida Scott-Maxwell was eighty-five, she wrote, *"You need only claim the events of your life to make yourself yours. When you truly possess all you have been and done . . . you are fierce with reality"*.

Parker writes that when he is able to say, *"I am that to which I gave short shrift and that to which I attended. I am my descent into darkness and my rising again into the light, my betrayals and my fidelities, my failures and my successes. I am my ignorance and my insight, my doubts and my convictions, my fears and my hopes"* – only then can he say that he is 'fierce with reality'.

One of Parker's mantras goes, *"Wholeness does not mean perfection – it means embracing brokenness as an integral part of life"*.

To do this in humble honesty is the beginning of accepting and loving ourselves as we really are.

The Gift of Years

Joan Chittester is an American Benedictine religious, theologian, author and speaker who is an outspoken advocate for justice, peace and the place of women in the Catholic Church. She has written powerfully about the 'gift of years', reminding us that while we will all die not everyone gets to age.

To do so, I believe, is a gift that we can use to honour those whose lives were cut short – who did not get the opportunities we are being given. We can live these years to the full for them, for ourselves and those we love.

"Old age", the Austrian novelist Marie von Ebner-Eschenbach wrote, *"transfigures or fossilises"*. Joan Chittester suggests that it is comforting to know that age does not change us – we just become more of who or what we have always been.

Therefore, it is possible for us to decide right now, whatever our age, what we intend to be like at eighty, ninety or one hundred.

We can decide to be approachable and lovable, or tyrannical and fractious. We don't, by nature, sour as we get older. The fact is that we have always been sour, but now we take the liberty of doing it with impunity. Or we don't necessarily get softer as we get older. We simply get to love fearlessly and fully in every situation. We are free now to choose the way we relate to the world – our attitudes, the gifts we offer and the meaning we get from it.

Joan Chittister asks what this freedom means and suggests is that *“freedom really is the right to be me – rather than someone else – perhaps for the first time in my life – the liberation of the soul begins. I can take any position I want . . . I can take all of the pieces of my life, weigh them carefully, and then speak the words my world needs to hear – before it is too late”*.¹

Being the Blessing Elder

In the two-year Forest Dwellers' Program I completed last year this was our final lesson. Course leader Fr Ron Rolheiser OMI told us that, *“ageing into maturity involves moving from ‘the hungry child’ to being ‘the blessing elder’”*. What is asked of us in the last third of our lives is that we move from being the ones who crave affirmation to being the ones who give others affirmation. It is about seeing yourself and letting others see you as you really are.

To do that, Richard Rohr and many others suggest that we need at least one loving, honest friend who can truly mirror us to ourselves. I would like to suggest that this happens best in a loving and supportive community, such as I have experienced in our parish of St Theodore's.

We are at our best when we can be vulnerable enough to share our doubts and difficulties, humble enough to accept the support and generosity of others, and brave enough to speak our truth in kindness and love.

In the last semester of the Forest Dwellers' Program, we were asked to identify places of blessing as part of our reflections on this last semester of the program. I identified the following:

- ❖ **To really see someone**, especially someone who looks up to you, is to give that person a blessing. In the gaze of true recognition there is deep blessing.
- ❖ **To speak well of someone is to bless them**: when we no longer see others as threats, we can honour them and their gifts as we express our delight in them.
- ❖ **To fully bless someone is to give away some of our own life that another might have more life**. We give up some of our resources so that they may flourish. Parents and grandparents do this – as do mentors, pastoral care workers and wise elders in our community.

When I consider the multitude of ways, some small and some larger, that the people of our parish contribute their time and gifts to building a nurturing and faith-sustaining community, I am awestruck with gratitude. How blessed am I to be part of this parish! How blessed are we all to be journeying together!

The Irish poet and mystic John O'Donohue described it this way; *“A blessing is a circle of light drawn around a person to protect, heal, and strengthen”*.³

As a people of blessing may we draw a circle of protective, healing and encouraging light around all of those associated with our community and neighbourhood.



