



MAY 2022

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It seems quite amazing to me that I have completed 8 months at St Chad's already. It has been quite a journey and one which I feel privileged to be on. Many of you know that I am a keen walker and walking the

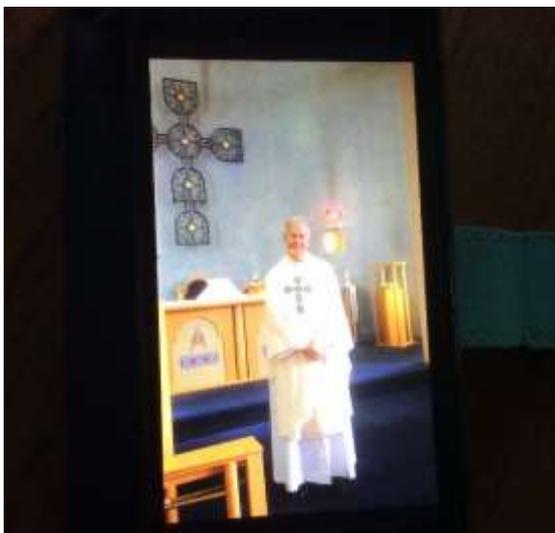
Camino has held significance in my life journey. There are many similarities on a long walk to one's life journey. As we set out walking each day there is much unknown- who will I encounter along the way, will there be difficulties?- steep climbs, bad weather, fierce dogs, even losing our way and stumbling off the path! And of course there are the special blessings- magnificent views, meeting others along the way, kindnesses of strangers, nourishing food, laughs and joys. So in some ways my journey at St Chad's has been a little Camino! Even arriving at the church, early in the day when no one is there, is quite beautiful- the wattle birds are noisily gathering food and enjoying their place in the magnificent trees of the St Chad's community garden. There is a quiet peace in the church which encourages one to simply sit and be.

The Easter Triduum has now passed and as I look back on these months I have a strong sense of hope for St Chad's. It is such a delight to be seeing more children coming into the church and I am very encouraged by the faithfulness of you, the people of St Chad's. We have so much to be grateful for- we have people who can sing, people who can preach, people who can pray, people who will pitch in and do those tasks that need doing, people who support one another, people who give and people who care for the stranger. This all makes a very strong base from which to continue building up our Christian community. I am encouraged by you and I feel privileged to have been asked to serve you. I am also conscious that the last few years have not been easy as we have struggled with the Covid pandemic. It has affected the way we worship. I know many of you miss the offering of the chalice during Holy Communion. It is hard for any of us to know if this will be restored in the future. I can only say again that even to receive a tiny piece of a consecrated host is a full communion. In fact even when we cannot participate in the Eucharist at all for whatever reason, we can pray that we might receive Christ into our heart. God is always faithful! That is the great understanding of the Christian tradition; that God in fact has come to us, has lived as one of us, and is present to us now. May the God of peace and love bless each one of you abundantly! **Jo**



THE COMMISSIONING OF THE REVEREND DR. JOSEPHINE ARMOUR

On 20th December, 2021 the Archbishop of Adelaide commissioned Rev Jo (as she likes to be called) as our Priest-in-Charge. Parishioners gathered together with Rev Jo's family and friends to witness and celebrate her official appointment to the Parish. The commissioning service was followed by typical St Chadian hospitality in the form of champagne and finger food, happily consumed by many people in our lovely on-site community garden.



An Article by Dr. Lorna Hallahan

What is wrong with alleged drinking from the real and replica prosthesis of a dead Afghan fighter by members of Australian Special Air Service Regiment. It is probably not what you think. True, it is offensive for those who use prostheses for the necessary device to be ridiculed and misused. Indeed, it is a recognised form of social protest to take the status conferring artefacts of the often rich, more often powerful and render them risible. Done to the possessions of someone neither rich nor powerful but nonetheless a feared enemy carries similar overtones. Yet, not all have seen it this way.

Upon viewing photos of the drinking vessel held by Australian soldiers in their unofficial bar 'The Fat Lady's Arms', Hayatullah Fazly, a member of the provincial council in Uruzgan, (The Guardian 3 December, 2020) said: 'It is the most disgusting, shocking and horrific image I've ever seen.' The image has been brought to our attention recently with reference to defamation hearings in the New South Wales Supreme Court. We are inclined to join in Mr Fazly in his revulsion.

