

SAINT THEODORE'S TIDINGS



Patronal Festival issue June – September 2025

The Anglican Church of St Theodore
Cnr Swaine Avenue and Prescott Terrace
Toorak Gardens, S.A

Website: www.theodores.org



St Theodore's Anglican Church recognises that we meet on the lands of the Kaurna people. We express our gratitude for the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony in a spirit of reconciliation.



Psalms: From Personal Angst to Global Politics

by Rev'd Dr Matthew Anstey

The first liturgical trial in the Anglican Church of Australia of my new translation of the Psalms, now called *The Anstey Psalter* (www.ansteypsalter.com), commences on Sunday 15th June and runs for seven weeks. So far about 40 Anglican churches and schools have registered for the trial, including of course St Theodore's, and we expect more to join.

The psalm for each Sunday Holy Communion service is always chosen as a response to the first reading, which is typically from the Old Testament. Together, all the readings follow a three-year cycle, called *The Revised Common Lectionary*, and this cycle has been adopted by most (mainly non-conservative) churches around the world. So we know which psalm(s) which will be used for any future date and this has allowed me to prepare the psalms set for these seven weeks.

In our church we sing a response for each psalm, composed by Stewart Perkins our organist. A number of churches still follow this practice and some, especially cathedrals, have choirs which sing the psalm of the day, in a form we call 'chanting'. The practice of chanting the psalms stretches back into the mists of time, to ancient Jewish practices of chanting the Scriptures. This reminds us of how Jews and Christians across the ages have found in the psalms all the colours and hues and shades of the life of faith.

Prominent in this panoply of experience are the emotional highs and lows of life, with many psalms displaying a surprising honesty and frankness. Take for instance the famous words of Psalm 42:1-3 . . .

Psalms range over much more than just personal angst; they encompass thoughts and fears, doubts and questions, hopes and aspirations, as in Psalm 42:9-11 . . .

1. *As the deer longs for streams of water: so longs my soul for you, O God.*
2. *My soul thirsts for God, for the living God: when shall I appear before your face?*
3. *My tears feed me by day and by night: ever saying to me, "Where is your God?"*
9. *Let me say to God, my rock. "Why have you forgotten me?: why must I walk in darkness, oppressed by an enemy?"*
10. *With death in my bones, my foes taunted me: ever saying to me, "Where is your God?"*
11. *Why are you downcast, O my soul? Why are you troubled within me?: hope in God, for I shall yet praise him, my saving presence and my God.*

In the darkest moments, even God is scrutinised and questioned, as in Psalm 43:2-3 . . .

2. *You are the God of my refuge, so why have you abandoned me?: why must I wander about in darkness, oppressed by an enemy?*
3. *Send out your light and your truth, let them lead me: let them guide me to your holy hill, your dwelling place.*

Yet it would be a mistake to think the psalms deal only with personal or private matters of faith, for many have in their horizon the whole creation and the ways in which it speaks of God.

At times, this language is highly dramatic, as in Psalm 77:16-18 . . .

16. *The waters saw you, O God, the waters saw you and seethed: indeed, the very depths trembled.*
17. *The clouds poured out rain and the sky thundered: your lightning flashed back and forth.*
18. *Your thunderclaps roared in the whirlwind, your lightning bolts lit up the world: the earth quaked and shook.*

And at times the place of humanity within the cosmos is brought into sharp focus, as in Psalm 8:3-5 . . .

3. *When I consider your heavens, the work of your fingers: the moon and stars, which you have set in place,*
4. *What is humanity, that you remember them?: who are mortals, that you consider them?*
5. *You have made them little less than God: and crowned them with glory and honour.*

Of particular interest, given our own Federal election and the upheavals seen in the USA this year, is also the political dimension of many psalms, in which we find prayers for, or against, or about, earthly rulers. Psalm 52 is particularly striking in this regard and is worth a more fulsome exposition.

It commences with strident criticism of a corrupt political leader . . .

1. *Why do you boast of evil, O mighty one?: for God's steadfast love never ceases.*
2. *Your tongue plots malice: like a sharpened razor, O devious one!*
3. *You love evil more than good: lying more than speaking the truth.*
4. *You love the words that devour: O tongue of deception!*

The phrase 'words that devour' is a potent and evocative image, yet the psalmist manages to find hope in God's disempowering of this 'mighty one' . . .

5. *God will defeat you forever, dragging you from your dwelling: uprooting you from the land of the living.*

And in response, those who have been suffering will take heart . . .

6. *The righteous will see this and fear: they will laugh at you and say,*
7. *"This one did not take refuge in God: but trusted in great wealth to their ruin!"*

And from this denouement emerges a poignant metaphor of wellbeing . . .