Some of the parish Working Bee volunteers who gather on the third Saturday of every month to maintain the church and grounds, and share fellowship

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1. Joan Chittister, OSB, *The Gift of Years, Growing Old Gracefully*, Darton, Longman and Todd, London, 2008.
 2. Parker j. Palmer, *On the Brink of Everything: Grace, Gravity and Getting Old*, Berrett-Koehler Publishers, 2018.
 3. John O'Donohue, *Benedictus, A Book of Blessings*, Transworld Ireland, 2008.
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ST THEODORE'S MEMORIAL GARDEN

There are some changes taking place . . .

The concept of the Memorial Garden, situated behind the eastern wall at the back of the church building, was conceived and developed in the mid-1980s during the incumbency of Fr Anthony Taylor. It was consecrated by Archbishop Keith Rayner on February 28th, 1988.



A set of rules was approved by the Diocese which stipulated all aspects of its operation. The Garden was intended for the interment of the ashes of 'eligible persons' – generally meaning current members of the congregation, and their parents, children or spouses: the ashes are interred on a predetermined grid (matrix) system on the lawn in the Garden and there is a corresponding plaque affixed to the wall.



The Garden features a Calvary, designed and constructed by (the late) Dr Christopher Heading in 1992, and blessed by Archbishop Ian George on December 6th, 1992 during Fr Mark Sibly's incumbency. The Calvary underwent a subsequent restoration – again conducted by Chris Heading – and prayers were offered at a celebration service which took place on July 29th, 2007, conducted by the then Parish Rector, Fr Peter Thompson.

There became additional requests for interment from people with a more distant connection to the parish, and from people in the general community, and in 2016 two categories of eligibility (with different fees) were established . . .

- ❖ Present parishioner or having a living connection;
- ❖ Having a past or community connections.

In all cases, some connection with the parish of St Theodore's is required.

In term of the plaques, on the eastern wall there are three 'banks' – the central bank was used first (all the places have plaques or they have been reserved) and the right-hand bank is reserved – except for two places at this point in time. And so we will move to the left-hand bank in the near future.

While there has been a nexus between the plaque position and the corresponding plot on the lawn 'grid' for the central and right-hand banks, that will not be possible for the new bank – for which the plots will positioned in between those in the existing matrix.

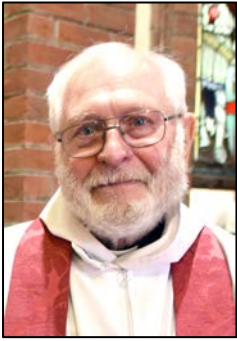


The current Manager of the Memorial Garden is Dr Richard Keene.

If you have any questions about the Memorial Garden, or wish to make an application for an interment site, please direct your inquiry to the Parish Priest (Rev'd Matthew Anstey) at the Parish Office, or to Richard Keene (email: frkeene@me.com), in the first instance. Ultimately, a written application (on a prescribed form) is to be accompanied by a one-off payment – the magnitude of which is determined from time-to-time by the Parish Council to reflect CPI rises and costs of interment, plaques and maintenance of the Garden – and covers in perpetuity all costs involved in the procedure.

The 'haute couture' of the Church

Church Vestments (Part 2)



Fr Peter Anson

Would you have worn your working clothes to a formal Ball or to a Governor's Reception 50 or 60 years ago? Certainly not!

In the first instance, at the Ball, the ladies would have worn full length ball gowns (the best they had) and the men would wear evening clothes (white tie – or at a stretch, black tie). There may have been an occasional lounge suit to be seen but this would have been looked down upon by those in the 'the know' as not acceptable. In the second instance, at the Governor's Reception, the lady would wear the best 'day wear' she owned and the man would be expected to wear a suit and tie.

In the last issue of 'The Tidings' we looked at how the clergy were dressed in everyday garments from the earliest days until now, with particular reference to the 'cassock'. This time we shall look at the garments worn at formal services in the church.