Disgust (an emotional element in stigmatising) according to Martha Nussbaum, is linked to the denial of vulnerability. In *Upheavals of Thought* (2001) she argues that our disgust at a social group signals a desire to cordon ourselves off from something about ourselves that this group represents. She starts with the notion that bodies rendered foul by disease or injury...in this case mutilated, torn apart, distorted and impaired ...remind us of our own fragility. Surely a man with an amputation, who fights on, is a reminder of the high level of risk in this mine-polluted world. If we accept Nussbaum's analysis, the mockery becomes a denial of helplessness. It becomes a "comédie noir" attaching an existential symbolism to a lifeless fake leg. But it only partially conceals the disgust that the drinkers held for the dead man. The one who is abject is the one who disgusts. Servicemen see bodies shattered, blown part, torn and killed. This, of course, is layered intersectionally – the despised Taliban fighter is also the dreaded amputee.

The November 2020 report of the Inspector-General of The Australian Defence Force

Afghanistan Inquiry refers to various breaches of the Laws of Armed Conflict. The report describes a moral collapse. It conveys disgust.

Nussbaum reminds us that when we try to enlist disgust as a moral emotion, an indicator of what is sweet and what is foul, we too must monitor our reactions. She argues that compassion, not disgust is the appropriate response. It is evident that the servicemen lacked humility and compassion... maybe because they believed the myth of being special, more likely because they were shielding themselves from their own precarious mortality. Compassion, posits Nussbaum, cannot establish the entirety of public rationality but, along with appropriate anger, can: 'inform citizens' understanding of the human meaning of catastrophes of many types. Disgust and primitive shame, by contrast, undermine public deliberation by setting up two classes of human beings, the high and the low.'

Those accused of murderous acts committed outside the heat of battle, must be truthful about what happened and must be accountable. But those who look on must also be sure not to resort to disgust and primitive shame to reinforce our high moral status. The Australian service men come from a national culture that disability theorists condemn as positioning the disabled body as the space of abnormality, freakery and depravity...all evocative of disgust. Australians with disability experience acts of humiliation every day in their lives...we know who is high and low. The servicemen just turned it into a callous, confronting, tragic drama to deride the daily danger of war.

SPIRITUAL SPA DAYS

Why spend a few hours quietly at church on a Saturday afternoon when you might be struggling to find time for many other activities -though maybe it's an opportunity to step outside the busyness and devote a few hours to yourself? Or maybe, if your life is quieter, it is an opportunity to share in a time of reflection and contemplation with others. Though we do talk before and after the quiet time!

Regardless of your reason for coming, these Saturday afternoons - our Spiritual Spa Days - have been held at Saint Chad's for close on 10 years, usually with three or four held each year.

Since Rev Jo has been with us, we have held two afternoons. And along with Jo's presence and input, we are also delighted to have Sandie Coff on board, helping with the running of these events.

Sandie comes with a wealth of experience, having for many years (along with Gary) run a regular Christian Meditation group on Wednesday nights in the Hills. She draws primarily on the World Community for Christian Meditation and Richard Rohr (Centre for Action and Contemplation) as the sources for the teaching offered during these evenings. Both of these groups have a wonderful online presence which you may wish to peruse.

At our most recent afternoon we reflected on the Cross, having been inspired by the beautiful donation of artwork to our church by Annabel Barrett. Jo gave a brief talk outlining the history of utilizing the cross to represent the Christian faith. We then collectively wandered around the church and parish centre, looking at some of our own crosses. Did you know that we have close to 50 crosses both inside and outside our church?

What else do we do on these afternoons? We often have a time together in meditation. Then people are invited to move to one of the stations set up around the church. These may involve listening to music, listening to the beautiful words of John O'Donohue (through the CD collection that was donated to us by Rev Tracy).

Maybe a meditative walk, or a reflective reading. And usually something to create with our hands, or smell or even taste..... At the last afternoon

people were invited to create and decorate their own crosses, some of which are shown in this photo.