8. *Yet I am like an olive tree flourishing in the house of God: trusting in God's steadfast love forever and ever.*
9. *Always will I give you thanks, for you have acted:*
10. *with all your faithful people, I will hope in your name, for it is good.*

Another strongly political psalm from the trial is Psalm **82**, which Zenger calls “one of the most spectacular texts of the Old Testament”.

Here the psalmist turns their attention to ‘the divine assembly’, and then presents us the voice of God addressing ‘other gods’, accusing them of being unjust and calling them out . . .

Not satisfied with this opening critique, the psalmist then declares that God dethrones these ‘other gods’ entirely, mocking their inadequacy . . .

1. *God stands in the divine assembly: passing judgment in the midst of the gods.*
2. *How long will you judge unjustly: and set the guilty free?*
3. *Give justice to the poor and orphaned: vindicate the afflicted and broken.*
4. *Rescue those living in poverty: deliver them from the hand of the wicked.*
5. *They do not know, nor understand, they wander about in darkness: as all the foundations of the earth are shaken.*
6. *I hereby declare, “Though you are gods: children of the Most High, all of you,*
7. *Yet you will die like mere mortals: like one of the leaders you will fall.”*

This psalm is deeply political because in the ancient world, the leaders of nations were often thought of as divine. So the ‘other gods’ could well be imagined as human rulers who behave as if they are godlike.

In the current climate, many people of faith will find such prayers to be a vital ballast against despair and paralysis in the face of earthly leaders acting as if they have divine sanction.

So may we join with the psalmist who concludes Psalm **82** with these words . . .

8. *Arise, O God, and judge the earth: for all the nations belong to you.*

And all the people said, “Amen”.



Moses awaits the Word of God



“Wait, those weren’t lies. That was spin!”

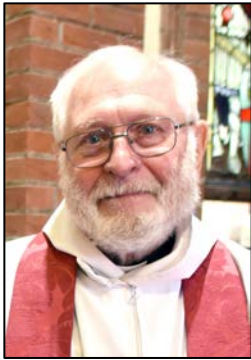


“What goes on down there in the name of religion is turning me into an atheist.”



“Blog unto others as you would have them blog unto you. Spam not, lest ye be spammed! Though I surf through the valley of the shadow of death, I shall fear no virus . . .”





Fr Peter Anson

The 'haute couture' of the Church

Church Vestments (Part 1)

Fashions are an everyday part of our lives and affect all of us whether we like it or not . . . or whether we are highly fascinated by it . . . or pretend that we have no interest in it. Mostly, when we talk about fashions we mean clothing, but of course it can apply to all sorts of things. For example, it can apply to mobile phones, motor cars, computers etc. – anything that is 'new' or on the 'must have' list.

In this article, though, we will restrict ourselves to the clothing department and in particular to *ecclesiastical clothing*.

The effect of fashion, however, does not apply to just what the officiating clergy wear at a particular service but it also applies to what the congregation wears, and also what the clergy have worn in everyday activities.

It is not so long ago that a woman would not be seen in church without a hat (and that hat should conform, if possible, with the dictates of the time) and no man would lack a coat and tie. Neither would he ever wear a hat inside the church. 'Sunday best' was considered to be the accepted norm.

Not any more! The general view nowadays would be that it is more important to be at church rather than what you should wear. But even now, there would probably be some limits. For example, would bikinis be acceptable apparel in a seaside church?

But back to the clergy . . . if a person, who had never been in a church, came to St Theodore's for a service, they would immediately notice that those officiating would be dressed quite differently from everyone else. Also, if there were more than one taking part, their garments would, mostly, differ one from another. So let us look at the division of what the clergy should wear in church and in the wider world outside.

We will start with the world outside. What should a clergy person wear in the ordinary course of activities? The answer is complicated as the variety is vast depending on the era, which denomination is involved or where in the world one might be.

In Apostolic times it would have been impossible to tell the difference between Saint Paul the Apostle from Isaac the Cobbler by their clothing wherever they were. However, as time went by, the ordained clergy tended to retain the older, longer garments of the Roman Empire while the laity began to use the newer, shorter fashions of the invaders who had overwhelmed Rome. So now the clergy could be distinguished from the laity at all times. They wore their cassock in the street, at home or anywhere else. The cassock became the distinctive garment for ordinary activities.



Black cassock



Red cincture on cassock



Shoulder cape



The Pope (in white cassock) and Cardinals (in red cassocks) in the Vatican

A cassock is a long-sleeved garment reaching from the neck to the ankles and buttoned down the front. Originally it came in a wide variety of colours. From about the 4th century these colours were modified by various Councils to bring about some sort of order.

