

Saint Chad's | Echo

The Quarterly Magazine of the Anglican Parish of Fullarton



June 2021

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Services...

Sunday Worship:

8:00am
Holy Communion
(followed by morning tea)

9:30am
Communion Service
(Informal setting with hymns, songs and Sunday School during School Terms)

Weekday Worship:

Thursdays - 10:30am
Engage Discussion with Holy Communion.

Celebrating 100 Years of St Chad's

It is with the greatest pleasure that I report on the St Chad's Centenary Service of Thanksgiving held on 14th February this year.

Scheduled for November 2020 as the climax to our Centenary Year, it was decided due to Covid to delay the Celebratory Service until it could be truly a celebration without the most exacting Covid restrictions!

Attended by His Excellency, the Honourable Hieu Van Le AC, Governor of South Australia and Mrs Lan Le, the Celebratory Service was presided over by the Most Reverend Geoffrey Smith, Archbishop of Adelaide and assisted by the Rev'd Julie Worrall and the Rev'd Jeff Oake. It was a grand service and most appropriately marked the 100 years of the life of St Chad's.

Just under 100 parishioners, priests and friends attended the service, followed by drinks in the garden.

A highlight of the day was the cutting of the Centenary Cake by the now late Mrs Muriel Gorrie, a parishioner with her husband, the late Rev'd Reg Gorrie since 1969 until her death, shortly after our Centenary service. It was wonderful Muriel was able to be present to cut the cake and be amongst so many parishioners, all of whom have always held in the highest her and most affectionate regard.

Before his departure, His Excellency buried a time capsule in the Parish Church Garden (under the bell tower) to be opened in twenty years' time.

The Centenary Church Service celebrations provided a very happy occasion and so appropriately marked the first 100 years of worship in St Chad's Anglican Church. We now proceed on our journey to mark the next 100 years – a journey enjoyed by our present wonderful parish community and those who will come after us.

GAY GARDNER



Connecting faith, family & friends

Centenary Celebrations



Parish Councillors were presented to the Governor



A Pop Up Singing group was convened for the day.



100

EXTRAORDINARY YEARS

Our thanks to William Bentley & Andrew Stocks for the photos of the celebrations!

Readers, Prayers and Speeches were offered by:-
Above Left: Marie Sloan
Above Right: Meriel Wilson
Middle: His Excellency, Governor of South Aust.
Below Left: Archbishop Geoff Smith
Below Right: Gay Gardner



Some of those who gathered for the service.



Enjoying drinks in the garden.

From the Rev'd Jeff



The Core of Christian Ministry

Our scriptures, especially the Acts of the Apostles, the Letters, and the Gospels, are very clear on the essence of what makes for successful ministry in and by our church.

And Peter Lloyd Armstrong, in his doctoral thesis (1) reminds us that 'the core of Christian ministry is the offering of one's gifts for the benefit of the members of God's church, and for the benefit of the world in which we live. Leaders, both lay and ordained, are responsible for encouraging and coordinating the exercise of these gifts. All have something to offer one another in the Church, and in the world. In this view of ministry, the healthiest parish is one where everyone is doing something that is helpful to many, while no one is overburdened or exhausted.'

But it seems in today's age of remarkable and rapid change, that the worldwide Anglican Church, including in the Diocese of Adelaide, is struggling to deal with how best to carry out outreach and ministry in this evolving environment. And, Armstrong continues, 'the prevailing model of single-clergy parishes does **not** appear to be the most effective model in all circumstances' (1).

Team Ministry, where more than one ordained person shares the position of clergy leadership, and

carries out ministry in overlapping roles in the same parish environment in a non-hierarchical manner, is one alternative to the traditional model.

And again, the scriptures set precedents for clergy team ministry. In Mk 6v7 for example:

'(Jesus) called the twelve (together) and began to send them out two by two and gave them authority ...'. In going out in twos then, they could strengthen and encourage each other, in working alongside other believers to live, care & share God's love in the church, the community and the world.

Our parish of Fullarton is on a journey to grow our church family through developing and implementing a model of team ministry leadership appropriate to us.