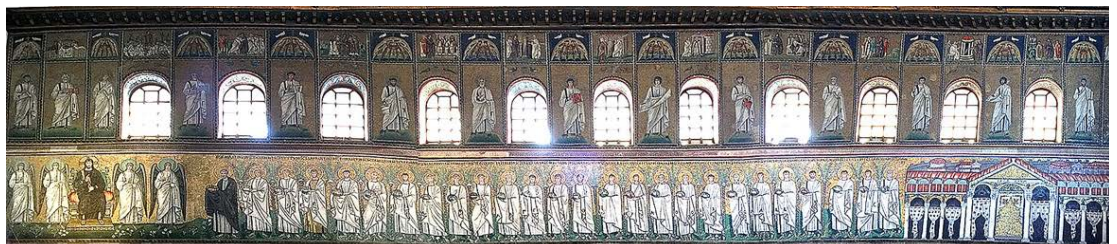
Both the everyday wear and the garments used in formal services were derived from the same source, that is, the clothing which the people of Rome wore from about the 1st to the 5th century AD – but with a difference. The everyday wear worn by the clergy – the cassock – developed from a tunic worn by invaders but the Eucharistic vestments with which we are familiar originated mostly from the clothing worn by the previous aristocracy and the administration in Rome.

Nowadays, in Anglican and Roman parish churches, the officiating priest would wear an **Amice**, an **Alb**, a **Girdle** (sometimes called a **Cincture**), a **Stole**, a **Maniple**, and a **Chasuble** to celebrate the Eucharist. All of these were abandoned by most of the reformed denominations and in the Anglican churches from about the late 15th century AD. The Anglican church resumed their use from the 19th century in some places and by the 20th century their use was widespread.

The **Amice** is a rectangular piece of white linen with narrow ribbons attached at two corners. It is either worn over the head and pulled down to the neck after the alb is put on, or simply draped around the shoulders. It is secured by the two ribbons attached at the corners. Its origin is obscure but there may be a hint in the vesting prayers many priests used to say, calling it 'the helmet of salvation' that it was originally some sort of head covering. Since the 1970's the amice has mostly been discarded by the celebrant along with the prayer, but is often still worn by altar assistants and others wearing albs.



The **Alb** is a long-sleeved fairly close-fitting white linen garment reaching from neck to ankles. It can be clearly recognised in statues and other representations of important people in ancient Rome, worn under the toga. It has remained virtually unchanged from at least the 5th century and certainly earlier. Wonderful extensive mosaics can be seen on the walls of Sant' Apollinaire Cathedral (ca 500 AD) in Ravenna (Italy) depicting clergy in procession with the Emperor Justinian (below). The assisting clergy are wearing albs and stoles very much as you would see in cathedrals and parish churches on any Sunday in 2025 AD . . . the stoles, though, are arranged a bit differently.



The **Girdle**, is a white thickish utilitarian cord tied round the waist which draws in the alb and secures the stole in place.





The Stole is a long narrow garment about 10 cm wide and flared at the ends. It usually has a cross embroidered at the centre. It is coloured with the appropriate liturgical colour of the day (e.g. violet for Lent) or what is needed for a particular service (see footnote). It can also be, and often is, decorated with other symbols or decorations. A stole should only be worn for the administration of a sacrament or when giving a blessing, but nowadays it seems to be used at almost any service.

A bishop or priest wears the stole hanging around the neck and falling down the front. It can be secured by the girdle or hang loose.

The Maniple. This vestment has now – sadly – completely fallen out of use everywhere. It is like a very short stole worn over the left wrist by the celebrant at the Eucharist and it is exactly what it appears to be – a cloth carried by a servant or waiter draped over the arm. Since we are all called to be the servants of each other, this symbol graphically reminds us of our duty towards each other and our Lord's ministrations to his apostles at the Last Supper. Once it was worn by all participating clergy above subdeacon at the Eucharist. It was a powerful symbol which is now lost to us. Perhaps it simply got in the way.