There was also a variety of ways the cassock was made. For example, not all were buttoned down the front, and the Eastern Church adopted a wide sleeve version . . . but the basic form remained the same. Other accoutrements could also be added at various times – cinctures (a type of cummerbund), girdles, belts, short shoulder capes and piping in various colours.

In the Western Church, cassock colours for clergy became – **black** (priests and deacons); **white** (for Popes and those working in very hot places); **purple** (for bishops and archbishops); and **red** (for clergy serving in some Royal Chapels and some cathedrals . . . and cardinals (in the Church of Rome). Gradually, some lay workers in the parish adopted the wearing of cassocks – vergers, sextons, organists, choristers and altar assistants . . . all wearing various colours.

When the Reformation occurred the Roman Church continued as before. However reformed churches made drastic changes. Most of them discarded the cassock as an everyday garment altogether and so it has remained ever since.

The Anglican Church followed suit for the most part, except that the Canons of 1604 allowed that cassocks were acceptable garments to be used while clergy were officiating at services.

In the Anglican Church, the Tractarian Movement of the mid-17th century brought back many of the traditions of the pre-Reformation Church including garments worn for various occasions. Among them, the cassock was once more to be seen worn by clergy in the rectory and in the environs of the church, but not so much away from there.

Since the Second Vatican Council, clergy of the Roman Church have gradually ceased to wear cassocks as everyday street wear, so now you would hardly ever see a cassock in the great outdoors in Europe – or perhaps anywhere else in the world.

So what's next? As it is in the nature of fashion, change will continue . . . and so will this article in the next edition of The Tidings.

(to be continued . . .)

SELECT DATES



Please note that during the winter months (June-August) we will be having soup at morning tea every fortnight, starting Sunday June 1st. Please join us on these occasions.

Sunday June 8: Breaking Bread Pentecost Service followed by mid-winter Feast

- ❖ 3.30-5.00 pm. For young families and the young at heart, in partnership with St Peter's College.

Sunday September 14: Patronal Festival of St Theodore

- ❖ 9.30 am. Sung Eucharist, with Bishop Sophie Relf-Christopher presiding. *(Note: there will be no 8.00 am Communion Service on this day)*
The service will be followed by a brunch – please bring a plate to share.

Sunday 15 June-Sunday 20 July: National trial of Rev'd Matthew's Psalms translation (www.ansteypsalter.com) in Anglican churches and schools.

Friday June 27: Burnside Inter-Church Council, Annual Local Pastoral Care Workers Fund Raiser Quiz Night – 7.30-10.00 pm at Burnside Uniting Church (cnr of Fisher Street & Portrush Road, Tasmore); tickets available at URL '<https://trybooking.com/CQWJC>'. BYO nibbles, drinks and coins.

Sunday June 29: 2.00 pm. Quoir Concert. See Pew Sheet for further details.

Saturday August 2: St Mary Magdalene's Annual Cooks' Night. See Pew Sheet for further details.

"The Tidings" is the newsletter of the parish of St Theodore's Anglican Church, Toorak Gardens. It is published three times each year – the first issue in early February, and includes Lent and Easter; the second in June, and includes the Patronal Festival of St Theodore; and the third in December, and includes Advent and Christmas.

The Editor is **Dr Richard Keene** (ph: 0416-275-161; email: frkeene@me.com)

Comments/compliments/criticisms/contributions are always welcome

Parish Council elections/appointments

Annual Vestry Meeting, February 23rd, 2025

Priest's Warden:	Lee Fulton
People's Warden:	Angela Hazebroek
Parish Councillors (6):	Peter Burke, Ian Campbell, Angela Jones, John Needs, Fiona O'Neill, Cathy Travaglione
Nomination Committee:	Angela Jones, John Needs, Nel Steele
Synod Representatives:	Angela Hazebroek, Angela Jones
Burnside Inter-church Council Representative:	Di Thorpe
Bookkeeper:	Cameron Thorpe
Auditor:	John Hodgetts

NOTES:

- Rev'd Dr Matthew Anstey is an *ex officio* member of Parish Council, and chairs the meetings;
- the Parish Council Executive comprises Rev'd Dr Matthew Anstey (Chair), the Wardens (Lee Fulton and Angela Hazebroek) and the Treasurer (John Needs).

Some biographical notes on your Parish Councillors – 'in their own write'

Lee Fulton (Priest's Warden)



I cannot remember a time when I did not attend an Anglican Church. Initially, it was at St George's (Goodwood) where I was an altar boy, and it was there that I first met Fr Peter Thomson (who was also an altar boy). The priests during my time at St. George's were Fr Hogan and Fr Willoughby.