Cathy Caird



“It is the intangible things that bring human flourishing into being. Beauty, imagination, compassion, hope, trust, forgiveness, hospitality. These are the notes of the music of life that give, joy, dignity and meaning”.

Geoff Boyce Multi-faith Chaplin Flinders University

The St Chad’s Feast of the Christmas Trees *by Madeleine Stocks*



ON the first Saturday of December, yet again Madeleine took delivery of about 35 pre-ordered Christmas trees!! And most of the punters had already staked out and were standing in front of the tree of their choice from about 9.15am (people are asked not to arrive before 9am!!). One person commented that it is like the ‘Hunger Games of Christmas trees’! The bell was rung at 9.30am sharp, within 5 minutes nearly all the trees had been whisked away in or strapped on top of cars to their new homes ready for decoration!! We trust all the houses were filled with that fresh alpine aroma. It is a valuable fundraiser that starts at our Fayre. Perhaps next year I will add \$5 to the cost and bring a bowl of egg-nog to liven up the morning even more!!



FAYRE PHOTOS

2021



Painting the Cross

Like all creative endeavours the time spent on the work itself is often well matched by the amount of time one spends thinking about the task. Planning takes the shape of many preliminary sketches, measurements and colour combinations. A textual element is also part of the composition.

When I was working on the Cross many changes happened on the way and the most important and indeed essential element is to know when to stop. Overworking can alter the character so I had to leave the Studio and do something else, like cooking or having a swim. However, it is always on one's mind and when you least expect it an idea comes to mind. The whole process can occupy your landscape for as long as it takes. Patience is a virtue. These new "flashes" require the eye to do the work, that is simply looking at the work often from a distance and at various times during the day understanding how the light plays its part. Opinion is also essential and for this task Meriel and Marie were my extra eyes. Their collective opinions were "filed" often acted on, sometimes not. Trust in oneself is important.



The Cross is a universal symbol to human kind and can frequently be viewed in a less than comfortable situation. The crucified Christ on the cross is a difficult image, suffering, pain and isolation, it can be very dark and for some quite chilling. While these facts are part of the story I was trying to reflect the Cross in relation to our community at St Chads. The suffering is there in texture and one has to study the background to see it. The Resurrection is also present, colour, life and hope. The community that we all share embraces these elements.

It was indeed a deliberate decision of mine to leave the figure of Christ out of the painting. What I have tried to express is through colour and texture. The textural qualities are very deliberate and the repetition of black in every row and has a powerful part to play in the story, not just in this image but in the Crucifixion itself. Again I have deliberately omitted red as the drama of this would have altered the atmosphere. In its place the textural qualities pulsate the flow of blood and the colours carry a universal message of all peoples.

This painting is my abstracted idea, not gloomy but uplifting, the drama only comes through to the viewer after some study.

Annabel Barrett

A GOOD SAMARITAN STORY

A couple of years ago I was returning from our property in the South East, after fruitful weekend of culling and recycling, loading the trailer and donating to the Lion's Shed and the Hospital Auxiliary Op Shop. I drove back to Adelaide feeling very pleased with myself, good job done, less is more, I told myself. I smiled inwardly. Turning into my favourite tree-lined backroad, I caught sight of a beautiful antique dressing table on the side of the road. I slowed down and the internal conversation began: "you aren't thinking of putting that antique dressing table in the trailer are you, but I think its cedar, do you really need a 150 year old cedar dressing table, I don't know if I need anything really."

I texted my daughter and the reply "It's been there for a few days now Mum" and then she laughed "It's been waiting for someone like you to pass by". Back and forth, the pros and cons as I argued the point with myself and then I remembered the morning's weather forecast of deteriorating conditions. This realization dawned on me and I raised my head heavenwards and in a loud voice said indignantly - 'it's going to rain tonight'! The decision was made! Out I hopped, crossed the road, carefully unhooked the mirror from its brass latch, then put the light-weight drawers and beveled mirror in the station wagon. I felt satisfied that I was honouring the artisan, he who had painstakingly and probably lovingly made it. Also I thought affectionately of the cedar tree that kindly gave of itself, supplying the raw material that was crafted into this work of art. Both beautiful and useful.

