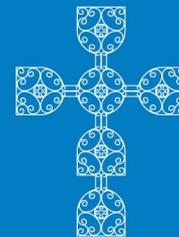


Saint Chad's | Echo

The Quarterly Magazine of the Anglican Parish of Fullarton



November 2013 —
February 2014

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Services...

Sunday Worship:

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

9:30am
[2nd, 3rd, 5th Sundays of
the month]
Sung Eucharist
(Informal setting with hymns,
songs and Sunday School
during School Terms)

4th Sunday of the month
Healing Service
with Eucharist
(Informal setting with hymns,
songs and Sunday School
during School Terms)

1st Sunday of the month
Service in the round
incorporating all age worship.
(all 9.30 services are followed
by morning tea)

Weekday Worship:
Thursdays - 10:30am
Holy Communion with
Healing on the 2nd Thursday
of each month.

Walford Funding

At a recent meeting with Rebecca Clarke, the Principal of Walford, it was decided that I was working above my 0.4 allocation of hours at the school. Rebecca has approved a 0.1 increase to my re-numeration so that the parish in 2014 will be reimbursed for 0.5 of my time with no expectation of me having to spend extra working hours at Walford.

This is great news, as the Parish Council has been able to review Julie Ascher Ellis' contract, which will mean that Julie will be contracted to work for 15 hours a week during the school term at an appropriate hourly rate.

We also received a generous donation from a parishioner who wanted to affirm Julie's ministry. This has enabled us to contract Julie on these terms for the later part of this year.

I think it is important to note that the payments that are received from Walford are being used for people ministry. We are not using these funds for maintenance or to try and balance our budget, as St. Chad's needs to remain committed to employing a full-time priest. The great news is that we have three people [Julie Ascher Ellis, Helen Spring—our admin assistant and myself] all using our God given gifts in roles that we enjoy. I am really enjoying the balance between school and parish life and I feel that I have begun to make some inroads at the school with both the staff and students.

Parish Life

During this last quarter I have been balancing the garden project with the support of Julie Ascher Ellis. [See page 2] I have also attended a conference in Canberra, which surprisingly raised more questions as well as providing new insights and clarity. [See page 3] I have been supporting Jo Mintern and Julie Ascher Ellis with our "Little Chads" outreach project and whilst it has been a slow start, those who are attending are enjoying the format and Jo's wonderful leadership skills.

I have also conducted four funerals, sadly farewelling a much loved parishioner, Kemer Murray. [See page 6] With the support of Wendy Retsas and Nigel Daw, I have continued to take communion to those who are in nursing homes or housebound. There is something special about my regular visits to those who can no longer attend our worship. Regular Fayre meetings were also on the agenda. At these meetings it was decided to do a letterbox drop, asking the community if they would like to donate any goods to our Fayre and I'm sure this contributed to the success of the this event. Madeleine Stocks also suggested that stall holders wear hi-vis vests which was another success. The other big hit was the fairy floss machine and the jumpy castle, where we received an upgrade due to our patronage. [see page 5 for some photos and for the amount raised!] And now for school report writing, Advent and Christmas preparation!

The Season of Advent

A Poem by Tom M Shuman.

Maybe it is in the waiting for God, not in the wandering from store to store, that we find our way.

Maybe it is in the friendship of God, not in the frenzy of crowds, that we are led to the manger.

Maybe it is in the steadfast love of God, and not in the pile of stuff under the tree, that we find what we have been searching for all our lives.

Maybe just maybe, God of Advent, this year will be different. Maybe, just maybe, we will let you lead us to Bethlehem.

Our last Spiritual Spa Day will be held on Saturday November 23rd at 2pm.

This will be an opportunity for all who attend to reflect upon how they would like to enter into and engage in the season of Advent. Please join us for this quiet and meditative time.

During the seasons of Lent and Advent I always have a similar flow and pattern to our weekly worship to give us an understanding of the season that we are in. This Advent I will be introducing a new sung communion setting and song that has been composed and written by Peter Dutton. They are beautifully crafted pieces of work that will enhance our worship and our personal Advent journey and I look forward to sharing these new pieces with you.