After completing my teaching degree, my wife Pam, Christopher (our son) and I headed off to Meningie (where our daughter was born) for my first teaching appointment and where we became part of the Anglican Church, including my being a lay assistant and also a member of the Parish Council. The officiating priest at the time was Fr Gene Bennett.

After four years, we returned to Adelaide and joined St Michael's (Mitcham), where I became a server and part of the Parish Council. The priest at the time was Fr Andrew Cheeseman.

While at St Michael's we built a house at Stonyfell and our daughter Jessica attended St Peter's Collegiate Girls' School, before we moved to Leabrook and then to Toorak Gardens . . . and St Theodore's. At St Theodore's I have previously been on Parish Council, steered the Social Committee, was a People's Warden and I was a lay assistant. During these 20-plus years there have been four priests-in-charge . . . Mark Sibly, Peter Thomson, Grant Bullen and Matthew Anstey. .

Earlier in the year I was humbled and honoured to be selected by Rev'd Matthew to be the Priest's Warden, a role which I take very seriously and enjoy greatly. I look forward to and am excited about the challenges and opportunities at St Theodore's

Angela Hazebroek (People's Warden)

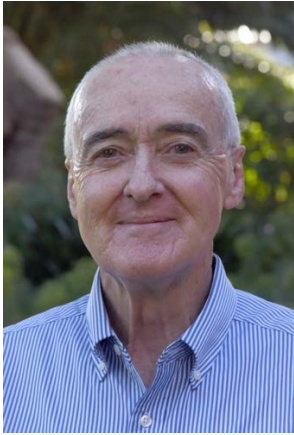


When I joined St Theodore's Parish in October 2022, I experienced a real sense of having found a home. Little did I know then just how much that might involve. I accepted nomination for Parish Council at the 2023 Vestry meeting because I wanted to contribute to this welcoming and inclusive community. Being elected the People's Warden in 2024 was a great privilege and I have enjoyed the support of the Executive, Parish Council and parishioners in this sometimes challenging and always rewarding role.

I trained as a Spiritual Director and Giver of the Spiritual Exercises of Saint Ignatius between 2014 and 2016, graduating with an MA (Spiritual Direction) in 2017. I am privileged to accompany a number of people in their spiritual journeys and to offer retreats and reflections. For the past 12 months I have been using the Church and Quiet Garden for these reflections, and it has been heart warming to see how much others appreciate our sacred spaces.

I have been married to Jack for 47 years and we have two wonderful adult daughters, who with their husbands and children give us hours of companionship and fun. My recreation activities include watching cricket and AFL football, learning Italian, reading, playing scrabble and bingeing on BBC TV . . . including Antiques Roadshow, Vera, Shetland and other crime shows!

John Needs (Treasurer)



I am 71 years old, and have been widowed since September 2024. I have two daughters – Katherine (42; who is married to Matthew . . . they have 2 daughters Evie & Molly) and Olivia (39; who is married to Kim). I am happily retired, and enjoy keeping fit, travelling and spending time with my grand-daughters.

My association with St Theodore's began when I was baptised by Bishop T.T. Reed, who had been the Rector at St Theodores prior to becoming Bishop of Adelaide . . . and then the first Archbishop of Adelaide.

The main influences of my early days at St Theodore's were through my mother (Joan) and maternal grandmother (Stella Warner), who faithfully attended St Theodore's for many years.

I attended Sunday school in my early life and was confirmed in August 1966; my late wife Robyn and I were married in St Theodore's on the May 13th, 1978. I have long served on Parish Council – I was the elected People's Warden for 22 years up to 2024, and I am currently the Treasurer. I am a lay assistant, lay reader and a steward . . . and I assist with the console operations for the online streaming of the Eucharist service.

Angela Jones (Parish Secretary)



Angela has been a member of St Theodore's since birth. She was baptised, confirmed and married here (twice) and has served in a variety of roles over the years. She attended Sunday School (and later taught, as well), dancing classes, was a member of the badminton club, sang in the choir, and was involved in the Young Anglican Fellowship, both at Parish and Diocesan levels. She has been a Synod Representative during the 1980s and in recent years. During the 1990s she took up a position as lay assistant, and helped to run the Alpha Course with Fr Mark Sibly.

Angela has been on Parish Council, served as People's Warden, and has been Parish Secretary and a member of the Nomination Committee over a number of years. She has also served as the Publicity Officer, and later the Secretary, for the Cursillo Movement in the Province of South Australia.