The Chasuble. This is the supremely Eucharistic vestment and is only worn by bishops or priests at the celebration of the Eucharist or other office which is attached to the Eucharist (e.g. a funeral service). It is the outer garment of the colour of the day which mostly covers the other vestments. It could be described as a very full 'poncho'. In later Rome, the 'paenula' was a sort of cloak or raincoat worn over the other garments by both men and women and it was from this that the chasuble emerged. Over the centuries, the shape was modified and the sides trimmed, but in these times it has been restored to its original form almost everywhere in the Western Church where vestments are used.

In a great number of Anglican churches, including St Theodore's, these are what you see worn by the priest (or bishop) on Sundays.

On Festival days or at solemn celebrations, the officiating priest may be assisted by a deacon and a subdeacon and they too have their identifying vestments. The deacon's robes are similar to those of the officiant and are of the same colour. However, the deacon wears his stole over the left shoulder and joined at the waist on the right side. This, of course can't be seen because it is covered by the Dalmatic – the deacon's identifying garment. A dalmatic is rather like a chasuble, which it matches in colour, but is squared off at the bottom and has two short wide sleeves. It has two horizontal strips of material both on the front and back which once were red but now can be another colour but matching the celebrant's chasuble.



These two strips distinguish it from the Tunicle worn by the subdeacon, which is the same as the dalmatic but has only one strip or none at all. The subdeacon does not wear any stole and in earlier days the subdeacon used to help the deacon prepare the bread and wine and set up the altar . . . and also assist in the distribution of Holy Communion. Nowadays the subdeacon does not appear to have any role. In the Anglican church, the subdeacon can be a layperson and often is. A person carrying the processional cross is sometimes seen wearing a tunicle.

At St Theodore's, we have a complete matching set of white festival vestments of chasuble, dalmatic and tunicle which are used at special times.

There is much more – such as the choir garments and altar assistants' wear – whose stories can also be told . . . as well as why we use them at all . . . but we shall save those up for another time.

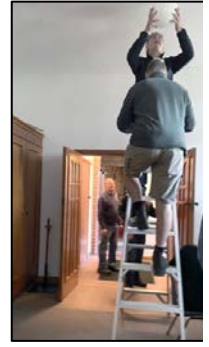
Footnote: Anglican liturgical colours symbolise different seasons and feasts throughout the Church year. White represents purity and joy, used during Christmas, Easter, and other high holy days (and weddings and funerals). Purple symbolises penitence and preparation, used during Advent and Lent. Green signifies growth and hope, used during 'Ordinary Time'. Red is for the Holy Spirit and martyrdom, used during Pentecost and on feast days of martyrs (and ordinations). More details on liturgical colours and their origins in the next article . . .



While the men argued, Mary actually changed the light bulb

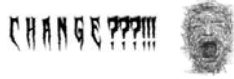
How many Anglicans does it take to change a light globe?

This perennial question came to mind at a recent parish working bee, when a light globe in the choir vestry needed replacement. You can see (right) it was definitely a team undertaking! I had been keeping the cartoon (left) for some considerable time for use – and this seemed the perfect occasion. And Peter Burke and I had some favourite reflections (below) on the question anyway. Thanks to Mavis Evans for the photo.



(Ed.)

Answer 1:



Answer 2:

Twelve. One to change the light globe and eleven to form a committee to debate whether the old one was better

Answer 3:

One, but the light globe has to really want to change

Answer 4:

How dare you change that light globe! My grandmother donated it in 1957!