Blessings on your Advent journey. Tracey

Connecting faith, family & friends

Garden Design Judging Competition

The lead up...

It was lovely to see how excited the garden design students were about our project. There were numerous students who read the history of St Chad's so as to gain an insight into our community. One student had a lovely chat with Muriel Gorrie after our 10.30am Thursday morning service and one student attended our Sunday services. I had many email conversations with students who just wanted to make sure they were on the right track. The Eastern Courier also did an article about our competition.

The judging...

On October 19th and 20th, nineteen garden designs were displayed in our church. Students were invited to attend these days so that they could present their designs and concepts to those who attended. Over 100 people came through our doors and voted for their favourite design. Friendly hospitality was provided by Julie Ascher Ellis and a group of volunteers. Homemade biscuits and tea and coffee were offered so that people could take their time. On Sunday 20th at 3pm the competition came to a close. Representatives from the Unley Council, Urrbrae TAFE, community members and parishioners came together to hear the winning vote. After offering thank yous and serving champagne and cheese, the winner was announced. Annie Deere [design no 13] came first with 17 votes and Amanda Stewart [design no 17] and Tori Watkins [Design no 1] came equal second. First prize was \$1000 and second prize was \$500 which was divided equally.

What now...

In November we will resume conversations with both Urrbrae TAFE and the Unley Council. Initially we will talk with the lecturer, Pam, about the winning design to confirm that this design will suit our garden space and come within our budget. We are hoping that this design will then be brought to life by Urrbrae TAFE landscape students. We will also resume our conversation with Unley and seek their guidance as to what funding we can apply for. St. Chad's will have to contribute some funds to this project. Parish Council has agreed to take some of these funds from our building investment fund, however if parishioners would like to contribute to this project, donations would be gratefully received. The hope is that this project will be completed in time for our Bless Your Pets Service in 2014.



From left—Matthew Ives [Unley Council] Julie Ascher Ellis, Tracey Gracey, Annie Deere [Winner] Arbel & Pam [TAFE Lecturers]

Reflections on the *Common Dreams* Conference – Canberra 2013

In September I had the opportunity to attend a Common Dreams Conference with my colleague and dear friend Phillip Tolliday. Over this weekend 10 keynote speakers presented papers on Progressive Christianity. Phillip and I had ample time to talk about the thoughts and views that were posed. During one of these conversations [which occurred over some lovely food and wine!] I happened to catch Phillip at a weak moment and invited him to be our guest preacher during Lent. Phillip is a lovely, gentle soul who has so much wisdom to share and I am looking forward to you meeting him and being challenged by his thinking and the thoughts that he will pose. To whet your appetite please read the article below, which Phillip prepared for the Progressive Christianity website.



Phillip Tolliday is based in Adelaide at St. Barnabas' College and is a Senior Lecturer in Theology at Charles Sturt University. He is also involved in the project of research in Peace and Reconciliation studies that is sponsored by the Jena Center for Reconciliation Studies through the Friedrich Schiller University.

'The freedom and all excellence of human being is comprehended in human personhood. Therefore absolute freedom must also be thought as personhood. Hence...the idea of humanity elevated over all limitation is the idea of God, insofar as it is and can be revealed to humanity. Revelation cannot be other than pure anthropomorphism. God is the most human.' And, *'The Infinite is a component and energy of the human spirit from which religion springs eternally young.'* With such words may hungry souls be fed.

There is little doubt that many people went to the *Common Dreams* conference because they hoped and indeed expected that it might be food for the hungry soul. To hear many of them talk, it seemed as if they had come from experiences of church community and Christianity that verged on fundamentalism. In some cases they had left this behind and moved to another church community or perhaps even to no community. In other cases they obviously continued to struggle on, often frustrated, and keen to sip fresh water from the oases of Progressive Christianity scattered throughout the featureless desert of what passes for mainstream Christian belief. Similarly, there is little doubt in my mind that the people who attended the conference were committed. They had to be—the cost of \$400 just covered the talks at the conference. Meals, accommodation and travel costs were all extra. In short – you had to want to be there!