She is married to Brian Eves, who joined us as a parishioner in recent years. Away from St Theodore's, Angela has worked as a teacher, teacher/librarian, library technician and cataloguer, and retired in the middle of 2024.

Peter Burke



Peter was born in Malta in 1957, and lived briefly in England from 1959 until the family migrated to Australia in 1964. The family lived in Moe (LaTrobe Valley). Peter was brought up in the Roman Catholic tradition and attended St Kieran's (Moe) for most of his childhood, but then began to attend St Luke's Anglican Church (Moe) in 1975. In 1976, he moved to Melbourne to study Arts (LaTrobe University) and Social Work (University of Melbourne).

Peter has been involved in several parishes as a server or lay assistant, choir member, on Parish Council – and as Synod representative at St Mark's (Fitzroy) 1976-83; St Mary's (North Melbourne) 1984-87; St Andrew's (Clifton Hill) 1988-92; St Phillip's (Collingwood) 1993-97; St Mary Magdalene's (Adelaide) 1998-2013; St Bede's (Semaphore) 2014-2015; and St Theodore's (Toorak Gardens) from 2016-present.

Peter was appointed as Social Worker for St Mark's Community Centre, Fitzroy 1981-83; Field Worker, Parish Community Care, Diocese of Melbourne 1984-90; Consultant, Ecumenical Housing, Victorian Council of Churches 1991-97; Manager, The Magdalene Centre 1998-2005; Coordinator Chaplaincy and Parish Community Work, AnglicareSA 2005-2010; Manager Pastoral Care and Parish Development Bureau, AnglicareSA 2010-14; then as Director, Mission and Anglican Community Engagement from 2014 until his retirement at the end of March 2023.

In retirement, Peter continues to serve on the SA Provincial Committee for the Anglican Board of Mission; the Australia and New Zealand Committee for St George's College Jerusalem, and the Anglican Rainbow Network. In April 2023 Peter was presented with a Burgmann Award by Anglicare Australia and completed a historical overview of Anglicare Australia in July 2024. Peter was made a Lay Canon of St Peter's Cathedral in November 2024. Peter has more recently been appointed as a member of the Council of St Barnabas College, Adelaide.

Peter has lived with Ian Hopewell since 1989, and they currently reside in Clapham. Both are involved in the St Theodore's 9.30 am Sunday Eucharist, as well as two small home groups to further explore their spiritual journey.

Ian Campbell



I was born in Booborowie in 1950 and spent my early formative years on a sheep station. Booborowie had a small Anglican Church (St Edmund's) where my father was the lay reader on alternate Sundays. I spent six years at Prince Alfred College, and as a boarder attended Wesley Kent Town Uniting Church on Sundays.

After leaving school I spent two years in the bank at Booborowie, then twenty years in the finance industry, ten of which were in Victoria. I married Pat in 1972, and each of our three boys Greg, David and Chris were born while we were in Victoria. We moved back to Adelaide in 1983 from Victoria with my work at RAA, and have attended St Theodore's since then. I retired from the RAA in January 2015 after being with them for more than 30 years.

It was a privilege to have been appointed the Priest's Warden by Fr Mark, Fr Peter, Fr Grant and Rev'd Matthew, a position I held for 32 years. I resigned from being a Warden in 2025. For a majority of my time at St Theodore's, I have been a member of the Parish Council, and being involved in maintaining the buildings and grounds.

My interests include playing lawn bowls, travelling, playing the piano and watching football and cricket. Both Pat and I feel blessed to have had St Theodore's as our place of worship and being involved with the wonderful community it supports.

Fiona O'Neill



Fiona O'Neill moved to Hazelwood Park thirteen years ago, after 22 years in the Adelaide Hills where she was involved with the Anglican Parish of Stirling (St Michael's, Bridgewater). Discovering St Theodore's was a big help in adjusting to 'city' life, where it just seemed a little bit harder to get to know your neighbours and feel a sense of belonging.

The welcoming community, the contemplative worship and lively discussions at St Theodore's over the last twelve years have been a blessing for Fiona and her mother Sue, who also moved from the hills to live closer to her daughters. Fiona has found ways to 'be' and 'belong' with others. With her sons, she was involved with Mary Magdalene's Dinners on Moore Street through the Stirling Parish for over a decade, and after a break she recently reconnected with this epic Saturday night dinner service with a team from St Theodore's. After all, belonging is something best done . . . together.

Catherine Travaglione



My spiritual journey is rather eclectic, originally from a German Lutheran family, but my parents became part of the Uniting Church where I was baptised as a baby and later confirmed. While studying at the University of Tasmania, I attended Sandy Bay Uniting Church, participating in parish life through the youth and music groups. Later I married into an Italian Catholic family, and over the years have often attended St Thomas More Catholic Church in Waikerie. Our children have been brought up in the Catholic faith tradition. I have over 30 years of experience in Lutheran Education, and continue to serve by playing in the Immanuel Primary School Worship Band.

