

Parish Voice

The Anglican Parish of Broadview and Enfield, Adelaide SA

Traditions

Issue 31, 2026

From the Parish Priest

It is our Parish tradition to publish *Parish Voice* with a new theme in each edition, share updates on our activities, and present the Parish Calendar in the first issue of the year. As shown above, tradition refers to practices that develop over time and continue as long as they remain socially accepted.

Observing a minute of silence on Remembrance Day and ANZAC Day is a civic tradition in Australia. A Christmas tree is a familiar Christian tradition worldwide. Celebrating birthdays is a personal and family tradition. Weekly communal worship is central to Jewish and Christian religious traditions. Onasadya, a vegetarian meal served on a banana leaf that our parish shares after the combined Onam service, is a cultural tradition of Indians who celebrate Onam.

Migration has brought such a variety of traditions to Australia. People bring with them their own traditions, some of which feel welcoming and enriching, while others may appear strange or difficult to understand. While certain traditions can broaden our understanding, others may feel unsettling. Since traditions are not value-neutral and have the power to shape who we are and who we are becoming - both individually and as a community - we must carefully examine the traditions we follow and adopt, and discern whether they genuinely nurture life.

Because, not all traditions are inherently good. For example, practices such as child marriage in some societies, gender exclusion that denies education or opportunity, and inherited caste or racial prejudices passed down and normalised over generations are harmful in themselves.

Though not harmful in themselves, some traditions can become damaging when practised uncritically and without regard to their original purpose. Strict gender roles within families that limit personal freedom and dignity, national or cultural pride that turns into exclusion or hostility toward others, and religious rituals valued above compassion or justice are examples of this.

So we may say that a tradition is helpful when it serves life, faith, and love. A tradition becomes harmful when it presents itself as unquestionable or divinely mandatory, refuses discernment or reform, and is used in ways that diminish life.

That is why it is important to examine carefully the traditions we hold in our personal, societal, and religious lives. If we look at our religious life, Sunday worship gathers the community and fosters shared life and mutual support; therefore, this tradition should be encouraged and strengthened.

Singing is a vital tradition in worship that shapes faith and unites the community. However, a rigid attachment to one musical style, and a reluctance to make space for others when needed, can unintentionally exclude people from different generations or cultures.

Proclaiming our faith through the historic Creeds is a vital tradition in worship, forming new believers in the core truths of faith and helping the whole community remember and express what we believe. However, this tradition should never confine our understanding; rather, it should open our eyes to the one God, Creator of all, whose love embraces the whole world, and before

Parish Programs

**Sundays: Sung Eucharist - 9.00am St Clement's
10.30am St Philip's**

4.00pm CSI Malayalam, St Philip's

Tuesdays: Centering Prayer Group 10.00am St Philip's Church

Third Tuesdays: Parish Council 7.30pm St Philip's Church

Wednesdays: Knit 'n' Natter Group 2.00pm fortnightly at St Philip's Church

Hospital visits, home communion, baptisms, confirmations, weddings, funerals

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Photos courtesy of:

*Members of the Parish of
Broadview and Enfield*

Calling for Contributions

The theme for the next Issue
(No. 32) of the *Parish Voice* is:

FRIENDSHIP

Please think about what you could
contribute to our next magazine
and speak with your
Congregational Representative.

From the Parish Priest (cont.)

whom all people - including those of other faiths - stand with dignity, each of whom may experience the divine mystery differently from our own.

In confessing the Creed, therefore, we are reminded not only of our beliefs, but of our calling: to live as a community shaped by Jesus, to participate in God's mission in his way, and to continue his ministry of love, justice, and reconciliation in the world.

Liturgy is a living tradition of our Church. Set liturgies, of course, provide a common rhythm and also protect worship from excessive individualism. However, no Church can be content with only one form of liturgy, however theologically rich it may be. Because when liturgy becomes routine, it can lose its formative power to shape faith and life. Moreover, the Church needs diverse forms of worship to meet the varied needs of people and to respond faithfully to emerging challenges.

Likewise, traditions such as infant baptism, apostolic succession, clerical titles, and communion fencing have emerged through the Church's interpretation of Scripture and reason to support pastoral care and theological coherence. As with all traditions, they require ongoing discernment, lest they become instruments of exclusion.

The Church calendar and seasons - Advent, Lent, and Epiphany - shape our spiritual rhythm, but they nurture faith only when observed thoughtfully, deepening our devotion and discipleship rather than merely marking time. When followed mechanically, even these life-giving traditions can lose their power to deepen our communion with God.

Some traditions become clearly harmful when treated as divinely mandated. These include equating human practice with God's will (for example, saying 'This is God's will' to end discussion, or presenting Church policies as biblical absolutes), obedience motivated by fear rather than love (such as fear-based teaching or fear of exclusion from the community), sacralising cultural norms (like fixed gender roles or affirming social hierarchies based on race or caste as God's preference), and prioritising institutional unity over justice (for instance, covering up abuse to protect the Church's reputation or silencing prophetic voices to avoid conflict). Recognising these allows the Church to reform in line with the Gospel.

Jesus' critique of the Pharisees - 'You abandon the commandment of God and hold to human tradition' (Mark 7:8) - offers a clear lens for evaluating the traditions we follow. He challenges religious practices that replace or contradict God's command, reminding us that traditions are not sacred in themselves; they exist to serve life, love, and obedience to God. No practice, however ancient, stands above mercy, justice, and truth. Traditions become dangerous not because they are old, but when they resist discernment, hinder reform, and silence conscience.

To navigate this, the Church can apply a simple test of discernment: Does the tradition deepen love for God and neighbour? Does it give life, or does it merely control behaviour? Can it be questioned without fear? Does it serve people, or do people end up serving it? Traditions that fail these tests call for reform or re-rooting in love.

In short, tradition is a servant, not a master: it becomes harmful when it replaces God's will with human habit or ritual, and life-giving when it guides us toward faithful, compassionate obedience.

Now turning to the life of the parish, this season has been marked by many signs of God's grace, even as we faced real financial pressures. We are grateful for the Diocese's care and support, which has strengthened us and enabled us to move forward together.

I warmly thank the Rev Helen Phillips, Flourishing Communities Facilitator, and the Ven Sam Goodes, Archdeacon, for journeying with us in discernment - first with the Parish Council in March, and later with the whole parish community in July 2025 - as we seek new directions for the future.

Following this process, the Diocese has placed the Parish under management, appointing Mr Joe Thorp, Secretary of Synod, to oversee property and financial matters. In prayerful cooperation with the Diocese, we move forward with hope, trusting God as we enter the next chapter of parish life.

(Cont.)

From the Parish Priest (cont.)

I joyfully thank Rev Dianne Shaefer for her voluntary ministry, leading our English services and celebrating the Eucharist each fourth Sunday. Her warm presence is deeply appreciated, and her ministry brings a refreshing change that enriches our worship.

I am inspired to see our newer member, Chikelue Solomon Nwangwu, continue his family's Christian tradition by leading Good Intention Ministry in Australia, combining evangelisation with practical outreach to Aboriginal communities. I pray his ministry brings hope, healing, and meaning to many.

Finally, we remember with gratitude four precious lives entrusted to God's eternal care during this time. Valerie Dawn Seaman, dear wife of Ian Seaman, died on June 11, 2025 at the age of 89; Joan Irene Newman was reunited with her husband, Rev Brian Edward Newman, on July 28, 2025 at the age of 95; Jim Gillham joined his wife, Joan Gillham, on January 2, 2026 at the age of 93; and Helen Randle died on January 11, 2026 at the age of 84. Each of them was a much-loved and cherished member of our parish community. We give thanks to God for their lives and pray that God's comforting presence will rest upon their loved ones, and that God's peace will uphold them as they continue their journey forward.

As we have stepped into a new year, 2026, may God grant us the grace to cherish life-giving traditions, reform what diminishes life, and walk together in faith, hope, and love, blessing our parish and all who read these pages.

Santhosh S Kumar

Walking Together into the Future

Our parish came together on a wintry day in July to meet with Rev Helen Phillips, Flourishing Communities Facilitator of the Diocese, and Ven Sam Goodes, Archdeacon.

The meeting was designed to help discern new directions for the future of the parish. With sticky notes on the tables and butcher's paper on the walls, we worked in groups to respond to the guided questions posed by our facilitators.

There was much healthy and forthright discussion which highlighted the many things we already achieve as a parish, and posed ideas for us to consider to keep our parish flourishing and relevant in a changing world.



*Right:
Rev Helen
Phillips,
and
Ven Sam
Goodes*



Above and left: Parishioners from all three congregations participating in the discussions

From the Editor

Traditions are things which often define our world, our social interactions and even how we perceive ourselves. They can be the warm blanket of certainty, the known and the well loved. Think for example, of the traditions with which you have surrounded yourself during the Festive Season. They are a way of connecting to the past, honouring that which has gone before, remembering those who bequeathed these traditions to us, or remembering a time past which lives only in our memory. Maybe you have a tradition about when the Christmas tree goes up and comes down in your house; maybe there is a family recipe which is only used at this special time of year.



Of course traditions go way beyond the Festive Season and exist in many aspects of our lives in various ways in cultures and countries all over the world. Some keep our cultural heritage alive or help us to remember those who have gone before. Perhaps you always holiday in the same location - one your family has frequented for generations, or one of your traditions may be about which sporting team you follow, where you choose to live, what you do for work.

Traditions both consciously and unconsciously shape our lives. To return to Christmas traditions as an example again for a moment, this time of year also shows us that traditions do change. Once upon a time we would have many Christmas cards adorning our homes but now the card numbers are down because new traditions have replaced sending and receiving of cards. Electronic messages instead fill our inboxes or messages come with a ping to our phones. This change was gradual but the new version of the tradition which now dominates this space is perhaps a necessary adaption to a changing world.

This then is an example which reminds us that traditions do and should change to meet the needs of those in the world today. It reminds us that some traditions are good and remain because of what they offer us, some 'morph' to fit new times and connections, but this all raises another point; that some traditions persist beyond their usefulness or relevance to a modern world.