The final challenge I would need help to move the heavy base across the road. I posed in the posture of trying to lift it. I only had 4 or 5 metres to traverse, my eyes fixed on the road for any approaching traffic. Hark! A car, but no luck, he kept driving. A second car, a third, a fourth, a fifth and a sixth. Sigh, I could be here all day!

I found encouragement in reciting the words from the quill of the unknown writer of Hebrews: “faith being the substance of things hoped for, the evidence of things not seen” - a little mantra that I’ve often found helpful when up against it.

A four-wheel drive spotted in the distance, now slowing down. A young woman, a window wound down, “do you need any help”, a kindly voice. “Yes please” I said, all smiles. She pulled over, hopped out of her car and we carried the cedar base into the trailer. I had a small window of opportunity to express my thanks. The words come tumbling out of my mouth, “you are a Good Samaritan and I don’t know if you’re familiar with this story but it’s one of Jesus’ parables. You have really helped me today! You’re the only person that stopped so far, and of course you are a woman and a young one at that.

There are many layers of meaning in the parable, notably that the Samaritans and Jews despised each other. But the story illustrates that being a neighbour can be an inconvenient, expensive or even frightening action.

My helper returned to her car and readied to go. I smiled appreciatively, grateful that she had listened patiently to my outpouring of enthusiasm, my theological reflection for the day. She waved to me and flashed a smile. I waved her goodbye, the good woman from Samaria.

And I, standing there, surrounded by eucalypts and melaleucas, bestowed a blessing on all the young women of the world and on this one, who noticed and cared. I thought to myself, why not extend the blessing to all people of goodwill who lend a hand in the myriad of ways that make a difference. In schools and homes the world over, morally charged stories are told or read to children and grandchildren, not necessarily with a religious context.

However, in my childhood, with few books at home and overwrought parents struggling with their large brood, it was the parables that the Dominican nuns taught me at school that were bedded into my emerging consciousness.

Let’s hope that the fruit of our labour, our daily acts of generosity, will be carried in the wind long after we’ve passed ‘beyond the veil’. And that our song may be heard singing the praises of every one of every age who cultivated peace, worked for justice, and showed kindness.

What a glorious thing imagination is!
by Trish Brice

Two perceptions of the concept of God

We listen to those readings from the Old Testament each Sunday with the reverence they deserve, thinking – I suspect – that they were similarly respected by the ancient Hebrew people in their own day. It comes of something of a surprise, therefore, to realise that the influence of the ancient Pagan cultures on the Hebrews – as their close neighbours – was profound. The evidence for this is the fact that of the 57 kings who ruled the kingdoms of the Hebrews between 1050 and 587 BCE, 42 worshipped Pagan gods throughout their lives and another 5 were “mixed” in their worship. Only 10 emerge as true worshippers of Yahweh throughout their lives. The Palestine region in which the two cultures existed in ancient times is not a particularly hazardous zone in terms of natural disasters (volcanoes, earthquake etc.) but it is subject to lightning strikes, droughts and floods which together with disease and accidents created a perception among the Pagan people that the gods whom they worshipped were ever willing to punish them for their sins. The sequence of steps taken by these people responding to these “interventions”, under the direction of their kings and priests, was aimed at ordering behaviour within the community so that it was “pleasing” to their god in the hope of ending this retribution. The sequence makes chilling reading.

Most likely, the first steps were the necessary taboos required to sustain a harmonious society – laws against murder, rape, adultery and stealing. With these laws in place and disastrous “acts of God” still taking place, the question was asked: “*Perhaps there is someone in our community who is particularly sinful and therefore the cause of our distress?*” That was answered by identifying people with **disabilities** or **different behaviours**: “*Clearly, God has punished these people for their sins*” So they were ‘eliminated’. Next: “*We have improved our behaviour and we have removed the (obvious) sinners, but we are still suffering punishment: we need to sacrifice our **most important person** – the King!*” This was not well received by the King, so a (lowly) “substitute” was selected and all the pomp and ceremony normally accorded to the king was showered upon him

ahead of his ceremonial slaughter. With no change in punishing interventions by their God, as they saw it – natural disasters, disease and accidents still occurred - the next step was: “*We have removed our (obvious) sinners, we have slaughtered our most important person (the King), We now should slaughter our most precious possession - our **children!***”