On the first evening we sat in a packed lecture theatre of some 400+ people to hear a keynote address from Marcus Borg. In a revealing demographic he asked the people to indicate their denomination of origin. Some 70% were Uniting Church. They were followed by about 20% who were Anglican, after which came another 10% divided between Roman Catholics and others, including some Baptists and members of the Salvation Army.

There were several things that piqued my interest at the conference. The first of these was a theme repeated by more than one speaker, about the need for the progressive Christian movement to look forward and to move forward. There was an acute awareness from many speakers that it would be all too easy to get stuck with the disgruntlement and disappointments of the past. Therefore the past needed to be acknowledged, but it seemed that it *had* been acknowledged, and so now it needed to be 'put to bed.' However nobody seemed to be quite sure of just how it might be 'put to bed,' or as to just where the progressive Christian Movement might go; and there was a very good reason for this. It was because, as soon became clear—and was by at least one speaker acknowledged explicitly—that it was more accurate to speak of progressive Christian Movements in the plural.

At one level a plurality of views from a range of people who have walked away from what they imagine to be creedal orthodoxy or what has been touted to them as such, is hardly surprising. Very few people at the conference were 'just along for the ride.' As I said before, commitment levels were high. It seems to me that when people make a fundamental choice, to in some cases, leave a community that has nurtured them and in which they have found meaning, they do so with a heavy heart and perhaps some anger, but also with a firm resolve that having made the *right choice* they will stick with it. Of course, others too, have made their *right choice* – they just happen to be different choices. Thus for some the progressive Christian Movement enables them adopt a Christology espoused by Borg and/or Crossan. For others some sort of Trinitarianism still seems possible. While for others even the word 'god' is ruined beyond use and the deity turns out to be something akin to nature writ large. Perhaps nowhere is this plethora of views and the latent discomfort that underwrites it more evident than in the lack of any movement toward a common liturgy. For some progressives prayer and praise would be a possibility, while for others it might not be. Equally, for some there would be something or even someone to whom one might make an address, while for others the idea of a personal or even an impersonal deity would seem to be impossible.

This leads me to a second observation. It seemed to me that attempts by some speakers were made to dig into the kernel, as it were, of the authentic Jesus tradition. History and doctrine were implicitly understood as declensions from this original authentic faith. This original and authentic core of belief around Jesus was then distorted by successive ecclesial traditions and accretions until, miracle of miracles, the progressive Christianity movement arrived with its theological and spiritual renaissance. Admittedly there were talks that I didn't attend, but amongst those I did attend I did not hear one positive mention of the Christian tradition. And yet 90% of us belonged to Reformed churches, which never existed in anything like their current form until more than half the history of Christianity had passed. I couldn't help wondering whether or not there was a missing chapter (or perhaps more than one) in the narrative unfolding at *Common Dreams*. One of the issues that raised my suspicions here was the evident search for a language by which to name the divine.

As I've noted earlier, some speakers were content to speak of God, but others were less happy to do so. Significantly, there didn't seem to be a ready vocabulary to otherwise name the deity. I'm thinking, for example, of terms like 'the unconditioned,' 'the abyss,' 'the sacred,' 'Spirit,' 'the Absolute,' 'the Idea,' 'the Infinite,' 'the Notion,' or even 'the *Abgrund*.' Surely, I thought, this is the sort of language, with its accompanying ideas, that at least some of these people here are searching for. This language, while admittedly not ready-to-hand, is nevertheless to be found in the Christian tradition under the heading of German Idealism and also the Jena Romantics. Indeed the quotes with which I commenced my reflection come not from *Common Dreams* as you may have imagined but from Karl Hase. And who was he? Hase (1800-1890), a church historian at the Friedrich Schiller Universität at Jena, was Dietrich Bonhoeffer's grandfather on his mother's side. The words that Hase utters are representative of an entire movement of thought – though one that, apart from the English Idealists such as Bradley and Green at the beginning of the Twentieth Century, never really took hold upon the preoccupations of Realism and Pragmatism that grasped the English-speaking mind set.