Answer 5:

Two. One to change the light globe, the other to grant a faculty

Answer 6:

Two. One to mix the gin and tonic, the other to call the electrician

Answer 7:

None. I would prefer to sit in the dark

Answer 8:

In the Anglican tradition, one: as long as he/she stands on a three-legged stool

Answer 8:

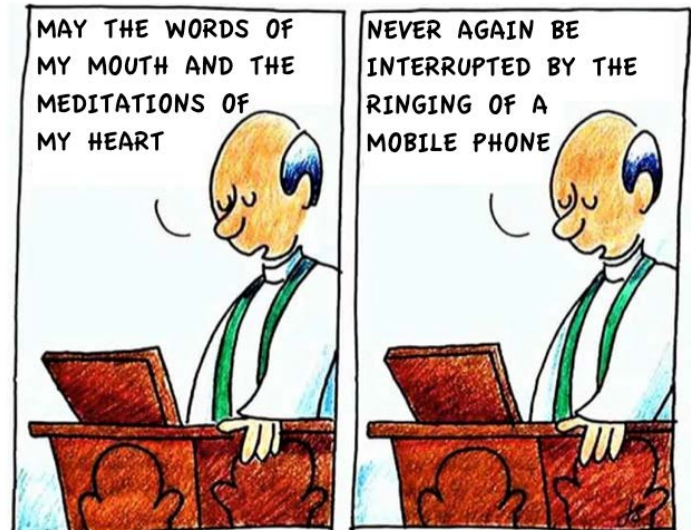
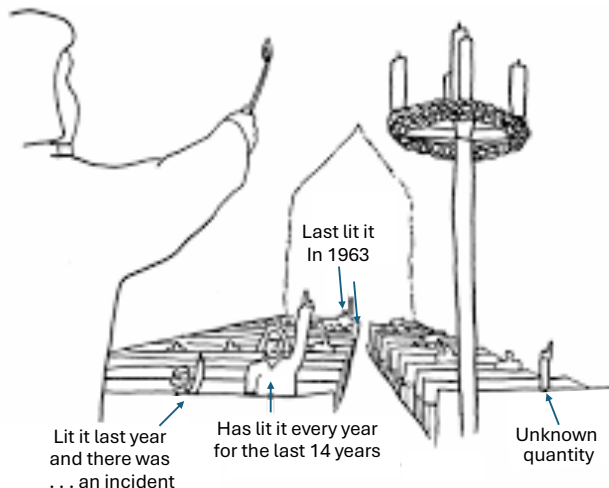
In the Anglo-Catholic tradition, as well as the person changing the light bulb you also need a president, a deacon, a thurifer, and a full choir

Answer 9:

In the evangelical tradition, two: you also need a preacher to explain how the light bulb could not be changed until the person changing it had taken its darkness upon themselves

ADVENT

During the Sundays in Advent, the priest must choose someone to light the Advent candle. It is one of the most year's most difficult decisions.



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:

Lee Fulton

Peoples' Warden:

Angela Hazebrook

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

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

AN INVITATION

Hearth Gatherings: Mystic Reflections – October to December 2025

Angela Hazebroek invites you to join others who are seeking to deepen their relationship with the One who creates, restores and sustains us.

Give yourself some quiet time to reflect on the lives and teachings of those who have walked this way before us.

❖ **Saturday, October 3rd: 11 am to 2 pm**

St Theodore's Anglican Church and Quiet Garden (46 Prescott Terrace, Toorak Gardens)

Signs of Spring: The Sowing of Meanings

Reflections with Thomas Merton on contemplation, action and nourishing the springs within, in this season of new life.



Thomas Merton was a twentieth century Trappist Monk whose writings on silence and solitude, contemplation and action and the regenerative qualities of nature have influenced people of all faiths and those seeking meaning since 1948 when his autobiography 'Seven Storey Mountain' first hit the streets.