Now of course the parish family of St Chad's has long functioned effectively in a team ministry, a team of a single priest, lay leaders and people, but the introduction of a clergy leadership team offers new opportunities, through the wider range of different gifts and experience of two clergy leaders. This clergy team will most effectively function through a shared vision, distinct but complementary roles, and constructive engagement with each other and the congregation; and be facilitated through an effective leader, who maintains the focus on the vision, attends to the climate of the team, enables the group's processes, & keeps communication flowing.

We pray that we, Christ's family of St Chad's, will be equipped and empowered through our model of team ministry, to most effectively share and grow in Christ's love.

(1) Peter Lloyd Armstrong, *Team Ministries in the Maritime Provinces of Canada: Considerations for Formation and Development*. Wycliffe College and the University of Toronto. 2015.



B ushfire *S* upport

To the Congregation of St Chad's,

On behalf of James, myself and the children I would like to express our deepest gratitude for your generosity and support following the 2019 Bushfires.

It is a strange thing to suddenly find yourself homeless, and owning only the clothes on your back. I am not sure that feeling will ever leave me, but in the days since we have been reminded, again and again, of what a lucky country we live in, and of how truly blessed we are to live and work in this community.

We moved into our rebuild in April, and have enjoyed making this new space "home". It is a very different house to what we had – more modern and possibly better suited to our tween and teenaged children. We tried to keep some of the features we loved about the old house, so as I write this I can see a mother sheep and her two lambs out of my studio window. The light falls the same way, with sunshine in the kitchen in the morning, and filtered afternoon light, with sunsets reflected in the windows in the afternoon. Five of the original bricks are in a feature wall in the lounge room.

We honestly would not have been able to rebuild this house, and begin the road to recovery, without the support of so many. I am reminded of this daily. We have been abundantly blessed and have had so many people help in both big and small ways. It all went a long way to re-affirming our faith in human kindness, and cementing in our minds and hearts that this is our community and we wouldn't want to live anywhere else!

Building in a pandemic is not without challenges and there have been many hold ups for tradies and materials. We will get curtains this week, and couches sometime in September. The paths and landscaping had to wait while my husband sorted stormwater and septic and drainage. Now they are waiting a bit longer for tradies and materials. We are being taught the virtue of patience!

Despite this, we are one of the lucky ones. There are still families who have not started the rebuild process and will not be back in by Christmas. Please keep them in your thoughts and prayers.

With enormous thanks for your contributions to our recovery,

Blessings,

Nell



Editors Note: We have supported this family though CFS in the Adelaide Hills and thank Jeff Oake and Ingrid Richards for the liaison work with CFS.

From the Rev'd Julie



What are those who return to Church looking for

At our recent Diocesan Clergy Conference, Dr Janette Young and Dr Caroline Adams from University of South Australia shared their recent research into why older people are returning to Church communities. It follows on from research conducted by the National Church Life Survey (NCLS) and other anecdotal stories that show that one of the largest growth areas in Anglican Churches nationwide is amongst people who are over 60 years of age, who returned to church after a break of more than 10 years. Those identified within the study by Dr Young and Dr Adams have been connected to churches for at least 5 years since returning.

For almost 15 years, the NCLS has shown that 6% of those who complete a survey are new to the church and of those about 8% are over 60. It led researchers to wonder why they left, why they returned, and why they have remained engaged. And from there, what captured my attention was: if we can identify why people returned and what keeps them engaged, then perhaps we can offer more of what these people want!

Overwhelmingly most people simply grew away. Life choices, conflicting commitments, and differing priorities all meant that other activities, including family commitments and lifestyle, meant that they simply drifted away. It wasn't that most of these people lost faith or had a disagreement with others (although some did); most of those surveyed simply said that over time the pressure of life commitments just took over and church attendance, especially on a Sunday, simply drifted away. In the majority of situations, the lack of church attendance did not equate to a loss of faith.