There have been traditions which have limited people's rights - many of these still exist in countries around the world. There have been traditions which excluded and marginalised people and were self-limiting or limiting in the way they impacted on others. So while we can wrap ourselves in the warmth and comfort of some traditions, we should be on the lookout for those that need to be challenged rather than cherished. We should all be actively aware of the traditions in our lives, we should question those which limit us, tying us in negative ways to things of the past, and instead, mindfully embrace or create only those traditions which enrich our lives and the lives of others.

Colossians 2:8 *See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.*

Quotes to Consider

If the future is to remain open and free, we need people who can tolerate the unknown, who will not need the support of completely worked out systems or traditional blueprints from the past.

Margaret Mead

Tradition is a guide and not a jailer.

W. Somerset Maugham

Traditions are the guideposts driven deep in our subconscious minds. The most powerful ones are those we can't even describe, aren't even aware of.

Ellen Goodman

A tradition without intelligence is not worth having.

T S Eliot

Our histories cling to us. We are shaped by where we come from.

Chimamanda Ngozi Adichie

Traditions tell us where we have come from. Scripture itself is a better guide as to where we should now be going.

N T Wright

The modernity of yesterday is the tradition of today, and the modernity of today will be tradition tomorrow.

Jose Andres

Community Support

Anglicare SA Gifts

Anglicare SA has been supporting South Australians in need since 1860. Each year more than 50,000 people are supported through Anglicare SA.

2025 had been particularly difficult for Anglicare SA. The unexpected closure of the Gilbert Street site followed by internal delays and broader organisational changes was quite challenging. The St Clement's congregation was unsure where the venue for Christmas hampers and gifts for families in need was going to be and whether it was able to go ahead at all for 2025.



Thankfully, October 17 last year, I received confirmation that a new venue had been secured Holland Street, Thebarton. We are happy that we are able to continue to be part of this work supporting people of all ages.



Once again, the St Clement's congregation collected an amazing selection of items to be included in Christmas hampers for families in need of support. Our donations covered a wide range of ages from young children to adults. This included toys, games, books, cosmetics and toiletries, clothing, calendars, diaries, pens and Christmas items. There were also 15 gift packs of medium size hand-knitted teddy bears, story books, colouring books and coloured pencils, writing books for school age children, hand-knitted children's beanies and so on. In our small

way we hope we can help restore hope and joy for others at Christmas.

Our 7 medium to large bags were kindly collected by the Anglicare SA 'Hope Mobile'. Thank you kindly to Jill Rivers, Co-ordinator of Emergency Assistance, for organising this. A big thank you also to the two wonderful drivers involved in collecting our donations.



A special thanks also to Anne from St Clement's for all the wonderful volunteer work that she does for Anglicare SA, including the delivery of donations of food. A big thank you also to the St Philip's congregation for their ongoing food donations.

Raelee

Operation Christmas Child Shoeboxes

A few weeks ago I was asked how and where the concept of Operation Christmas Child began. I think I wrote this story in a previous edition of the *Parish Voice* but maybe I should briefly re-cap.

It all started in 1990 when Dave and Jill Cook of Wales watched a television report about Romanian orphans. Driving across Romania with a group of friends in an “aid wagon” full of medical supplies, beds, blankets and clothes could not stop poverty on a large scale but they could offer something - the gift of love. In 1993, the President of Samaritan’s Purse, Franklin Graham (son of Billy Graham), received a call from Wales asking if he would be willing to find help to fill shoeboxes with gifts for war-torn Bosnia. Franklin Graham sought help from a friend, Pastor Ross Rhoads from Charlotte’s Calvary Church, North Carolina, who asked his congregation to pack shoeboxes with toys, school supplies and hygiene items. The merging of the Wales-based shoebox gift project in partnership with Samaritan’s Purse allowed greater expansion and outreach across the world and that year Samaritan’s Purse sent 28,000 shoebox gifts to children in the Balkans.

Every year since it’s beginning, Samaritan’s Purse has collected shoeboxes filled with toys, school supplies, clothing and hygiene items for children around the world. Each year shoeboxes are packed from a number of locations including North America, Finland, Germany, New Zealand, South Korea, Spain, Switzerland, the United Kingdom and Australia. The project delivers not only the joy of receiving a gift for the recipients, which may be the only one they receive in a lifetime, but it also gives them a tangible expression of God’s love. In 2024, SA and the NT sent 17,263 boxes to the Philippines. 211,502 boxes were sent from Australia and 11,927,439 were sent worldwide. Our Operation Christmas Child Regional Ministry Leader for SA and NT, Corinne Blom, already knew well before Christmas 2025 that our shoeboxes would be sent to Cambodia.

St Clement’s Church has certainly been involved in packing shoeboxes for a long time. The tradition of participating in the cause has continued to grow. It is wonderful that some of St Clement’s parishioners have packed boxes of gifts as individuals and others have enjoyed sharing their experience of generosity, empathy and faithfulness with other family members. We packed 21 shoeboxes in 2025, which is a great effort. Thank you SO much to all who have helped, whether it be parishioners, their siblings, grandchildren or great-grandchildren. Everyone’s participation has been greatly appreciated.



Above and right:
Choosing the gifts



Raelee



Right and below: Packing the shoeboxes
Below right: the finished products



Hope Concert July 2025

From the Audience's Perspective



Lynn Ward welcomed everyone to the event and thanked those who were instrumental in making the concert a reality

Saturday July 26 was a memorable afternoon. A concert was held in St Philip's hall to celebrate the idea of Hope, a focus point which the Diocese had encouraged all parishes to embrace.

Carren, Jonathan and our priest Rev Santhosh were the outstanding musicians who played a program of music for our enjoyment. Some of the pieces were chosen by members of the congregation while others were those chosen by the musicians themselves.

After the concert, we were able to buy goods from the trading table which was quickly cleared, raising \$1100 for the parish.

The evening concluded with pizza and time to chat with friends and visitors alike.



The audience tapped and sang along

Pat Luke

From the Musician's Perspective

In a celebration of music and song and the very special place it has in our hearts and lives, Jonathan and I presented an afternoon of music on the piano and organ, performing songs requested by parishioners. We sang some well-loved hymns such as *How Great Thou Art* and *Shine, Jesus, Shine*. Classical music from greats such as Bach, Chopin and Mozart elevated the mood, while popular songs made famous by artists such as Elvis, Bette Midler, Judy Garland and One Direction had us humming along and tapping our feet.

We were thrilled to have Rev Santhosh display his musical talents with some songs from India. Traditional music from Sri Lanka and Kenya completed the trip around the globe before we reached our final destination with a rendition of *I Still Call Australia Home*.

Thanks to the many requests submitted by all of you from such a wide variety of music genres. We hope to have another concert this year, so dust off your records, refresh your Spotify playlists and be ready to let us know what you would like to hear next.



Carren Walker

Left: Santhosh played a Hindi film song on the Indian harmonium, after which Toney and Angel introduced two Malayalam film songs that Santhosh sang while accompanying himself on the keyboard.

Carren Walker's Music Story



My house was always full of music. Mum always had the radio on whether we were at home or in the car and (still has) an excellent record collection. My dad sang in many choirs (including the church choir) and would rehearse while doing chores around the house. My brother is a drummer and played in a band that rehearsed at our place on a regular basis.

I started playing the piano at kindy (just for my own enjoyment) while the other kids were running around outside - I was 4. My kindy teacher came to see my Mum one day and suggested I have lessons. She also sold me her (very old very heavy second hand) piano so that I could take lessons. Lessons commenced with

Mr West at his home studio in Modbury when I was 5 years old and continued until I was well into my 30s. He saw me through all my exams from Grade 1 to 8 and then on to my Associate Diploma and Licentiate Diploma in Classical and Jazz Piano Performance. I also completed the Examiners Certificate and have conducted music examinations for teachers in and around Metropolitan Adelaide for many years.

My music experience has enabled me to perform at many events from accompanying singers at the Festival Theatre to providing background jazz tunes at posh dinner parties.

Church music began with all those well known songs and hymns learned at Sunday School and Church Choir. At age 10 I began playing music during communion and gradually built up to playing a full service with 5 hymns including the mass setting by age 13. At 16, I was accompanying the Church Choir, by 21 I was conducting and accompanying the Church Choir.

I've been 'music-ing' here St Philip's Church in various ways since 2011. By 'various ways' I mean playing hymns for services whether solo or with our band of other musicians, leading choir, providing music for weddings, funerals, carol singing and now a concert!

I play using my head, my hands, my arms and legs but most important of all to me is to play from my heart.

Jonathan Gnanapragasam's Music Story



Born in Sri Lanka, I moved to Australia in 2015. An ardent animal lover, I am a Wildlife Conservationist by profession. I hold qualifications in Music Theory and Piano from Trinity College London, England.

Music and animals are my two greatest passions. I come from a musical family and have been singing and playing the piano from a very young age and playing the organ at church since I was a teenager. I am variously a pianist, organist, singer and choir conductor. I have sung in choirs my whole life both in church and acapella choirs.

I specialise in singing acapella music and currently sing tenor with the Adelaide Vocal Union.

Other positions I have held include:

- Acapella Choirs - Walking Jukebox (Melbourne), Shavings (Alice Springs)
- Anglican Cathedral Sri Lanka - assistant choir conductor, assistant organist, children's choir piano accompanist and sang tenor in the cathedral choir
- St Thomas' Burwood, Melbourne - assistant organist
- Christ Church St Lucia, Brisbane - sang tenor in the church choir
- Church of the Ascension, Alice Springs - organist.

I am now church organist for St Philip's Anglican Church, Broadview.

The Archbishop Visits

Our combined service for this year was held on September 7 at St Philip's where we were privileged to have an episcopal visit from Archbishop Geoffrey Smith.

The service was well attended by the parishioners from all three congregations.