So, in conclusion, I found the conference really interesting and was glad that I'd attended. However, I couldn't help but feel that the addition of that perspective from 18th and 19th Century German thought could have been immensely useful to many people at the conference. I also wondered if it could have been revealing to have read out snippets of what the Idealists had to say about Jesus, about Spirit, about the sacred and about the world and to see how many folk at the conference realized these sentiments were more than two hundred years old. I guess my final reflection would be that it could be a good thing to see just what the tradition holds before going ahead to surrender it (often unwillingly and reluctantly) to those who are just so sure they know exactly what it is.



Tracey meets Marcus Borg

Phillip Tolliday

In the Children's Room

Sunday School

The focus for Term 3 was Creation and Science. Each week we conducted Science Experiments on a day of creation. The participants enjoyed learning about light; water; land and plants; planets and stars; fish and birds; animals and humans. We also planted seedlings to be sold at St Chad's Fayre.

The older girls wrote a poem about the planets which is included here:

Solar System Poem

By Olivia, Sarah, Rebecca and Tegan.



The moon shines so very bright,
Especially on a warm summer night.
Earth is blue and warm and nice,
The place where we spend our life.
Saturn looks cool with its enormous ring,
It's the solar system's ultimate bling-bling.
Uranus always gets a laugh,
But it really isn't quite that daft.
Venus looks like a rainy day,
but it is way too hot to go out to play.

Mars is very dead and is ohh so very red.
Mercury is quite small and next to the sun
you can't really see it at all.
The sun it is very hot,
and is large with tiny dots.
Last comes Pluto,
which some do say isn't a planet anyway.

End of Term Activity



We held a Movie Night on the last Friday of Term. We began with nibbles and games then enjoyed a meal of hot dogs chips and fruit. The older girls went to The Drillis' household where they had a disco and made candles and cards.



Back at the Church we were able to show three movies simultaneously. In the church the boys watched Rise of the Guardians, in the Children's Room the girls watched Tangled, whilst others chose to watch Mr Bean on a lap top in the Parish Centre. After these movies some of the children watched Puss n Boots. The participants enjoyed lollies, ice cream and pop corn.

Friday Cuddles and Little Chad's

Our Friday morning cuddles continues to be a huge support to the mum's using our centre for Pilates. It is a great pleasure to be able to look after their babies. We have up to 28 children over three sessions.

Little Chad's, our Music, Play and Story Time for young children and their parents /carers, began last term. Jo Mintern leads these sessions with her beautiful singing voice and kind gentle manner. Jo has a natural talent for early childhood teaching and Lara is a great helper. It has been great to see the children learn the routine and really feel comfortable at St Chad's. Three new families joined us last term and we hope more families will join.

Term 4—Nativity Play Preparation

During Term 4 we will spend time making artwork to decorate our Parish Centre to convey the spirit/meaning of Christmas to those who use our facilities. We will also, of course be practising for the Nativity, which will be held on Sunday 8th December this year. We have purchased a comical play, where people have to audition to be in the Nativity Play. Each section has a relevant message that speaks to us today. Parts have been allocated and many children are looking forward to the roles that they will be playing.

Julie-Ascher Ellis

Congratulations
Ros & Hugh
who celebrated
their 60th
Wedding
Anniversary



Congratulations
Joan Praite
who celebrated
her 90th
Birthday



Faces of the 2013 St. Chad's Fayre



**THANK YOU TO EVERYONE FOR MAKING OUR FAYRE A SUCSESS
We raised \$10,500 on the day!**

Another Successful Bless your Pets Service



2 Rabbits, a chicken, a tortoise and a multitude of dogs had the opportunity to be blessed at our Bless your Pets Service in October. This year Diana Swanson invited a volunteer from the Royal Society of the Blind to speak to us about the benefits of being a part of their training program. The weather was perfect and everyone enjoyed the musical gifts of Andrew Mintern and our morning tea, which was once again prepared by Venessa Clarkson.