Since joining St. Theodore's Parish in 2013, I have been actively involved in church life, including playing in the String Quartet for worship services, and more recently as an intercessor. I feel very connected to the worship services and have made many friends in the community. Recently, I accepted a nomination to the Parish Council, seeing it as an honour to contribute, and as a continuation of my faith-learning journey.

'A Quiet Place' – a new meditation service

In the parish Mission Action Plan, one of our aims was to *"To adapt and develop the range of liturgies to include times for meditative prayer and reflection . . ."* We are about to trial a **meditation service** – initially monthly on the fourth Tuesday of each month at 6 pm (commencing in May), but it might expand to be more regular. It is planned that the service would be held in the Sanctuary in the church, giving options for people sitting on chairs, or on the carpet. The service will take the form that . . .

- ❖ The person leading the service will offer words of welcome, there will be a prayer and then a passage of scripture to draw people together as a community in silence and stillness at Christ's invitation;
- ❖ There will be a long period of silence (*ca.* 25 minutes) for individual stillness and meditation;
- ❖ This will be followed by a short period (about five minutes) in which people are invited to bring to the light of God a situation in the world, or a person, for whom they feel concern;
- ❖ The service will conclude with a brief period of reflection and the people will share the Grace, and then greet one another as friends in Christ and depart in peace.

The service is envisaged to take about 35 minutes. Services will be advertised in the Pew Bulletin. **All are welcome.**

Double Vision

A meditation by Fr Philip Carter

Philip Carter is a retired Anglican priest. He is the inaugural president of the Australian Ecumenical Council for Spiritual Direction (AECSD). He ran the Julian Centre in Adelaide, an independent and ecumenical centre for spirituality, from 1997-2009.

Philip has provided a regular spiritual blog for St Mary Magdalene's Anglican church in the city, and very kindly gave *The Tidings* permission to use his reflections as a basis for meditations in our newsletter. Recently, Fr Philip has decided to take a break from posting his regular blogs . . . and this is the last one he posted and will be the final one we use in this sequence in *The Tidings*.

Thank you Fr Philip, for allowing us to share your meditational insights over the last two years – we are very grateful for the privilege!



LEARNING JESUS

It is the only law: the law of love and mercy

*Just as He is gentle and humble, so we can come with teachable hearts. Taking on his 'easy yoke' and 'light burden' suggests that God is not at our disposal. When we stop trying to be in control, notice our condition and have the courage to live and pray out of that place, something happens. We discover and **learn** that life is all gift and, even in the experience of poverty or being burdened, find freedom for service and ministry.*

"Love your enemies, and pray for those who persecute you, that you may be sons and daughters of God."
(Matthew 5:44)

The implications of being loved by God are social: we are all beloved in God. Communion – the vision of who we are together in God – thrives on otherness and difference. In fact the real test of faith lies in our capacity for difference. Fear breeds fear; violence breeds violence; love shuns violence and casts out fear



"Go and learn the meaning of the words, 'I desire mercy, not sacrifice'." (Matthew 9:13)

"Recall the face of the poorest and most helpless man whom you have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he be able to gain anything by it? Will it restore him to control over his own life and destiny?" (Gandhi). Matthew's theology holds that love of our neighbour is the true fulfilment of the Law. It is the only law: the law of love and mercy.

"If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it."
(Matthew 16:24,25)

Following Jesus means embracing the reality of our existence, and living out of our truth. This will always mean a recognition of our false self – our fearful ability to make something of ourselves and a surrendering into the nothingness or poverty of our condition. Paradoxically, this becomes a place fertile with the Spirit. *"In order to become myself, I must cease to be what I always thought I wanted to be, and in order to find myself I must go out of myself, and in order to live I have to die."* (Thomas Merton)

"In a world so often plagued by division and indifference, the question 'Am I my brother's keeper?' can be interpreted as an enquiry into one's moral responsibility towards others. It prompts reflection on the extent to which individuals should support each other and recognises our interconnectedness and the importance of looking out for one another. Within the context of a sacred space it's about opening up discussions and fostering a sense of unity and community. Through acts of compassion and understanding, we can move toward creating a world where no one is left behind and everyone has the opportunity to thrive." (Source: Sean Henry)



Our Patron Saint

Theodore of Tarsus

Archbishop of Canterbury

Theodore was of Byzantine Greek descent, born in Tarsus in Cilicia (the native city of the Apostle Paul). His childhood saw devastating wars between Byzantium and the Persian Sassanid Empire, which resulted in the capture of Antioch, Damascus, and Jerusalem in 613-614 AD. Persian forces captured Tarsus when Theodore was 11 or 12 years old, and Theodore had experience of Persian culture. It is most likely that he studied at Antioch, but he also knew Syrian culture, language and literature.