All of the tragic “sequence” claims, above, can be backed up from historic records. This latest claim, however, features as one of the most celebrated stories in the Old Testament: Abraham’s intention to sacrifice his son Isaac. [A later reference to child-slaughter – the first-born in Egypt - can be found in Exodus 11] Abraham’s response to this “cultural imperative” of his time marks a turning point of great significance: his resounding “**NO**” on the grounds of *love for his son* created a new direction for Abraham and his descendants. Perhaps the best evidence we can find for this comes from the Psalms where Yahweh is celebrated, not as the Pagan God of retribution, but as a deity of **lovingkindness** – 23 times, look them up!

We recognise those ancient Hebrews as the forebears of the Jewish people of today whose history over the past 2,000 years has been marked with periods of genocide by various nations – the Romans in the 2nd Century; the Nazis in the 1940s – as well as extreme prejudice exhibited by many Western nations over the past 1,000 years. Yet the Jews have survived and demonstrate a national resilience that must be admired. How can this be accounted for? Perhaps they learned – as ancient Hebrews – to count their blessings (from a loving Yahweh) and not be distracted, as were the Pagan people, by the natural impacts, health issues and accidents they suffered. These are just part of life on Planet Earth - a lesson we all need to learn.

John Argue and Friends

The Road to Emmaus

This post resurrection story has always fascinated me, theologically it is a veritable “onion” as it has so many layers that can be peeled back!

Two disciples have left Jerusalem after the crucifixion and are walking the seven miles to Emmaus and while they do so they are discussing with one another the events of Good Friday. One of the translations of the Greek word for “discussing” is “tossing words at each other” which may indicate that they were in fact arguing. Only one of them is named, a chap called Cleopas who some scholars think may have been an uncle of Jesus. It does seem therefore that neither of them was one of the twelve. But they were both disciples and clearly had been following Jesus for some time if not for the whole three years of his ministry.

Along the way they were joined by a third man who asked them why they were clearly so distressed. They recounted the Good Friday narrative, their despair and how abandoned they felt. They had clearly come to believe that Jesus was the long promised Messiah, they had internalised his teaching and were heartened by his descriptions of the Kingdom of God. All their hopes had been dashed and their despair complete when Jesus died at Calvary.

When the men arrived in Emmaus the third man indicated that his destination was beyond the town but he was invited to stay with them, an invitation he accepted. As one would expect in a culture where hospitality was not only ubiquitous but a required Jewish tradition, a meal was served. When the third man broke the bread and blessed it, the two disciples immediately recognised who he was. At that point, the story tells us that Jesus disappeared.

Dominic Crossan is the Irish/American theologian, whose autobiography is called “A Long Way from Tipperary”! He believes that the gospels are mega-parables which encourage us to co-create with God a world of justice, peace and love. Crossan points to the fact that Jesus told parables about **life** and his disciples told parables

about **him** and that fiction told **by** Jesus became fiction **about** Jesus. Crossan asks us to probe, question and debate the ideological absolutes of religious faith.

The Road to Emmaus is a strange story, so full of holes that it reads like fiction. When Jesus joined the two disciples on the road why didn't he immediately say “Hey, chaps, rejoice, it's me”? If the disciples were who they were said to be, how come they did **not** recognise the physical body or voice of Jesus? And how come they **did** recognise Jesus when he broke and blessed bread? And how come Jesus then disappeared? Was he just a figment of their imagination?

So if we read the road to Emmaus story as a parable, what riches can we uncover? We all experience grief and its effects can be profound. Many bereaved people who have lost a deeply loved person, will say that they had a vision of, or actually saw the deceased, particularly in the early days after their death. Maybe this is what happened to the disciples in this story. Or maybe their grief and loss was so profound, as well as so heart breaking, that they desperately wanted to believe in the promise of physical resurrection. Or maybe when they arrived in Emmaus and sat down to eat, broke and blessed the bread themselves, they not only remembered what Jesus did at the Last Supper but were filled with the profundity of his teaching about the Kingdom of God. Maybe these memories were the **real resurrection**, the “good news” that Jesus taught and these memories inspired them to maintain his legacy and continue to believe and preach. Maybe, they had had a conversation in which they asked each other “what would Jesus say or do if he were here” and this question alone filled them with hope and courage.