Most who were surveyed said that there were a number of different things that drew them back to Church. For some, moving closer to a Church they

could walk to was a big thing. For others it was a spiritual yearning or a life event (returning to Church for a funeral prompted memories). Others were searching for the sacraments, like holy communion or confirmation; and some were just stirred by memories of hymns or special places. Many appreciated the smallness of the group of those who gathered (having worked or associated in big groups, they longed for a small group of people to associate with) and others appreciated that the minister was approachable, friendly and flexible when the Church building or ministry was needed.

Perhaps the most interesting and helpful question is what helps people stay connected. The main response was the minister is 'human' and vulnerable and that the preaching needs to be connected to everyday life (and in everyday language). Other factors were that there were opportunities to grow in faith through study groups and discussions where they could make sense of what has changed in life and in Church life (they didn't look silly when they didn't know something); they found that the liturgy of the Church is creative, interesting and relatable and not dull and boring; they like the opportunities to meet friendly but not imposing people and to be part of a community where they can set the limits of what they will (and won't) do and where non-involvement in anything from post service coffee to Parish Council was accepted (and acceptable); and they like space to think about the big issues of life, not just deal with superficial things. They love being part of a Church where something is always happening, but they don't have to go if they don't want to – when they need social connection it's there but when they need their own space, that's OK too. They like being in a place where offer their experience without having to have a formal role to contribute something. Most of all, they like being in a community where they can offer practical support to others and receive it when they need it.

So what does all this mean for St Chad's? As we look to the future, I suggest we consider these, and maybe other similar questions:-

How might we encourage people who've been away from Church for a long time to come and experience our St Chad's family?

How might we show that we are ready to welcome people as they are (not as we are)?

What might we need to change to make sure we respond to the needs of those who return and not scare them away?

Muriel Gorrie

It is with the greatest possible sadness that the death of our beloved Mrs Muriel Gorrie is recorded.

Born in Tamworth, New South Wales, and brought up by her parents, together with five sisters on a farm in the Hunter Valley, Muriel was the first in the family to attend university.

Muriel was an outstanding student during her school days and then at University where she gained a Bachelor of Arts Degree. Later, further qualifications were achieved including Associate of Theology in which she gained top marks out of all of the class, and in librarianship

Professionally, Muriel held a number of teaching posts during her career and worked as a librarian in her final professional years until her retirement in 1983.

Married to the Rev'd Reg Gorrie in 1953, they had two daughters, Claudia and Rosemary, and a son, Mark. A very loving and close family, Muriel and Reg moved from place to place as Reg became Priest in a number of parishes. Finally, they came to Adelaide, where they lived for the rest of their lives.

Not only was Muriel a wonderful mother to her children she was also a loving influence who communicated to so many people throughout her life in the many places she and Reg and the family lived. A very keen letter writer, Muriel kept in touch with the many people she met as she and moved from parish to parish.

Muriel became very involved in the Movement for the Ordination of Women from its inception.

She researched and wrote the History of St Chad's. Not only is it a factual history of the Church, but it includes oral history from long-time parishioners. It is a most valuable book.

Muriel was a most loved and active parishioner of St Chad's. It was the greatest pleasure for us all when she was able to cut the Centenary Cake at the Centenary Service of Thanksgiving held on Sunday February 14th this year. Muriel made a short speech as she cut the cake surrounded by so many parishioners who loved and admired her.

Shortly after this special event Muriel died, leaving behind her so many people appreciative of the wonderful ways in which she had touched their lives.

Muriel will be greatly missed. Our love and prayers and support "go out" to her family.

Gay Gardner

Midge Best

It is with the greatest sadness that the passing of Mrs Midge Best is recorded.

Midge has been a very loyal parishioner for many years and a regular reader at the 9.30am Sunday Service.

As consort to Richard Gardner, King of Raffles, at our Annual Fayre, they made a most successful, efficient and happy team!

Our deepest sympathy, love and support to Midge's family.

Gay Gardner



Some thoughts about Sin and God's love...