The Arab conquests drove Theodore from Tarsus in 637, when he would have been about 35 years old. He studied in the Byzantine capital of Constantinople, including the subjects of astronomy, ecclesiastical computus, astrology, medicine, Roman civil law, Greek rhetoric and philosophy, and the use of the horoscope.

At some time before the 660s, Theodore travelled west to Rome, where he lived with a community of Eastern monks, probably at the monastery of St Anastasius. At this time, in addition to his already profound Greek intellectual inheritance, he became learned in Latin literature.

Now when the pagan Anglo-Saxons invaded England, they drove the native Celtic inhabitants north into Scotland and west into Ireland, Wales, and Cornwall. The Anglo-Saxons were subsequently converted to Christianity by Celtic missionaries from the north and west, and Roman and Gallic missionaries from the south and east. As a result, they ended up with different 'flavours' of Christianity. The Synod of Whitby (664) confirmed the decision in the Anglo-Saxon Church to follow Rome in 667, when Theodore was 66. Soon after, the Archbishop of Canterbury died, and the English elected a successor, Wighard, and sent him to Rome to be consecrated by the Pope. Wighard died in Rome before he could be consecrated, and the Pope (Vitalian) took it upon himself to choose a man to fill the vacancy. He consecrated Theodore of Tarsus, who was a learned monk (but not a priest) then living in Rome. This surprising choice turned out to be a very good one. Theodore was – as the Venerable Bede wrote in his *Ecclesiastical History* – "*the first archbishop whom all the English obeyed.*" Having made a tour of his charge, Theodore filled the vacant Bishoprics and in 672 presided over the first council of the entire English Church, at Hertford. He established definite territorial boundaries for the various Dioceses, and founded new Dioceses where needed. He found the Church of England an unorganised missionary body, and left it a fully ordered province of the universal Church. The body of canon law drawn up under his supervision, and his structure of dioceses and parishes, survived the turmoil of the sixteenth and seventeenth centuries and are substantially intact today.

He founded a school at Canterbury that trained Christians from both the Celtic and the Roman traditions, and did much to unite the two groups. Theodore also taught sacred music, introduced various texts, knowledge of Eastern saints, and may even have been responsible for the introduction of the Litany of the Saints, a major liturgical innovation, into the West. Pupils from the school at Canterbury were sent out as Benedictine abbots in southern England, disseminating the curriculum of Theodore.

Theodore called other synods, in September 680 at Hatfield, Hertfordshire, and around 684 at Twyford, near Alnwick in Northumbria.

Theodore died on September 19th, 690 at the remarkable age of 88, having held the Archbishopric for twenty-two years, and was buried in Canterbury at Saint Peter's Church.

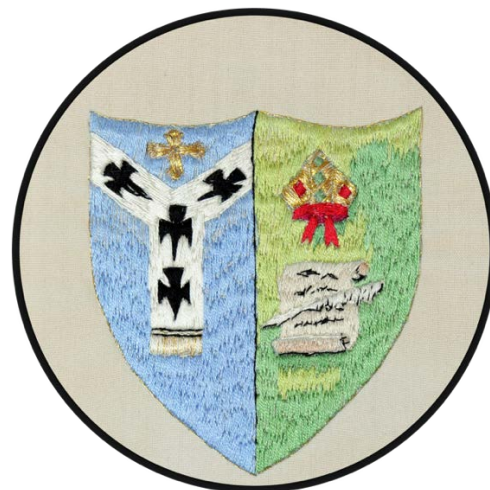
Like the archbishops of Canterbury before him, Theodore is venerated as a saint; his saint's day is 19th September in the Orthodox Church, the Catholic Church, and Anglican churches.

This year, we will celebrate the Patronal Festival of our Patron Saint, St Theodore of Tarsus, at our Eucharist Service on Sunday September 14th, with Bishop Sophie Relf-Christopher presiding.

St Theodore's Crest

The crest of St Theodore of Tarsus, Archbishop of Canterbury, reflects the qualities for which he is known and revered. His great achievement was to give unity, organisation, and scholarship to a divided Church on the edge of the civilised world. He was also a scholar, and established an important school at Canterbury which soon gained a reputation for excellence in all branches of learning, and where many bishops and other leaders of the English and Irish churches were trained. It is said of Theodore that there is possibly no other leader to whom English Christianity owes so much. The mitre and chasuble are symbols of him as a priest and Bishop, and the quill and scroll symbols of him as a scholar and administrator. The left half has a blue - and the right half a green - background.