In memory



The Hon. Dr. Kemerri Murray AO **28/1/1932 – 2/8/2013**

St. Chad's parish lost one of its most distinguished members on 2nd August, with the death of Hon. Keremi Murray, after a long and bravely fought illness. For many years, Kemerri and her husband, Eric, and children, Philip and Belinda, were regular worshippers at the family service, and in latter years, Kemerri and Eric unfailingly attended the 8.00 am service, where both contributed as readers. Keremi had an outstanding legal career. She was one of the first appointees to the Family Court of Australia, which she served with great dignity from 1976 until her retirement in 2006. She was a member of the Law Society of South Australia, a member of the Order of Australia, the first female member of the Rotary Club of Adelaide, which she served for 22 years, a member of the S.A. Bar Association, the first female President of the Commonwealth Club of Australia and a member and Past President of the Order of Saint Lazarus of Jerusalem.

In addition to all these positions, Kemerri was a keen and generous supporter and patron of many organisations including the Adelaide Symphony Orchestra, the Art Gallery of South Australia, State Opera of S.A., the Gilbert and Sullivan Society, the Richard Wagner Society of S.A., the Rosemary Foundation for Memory Support, a Friend of Co-Opera and an Honorary Member of Soroptimist International, Adelaide. Keremi was as active in retirement as she was in her working life, and she touched the lives of many, many people, by whom she will be greatly missed.

At St. Chad's, Kemerri was our warm and unassuming friend, loyal and committed and most generous to the parish, and loved and respected by those who knew her well. Her death is a great loss to us all. Her funeral was conducted by Rev. Tracey Gracey at St. Peter's Cathedral, where she was farewelled by a large crowd of friends and associates. We extend our sympathy her husband, Eric and her family.

Muriel Gorrie.



A tribute to Tom Trevorow **by Bruce Stocks** **Ngarrindjeri man, educator, healer, leader,** **man of gentle strength and wisdom.** **Honored in our memories, and in our futures.**

Tom Trevorow was born on the first of May 1954. He died at age 58 on the eighteenth of April 2013. Tom grew up on the outskirts of Meningie, South Australia, in the town camps designated for Ngarrindjeri people who did not want to live at Raukan Mission. One of my fondest memories of Tom was having the privilege of walking around the site of the old "3 mile camp", and

witnessing his reflections about life with his family at the camp. He particularly talked that day of his parents and his brothers and sisters. He reflected sadly on his younger brother, who had been stolen from the hospital in Adelaide when he was sick as a young child, and was not reunited with his family till he was an adult. As Tom was only four years older than me, it was hard for me to comprehend that Tom's childhood experience was in a similar time to my own; our life experiences seemed worlds apart.

Tom spent much of his adult years running Camp Coorong with his wife Ellen and other Ngarrindjeri colleagues. Camp Coorong is a communal meeting place dedicated to exploring "Race Relations", and protecting Ngarrindjeri culture. It is a centre committed to empowering Ngarrindjeri people. The Centre has accommodation, arts and cultural programs, a conference area, access to bush land and the Coorong, a museum, and currently stores the remains of Ngarrindjeri ancestors who have been returned to the Coorong, from public and private "collections" throughout Europe and Australia.

It was at Camp Coorong in 2002 that I first met Uncle Tom and Auntie Ellen, as they are affectionately and respectfully known amongst the Ngarrindjeri people. I was working in Mile End, Adelaide at the time. St James, the Anglican Parish in Mile End has hosted and sponsored an arts based community program for First Nation People and other locals for many years. In 2002 some of the local "Nanna's" involved in the program wanted to take their grandkids away together, and some of the group suggested Camp Coorong. So, off we went to Camp Coorong. What an eye opener – all of us were taught to weave with local rushes, kids and adults were welcomed and catered for, teenage boisterous and aggressive behavior smiled at, and associated repairs to buildings quietly and freely attended to, a new view point about "reconciliation and race relations" gently but firmly articulated, and lots of friendly laughter and care, shared round for all. I was converted. I fell in love with these beautiful, spirited people and this special place they have created. I've been back most years since, and like to think that I've become a friend.