In the unlikely event that you ever encounter a visitor from Mars who asks what is the significance of the symbol of your (Christian) religion – the cross – I believe you would find yourself engaged in an explanation that centres on the issue of **sin** in the lives of *everyday people*. Your explanation would need to mention how – as the Church understands it - God identified *personal sin* as something so abhorrent that it forms a barrier to the love He wants to bestow on every living creature on Earth. So He provided a remedy using the model of absolution long established in the Hebrew culture – sacrifice of a perfect lamb. Except that the weight of the World's sin to be absolved required a far more significant victim for the sacrifice - His Son, Jesus, the Lamb of God. The Resurrection of Jesus and his return to Heaven to sit at the right hand of God, provided evidence that the World's "debt" of sin had at last been paid. It remains for the individual to recognise his/her sinfulness (repentance) and accept the benefits of that sacrifice – redemption - **thereby enabling God to pass on the love that had previously been withheld.**

There are some regular worshippers at St Chad's who find this understanding of God's love being **conditional** conflicts with their personal faith experience. Also, history teaches us that the World (all cultures) up to the time of Jesus' sacrifice was **not** loveless.

When I look around and talk to the people that I meet at St Chad's – like the people that I might encounter in most places of Christian worship – I find them to be of cheerful disposition, generous and devoted to just getting on with the ups and downs of life. Do they feel that their **sin** carries the grave implications present in the "traditional" understanding outlined above? I think not.

But there is an alternative understanding of these matters..... Sure, there are the occasions when "Oh, I wish I hadn't said that!" or "I wish I had handled that situation with a little more love" or "I really could have been more helpful but my ego got in the way", etc, etc, etc. And we have the opportunity in the Confessional liturgy at the commencement of the weekly service to, gently, address those feelings of behaving "below the **gold standard**". So what is the *gold standard* and how does it relate to God's love?

The **gold standard** has been amply demonstrated for us in the life of loving that Jesus of Nazareth lived, along with his teachings; and,

With our understanding of God's love as **unconditional**.

These are the foundation stones upon which we can build a credible, satisfying and deeply

personal belief-system. We are **Jesus-people!**

I have spent a lot of time coaching young people in sports such as rowing, rugby and athletics. A "first principle" in such coaching is to **accentuate the positives** of performance with the team. Certainly, teaching the particular skill-set required in the sport and correcting mistakes that are made in the learning process is part of the brief. But a coach who focusses, continually, on the **errors** made by the team will find, very rapidly, that he/she has no credibility with team members and that team morale is zero, leading to dismal performance.

It puzzles me that the Church has always had a confessional element in its liturgy, but never a "proclamational" element. By which I mean a segment where parishioners have the opportunity to tell of the good things happening in their lives, or in the lives of others, and how they have been inspired by their faith to aspire to a good and noble life.

"The growing good of the world is partly dependent on historic acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs".

Middlemarch by George Eliot.

I attended three funerals in 2020 and came away from each one thinking "I had no idea that X had accomplished such an array of incredible things in his/her lifetime". That's a helluva time to be recognising such things!

JOHN ARGUE AND FRIENDS

Saints and St Patrick

We Irish have a well-earned reputation for personifying an unusual ironic or humorous view of the world and this is well illustrated by the chap we have adopted as our patron saint. For a start -

- Patrick was not Irish, he was the son of Roman parents who lived in Wales.
- Unlike other saints, his commemoration day (17th March), is the date of his death not his birth.
- He is reputed to have banished snakes from Ireland when in fact there never were any in the country – the climate is far too cold for any self-respecting serpent to live there!
- He used the shamrock to illustrate the mystery of the Trinity but the harp not the shamrock is the national symbol of Ireland.
- He was fundamentally associated with the colour blue but green is the national colour of the country.
- And he was never formally canonised as a saint!

Mind you in the early days of the church, sainthood was conferred at regional or diocesan level when someone was deemed to be very holy. Despite all these ironies, St Patrick continues to be revered and respected as the evangelist who brought Christianity to Ireland and is credited with laying the foundations for it to become the “land of saints and scholars”.