❖ **Thursday, November 6th – Friday, November 7th**

The Chapel at Marion Uniting Church, Township Road

Two Day Live Out Retreat "Come as You Are"

This will be a very gentle retreat in the Christian tradition with time for silence and individual prayer, communal prayer and sacred sharing. We will commence each day at 9.30 am and finish with a shared meal and night prayer by 7 pm. For further information or to register your interest please contact Angela Hazebroek on 0407600124 or email angelaandjack@gmail.com. Expressions of Interest are due by **September 15th**

❖ **Saturday, December 13th: 11 am to 2 pm**

St Theodore's Anglican Church and Quiet Garden

(46 Prescott Terrace, Toorak Gardens)

Advent with the Mystics

For mystics like Francis Assisi, John of the Cross and Meister Eckhart, Advent was a 'pregnant' time filled with patient waiting with the promise of bringing God to birth. We will reflect on their insights and write our own Advent reflection.



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- Costs for Individual reflections at St Theodore's (October and December) \$30/\$20 (Pensioner/Student);
 - Payment by card or cash (or by EFT {details provided on request when registering to attend});
 - Registration: Contact Angela one week prior to the session (SMS to 0407 600 124 or by email 'angelaandjack@gmail.com');
 - BYO Lunch if required. Coffee, tea, and snacks provided.
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An Advent Meditation

Rev'd Canon Stephen Daughtry

Stephen (Steve) Daughtry is the Chaplain at St Mark's College, and is the Education Missioner with The Anglican Board of Missions (ABM) . . . with whom he has some history of writing resources. Until recently, Steve served for nine years as Parish Priest at Holy Innocents Anglican Church in Belair. He became a Canon of St Peter's Cathedral, Adelaide, in 2019.



We occasionally welcome Steve as a visitor to St Theodore's – and enjoy his sermons – and we thank him sincerely for this contribution to our newsletter.

BE NOT AFRAID (The Annunciation)

This is an excerpt from the Anglican Board of Mission's 2024 Advent book, 'CARAVAN'. The book tells the story of the Incarnation as if it happened in Australia, in contemporary time. The author, Stephen Daughtry, has added a reflection for The Tidings . . .

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*"Greetings, favoured one! The Lord is with you."*

*I spun around in my chair so fast that I knocked my Milo onto the floor. Mum called out, "Are you OK?", and she/he/they put a finger to their lips.*

*"I'm fine" I called back, "Just mucking around". That I could speak was the first miracle of the night.*

*The angel smiled. I don't know if you've seen an angel. I really don't know how common it is, other than I know that both Joseph and I had our 'moments'. If you have, you'll understand when I say that they genuinely take your breath away. Mine – well, not mine, but the one who came that night – was beautiful. My heart leapt. I have never seen anything quite so outrageously beautiful. Androgenous. You want to fall in love with them but there is something . . . it is difficult to describe, but something . . . distant, about them. Something that draws you, but towards which you cannot move. Oh, but when they smile!*

*Mine was smiling and I made the terrible, wonderful mistake of looking into their eyes. I nearly drowned. I so very nearly lost myself. In their eyes are time and love and possibility and horror. All that they have seen remains whirling through them. And they have seen millennia. I dragged my eyes away. It almost hurt physically. No, it did hurt.*

*"Who are you? Are you God?" The smile widened. "No, just a messenger."*

*"Am I dead? Have you come to take me to heaven?"*

*The eyes softened. The angel sat on my bed and looked at me.*

*"Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob for ever, and of his kingdom there will be no end."*

*I was fifteen. It was a lot to take in. I started to shake uncontrollably. The angel rose and held me in their arms until I relaxed. I have never forgotten that embrace. Time ceased to matter. My mind cleared. The angel sat back on the bed, and I sat next to them. A child? The Son of God? A kingdom? No end?*