Left: Archbishop Geoffrey Smith and Rev Santhosh S Kumar officiating with Helen Beinke (from St Philip's Church) and Morris Bastian (from St Clement's Church)



Members of the three congregations of the parish were in attendance



Above left:
Hazel Price delivering
the Old Testament reading

Left Centre:
Morris Bastian reading
the Psalm

Below left :
Krupa Elsa Kurien giving
the
Epistle reading



Above right:
Rev Noble Sugunanathan
sharing the
Gospel reading

Right:
Helen giving the
Intercession



Combined Worship: Onam

Right: The Archbishop delivering his sermon

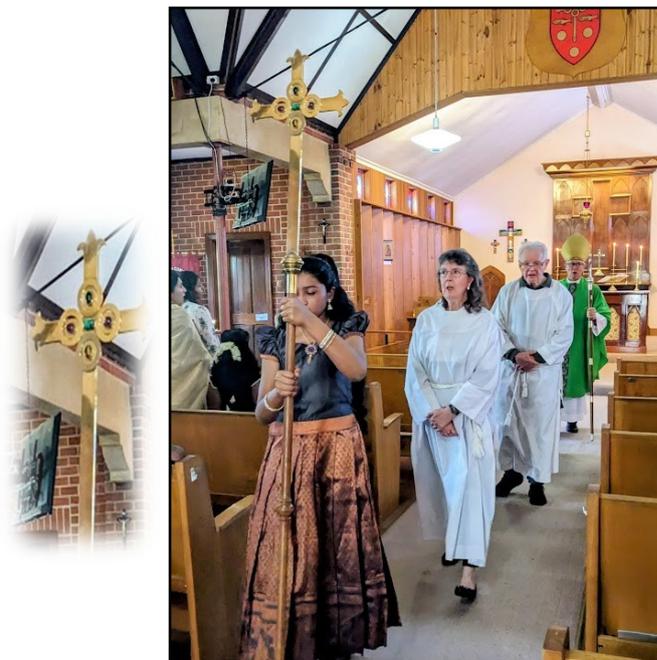


Left: The offering
Below left: Holy Communion



Above: Archbishop Geoffrey Smith giving his blessings and best wishes to Rev Noble Sugunanathan as he prepares to move to Sydney.

Right: The Archbishop greeting members of the congregation at the conclusion of the service



Above: Processing out of the church at the conclusion of the service



Onam Festival

Onam is an annual harvest festival, celebrated mostly by the people of Kerala. It promotes unity, peace and prosperity. It has evolved into a widely embraced cultural festival in Kerala, uniting people of all faiths in a celebration of the harvest. This is expressed in feasts, floral decorations and traditional performances.



*Above, left and right:
preparing for the
festival*



*Left and below left:
Serving the meal*



Above, left and right: the sharing of Sadya in St Philip's church hall

Onam Entertainment



Above: the women in traditional dress
 Right: the Archbishop chatting with members of the Malayalam community after the lunch.
 Below: The women performing a traditional dance



Above and left: the fun of the games
 Below: the distribution of the prizes to the winners



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Onam: The Art of Serving Sadya

Discover the Joy of a Sadya



Onam is one of the most significant festivals celebrated in Kerala, renowned for its rich cultural heritage and traditions. While it is primarily a Keralite festival, it is also observed by Malayali communities across India and abroad. The festival commemorates the legendary homecoming of King Mahabali, whose reign is remembered as a golden era of prosperity and equality. Marking the end of the harvest season, Onam is celebrated with vibrant cultural events, traditional games, and the creation of intricate floral decorations known as Pookalam.

The highlight of the festivities is the grand Onasadya, a traditional vegetarian feast served on banana leaves. While the dishes served can vary across regions of Kerala, some are widely cherished: in many areas, Avial and Olan are considered essential, while other regions include specialties such as Kootu Curry or various types of Payasam, reflecting the state's rich culinary diversity.

However, its role in celebrations highlight the importance of food in bringing communities together. Sadya is a community meal and best enjoyed in the company of others, where sharing food and conversation are an essential part of the experience.

Have you ever wondered how to enjoy a Sadya? Imagine it as a series with eight quick episodes - let's discover how to master each one. Here, we explore the unique features of the Thiruvananthapuram-style Sadya.

The Main Components of the Traditional Sadya

Although rice stands as the central element of the Sadya, it is accompanied by three key supporting categories of dishes that together create a well-rounded and flavourful dining experience. These are Thottu curry (also known as Kootan curries), Ozhichu curry, and an assortment of payasams (traditional sweets).

Thottu Curry (Kootan Curries): Thottu curry refers to a variety of side dishes that add texture, taste, and variety to the meal. This group includes:

- Achar – Pickles that offer a tangy contrast, lime pickle & mango pickle are usually served.
- Khichdi – A vegetable preparation, typically without yoghurt.
- Pachadi – A seasoned dish often made with yoghurt and vegetables like cucumber, beetroot
- Thoran – A dry vegetable stir-fry of cabbage, beans etc, prepared with coconut.
- Aviyal – A mixed vegetable curry with coconut and yoghurt.
- Kootukari – A curry made with a mix of vegetables and legumes.
- Olan - A mild stew made with ash gourd and coconut milk.
- Ozhichu Curry: Ozhichu curry refers to the liquid curries that are poured over rice. These typically include:
 - Parippu – A simple lentil (moong dal)curry.
 - Sambar – A lentil-based vegetable curry with tamarind.
 - Pulissery – A tangy yogurt-based curry with vegetables.
 - Rasam – A spicy, tangy soup-like dish.
 - Mor – A buttermilk-based curry.



Payasam (Sweets): The meal includes a selection of payasams, or sweet dishes. Common varieties served include:

- Ada Payasam – Made with rice ada and jaggery. Coconut milk and ghee add to its richness.
- Parippu Payasam – Made from lentils, coconut milk and ghee, sweetened with jaggery.
- Semiya Payasam – A milk-based sweet with vermicelli.

A banana leaf is typically placed in front of you with its tip pointing to your left-hand side. The reason for placing it that way is one side of the banana leaf is softer than the other and it will not break easily while food is served. The stem that runs through the middle of the leaf, like the equator, divides the leaf into two parts. In the northern hemisphere, thottu curries are served and in the southern hemisphere on the leftmost side of the leaf upperi (jaggery coated plantain), a banana and pappadum are placed.



Right above this, in the northern hemisphere, at the left end of the leaf is ginger curry, followed by lemon pickle, mango pickle, then one or two types of khichdi (vegetables like cucumber and snake gourd without adding yogurt), and pachadi (cucumber or beetroot chopped, seasoned in oil and mixed with yogurt). After that toran and then aviyal; by then, you have reached the right end of the leaf.

Thoran, koottu curry is served in the space between this line of served dishes and the leaf equator. You will sometimes see a glass of water to drink and a small lemon. These things will be served and waiting for you to take a seat. Once everybody is seated, we are ready to start our quick series. You may have eaten upperi and chips to pass the time while waiting for the series to begin. I won't be surprised if you are in deep conversation with whoever is seated next to you as rice will be brought. You hold the lower edge of the banana leaf, a great trick to prevent the rice from rolling and spilling out.

The Eight Episodes of Sadya all in 14 minutes

How to enjoy Sadya

Episode 1: Rice is served. Using your fingers like a JCB*, divide the rice into two equal parts. Move the left portion aside and keep it separate from the rest. In the rice portion on the right, make a small well in the centre with your fingers. Parippu curry is served into this. A spoonful of ghee added on to this enhances the flavour. As soon as you are served both items, break off only half of the large pappadum, place it on top of the dal, crush it using your fingers, mix it with the rice, make small balls and enjoy. Aroma of the ghee as it blends with dal curry and the crushing of crispy papadum itself is a sensory experience. The time allotted for this is 3 minutes.

Episode 2: This begins with the second round of serving rice. If you have leftover rice from previous episode, it is safe not to be tempted to get more rice unless you are very hungry. Immediately, someone will come with sambar. Move the previously placed rice to the right or move the second serve of rice to the right. Dig a well in the rice and accept the sambar. Mix rice and sambar, make small balls and enjoy. Remember to mix aviyal and toran from time to time. Thoran and aviyal should be finished by the end of Episode 2. The time allotted is 3 minutes.

Episode 3: First comes ada pradhama; dessert cooked using rice ada with jaggery and coconut milk. Peel the skin of banana, remove one-third of the fruit and half of the pappadam and place it all in the centre of the served payasam. Mix it well and enjoy. You will not be the only one tempted to lick the fingers! The time allowed is 1.5 minutes.



To fully enjoy the next episode, touch the lemon pickle with a finger and rub it on your tongue to refresh your tongue. (Lemon pickle is a taste breaker.)

Episode 4: Kadala parippu Payasam is next. A delicious dish made by cooking chana dal in coconut milk and jaggery. As soon as it is served, take the remaining half of the papadum and the banana kept aside earlier, mash it together with the kadala parippu payasam. The soft, salty crispiness of papadum contrasts beautifully with the sweet and tangy roasted nuts and fruit, creating a delightful burst of flavours with every bite. The time allotted is 1.5 minutes.



*JCB = excavator shovel

The Art of Serving Sadya

Episode 5: Next comes the boli, Thiruvananthapuram special! Boondi (a sweet yellow pearl, deep fried from besan flour) steps in as a substitute when boli is not available. Mix with semiya payasam served on top. The time allowed is 1.5 minutes.

Episode 6: Now moving on to the concluding events. Again, someone will come with rice, you can opt for a serve if you need it. If not, you can take it from the rice that has been saved earlier (JCB model). At this time, a dish called Olan (a curry made from ash gourd, broad beans, coconut milk, etc.) will be served in the northern hemisphere of the leaf, just below the khichdi. This is a curry prepared to change the taste of the dishes eaten earlier..

Pulissery comes next. Mix pulissery with rice and enjoy. Eat Olan along with it. There are two types of khichdi in the northern hemisphere of the leaf. Finish that with the Pulissery - rice combination. Finish the mango pickle too. The time allotted is 2 minutes.

Episode 7: Again, someone will come with rice. Get rice only if necessary or take what you have saved. Place your right hand on top of the rice, slightly cupping your palm in and holding it out. The rasam will be poured into your hand cup. Naturally, some will leak out. It is for the rice. What is held in your hand is for drinking directly. The thing to note is that the rasam often comes directly from the stove. It will be hot, but very tasty The time allowed is half a minute.



Episode 8: Here comes rice again..... get the rice only if necessary. Buttermilk is served next. Receive it the same way as rasam, and you drink it from your hand cup. Add the rest to the remaining rice and clean up the leaves. (Buttermilk will easily be caught in the moustache of men which can be wiped off with your left hand as everyone will be busy in finishing off the episodes and no one will pay attention.) The time allowed is half a minute.



All that is left on the leaf is the ginger curry and one third of the banana. Rub a pinch of ginger curry onto the tip of your tongue and finish the remaining banana.