Over the years Camp Coorong has hosted and taught many thousands of children and adults about Ngarrindjeri ways: values, culture, the land, the waterways, ecology, how the old people lived, politics of the past two centuries and especially race relations. Much of this education takes place whilst weaving rushes, or walking in the bush together, sharing a meal, or sitting around a campfire. It is education that takes deep root because it is delivered on many levels in the natural course of spending time together doing ordinary things. It is Ngarrindjeri education.

“Race Relations” is worthy of our special attention. Tom was particularly passionate and articulate about this concept. For Tom, the recent focus on “reconciliation” although worthy, does not necessarily acknowledge that white settlement was an invasion. A violent takeover of the lands and waterways, away from the First Nation of the peoples of the continent, without any sense of the immorality or injustice involved; cultural imperialism involving theft, and ongoing violence.

For Tom, if non First Nation Peoples are to ever have an equal and respectful relationship with First Nation Peoples, this history and the damage inflicted over the past two centuries to First Nation Peoples, needs to be properly acknowledged and accounted for. If reconciliation is to be achieved, a new relationship has to be established with equal terms and power. Tom believed that the contemporary Australian nation needs to “come to terms” with this history and political legacy, and he spent his adult life teaching the thousands of visitors to Camp Coorong this message above all other things. One of these visitors was South Australian Premier and previous Minister for Aboriginal Affairs, The Honorable Jay Weatherill. The Premier, one of only two speakers at Tom’s funeral, spoke fondly of the powerful influence Tom had had in his life and leadership, and in aboriginal affairs in South Australia and the nation.

Tom worked extremely hard, and died from a heart attack whilst working into the evening after a day of television filming. Interestingly, this TV series focuses on the lost languages of First Nation Peoples in Australia, and attempts to recover this heritage in the current era. When released, the series will be dedicated to Tom.

Tom worked in the context of communities. He nearly always worked alongside other people, sharing the load and the experience. He mentored many people, often young people. He was a gentle, focused, determined community leader. Tom helped establish The Ngarrindjeri Land and Progress Association, The Ngarrindjeri Regional Authority, and was the Ngarrindjeri spokesperson on the waterways of the Murray–Darling Basin and the Coorong. These Ngarrindjeri enterprises provide employment for Ngarrindjeri people especially young people, enable the Ngarrindjeri to develop business, investment, land ownership, and land management opportunities, and to be seriously involved in the politics and legalities of self–determination, and the “coming to terms” with the injustices of white settlement. In his latter years, Tom worked particularly hard to have the statement that upholds the rights of “Aboriginal Natives and their descendants”, in “The Letters Patent” – the official document creating the Province of South Australia, recognized as a historical guiding principle for current and future legal and political developments of the State of South Australia. In time, this may end up being one of his greatest legacies for First Nation Peoples.

In his role as Ngarrindjeri spokesperson on the Murray Darling Basin, Tom argued strongly that cultural factors in addition to ecological, business, and regional factors, need to influence water policy and the associated practical strategies. For the survival of his people’s cultural lands and waterways, he argued that the Murray–Darling needed to have a greater annual flow than what is currently flowing or being proposed for the future. He was also an advocate for the reversal of the “south east drainage system”. Since its establishment for farming convenience early last century, the drainage system has caused the water table and the southern lagoon of the Coorong to be seriously damaged. Tom could point out places throughout the Coorong and south east where “there used to be fresh water springs”, “places where my people lived and thrived and now the fresh water has disappeared”.