*I snapped back into myself. "How can this be, since I am a virgin?" It was out of my mouth before I could stop it. I felt a growing sense of outrage. A growing sense of awe. A growing sense of fear. A growing sense of hope. All at once. Nothing about it made sense. I was a girl from a country town in the middle of nowhere important. I was a teenager. I was a virgin. I had an angel sitting on my bed.*

~~~~~  
The story of the Incarnation, the story of the Annunciation, should shock us. It is almost a dark miracle that we have managed to take away from these stories the staggering surprise and incongruity that the participants in them must have felt. Ordinary people, touched by the extraordinary.

It makes total sense that the person of Mary has become almost all things to all people. A strong, faithful, loving woman. The mother of God. One who understands suffering and has lived through it. She has become – and is – the person and place many people in the world turn to when they encounter suffering, need someone who can and will understand how they feel, and can offer companionship in the mystery of pain. But that's not the Mary we encounter here. Here, it's all fresh and terrifying – and she's a kid.



Perhaps, each year, Advent invites us to shed some of our familiarity with the stories and step into the skin of the people whose lives were radically altered by God's audacious choice to take on human flesh.

In the excerpt above, a young woman – a girl – encounters a messenger of God, an ineffable, otherworldly, ancient and frightening being. An 'angel', who announces to her that she will play a part in the greatest drama of both human and heavenly history. The angel does not provide her with a choice but pronounces an act of God. Every dream, every idea Mary had about her future was eclipsed by the Divine presence and the Holy imperative.

"Advent tells us to look for mystery, absolute grace, and freedom, in a fleshly human face, within the mobile form of our shared history, it brings our idolatry – philosophical and methodological alike – to judgement." **Rowan Williams, Advent Sermon 2012**

And Mary said, "Yes".

As Advent calls us, once again, into the incomprehensible beauty of God manifesting in human flesh, we are, once again, called to answer the questions God asks of *us*. But what are those questions? What is the question God is asking you? Is it whether you can accept these stories at face value? Is it whether you can stretch yourself to believe that God chooses to walk among us? Is it God questioning your ability to see God's work in the people and places that seem most unlikely and unfashionable?

Advent asks many questions.

In the story of the Annunciation, Mary encounters God's command, God's otherness, God's affirmation of her and God's imminent presence.

"We do not want merely to see beauty, though, God knows, even that is bounty enough. We want something else which can hardly be put into words - to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it." **C.S. Lewis, "The Weight of Glory"**

She has found favour with God, something most of us long for and struggle to believe we have. In accepting that God is on her side, Mary lives into the impossible, she sings the great Magnificat, she bears the weight of the approbation of her community – and she gives birth to Jesus.

What miracles of light await our acceptance of God's affirmation of us? What insights will we have to share with the world if we dare to step close enough to stare into the eyes of God? What courage will we gain by allowing God to throw God's arms around us?

What will be the result of us choosing to say, "Yes"?

Prayer

*God of surprises,
when you break and enter our world
give us the grace to be broken and entered.
When what you ask seems impossible,
gently expand our vision and our hearts.
We don't know the plan,
only that there is one,
and it is for us. Not against us.
We honour our sister, Mary,
mother of God, brave woman.
May we, like her, make your messengers
smile and weep for joy.
When we meet our end
may your fire still burn within us.
We believe, help our unbelief.*

Amen

Our new bench seat

On Sunday 13th July, 2025 after the 9.30 am Eucharist service, we were delighted to share a small ceremony to bless the new bench seat in memory of Tim and Sally Porter – donated by their daughters Susan Waters and Sarah Jaensch.

The seat is positioned on the southern wall of the main hall, and faces the oval lawn and the western entrance of the church. It is usually in shade and is well used by members of the church congregations waiting for the start of services – and by users of the main hall (particularly visiting families during the Saturday ballet lessons).



Sally Porter was a dear friend to many in parish community and a life-long member of our congregation, together with her husband Tim. Sally’s parents (Kenneth and Nancy Wiles) were also long-term parishioners of St Theodore’s, and were the donors of the stained-glass window in the baptistry portraying St Francis of Assisi. Tim died in April 2017 and Sally in February 2024. The ashes of Tim, Sally and Sally’s parents are interred in the St Theodore’s Memorial Garden.