Drink water. Take the whole lemon with you. The eighth episode serial has ended in 14 minutes.

Get up slowly and make sure while walking towards the washroom your left hand is extended forward slightly and bend at elbow (the position in which singers hold the mic). This is a trick to avoid spilling or touching someone else's clothes or your own clothes.

The whole event will be over in half an hour - including time to sit down for the meal. As soon as you return home, make a bonji (lime juice).

Even though it is traditionally like this, most of us do not enjoy the whole series and limit ourselves to one or two episodes. And apart from the above-mentioned dishes, today, several other curries are served.

Onasadya brings nostalgic memories of joy, togetherness, and festive celebration for everyone.



The group of people seated at the same time is called a "panti or Kalari".

Vinod Daniel

When I came across an article from Vinod Daniel about Onasadya I reached out to him, and without hesitation Vinod gave permission to use his article. His original article has been translated and some content modified with his permission. The original article was based on our traditional eating style; eating with our hands, mixing the different flavours and textures - truly bringing a culinary extravaganza! My aim in supplying this article is to orient readers to the basics of enjoying sadya which is served after our combined service. I am indebted to Vinod for his generosity in giving permission to reproduce this for the Parish Voice.

Joshitha

Traditions that Travel with Us

Traditions are often thought of as things that never change — familiar hymns, annual celebrations, well-worn rituals that feel like home. But if we look closer, we realise that traditions grow with us and adapt to the times, while still holding the same meaning in our hearts.

There was a time when Sunday mornings were a ritual in themselves: fathers ironing shirts crisp and neat, mothers making sure everyone's hair was parted just right. Breakfast was often nothing more than a strong black coffee - quick, simple, and enough to get the day going. Then came the journey to church: catching the early bus with neighbours piling in at each stop, or pedalling on an old 80's bicycle that somehow managed to carry not just one rider but two more - perched on that narrow bar between the seat and the handlebar, laughing all the way. The road to church was part of the joy, part of the togetherness.

Christmas, too, had its own flavour of tradition. Our Christmas tree wasn't bought from a store. It was bamboo, or a pine, or whatever green we could lovingly source from our own backyards or a generous neighbour's property - with permission, of course! Decorations were handmade, sometimes mismatched, but they were ours. Every star folded by hand and every ribbon tied with care told a story of a family preparing their hearts for the birth of Jesus.



Today, much has changed. Cars line the church parking lot, decorations come in neat boxes, perfectly coordinated. Our services can be projected on screens and streamed to those far away. But the essence remains unchanged: we still come together; we still celebrate hope; we still pass on a faith rooted deep in love.

The beauty of our Church is that it keeps its roots while its branches keep reaching. Tradition isn't about staying in the past - it's about carrying forward what matters most. Whether we come dressed in freshly ironed shirts or casual clothes, whether we cycled or clicked a livestream link, whether our tree is from a backyard or a store.

Our traditions continue to live because we continue to cherish them.

Let us honour the old ways, embrace the new, and remember that what truly makes a tradition holy is not the object or the ritual - but the hearts that keep it alive across generations.

Toney

A Tradition that Shapes Young Hearts

When I think about traditions, the first thing that comes to my mind is Sunday School. It has been a part of the Church for many years and continues to be an important tradition today. Sunday School is a time where children learn Bible stories, memory verses, songs, and simple prayers in ways they can understand. These lessons help build a strong foundation of faith in their hearts. Teachers play an important role by gently guiding children and helping them feel God's love. This tradition is a blessing because it passes faith from one generation to the next, keeping God's message alive in every family.

Recently, I got the opportunity to become a Sunday School teacher, and this has been very special for me. As I teach children, I am also learning and refreshing the stories and scriptures I grew up with. Each class reminds me how beautiful these simple traditions are - how a story, a verse, or even a small activity can help a child understand God's love. For me, this experience is not just about teaching, but also about growing in faith together with children.



Let us continue to share God's love with our children just as others shared it with us, and help keep this meaningful tradition alive for the future.

Angel C Rajan

St Francis' Day at St Clement's

Creatures great and small came to be blessed by Rev Santhosh at St Clement's Church on St Francis' Day.

Some animals attended physically but due to various reasons, others were represented in the form of photographs, paintings or art works. Nevertheless, all were valued and given a special blessing.



Above: Angie, with her tri-colour Jack Russell, Charlie

Charlie loves the company of Kevin and Doris, the other dogs in the house and she also loves walking off-lead.

Above right: Charlie's birthday photo, October 24, 2025

Right: Maureen with her miniature fox terrier, Lucy, now 18 months old and great company.

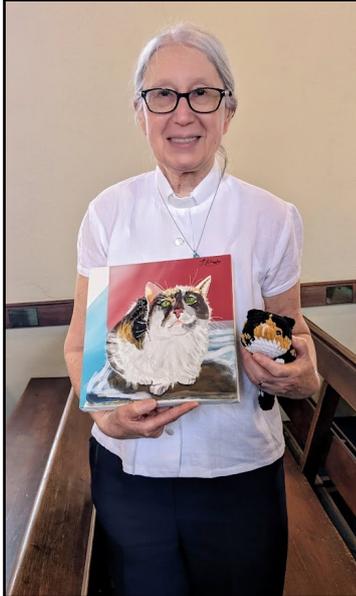
Lucy loves scattering her toys around the house, chasing the cat and playing 'Tug of War'.

Above: New tradition - Lucy's first time on the family boat with her new pink life jacket... Maureen thinks Lucy enjoyed the trip.

This statue of St Francis of Assisi, Patron Saint of Animals, was presented to the Church of St Francis of Assisi, Northfield, by Mrs Vye Wintle in memory of her late husband.

The statue was relocated at St Clement's in 1987, when the Church of St Francis of Assisi closed and the parishioners amalgamated with St Clement's.

Thanks to Grant Brindal, the statue of St Francis was given a much needed upgrade by mounting it on a brand new plinth, just in time for the special occasion of The Blessing of the Animals Service.



Left: Rev Dianne Schaefer brought representations of her beautiful cats to be blessed. The portrayals of Milkshakes (also known as 'Milky') and Scuttles, the tortoiseshell, were artistically produced by her son and daughter.



Right and far right: Emily, with her beautiful dog, Molly. After the blessing, Molly enjoyed watching the other animals being blessed as she sat with Kay, Emily and Julia.

Right: Rev Santhosh blessing the animals. Below: Dogs Molly and Lucy waiting for their humans to have morning tea in St Clement's Church hall after the church service.



Above: Daniel and Julia presented photos of Kay and Grant's pets

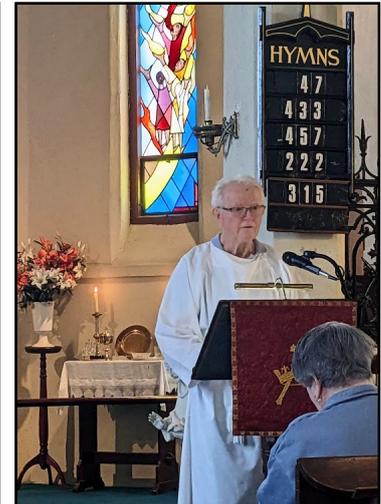
St Clement's Patronal Festival

St Clement's Patronal Festival was held on November 23 where parishioners from the three congregations came together in worship.

After the service we all gathered in the St Clement's church hall to enjoy an informal lunch together. There was lots of good food, laughter and friendly conversation and everyone took the chance to catch up with one another.



Above: Processing in the start of the service
Above right: the St Clement's Day service begins



Right: Andrew and Morris delivering the readings of the day



Right: Grant delivering the intercession



Left: The congregation sharing Communion

Above:
Rev Dianne reading the Gospel
Left: Rev Santhosh delivering the sermon

Left: Leaving the church in procession



Combined Service and Lunch



Above and left:
Table set and ready

Right: A blessing from
Rev Dianne

As all the photos show,
everyone enjoyed a shared lunch
and good conversation



Right: Cutting the cake thanks
from Pat to all who contributed to
a successful day



Above right and right:
We also celebrated
Ian's birthday at the lunch



St Clement's Day Lunch (cont.)



Traditions

When I think of 'Traditions' a few come to my mind, and I have been asked to share some of that with you.

1. Religious Traditions

I was born into a German Lutheran family. All of my relatives had always been Lutheran, indeed some migrated to Australia in 1838 as they were being persecuted for adhering to their Lutheran faith. Johann Sameul Steicke settled in Hahndorf when he came to South Australia.



I was baptised, confirmed, and married in a Lutheran Church at Murray Bridge, became a Lutheran School teacher, and all four of our children were baptised in the Lutheran Church either at Hermannsburg, Northern Territory or at St Paul's Blair Athol. Our children all went to St Paul's Primary Lutheran School; and both my husband and I studied at the then, Luther Seminary in North Adelaide, and I received my Bachelor of Arts (in Theology) in 1999. However, my husband Trevor did not continue on the path to being an ordained Pastor in the Lutheran Church. We then joined the Uniting Church, at Brougham Place, in 1995. At the time, Steven Koski was the minister there with training also as a psychologist and I was attracted to his life-affirming theology that strongly critiqued our upbringing as a sinner.

I first met the Reverend Caroline Pearce around 2004, when I started seeing her as my Spiritual Director. My previous Lutheran director was moving away from Adelaide. That meant that I came to see Caroline every month for an hour as she listened to me endlessly. The next year the Parishes of Broadview and Enfield were looking for an Administrative Assistant, and I received the job. So began my introduction to the Anglican traditions of the APBA, the Lectionary and Liturgy, Diocesan structures, etc. Then on Advent Sunday 2005 I started worshipping at the Anglican Cathedral and soon became a Communicant member. My steeping in the Anglican tradition continued with attendance at Education for Ministry with Caroline at St Philip's, followed by discernment and formation in preparation for my ordination to the Diaconate in 2013; and the Priesthood in 2016.

2. Prayer Tradition

As many of you know my Ministry was as the Anglican Chaplain at the Women's and Children's Hospital. At Easter last year I retired after nearly nine and a half years, in preparation for my role as the national coordinator for The World Community for Christian Meditation Australia (WCCM). Throughout Australia there are 500 groups that practise Christian Meditation in the Tradition of John Main, a Benedictine Priest. At the end of November we held our National Dinner, National Council meetings (like an AGM) and our National Gathering on Meister Eckhart at St Saviour's, Glen Osmond. My last few months have been focused on preparing for these events.