Christianity in those early days was well suited to Ireland and its people. Its aesthetic monasticism was attractive to the agrarian society as it provided a role for people away from unsustainable peasant farms. Monasteries flourished, with lives devoted to poverty and prayer, places of unimaginable hardship to us today. Patrick first arrived in Ireland having been kidnapped in Wales by pirates and taken across the Irish Sea as a slave. He spent six years as a shepherd herding sheep on the mountains of Northern Ireland where he was subjected to harsh and miserable conditions. He would have been witness to the dominating influence of the druids and the culture of fear that they created. Eventually he escaped back to Wales to the comfort and safety of his home. Now only a fool or a saint would do what he did next; he returned to Ireland to bring the good news of Christianity to its people. And he did so despite the fact that he had been so badly treated and had experienced much misery and despair.

St Patrick’s Breastplate remains in Christian hymnals throughout the world and although its origin is murky rather than clear, St Patrick may well have been author or inspiration of at least some of it. Theologically, he was seriously orthodox and Trinitarian, and his profound spirituality is evidenced by The Deer’s Cry section from the Breastplate. This is a glorious celebration of the Incarnation, God is in the world, God is with us and in us, God is not a distant or remote deity but right here amongst us. The opening line “I bind unto myself today, the strong name of the Trinity” is followed by many metaphors of the armour given to us by God to defend and

protect us. Ireland at the time of St Patrick was intensely pagan, cruel and tyrannical, where druids evoked the fear of many evil spirits amongst the people. As I read the Breastplate now I hear messages about the power of truth, justice, peace and love as the amour we need for today. So instead of swords, helmets, shields and breastplates as a uniform, we have a spiritual uniform to wear which will protect and defend us.

Throughout the hymn St Patrick’s intense Trinitarianism is never in doubt. Legend has it that he used the shamrock (a three leafed clover) to explain its complexity, three in one and one in three. In the Ireland of St Patrick’s time, triads were commonplace in Celtic spirituality. This doctrine has often been seen as mysterious if not downright obscure. However, I have always had much more difficulty with the restrictive nature of a binary option – an either or world, a world of winners or losers. A Trinitarian view allows for a much more sacred system to operate in people and in the world, where variety and difference are allowed flourish. Indeed, I regard this as a truth that can set us free.

However much or little we know about St Patrick or indeed any other saint, it is their relevance to us here and now that really matters. What qualities did he have that deemed him eligible for sainthood? His refusal to be crippled by the cruel depravity of his early experiences in Ireland, to resist resentment or retaliation and instead to have the audacity to believe in love and forgiveness, remains deeply relevant to us today. Long may he inspire us.

Meriel E. Wilson

Religion After Pandemic



Lost means done—it also means dislocated.

During a *Freeing Jesus* event hosted by a Seattle church, a man asked: “What do you think is going to happen with churches after the pandemic? How is Christianity going to be changed by this?”

The question startled me. I was focused on my new book and not talking about the future of faith. I quickly pivoted back to Jesus. And the questioner just as quickly pivoted back to “What’s going to happen after the pandemic?”

“I don’t know,” I replied. “Nobody knows.”

Since the publication of *Christianity After Religion* in 2012, people have asked me more questions about church, faith, and the future than I can possibly remember. I’ve learned a thing or two about conversations regarding the future.

1) No one knows what the future holds, not even the most intuitive historian, skilled trend spotter, or well-trained futurist.

2) Time is an odd thing. We experience it (mostly) in terms of change and chronology. But in sacred perspective, time exists differently. Indeed, theologically there is no past, present, or

future. God holds time without reference to what has been and what will be.

In other words, I’ve become more modest when speaking of the future of faith. Even though I am happy to engage these questions, I think a more fruitful course (at this moment) is to focus on *now*.

Truth is, we don’t even know where we are in the course of the pandemic. Perhaps the best way to understand this moment is that *we are nearing the end of the beginning*. Millions of Americans are vaccine-hesitant (or vaccine-denying), and billions of people around the planet are suffering from resurgent strains, lack of adequate medical intervention, and no vaccines. COVID isn’t through with us yet, even while here in the United States, we see a bit of light on the horizon.