Susan Waters and Sarah Jaensch sitting on the bench seat



Fr Peter Anson blessing the new bench seat

Thank you, Susan and Sarah, for this generous and beautiful gift in memory of your parents – two much-loved members of our parish community.



“I don’t know who they are, but they’re definitely following us . . .”



The shepherds put the finishing touches to their traditional scene



As soon as the three wise men turned up, they were co-opted onto the Parish Council



GOOD NEWS!

A happy time for Fr Grant and Kathryn in their retirement in Ballarat. Their daughter, Hannah, has had her first baby, a little girl called Nina Grace. The grandparents' delight is obvious!



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 2025 recipient is Sarah Salmon

Sarah comments . . . "I grew up in New South Wales, moving to Adelaide with my family four years ago, which is when I began studying at Flinders University.

I was motivated to study nursing to strengthen health outcomes for First Nations people by addressing gaps in care. I want to bring a culturally-safe approach to nursing, ensuring patients feel seen, respected, and supported. Growing up in a family that had a long line of strong Aboriginal Wiradjuri women who paved the way in healthcare has helped feed the fire within me to also make a difference in First Nations health.

The biggest challenge I've faced during my studies has been being away from home during my placements. I have such a strong love and drive for health in the Northern Territory, but being away from home and family is hard.

The scholarship funding has made me feel secure and supported financially whilst away in Nhulunbuy. I feel I can make the most of my time away and prioritise the reason I am up here – to gain the knowledge and experience to better First Nations health – without the burden of worrying how I will pay for groceries and flights. This funding has helped immensely by lifting the weight of financial stress. I've felt encouraged to prioritise my skill and knowledge growth and to focus on my strength and determination to reach my future goals.

I am greatly appreciative of the support of the parish of St Theodore's Anglican Church. This scholarship really paves the way for opportunities and empowerment for Indigenous nursing students.

My future goal is to continue to expand my knowledge, experience and skill level in remote health and to broaden it to areas of research and policy focused on creating a space for Aboriginal people in the Northern Territory, enabling them to access health care safely and more efficiently."



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

- ❖ placing your donation in an envelope marked 'Scholarship' in the collection plate; or
- ❖ electronically through BankSA: details BSB 105-149; Account 557053840 and using the reference 'Scholarship'.

Donations will be eligible for taxation deductibility. 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.



Celebration of our Patronal Festival

We were delighted to welcome Bishop Sophie Relf-Christopher as celebrant and preacher at the celebration of our Patronal Festival on Sunday, September 14th.

Please find photographs of the event on the Parish Website (theodores.org: 'What's Happening')

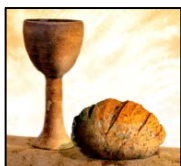


SERVICES

SELECT DATES



- ❖ **All Saints celebration, Sunday 2nd November** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am.
- ❖ **Pride Eucharist, Sunday 16th November** . . . 3.30 pm
- ❖ **Christ the King, Sunday 23rd November** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am.
- ❖ **Advent Sunday, 30th November** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am
- ❖ **Special Memorial Service, Sunday 30th November** . . . 3.30 pm
- ❖ **Festival of Lessons and Carols, Tuesday 16th December** . . . 8.30 pm. The Carol Service will be held in the Church, followed by a supper in the main hall



Breaking Bread Special Services

- ❖ **Blessing of the Pets, Sunday 12th October** . . . 3.30 pm
- ❖ **Christmas Eve, Wednesday 24th December** . . . 3.30 pm



Christmas Services

- ❖ **Christmas Day, Thursday 25th December** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am
- ❖ **Epiphany Sunday, 5th January, 2026** . . . Holy Communion 8.00 am; Sung Eucharist 9.30 am

OTHER EVENTS

- ❖ **Special Vestry Meeting – Financial Sustainability Project, Sunday 23rd November** . . . 11 am
- ❖ **St Theodore's Parish Vestry Meeting, Sunday 22nd February, 2026** (following the 9.30 am Eucharist service)

ANNUAL VESTRY MEETING

Our Annual Vestry meeting for 2026 will be held on February 22nd, 2026 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 February 1st, 2026.*



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 15th, 2026.* 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 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, 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!