The practice of Christian Meditation is almost the same as the practice of Centering Prayer. We simply sit still, with our back upright. We say a prayer word for our time of Meditation—in this tradition we suggest the word *Ma-ra-na-tha*, an Aramaic word from Jesus' time. <https://wccmaustralia.org.au/>

3. Christmas Traditions



As it was nearly Christmas when I wrote this, I chose to close with some of my family's Christmas traditions. In my family there must be plenty of food, especially trifle with jelly flavoured with sherry; lots of presents (my Grandma, Dad's Mum used to spoil her grandchildren with the best presents and goodies each year, including soaps, jewelry, statue decorations, Manchester, books, clothes all wrapped up in one big parcel) and finally we had to be quiet and listen to the Queen's message on TV.

Rev Dianne Schaeffer

Everyone from the Parish of Broadview and Enfield would like to thank Rev Dianne Schaeffer for taking part in our church services once a month and also for officiating a service for Rev Santhosh while he was on leave last September.

Parish Poetry

Invisible Souls

Amidst the city's hustle and its endless rush,
There's a world concealed, where shadows hush.
Invisible souls, with stories yet untold,
Wandering through life, in search of warmth and gold.

Their footsteps echo on the cold, hard ground,
Yet passersby seldom cast a glance around.
Invisible souls, with dreams and hearts so vast,
Are often overlooked, their struggles in the past.

Beneath the bridges and in alleyways dim,
They bear the weight of circumstances grim.
Invisible souls, with resilience to survive,
Find strength in their unity, and the will to thrive.

Their makeshift homes, though fragile, stand tall,
A testament to courage, despite the fall.
Invisible souls, in the darkness they reside,
Seeking a glimmer of hope, a hand by their side.

Let's not forget these souls, for they are real,
With stories to share and emotions to feel.
"Invisible Souls," they're not meant to be,
For they are a part of our shared humanity.

Nomiki Thomas

Traditions

Traditions are the songs we sing,
The stories that the elderly bring.
They remind us of where we come from, too,
And teach us the important things we need to do.

Around the table, hands held tight,
We share our delight, our love, our light.
Sometimes we argue, sometimes we laugh
But love always finds its path

Through birthdays, events, and prayer,
Traditions show that people care.
They help us cherish what we share,
And keep our hearts fair.

Hold them close, don't let them fade,
In traditions, our hearts are made.

Angelin



Traditions

Traditions are habits, customs, or activities that people repeat over time. They can come from families, cultures, religions, or communities. Many traditions began long ago and are passed from one generation to the next. They help people feel connected to their history and to each other.



Some traditions are small and simple, like having a special meal on a certain day or sharing a story every year. Others are large events such as festivals, ceremonies, or celebrations that bring many people together. Traditions can also be personal, things someone chooses to do because it brings comfort or meaning.

Traditions change as life changes. Some old traditions slowly disappear, and new ones can begin. People might change a tradition to fit their modern lives or to make it more meaningful. Even when traditions change, they still help create a sense of identity and belonging.

Traditions play an important role in shaping how people see the world. They link the past with the present and can guide how people think about the future. Whether simple or grand, traditions give rhythm to life and help people feel part of something bigger than themselves.

Aaron

Advent: Preparing the Churches



Above: Grant and grandchildren, Daniel and Julia decorating the tree and setting up the Nativity at St Clement's

Right and below right: Both churches ready for the Christmas season services



Left Preparing St Philip's Church for Advent and Christmas - great group effort by the CSI Malayalam congregation



Above: Decorating the church at St Philip's



Above and right: decorating the tree in the gardens at St Philip's

Advent



Above: Henry, Amelia Genito and Rosalie Schwartz lighting the first advent candle
Right: Chike lighting the third advent candle



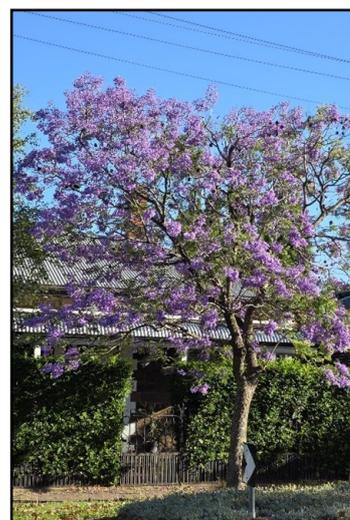
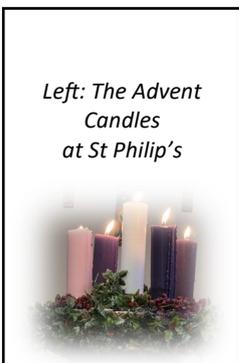
Above: Margaret Nelson lighting the second Advent candle.



Above and left: A pre-Christmas morning tea at St Philip's



Left: The Advent Candles at St Philip's

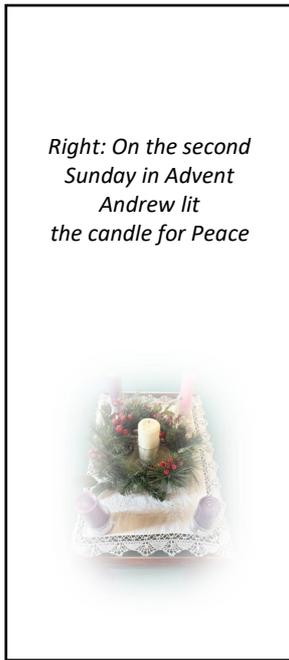


The spectacular vibrant blooms of Jacarandas signal the start of the festive summer season, creating beautiful purple carpets that mark the anticipation of holidays and warm sunny Christmas celebrations in Australia, a distinct contrast to the traditional cold-weather Christmas!

Joshitha



Above: Grant lit the candle for Hope on the first Sunday in Advent



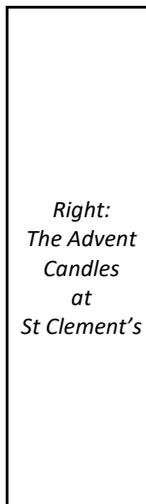
Right: On the second Sunday in Advent Andrew lit the candle for Peace



Below: On the third Sunday in Advent the candle for Joy was lit by Angie



Below: Daniel and Julia lit the candle for Love on the fourth Sunday in Advent



Right: The Advent Candles at St Clement's



Sounds of Christmas

On Saturday December 13 we gathered in the church to hear some very familiar Sounds of Christmas. We were fortunate to enjoy choral performances by the Adelaide Vocal Union Acapella Choir, the Gnanapragasam Family Acapella Quartet and the Quattro Formaggi Acapella Quartet.

Jonathan reminded us of Christmas movies with his rendition of the theme from *Home Alone*. Carren gave us some traditional carols done differently in her performance of *We Three Kings*, *The First Nowell* and *O Holy Night*.

The three church organists Carren, Kay and Jonathan accompanied the carol singing and were joined by Rev Santhosh on violin, Ian Seaman on drums and Nomiki Thomas on guitar.

Thanks to all who assisted to plan and perform our inaugural Christmas Concert, to all of you who came to sing and celebrate with us and those who prepared and served the delicious dinner feast that followed.

Carren Walker

What a wonderful, amazing night of music, singing, and hospitality. Many thanks to Jonathan and all who took part in the concert. Special thanks to Jonathan's family for their performance - it was so inspiring and brought home to me the meaning of Christmas.

Thanks also to Carren Walker for her beautiful musical interlude and the male voice acapella quartet.

Finally, thank you to the Malayalam people who served up such a delicious dinner which, I am sure was enjoyed by all who were there. It was a great night.

Thank you to Santhosh and our Parish Council as well for making this night possible. I hope it can be repeated next year.

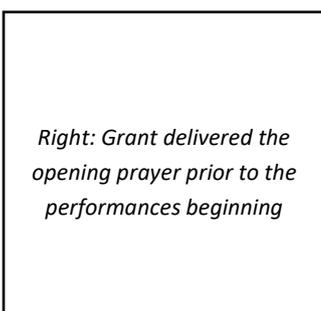
Yvonne Bennett



Left: Lynn Ward opened the evening with a welcome to all and a thank you to those who organised the event, and to the performers on the night.



Above: Jonathan assisted by his brother, playing one of the carols



Right: Grant delivered the opening prayer prior to the performances beginning

*Right:
Full House - the audience enthusiastically joined in the singing and really enjoyed all the wonderful performances throughout the evening.*



*Below:
The Adelaide Vocal Union Acapella Choir*



*Above left and left:
Quattro Formaggi Acapella Quartet*



Right: Even the youngest among us was captivated by the music and songs.



Left: After the performance, the Adelaide Vocal Union choir conductor Cameron suddenly recognised someone in the audience - his former English teacher. Overcome with emotion, they paused to greet and re-connect creating a heartwarming scene. This touching reunion is a reminder that honouring our teachers is a tradition that transcends generations, as seen in this heartfelt exchange.

Joshitha

Sounds of Christmas (cont.)



Left: The Gnanapragasam Family Acapella Quartet



Left: Ian on the drums



Right: Kay accompanying the audience in the carol singing



Above: Carren, Santhosh and Nomiki playing Jingle Bells



Left: Jonathan concluding the evening with thanks to all and the singing of 'A Christmas Blessing'

Sounds of Christmas: Serving the Meal



Below: Serving the audience after the performance



Above: A big thanks to all who prepared, cooked and served the delicious curry for our shared meal

Sounds of Christmas: Fellowship



The meal was a great time to enjoy the company of those who attended including our guest performers



Offerings

Following the initiative of the Parish Council, the CSI Malayalam Congregation has begun placing an offering receptacle at the entrance to the church, with offerings later brought forward at the time of the Offertory prayer and received with the customary blessing.

This practice encourages voluntary, thoughtful, and discreet giving, free from social pressure, and helps worshippers remain focused on prayer by avoiding interruptions during the service. It also reflects biblical and early Christian practice, where offerings were placed in a designated space, as seen in Jesus' observation of the widow's gift (Mk 12:41-44), and aligns with the call to give willingly and cheerfully (2 Cor 9:7).