Some theologians see significance in the fact that one of the men on the road to Emmaus is unnamed and invite us to imagine that we are this disciple. We would easily identify with their despair, the hopes and dreams being so cruelly dashed, the feeling that they'd been taken for a ride, their despair and disappointment. The story tells us that their hearts were burning as they talked or argued.

Grief is all consuming and it causes physical pain. I, along with everyone else, have been a person of sorrows and acquainted with grief at times in my life, so I can easily empathise with their experience.

But I have always believed that when a messenger dies, the message does not. Ideas do not die when the holder of them departs. The spirit of the dead survives in the memories of the living and if I were the unnamed disciple, this may be the meaning of resurrection for me.

The Spirit of God **is** alive in each of us.

Meriel Wilson and Friends

REPORT - PRIEST'S WARDEN

Many good things have happened at St Chad's since the last publication of the Echo. The Rev. Dr. Jo Armour is leading us spiritually and practically in our beautiful weekly services, inspiring us to try to better follow the teachings of our Lord. We so very much appreciate all aspects of the work of Jo (as she likes to be called) in the Parish including most importantly her care of parishioners in the many aspects of their lives.

The Fayre, held in November, was a fun, memorable and successful event raising \$12000. So many thanks to Jo who "rolled up her sleeves" and to all the other people who hopped in and helped on the day. Our Christmas services were a delight with good attendances including children who "assisted" Jo at their particular service. After the retirement Peter Dutton, our pianist of 15 years, two most talented musicians have offered their services on a Sunday. Danny is a highly talented young pianist, with I believe a most brilliant future career and David is a professional and experienced pianist. We are so fortunate to have these outstanding pianists to musically lead us in our Sunday services.

On a wonderful note, children are back at St Chad's. We have already had a service with children present and participating. What a delight! A super young mother has volunteered to guide and teach the children during each service and taking part much to the pleasure of the congregation.

Gay Gardner

NOVEMBER

YES

THE FAYE

Will be held in 2022

Start your collection
now

CHAD'S FORUM

An ongoing series of quarterly talks providing information and open discussion about matters of current and broad concern to the community of Adelaide.

Sessions typically involve a talk of 30-45 minutes followed by an opportunity for the audience to make brief comments or ask questions of the speaker. Discussion is moderated by the Chair to ensure that it is open and respectful. While the sessions are hosted by ST Chad's Anglican Church, the views expressed by the speakers do not necessarily reflect any position taken by the Anglican Church in Australia.

NEXT SESSION: Wednesday 25th May 2022 @ 7 pm

Domestic Violence: not here, surely?

Speakers: Karena Jowsey and Rev. Steven Ogden

Location ST Chad's Anglican Church, 14 Cheltenham Street Highgate

Bookings [meetup.com/chads-forum](https://www.meetup.com/chads-forum)

ST CHAD'S DIRECTORY

NURSING HOME MINISTRY

Monthly Services at:

Southern Cross Homes

Fullarton Lutheran Home

Carinya Nursing Home

Contact: Rev Jo Armour

OTHER PASTORAL SERVICES

- Thanksgiving for the birth of a child
- Baptisms
- Blessing of a relationship
- Weddings
- House Blessing
- Prayers for specific needs
- Ministry of Reconciliation
- Quiet days & retreats
- Home communion
- Anointing for sick dying
- Funerals

PARISH CONTACTS

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Meriel Wilson ph. 0414630726

e: meriel.wilson@hotmail.com

Parish Treasurer

Jenny Goddard

e: jhokin7@hotmail.com

OTHER PARISH ACTIVITIES

Prayer Ring

Wendy Retsas

Ph: 8276 5021

SUNDAY WORSHIP

8am Holy Communion

(followed by morning tea)

9.30am Holy Communion Children's Service 1st Sunday of Month

(Informal setting with hymns
and songs).

Healing Service 4th Sunday

Weekday Worship

Thursday 1030am.