Instead of navigating all those unknowns, it seems a wiser course to focus on what we do know. And what we know is what we’ve been through – and how we are continuing to struggle.

* * * * *

So, what have we been through?

It is quite striking how people use the word “lost” and “loss” to describe the last fourteen months: we’ve lost friends and relatives to death, we’ve lost a year of our lives, we’ve lost income, we’ve lost a sense of security, we’ve lost our ability to move freely through the world. We’ve lost a lot.

My clergy friends speak of grief and lament – perhaps the post-COVID church will be one marked by that sad journey. But I think that “grief and lament” lacks specificity. It is hard to grieve millions of people (even when necessary to do so), and it is hard

to grieve the hundreds of millions of lost years of our lives (even when the sadness of that is weighty). We need to grieve what is gone, yes. But that is not the only task ahead.

Lost doesn’t just refer to what is gone. It also means that which is mislaid, out of place, dislocated. Sometimes lost just means that we’re lost. And that is the other task for the post-pandemic world: to help others find what has been lost, to point the way beyond the thicket. We need to find ourselves again; we need to be relocated in the world.

* * * * *

We’ve been dislocated in four major ways:

1) Temporal dislocation

We’ve lost our sense of time as it existed before the pandemic. How often have you thought: What day is this? What time is it? Did I miss an event? What month is it? That’s temporal dislocation.

2) Historical dislocation

We’ve lost our sense of where we are in the larger story of both our own lives and our communal stories. History has been disrupted. Where are we? Where are we going? The growth of conspiracy theories, the intensity of social media, political and religious “deconstructions” – these are signs of a culture seeking a meaningful story to frame their lives because older stories have failed. That’s historical dislocation.

3) Physical dislocation

We’ve lost our sense of embodiment with others and geographical location. For millions, technology has moved “physicality” into cyber-space and most of us have no idea what to do

with this virtual sense of location. Without our familiar sense of being bodily in specific spaces, things like gardening, baking, sewing, and painting have emerged as ways of feeling the ground and the work of our hands. We've striven to maintain some sort of embodiment even amid isolation. But the disconnection between our bodies, places, and other bodies has been profound. That's physical dislocation.

4) Relational dislocation

We've lost our daily habits of interactions with other humans, the expression of emotions together in community. Have you worried you won't know how to respond when you can be with your friends without distance, with no masks? How it will feel to be in large groups again? How will work or school feel back in person, with others at the next desk or waiting on customers face-to-face, or in the first in-person meeting? What happens when the plexiglass comes down, the mask is off? That's relational dislocation.

With these dislocations in mind, the task comes into focus. Surely, religious communities need to be about the work of *relocation* – finding what has been lost, repairing what has been broken, and re-grounding people into their own lives and communities.

* * * * *

The word *religion* is believed to have come from the Latin, *religare*, meaning to “bind” or “reconnect.” *Religare* is about mending what has been broken, recovering what has been mislaid, and reconnecting that which is frayed.

What is the future of religion post-pandemic? Well, it depends. It depends if we continue to insist on the *other* definition of religion – as obligation to a particular order of things (like doctrine, polity, or moral action – a “bounden duty”). If nothing else, the pandemic has revealed that particular orders of things can be upset, overturned by the most unanticipated of things. If *religion* is about maintaining a

certain order of liturgy, dogma, or practice, well, then, we can consider religion one more pandemic loss.

If we think of *religion* in terms of *religare*, however, the task of the post-pandemic church – the work of finding, repairing, and relocating – is clear. We must reconnect ourselves and others with time, history, physicality, and relationships. In this sense, the future of religion has never been brighter – our lost world needs finding. Pandemic dislocation calls for guides and weavers of wisdom. We don't need to return to the old ways, we need to be relocated. We need to find a new place, a new home in a disrupted world.