This change does not alter the liturgy in any way; it simply changes the mode of collecting offerings, while also allowing for digital and ongoing forms of giving. The Parish warmly invites the other congregations to consider adopting this practice as and when they are ready.



The mode of collecting offerings

*Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.
2 Cor 9:7*

Christmas Services



Above: Philip Penn lighting the Christ candle during the Christmas Midnight Mass at St Philip's



Above: Jackson and Ruby placing the baby Jesus in the crib at the midnight Mass at St Philip's



Above: Joan Harris and Raelee lighting the Christ candle during the Christmas Day service at St Clement's.



Above: Holy Communion at the Midnight Mass



Left: Raelee placed the figure of Baby Jesus in the manger in the Nativity scene on Christmas Day.



Left: On Christmas Day, Cliff and Kay played the post-Communion hymn, "Away in a Manger" together.

The Christmas Day Malayalam worship service was held at 7 am. For many members of the CSI Congregation, attending the early morning Christmas service at 4am or 5am is a cherished tradition that symbolises family togetherness and spiritual renewal. Even today, this practice continues in many regions of Kerala.



The First Sunday after Christmas

Celebrated as a combined service bringing in all the festive cheers of the season as we are getting ready to welcome the new year. The Gospel reflection highlighted how the familiar story - so often associated with joy, calm, angels, shepherds, wise men, and a shining star - actually began with confusion, fear, and deep human struggle. Today's theme focused on Joseph's courage and faithfulness, which was illustrated through a moving Gospel reading and a thoughtful sermon.



Far left: The church service
Left and below: A smile is contagious ... and adds extra sweetness




Left: Fellowship cuppa after the worship service



Birthdays



Left: Celebrating Pat's birthday at St Philip's



Above: On Cliff's birthday in June...he didn't have to play the guitar that day



Left: Morris, all rugged up for his winter birthday celebration in June



Left: Birthday morning tea for Lorraine in August



Above: In September, wishing Angie happy birthday with her favourite... chocolate cake



Left: Grant and Andrew sharing their close November birthday celebrations



Left: It was lovely that Sheeba and Sangeet could be at St Clement's Church a couple of weeks after Sheeba's September birthday so we could belatedly celebrate with her.

Right: The Malayalam congregation celebrating someone who brings so much joy and love to everyone around them.

We joined in wishing Rev Noble the very best as he turned 87.

May the light of the Lord shine upon you and grant happiness on this birthday and for many years to come.



Above: Birthday girl, Aan Mariya



Below: Cheerful birthday boy Aaron



Around the Parish

The consecration of the Rt Rev Kurian Peter as the Bishop of the Diocese of Cochin was held on August 15, 2025 at CSI Immanuel Cathedral, Ernakulam.

The solemn service was presided over by the Most Rev Dr Prof K Reuben Mark, Moderator of the Church of South India and the occasion was graced by the presence of esteemed bishops, clergy, and members of the faithful.



Above: At morning tea one Sunday in October, Margaret Nelson entertained us with a wonderful rendition of a Max Fatchen poem about farming and country life.

The reading was much appreciated, especially by our retired farmers in the congregation.



Left: Rev Kurian Peter has been consecrated as the Bishop of the Diocese of Cochin



Above: CSI congregation joined Krupa in celebrating her dad consecration as Bishop of the Diocese of Cochin



Above: Congratulations to Soumya Stephen Ponnamma on the successful completions of her Masters of Engineering Management from Flinders University.



Children's Ministry
Above: Shubin the coordinator for the year
Right: Sophia taking classes



Left: We were fortunate to welcome Shaiju VS, Associate Professor at Regional Cancer Centre Thiruvananthapuram, who was attending a conference in Adelaide, and joined us on October 5 after the Environment Sunday worship service.

He shared his expertise by highlighting the major causes of cancer - including environmental pollution, radiation exposure, unhealthy lifestyle habits, and stress - and discussed how gene editing technologies like CRISPR aim to correct faulty genes through advanced therapies.



Above: George and Yvonne Bennet with friends following the House Blessing of their new home
 Above right: Santhosh, Margaret and Morris at Synod, 2025.

Thanks to Margaret and Morris for representing the Parish,
 and thanks to Margaret for her comprehensive report to the congregations at the conclusion of the event.

Christmas Raffle

We had a wonderful response to our annual Christmas raffle, donations coming in initially as a trickle...and then a flood! Our tireless raffle coordinator, Rosalie did her usual fantastic job of sorting and packing prizes.

A happy, festive atmosphere was created at morning tea on December 7 as the prizes were drawn with winners spread well both around the parish and beyond.

A huge thank you to all who donated and sold raffle books from which \$709 was raised for the parish.

Pat Luke



Left: Thanks to Rosalie who coordinated the successful Christmas raffle for 2025



A wonderful range of prizes on offer



Right: Some of the happy winners



Old and New Family Traditions

In my original family there are 4 siblings – a younger brother and 2 younger sisters besides myself.

When we were quite young and Mum's relatives would come to stay on our farm and then in the local country town we moved to, they would wave a white handkerchief out the car window as they drove off until they were out of sight and we would do the same back from the house or street.

I remember this tradition from visiting my grandma when we went to Sydney to visit when I was about 7.



Now as we are older, and our parents have passed on, we continue the tradition whenever we get together and it's time to depart our separate ways. Even some of our children are continuing the tradition – it's kind of a joke now as to who remembers to have something to start waving first! There has been one parting which for a niece didn't have a good outcome – she was leaving her parent's house and out on the main road that we could see from the house, she was pulled over by

the police and fined for having her hand out the car window! So it seems the tradition might need some adjustment or ceasing altogether!

For us siblings (with spouses) a new tradition has incidentally evolved. That is to have a few days' holiday all together every two years (and each of us adds on more holiday time before or after to make the most of the interstate visit). One couple lives in Perth, another on the NSW mid-north coast, one in central west NSW and us in Adelaide. The first was just a holiday in Tasmania in 2023 per favour of some inheritance from our parents, as we promised them we would do. However, one sibling and spouse missed out on most of the action due to Covid, so we all decided we needed try again – hence a holiday down around Victor Harbor this year (SA's turn 2025).



This time we decided to make it a tradition every two years and so in 2027 we plan to meet up in southwest WA providing everyone is healthy and able! When we are together, we celebrate any major birthdays, anniversaries, or achievements that have occurred or will be in the ensuing year or so.

Anne

Wise Words from the Past

- Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth.

Marcus Aurelius, 121 - 180

- Life can only be understood backwards; but it must be lived forwards.

Soren Kierkegaard, 1813 - 1855

A Valentine Tradition



Early in our marriage, we would spend most Saturdays bushwalking in the Adelaide Hills. We had a book of various walks, one of which sounded very interesting. It was called, "Echo Tunnel Walk", in Belair National Park.

The day we chose to do the walk happened to be the weekend before Valentine's Day. The walk was approximately 4kms and involved walking through a tunnel, which went under the railway track. It was dark and sometimes had water running in it but as the weather was typically hot in February, the tunnel provided a welcome respite from the heat. At the other end of the tunnel, to our surprise, we found lots of blackberry bushes loaded with fruit.

A week later, on Valentine's Day, we returned with two buckets to fill. We had picked quite a reasonable supply of blackberries that day, and we decided to make delicious blackberry pies. (The recipe came from Jean Henderson, a St Clement's parishioner at the time). We shared a number of blackberry pies with our friends and froze the remainder of the fresh blackberries for later use. This became an annual event and to make the tradition even more special, we would take a picnic lunch as well.

On some of our early walks through Echo Tunnel, we were accompanied by our parents/parents-in-law, Joan and Ray, who also liked blackberries. Joan made sure that we weren't eating more than we were picking and she would say, "Keep singing so I'll know you're not eating them!"

On one particular occasion, while we were picking, we encountered a snake crossing the path in front of us. This alerted us to the danger and we became more vigilant. After this, we always wore long pants and rubber boots.

This tradition lasted for a number of years until the blackberry bushes had become huge and had overgrown the path. One day when we arrived, we noticed a sign saying that the bushes had been poisoned and the blackberries were not to be eaten.

However, undeterred, we still continued to enjoy our walks in the National Park for some time after that, but now included in our picnic basket of goodies was a home-made blackberry pie made with blackberries that we had purchased to keep the tradition alive.



Cliff and Raelee

A Farewell

On Sunday August 31, our dear friend Virginia said goodbye. Virginia joined the congregation at St Philip's reading lessons and singing strongly but now she has returned to Kenya, where she is a Canon in her church.

As a parting gift she sang for us in her language, accompanied by Jonathan our organist.

We will miss our friend and hope she will return for a visit in a year.



Pat Luke

Tradition in Action

The Nwangwu Family and a Living Heritage of Faith, Social Work, and Evangelisation

Tradition, in its truest Christian sense, is not the preservation of form alone but the faithful transmission of life - values received, embodied, and handed on. Within the Anglican Communion, families have often been the first catechists, missionaries, and social reformers. Among such households, the family of **Sir Chief Nathan Nwangwu (KSP) and Lady Ngozi Nwangwu** stands as a compelling witness to how Christian tradition, when nurtured with discipline and love, becomes a force for evangelisation and social transformation. For over four decades, the Nwangwu family has lived out a tradition rooted in Scripture, prayer, and service. As committed members of **Christ Redemption Anglican Church, WTC Compound, Enugu**, a Missionary Archdeaconry in the Diocese of Enugu, their faith has never been private or passive. Rather, it has been deliberately cultivated at home and courageously expressed in society—among rural communities in Nigeria and, more recently, among Aboriginal communities in Australia.

Tradition Begins at Home

The foundation of this family's Christian heritage is a disciplined spiritual life sustained within the home. For more than 40 years, the Nwangwu household has observed uninterrupted morning family devotions - marked by hymns, Bible reading, and corporate prayer. Led faithfully by Sir Chief Nathan Nwangwu, a Knight of St Paul and seasoned Chartered Accountant, this practice has formed the spiritual spine of the family. It is a tradition that did not end when the children grew up; it has been consciously replicated in their respective homes, ensuring continuity across generations.

Equally significant is the family's long-standing observance of **monthly fasting and prayer**, held on the last Friday of every month for over 20 years. Distance and differing time zones have not diminished participation. This shared discipline has sustained unity, discernment, and a collective sense of mission.