The picture shows an embroidered version of the coat of arms which is currently in the Vestry although it was featured in the Rectory for a number of years. A former Rector of St. Theodore's - Thomas Thornton Reed - who became Bishop of Adelaide (1957-1970) and then its first Archbishop (1970-1975) had a considerable knowledge of heraldry, and it is thought he may be responsible for the acquisition of this beautiful piece.



St Theodore's Financial Sustainability Project (FSP)

Parish members who have attended our Annual Vestry Meetings in recent years will have noticed that a deficit budget has been proposed and passed. In the current year, our budgeted deficit is \$34,000. As our Parish Treasurer has advised, we cannot continue this way without risking the future sustainability of the parish. On this basis, we probably have less than seven years of sustainable life remaining at St Theodore's.

In response, Parish Council has set a major objective in 2025 to identify ways to ensure the ongoing financial sustainability of the parish. The Financial Sustainability Project (FSP) Team includes our Priest (Matthew Anstey), our Treasurer (John Needs), our Property Manager (Ian Campbell), Peter Burke (a member of Parish Council), and Susie Herzberg. The work of the project will continue over the next year and a half and will include consultation with the parish as the project develops.

There are already some clear aspects of financial sustainability identified by the FSP Team as potential and/or crucial in a financially sustainable future for the parish. These include our regular giving through direct debiting and plate offerings, our capacity to raise substantial amounts for specific projects, generating increased income through the more effective use of our Parish Facilities by the wider community, and the possibility of the establishment of a Future Fund for ongoing parish infrastructure funding. These are some of the things already on the table, and it may be that other 'guests' arrive during the project.

One of the early meetings of the team identified a desire to ensure that the FSP engages the whole parish membership, rather than just the team itself or Parish Council. To this end, some thought is being given to conducting two parish forums, one focusing on 'past to present', another focusing on 'present to future'. The imagined purpose of the two forums is to engage as many parish people as possible in identifying what it is about the St Theodore's parish community which is valued so highly that we deeply desire to sustain this into the future. The FSP includes both reflection and action.

An occasional update of the activities of the FSP will be included as part of the regular email bulletin to parish members. Your thoughts and ideas to ensure a sustainable financial future for the parish are very welcome. Feel free to speak to any member of the FSP Team as listed above. And please pray for the FSP Team as they seek to discern the best way forward.

Peter Burke (for the FSP Team)



AN INVITATION

Hearth Gatherings: Mystic Reflections – June to September 2025

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

We can learn so much from those men and women who have travelled this way before us. Give yourself some quiet time to reflect on their lives and teachings and how these might influence your life today.

Timing: First Saturday of the month, 11 am to 2 pm

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

June 7th **St. Thomas Aquinas: Theologian and Mystic?**

Thomas Aquinas was born in the south of Italy in 1225 and died less than 50 years later already recognised as a great philosopher and theologian. But could the man whose writings explored the relationship between the mind of man and the mind of God, reconciling the teachings of Aristotle proving God's existence through logic and reason, also be a mystic?

July 5th **Hope and Beauty find expression in Anguished Souls**

Gerard Manly Hopkins and Henri Nouwen both experienced periods of deep depression and a sense of worthlessness, and yet some of the most healing and hope-filled words shine through their writings.

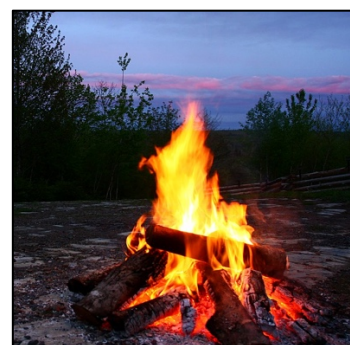
August 2nd **Prayer and Presence in the Wisdom Years**

Is it still reasonable to expect to find passion, purpose and joy in our later years? The Hindus call this time the Forest Dwelling stage, when you let go of those things that no longer serve you and explore what matters most now and consider your legacy.

September 6th **Pierre Teilhard de Chardin on Love and Evolution**

*The day will come when,
after harnessing space, winds, the tides and gravitation,
we shall harness for God the energies of love.
And, on that day,
for the second time in the history of the world,
humans will have discovered fire.*

Pierre Teilhard de Chardin was a Jesuit priest and paleontologist, who as a student synthesised science, theology, and philosophy in the light of Darwin's theory of evolution.



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