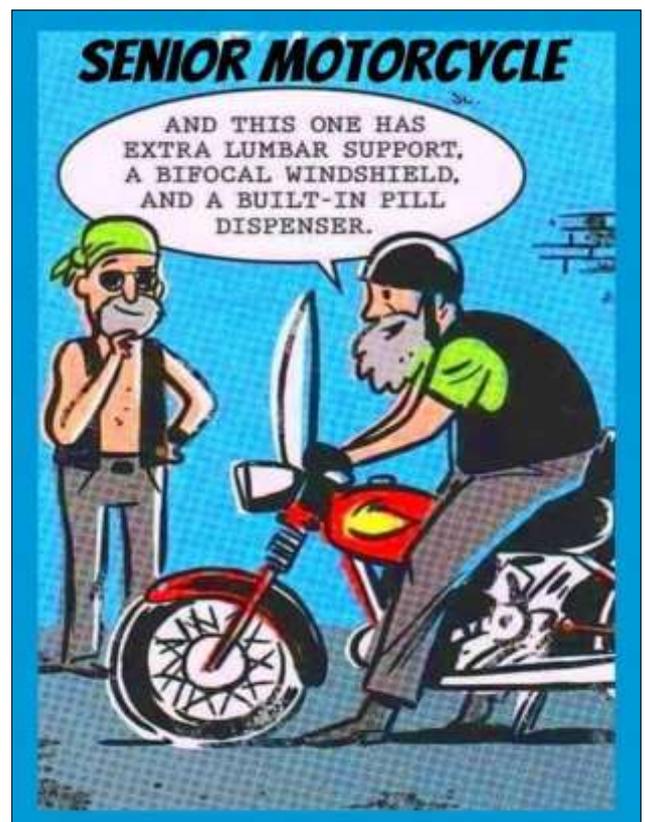
And at the very heart of finding our lost selves is relocating our hearts in and with God. There is a journey beyond the pandemic, and we will find the way a step at a time. We haven't been to this particular future before. And we will need one another to get there.

Diana Butler Bass
April 26 2021



A bar of iron cost \$5. Made into horseshoes, it's worth \$12. Made into needles, it's worth \$3500. Made into balance springs for watches, it's worth \$300,000.

*Your value is determined by what you
Are able to make of yourself
So do not short change yourself*





NOVEMBER

YES!
The Fayre
will return for 2021
(Covid willing)

More information
will be available
in the coming months.

CHAD'S FORUM

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

Sessions typically involve a talk of thirty to forty-five minutes, followed by an opportunity for the audience to make brief comments or ask questions of the speaker. Discussion time 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

The next session will address the topic of **Voluntary Assisted Dying**. The speaker will be Peter Sandeman, Anglican Canon for Social Justice and Advocacy, Adjunct Professor UniSA Business, and recently retired from Anglicare South Australia where he was CEO.

Wednesday 14th July 2021 at 7pm

Doors open at 6:30pm. Audience members are asked to be seated well before 7pm.

Booking: Please book your seat for the next session via the following link to our Meetup page via the URL: [meetup.com/chads-forum](https://www.meetup.com/chads-forum)
If you are unable to book a seat in Meetup, please contact us directly.

Charge: Once you have booked a seat for a specific session, entry is by gold coin donation.

Contact us

Email: travellinginhope@gmail.com

Website: www.stchads.org.au

Facebook: www.facebook.com/StChadsAdelaide/

St Chad's Directory

Nursing Home Ministry:

Monthly services at:

- Southern Cross Homes
- Fullarton Lutheran Home
- Carinya Nursing Home

Contact Jeff Oake for details.

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 (confession)
- Spiritual direction
- Quiet days and retreats
- Home Communion for the sick
- Anointing for the sick or dying
- Funerals

Other Parish Activities:

The Prayer Ring

Wendy Retsas
8276 5021

Children, Youth and Families

Julie Worrall
0419 779 968

Parish Clergy Team:

The Rev'd Julie Worrall
Ph: 0419 779 968
Email: priest@stchads.org.au

The Rev'd Jeff Oake
Ph: 0411 800 048
Email: jtoake@gmail.com

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People's Warden

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Parish Secretary

Helen Spring
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Parish Treasurer

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