Lady Ngozi Nwangwu's influence has been central to shaping this tradition. A devoted primary school teacher and long-time member of **Scripture Union (SU) Nigeria**, she has infused the family's spiritual life with SU's emphasis on Bible-centred discipleship and personal faith. All seven children are SU members, nurtured through follow-up classes and grounded in an experiential Christian commitment. This formation has borne visible fruit in their adult lives and ministries.

Evangelisation as Family Calling

The Nwangwu family's tradition of faith naturally flows into evangelisation. Under the leadership of **Ven Prof Ernest Okemefuna Ukaejiofo**, who has been actively involved in missionary outreach through Christ Redemption Anglican Church, reaching rural communities across Enugu State. From Amagunze and Nkerefi to Mburubu, Kpugo, Akegbe Ugwu, and beyond, the family has participated in Gospel proclamation accompanied by practical support—food, clothing, and assistance with church development.

Sir Chief Nathan's service to the Church has combined devotion with stewardship. His professional expertise has strengthened the organisational and financial backbone of mission efforts, ensuring accountability and sustainability.

Lady Ngozi's evangelistic labour extends well beyond parish boundaries. Through **Scripture Union Nigeria** and as the one of the co-founders of the **Go Ye Mission Outreach**, she has led hospital and prison visitations, street evangelism, rural crusades, and follow-up discipleship for new converts. Her ministry integrates proclamation with compassion - free medical care, drug administration, clothing distribution, and educational support. The establishment of **Emmanuel Mission School** in OkpirigwuEna Amufu, Isi-Uzo LGA, stands as a testament to evangelism through education. Her facilitation of orthopedic medical interventions for vulnerable children further reflects a Gospel that heals both body and soul.

Social Work as Gospel Witness

In the Nwangwu family tradition, social work is not an adjunct to faith; it is an expression of it. Through partnerships such as **His Kingdom Assignments Mission Consult** in Nasarawa State, the family has supported church planting and the growth of **Samuel's Academy**, a rural missionary school serving Fulani, Mada, and

Eggon communities. With hundreds of pupils enrolled, the school embodies evangelisation through opportunity - education offered as dignity, hope, and discipleship. The story of a Fulani girl who progressed from the academy to university education and full Christian conversion captures the long-term impact of such investment. This commitment has found renewed global expression through the next generation.

Dr Chukwunwike Nwangwu, an accomplished academic and development practitioner, serves as Chairman of the Board of **Good Intention Ministry (GIM)**. His expertise in population studies, public health, migration, disability, and social justice has strengthened the ministry's strategic vision and ethical grounding.

Under the leadership of **Chikelue Solomon Nwangwu**, GIM - now registered in Australia - has extended the family's evangelistic and social tradition to Aboriginal communities and other communities. Initiatives such as *Christ on the Street* and *Hope Kitchen* combine Gospel witness with compassionate presence, addressing physical and emotional needs alongside spiritual care. **Kenechukwu Nwangwu**, together with other family members, actively supports these efforts, demonstrating that tradition thrives when shared responsibility is embraced.

A Tradition Worth Passing On

From a living room in Enugu to mission fields across continents, the story of the Nwangwu family affirms that Christian tradition is most powerful when lived intentionally. Their legacy challenges the Church to rediscover the home as a centre of formation, evangelisation as a lifestyle, and social work as a mandate of love.

In an age marked by fragmentation and spiritual distraction, this family reminds us that enduring tradition is sustained through daily devotion, courageous witness, and compassionate service. May their example inspire Anglican families and parishes alike to preserve what truly matters - not merely in memory, but in action - to the glory of God.

To God be the glory.

Evangelist Chike Solomon

When Words Disappear so does Culture

A Call to Preserve Our Mother Tongue

Over the past 15 years, we have witnessed a profound shift in the way language is used in our homes and communities. As parents, we carry a sacred responsibility to ensure that our children do not lose their mother tongue. Sadly, many in our generation have embraced English so completely that even within our homes, conversations happen only in English. This has led to a gradual disconnect—our children are losing touch with the language that carries the soul of our heritage.

Language is not just a means of communication; it is the heartbeat of our culture, the vessel of our traditions, and the echo of our identity. Our parents and grandparents narrated stories in our mother tongue—stories filled with warmth, wisdom, and values that shaped who we are today. Those words were not mere sounds; they were threads weaving us into the fabric of our faith and family.

Today, as we drift toward Western culture, some even feel it is 'cool' to abandon our roots. But let us pause and reflect: what is gained if we speak every language of the world, yet lose the one that speaks to our soul? Speaking our language is not just cultural—it is spiritual stewardship of what God has entrusted to us.

The Bible reminds us in Proverbs 22:6:

“Train up a child in the way he should go; even when he is old he will not depart from it.”

Daizy Ignatius

Family Christmas Traditions



Ray, joking with his mother while serving the ice-cream

At Christmas time, I always went to the church service at St Clement's with my late husband, Ray and my daughter, Raelee. We then went to lunch with Ray's family at Norwood, followed by tea with my family at Blair Athol.

Lunch with Ray's family included his parents, brother, sister-in-law, aunts, nieces and an elderly friend who lived down the road. A week before Christmas, Ray and I would go to his parents' house to help clean and prepare the large dining area ready for the special day. Once the vacuuming and cleaning was done, the corner of the room was adorned with a large, real pine tree loaded with the same trimmings that had decorated all the Christmas trees that preceded it. It was customary for us to arrive before lunch on Christmas morning. Christmas lunch was always a traditional hot lunch in those days. Of course, there was always sliced ham and Ray's mother would wake early on Christmas morning to put the turkey and pork in the oven. Some guests arrived early to decorate the long

table in the playroom with a beautiful Christmas cloth. The last addition was a well used centre-piece of Father Christmas with his reindeer in the glistening snow, adorned with silver glitter. The family silver cutlery and napkins folded into a Bishop's Mitre by Raelee and Ray's auntie completed the tradition.

Ray's mother was Cornish. Back in the day, Cornish people were very superstitious. They were always careful not to bring "bad luck" to themselves and others. For example, the number 13 was considered a very unlucky number to the Cornish community (due to the biblical account of the Last Supper, where Jesus and his 12 apostles made 13 people at the table. Judas Iscariot, who betrayed Jesus, is considered the 13th person). If thirteen guests were expected to attend the Christmas lunch (which was often the case), the table needed to be set for fourteen people, meaning that someone would be sitting beside an empty chair.

While the meat was cooking, I helped Ray's mother wrap her Christmas presents. As this job was usually left until the last minute, it needed to be done rather quickly. Due to a lack of time, Ray's mother, who was in a flurry and couldn't find her scissors, would tear the Christmas paper roughly to the appropriate size and I would wrap and secure the gifts with tape. This, of course, included my own so when it was time to unwrap my present, I needed to look surprised!

As the cooking of the roast meats came close to fruition, I would move into the kitchen with other family members to help cut and cook the vegetables in the long, narrow galley kitchen. Many hands made light work! Ray, of course, would slice the meat. (Sampling was mandatory!) Ray's parents' house was a beautiful old home. It had very thick walls, which provided good insulation on hot days, but when Christmas arrived, keeping the kitchen cool became quite a challenge. The old portable fan had its work cut out. My mother-in-law had perspiration running down her face. The delicious roast meal was always followed by Ray's mother's home-made plum pudding and brandy sauce. She made a grand entrance with the pudding, doused with rum and set alight. As Ray was working as a wholesale distributor, he provided the ice-cream cake to add the finishing touch.

Once the cleaning up was done, it was time to distribute the presents, which had been piled up under the tree. Younger members of the family were full of laughter and delight. In their younger days, three of Ray's elderly aunts always exchanged presents too but, as time rolled on, they said that they had all they needed in life. Presents were unnecessary. However, the tradition of giving must be maintained so all three agreed to exchange a lovely Christmas card with \$5 inside. I always found it amusing that they looked surprised when their envelopes were opened!

As if governed by tradition, after opening his presents, Ray's father always fell asleep in the armchair and everyone knew that it was time to move on. We then drove to Blair Athol to spend time with my family at my parents' house for tea, which, by contrast was a much simpler affair.

Joan Harris

Angie's Family Traditions

Like most families, mine too has had routines and traditions associated with the Festive Season. Given that the pageant in Adelaide is such a well-loved event which marks the start of the Christmas Season, my family always put our tree up the weekend after the parade. We therefore didn't observe the 12 days of Christmas tradition because the tree had been up from the first week in December and my mum was sick of it by the time Boxing Day rolled around so that was the day the tree came down.

Decorating of the house and the writing and sending of cards also signalled that the Christmas Season was in full swing.

On Christmas Day, our family attended church together before heading home for the 'gift giving and receiving' part of our Christmas. Once the wrapping paper was cleared away, it was time of our shared meal.

Of course, food is always a big part of Christmas, and these preparations started long before we sat down to eat together. The fruit cake for example, was made well ahead of time and then decorated closer to 'the big day'.

We often had a smorgasbord of food - a selection of meats - turkey, ham and salami - served cold if the weather was hot, roast potatoes, gravy and vegetables or salads to suit the prevailing weather on the day. Of course, regardless of how full we all were after this lovely spread, the Christmas pudding would then arrive and be served with hot custard along with trifle for those who preferred that. Later in the day came all the sweet treats like Shortbread, Hedgehog Slice, Macaroons, Florentines, Mince Pies and yes, even White Christmas, a staple in times past.

Once the meal ended, the formal part of the day was over and we would amuse ourselves by playing games or watching Christmas shows and cartoons on the TV.

While our family traditions remain, there have been some changes over the years as different foods and activities have made their way into our celebrations. However, what remains steadfast is that we spend time together, share in the joy of Christmas, and give thanks for this special time of year.

Angie

In Memoriam

Rev T Sadanandan

was called to eternal rest on October 21, 2025.

He led the Malayalam services while visiting his son, Sudheesh, in 2016, when the present CSI Malayalam Congregation worshipped at St George's Anglican Church, Alberton.



Parish Poetry

The Countdown

It is a month before Christmas
there is so much to do –
there is the cake to be made, a rich, special brew.
There are letters, and cards and snapshots to send,
frayed decorations and linen to mend.
There is planning for luncheon and dinner or tea
and who's going where and will you be free?
There are farewells and hugs and end of year parties,
kisses good-bye for high school smarties.
There is a breakfast at sun up with toast and champagne
– So many bright parties, I'm going insane.