Finally, I would like to pay tribute to Tom as a spiritual person. Although Tom was personally shy and perhaps cautious about religion, he was a deeply spiritual man. It is hard for me as a white man to accurately describe what I mean by this. What I noticed about Tom was that he paid attention to “Meiwi”; the personal and communal source of spiritual life energy in Ngarrindjeri tradition. He took notice of the “old people”, whom he experienced communicating with him and his people. He was deeply connected to land, plants, and animals. The latter was highlighted at Tom’s funeral when a large flock of pelicans flew overhead as Tom’s body was carried from the church. The “Nori” or Pelican had been Tom’s special responsibility and totem all of his life. He seemed to pay attention to the great Spirit in all of nature, and in my view his compassion, intellect, patience, love, determination, communication skills and his ability to keep energized and visionary against great odds, were directly inspired by his spirituality.

I would suggest that Tom Trevorrow has been one of South Australia’s greatest leaders, a deeply influential teacher and healer, an inspiration to many. I suspect that his legacy will last long into the future. Nukkin Ya Uncle Tom.

Staying Connected to Camp Coorong

Ellen Trevorrow has indicated that Camp Coorong is planning to continue the work of Race and Cultural Relations, and welcomes bookings for 2014. In 2010 St Chads shared in hosting Tom and Ellen for Race Relations Sunday and a special gathering about the Ngarrindjeri view of the Murray River system, and then we had a Parish Weekend at Camp Coorong.

It would be good to have another Parish Weekend at Camp Coorong in 2014, so planning is beginning, and information will be available soon. Speak to Bruce Stocks 0421845091 if you would like to be involved in organising the weekend at Camp Coorong.



Shaun Berg, Editor Coming to Terms Aboriginal Title in South Australia Wakefield Press 2010 p.vii

For a Ngarrindjerri explanation see Elder Daisy Brown Rankine quoted on the Roma Mitchell Human Rights Volunteer Service website <http://rmhrvs.auspics.org.au/campaigns/meiwi.php>

Christmas Calendar Dates

Christmas Nativity Service

Sunday 8th December
9.30am



An enjoyable service for all ages
To tell the story of Christmas,
create our nativity,
display and decorate the Christmas tree.

(Donations of new toys and non perishable food for Anglicare Christmas Hampers can be placed under the tree at this service.)

Christmas Eve

Tuesday 24th December
7pm

Family Service with
carol singing

11pm

Reflective
Communion Service
with carol singing.

Christmas Day

Wednesday 25th December
9am

All Age Christmas
Communion

Sunday After Christmas

Sunday 29th December
9.30am

All Age Communion
Service

ONE SERVICE ONLY

St Chad's Directory

Healing Service:

(With anointing and prayers for healing)
Celebrated during the Eucharist on the second Thursday of the month (10:30am) and fourth Sunday of the Month (9:30am)

Nursing Home Ministry:

Monthly services are taken at Southern Cross Homes, Lutheran Homes & Carinya Nursing Home. Please contact the priest for details. There are also services taken on the 2nd & 4th Wednesdays of the month at Highgate Park and fortnightly Sunday services led by lay readers from various parishes.

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:

Monthly Fellowship Meeting:

1st Wednesday of the Month
1.45pm at the Parish Centre
President – Hugh Summerton:
8177 0410

Women of Chad's

Jenny Barteletti: 8271 5045

Youth Group

Tracey Gracey: 0417 899 603

Sunday School

Julie Ascher-Ellis: 8379 7825

The Prayer Ring

Wendy Retsas: 8276 5021

The Random Notes Singing Group

Men's Breakfasts

Annual Fayre and other Fund-raisers

Bible Studies & Discussions

Family Get-togethers

Parish Priest:

Rev'd Tracey Gracey
Ph: 0417 899 603
Email: graceyfam@iprimus.com.au

Postal Address

St. Chad's Anglican Church
P.O. Box 306, Highgate, SA 5063

Parish Contacts:

Parish Office

Ph: 8271 4044
stchads@adam.com.au

Priest's Warden

Gay Gardner
138 Wattle Street, Fullarton, SA 5063
Ph: 8271 5236

People's Warden

Olwyn Riquier
Ph: 8271 4580

Administration Assistant

Josephine Prosser
18 Regent St. Millswood, SA 5034
Ph: 8271 4872

Parish Treasurer

Andrew Brown
Ph: 8373 6008

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