It is a week before Christmas –
the pressure is on –
there are choirs and carols and songs to be sung.
There are neighbours to visit with cake and a drink,
cut ivy and holly are choking the sink.
There is shopping and cleaning and find the big box
that houses Nativity: the donkey and ox.
There are frankincense candles and whispers apart –
there are parcels and paper and, "What shall I get Bart?"

It is the night before Christmas –
the even' is nigh –
The frenzy of work drops to a sigh.
Preparations achieved. What follows may be.
This is the pinnacle of Christmas for me.
I soak in the shower and slip on a cool dress,
we drive down to the church, the new King to address.
We sit and we wait in an old, old breath –
in awaiting a birth there is always the death
of ourselves and our pride. Our impatience with time –
then it all happens – how those bells chime!
We roar Alleluia! Great Glory to Thee!
Then rush home and ponder what is under the tree.

Margaret Nelson



Jerusha

An Old Blanket

Carols sung in perfect harmony,
Children gathered round the table, dressed in red.
Wreaths of life upon the walls,
Each holding stories softly said.

I can smell the warmth of plum cake,
Even now, from far away.

A Christmas tree in gleaming light,
Its memory refuses to dim.

A small room, already full to the seams,
From elders' smiles to infants' cries.
Yet it felt the most spacious, most at ease,
As hearts drew closer, side by side.

That is what traditions do,
They gather us, hold us tight,
Weaving memories that last a lifetime,
Wrapping us in a familiar old blanket of peace.

Krupa

Timeless
Rites,
Ancestral
Duties
Instilling
Transcendent
Ideals ...
Our
Nourishment

Grant

Recipes - Greek Easter Bread

Greek Easter Bread (Tsoureki or tsourekia – for plural) is a traditional bread usually made on Good Thursday and eaten on Easter Sunday. This sweet bread is deeply symbolic, with its three-strand braid representing the Holy Trinity and the red-dyed eggs symbolising Christ's blood and resurrection. The three-strand braid symbolises the Holy Trinity—Father, Son, and Holy Spirit. The red eggs, either baked into the bread or placed on top, serve as a powerful symbol of Christ's blood and the rebirth tied to His resurrection. As the dough rises and transforms into a golden loaf, it mirrors Christ's resurrection, embodying themes of rebirth and renewal. Some variations are shaped into a wreath or ring, representing the endless cycle of renewal. The golden, glossy finish on the bread is said to represent the Light of Christ.

Ingredients

Yeast mixture

- 150 grams plain flour (high protein- strong bread flour)
- 2 tablespoon sugar
- 2 dry active yeast (14 grams)
- 250 ml water (warm)

Dough Mixture

- 1.5 kg plain flour (high protein- strong bread flour)
- 300 grams sugar
- 4 grams mastica (grounded)
- 3 teaspoon mahlepi
- 1 teaspoon cardomon
- 1 teaspoon salt
- 2 oranges (zest)
- 400 ml milk (room temperature)
- 4 eggs
- 250 grams melted butter (unsalted)
- 2 teaspoon vanilla essence

Garnish before baking

- 1 egg
- 1 tablespoon milk
- sesame seeds
- sliced almonds
- sesame seeds
- sliced almonds



Instructions

Proofing the yeast

1. In a bowl add 150 grams high protein bread flour; 2 tablespoons sugar; 2 packets of dry yeast (14 grams); 250 ml warm water
2. Mix well and set the bowl aside allowing the yeast to activate.
3. Start to prepare the dry ingredients for the dough.

Preparing the dough

1. In a separate large bowl add all the dry ingredients (bread flour, sugar, mastica (crushed to powder form), mahlepi ground, cardamon ground, salt, orange zest
2. Mix dry ingredients well.
3. Add to the same bowl the vanilla essence, the milk (room temperature) and eggs (whisked), the melted butter.
4. Now that the yeast has activated, add it to the bowl.
5. Mix everything together very well.
6. Place the dough on your bench top and knead it for at least 10 minutes. Note: Have ½ cup high protein bread flour on standby and add as much as necessary whilst kneading. The dough should be sticky and soft but not stick to the bench or your hands. (You may not even need to use it.)
7. Put the dough in clean bowl with a little bit of olive oil. Cover with cling wrap, place it in a warm location and allow it to double in size. (This can take a few hours depending on the temperature.)
8. Once ready, place your dough ball back onto your bench top and deflate it by giving it a light massage.
9. Divide your dough into 18 even size balls (roughly 170 grams). Covering them up to avoid drying out and allow them to rise for at least 10 minutes.

Plaiting the Tsourekis

1. Roll each dough ball out into roughly 40cm long sausage shapes. (Only work with 3 at a time and leave the rest covered.)
2. Once you have 3 ready, braid them and form your first tsoureki.
3. In a baking dish place parchment paper down on the bottom and then place your tsoureki inside.
4. Depending on the size of your dish, you can put more than one tsoureki in each dish, but insert a small wall of parchment paper between each one so they don't stick with each other
5. Ensure you are always keeping the dough/ tsoureki covered.
6. Once you have formed your tsourekia, place them again in a warm location and allow to rise. (Don't let them double in size, allow them to puff up by around 50%.)

Garnish and bake the Tsourekia

1. In a small bowl whisk together the egg and milk.
2. Once combined brush the top and sides of each tsoureki. Evenly coat each braid to ensure an even colouring.
3. Garnish with sesame seeds or sliced almonds.
4. Place your tsourekia in a pre-heated oven at 170 degrees Celsius
5. Cook for approximately 30 - 40 minutes, ensuring that they don't get to dark (they should be nice golden brown when ready)
6. Once cooked, allow to rest for at least 20 minutes before serving.

Maria Abraham

Traditions

I	A	H	E	E	R	U	T	L	U	C	M	G	I
A	E	U	R	P	T	C	N	E	N	H	T	B	M
I	N	C	E	C	O	U	R	A	G	E	T	T	H
M	T	H	H	M	R	H	E	E	I	I	S	A	T
I	E	R	T	B	L	V	O	C	A	L	S	S	U
D	R	I	E	E	J	U	S	T	I	C	E	T	R
O	T	S	G	A	T	A	N	I	M	A	L	S	T
N	A	T	O	G	B	I	R	T	H	D	A	Y	S
A	I	M	T	T	A	M	A	N	O	I	E	N	D
T	N	A	P	I	H	S	D	N	E	I	R	F	S
I	M	S	C	O	N	N	E	C	T	I	O	N	S
O	E	V	F	I	F	A	I	T	H	L	G	S	C
N	N	M	C	R	E	E	D	S	N	I	S	S	R
S	T	O	T	B	L	E	S	S	I	N	G	E	L

Animals	Creeds	Hope
Birthdays	Culture	Justice
Blessing	Donations	Onam
Christmas	Entertainment	Together
Connections	Faith	Truth
Courage	Friendship	Vocals

Parish of Broadview and Enfield Calendar Dates 2026

February	8	Visit of Anglican Board of Mission (ABM) Meagan Schwarz, Key Relationships Manager St Clement's 9.00am, St Philip's 10.30am, CSI 4.00pm
	17	Pancake Day: St Philip's 6 pm
	18	Ash Wednesday: Imposition of Ashes at St Philip's 10 am
	22	First Sunday in Lent
March	22	Fifth Sunday in Lent: Combined Worship , Annual Vestry & fellowship at St Philip's 10.30 am
	29	Sunday of the Passion [Palm Sunday]
April	2	Maundy Thursday Service: St Philip's 7 pm
	3	Good Friday Service: St Philip's 9 am
		Good Friday Service: CSI Malayalam Congregation 12 noon
	5	Easter Service: CSI 7 am, St Clement's 9 am, St Philip's 10.30 am
May	3	St Philip's Day: Combined Worship & fellowship at 10.30 am
	10	Church Annual Day: CSI Malayalam Congregation 4 pm and fellowship
	21	St Clement's Connections at 10.30 am: Celebrating 168 Years Together (SA History Festival 2026)
	23	St Philip's Centenary Concert at St Philip's Hall at 2.30 pm
	24	Day of Pentecost
June—August		
September	6	Onam Combined Worship and fellowship at St Philip's 10.30 am
	26	Hope Concert 2 at St Philip's at 2.30 pm
October	4	St Francis' Day & Animal Blessing: St Clement's 9 am, St Philip's 10.30 am. Environment Sunday: CSI Malayalam Congregation
	18	St Luke's Day
November	1	All Saint's Sunday
	8	World Sunday School Day: CSI Malayalam Congregation at 4 pm
	22	St Clement's Day: Combined Service and fellowship at 10.30 am
	29	First Sunday of Advent
December	6	Second Sunday of Advent
	12	The Sounds of Christmas: A Joyful Evening of Carol Singing at St Philip's, 5 pm
	13	Third Sunday of Advent
	20	Fourth Sunday of Advent
	24	Midnight Mass of Christmas at 11 pm at St Philip's
	25	Christmas Day Service: CSI Malayalam Congregation 7 am Christmas Day Service: St Clements 9.30 am
	27	Combined Service: at St Philip's 10.30 am
	31	New Year Eve Watch Night Service: Malayalam Congregation 11 pm

Parish of Broadview and Enfield Contact Details

Parish Webpages and Platforms can be found using the following titles:

Website:

The Anglican Parish of Broadview and Enfield

Facebook:

St Philip's Church:

Anglican Parish of Broadview and Enfield

St Clement's Church:

Anglican Parish of Broadview & Enfield

Malayalam Congregation, Adelaide:

Anglican Parish of Broadview and Enfield

YouTube Channel:

Anglican Parish of Broadview & Enfield

Parish Contact Details

Priest: Revd. Santhosh S. Kumar

Mob. and WhatsApp: 0452 518 913

Email: utckumar@hotmail.com

Office: 9.15 to 11.00 am last Wednesday of the month

Phone: 0417 139 011

Email: broen@bigpond.com

Postal Address:

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South Australia



St Clement's Church

354 Main North Rd
Blair Athol, 5084,
South Australia



St Philip's Church

84 Galway Ave
Broadview, 5083,
South Australia

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