

SAINT THEODORE'S TIDINGS



Patronal Festival issue June – September 2026

*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.



Gaudium musicæ organi ad honorem Stewart Perkins

“The Joy of Organ Music in honour of Stewart Perkins”

by Rev'd Dr Matthew Anstey

Music in Christian worship is an integral aspect of the Church's liturgy. Christian faith is not only spoken, but sung. Music helps to give worship its shape as an act of shared prayer, memory, and hope. Recent theology has returned to this point with renewed interest and Jeremy Begbie has been one of its most perceptive voices. His work is valuable because he asks not only what theology can say about music, but what music can help theology perceive more clearly, especially about time, created order, and the formation of a people before God.[1]

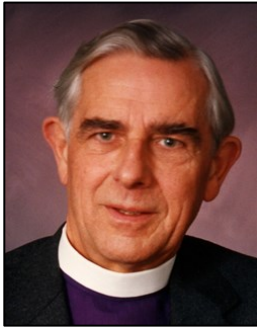
This idea is worth exploring as we mark the retirement of Stewart Perkins, who for fifty years has played the organ at St Theodore's Anglican Church. One of the clearest expressions of it in Anglicanism is the way public worship has long assumed that prayers and psalms may be either said or sung. From the Prayer Book tradition onward, major parts of the liturgy have allowed for this, showing that Anglican worship has long treated sung language as a normal mode of liturgical practice.[2] This helps explain why music, and especially the organ, came to occupy such a central place within our liturgical life.

Within this history, the organ came to hold a distinctive place because it proved especially well-suited to public worship. It can sustain congregational singing, support choirs, accompany processions, and carry the movement of the service with breadth and steadiness. In many Anglican churches, especially from the nineteenth century onward, the organ was set in a chamber on one side of the chancel. At St Theodore's, the organ stands in such a place, on the north side behind the priest, within the sanctuary itself. This proximity has practical and liturgical significance, allowing close collaboration between organist and clergy, especially as the organist faces inward toward the altar. This contrasts with churches in which the organist is placed at some distance and depends on mirrors for visual contact (and when incense is used, it becomes a matter of smoke and mirrors!!). At St Theodore's however the organ stands within, as it were, our act of worship.

Much of the music now associated with Anglican liturgy was consolidated in the nineteenth and early twentieth centuries, and with it both the role of the organ and the organ itself evolved. During this period, the older Georgian instrument gradually gave way to one with stronger pedal resources, regular 16-foot tone, a much more developed Swell, and consoles designed for quicker and subtler changes of registration.

German-style pedal divisions and C-compass keyboards made the instrument more suitable to the music of composers such as Bach and Mendelssohn, while fuller choruses, orchestral reeds, and more flexible control made it far better suited to anthem accompaniment, congregational hymn singing, and the expanded ceremonial life of Anglican worship after the mid-nineteenth century.[3]

The nineteenth century changed not only the instrument, but the work expected of it. As hymn singing became more central to parish worship, the organ had to carry a congregation through stronger and more confident singing. In choral services, it was increasingly required to accompany anthems and settings with greater sensitivity to phrasing, contrast, and textual mood. The fuller Swell made it possible to shape crescendos and diminuendos with finer control, while stronger pedals gave the music a firmer foundation and allowed the bass line to support both choir and people more securely. At the same time, richer ceremonial life, with processions, choral entries, and more varied liturgical movement, called for an instrument capable of colour, continuity, and quick changes of registration. The organ was helping to hold together the enlarged musical life of Anglican worship.



The Rt Rev'd Timothy Dudley-Smith OBE (1926-2024) was a Bishop of the Church of England (Diocese of Tetford, 1981-1991) and a noted hymnwriter. He wrote around 400 hymns.

This enlarged musical role also helped foster a new generation of hymn writers, and it would be remiss of me not to mention Stewart's affection for the hymns of Timothy Dudley-Smith, one of the finest Anglican hymn writers of the modern period.[4]. Stewart has helped our congregation sing hymns that are both memorable and theologically rich, and Dudley-Smith's hymns belong in this company. *Tell out, my soul* gives the Church words of joy and confidence drawn from the Magnificat. *Lord, for the years* gathers memory and gratitude into a grand, sustained act of praise. *Name of all majesty* offers language of strength and splendour for the worship of Christ. These hymns have endured because they give congregations words worth singing. In this sense they reflect something of Stewart's own long ministry among us: a steady devotion to music that has strengthened the praise of the Church week by week.

The organ has held so central a place in Anglican liturgy over the last two or three hundred years because it has amplified, with unusual fitness, the heart and soul of public worship. It has sustained congregational song, supported choir and clergy, accompanied ceremony, and given musical shape to the liturgical year. It can carry expectancy in Advent, gravity in Holy Week, and radiance in Easter, while also giving breadth and steadiness to the long seasons of ordinary worship. For fifty years Stewart has exercised his ministry among us at St Theodore's. Week by week, season by season, he has helped the church sing its faith. In marking his retirement, we give thanks for a long and faithful ministry of praise.

[1] Jeremy S. Begbie, *Theology, Music and Time* (Cambridge: Cambridge University Press, 2000); Jeremy S. Begbie, *Resounding Truth: Christian Wisdom in the World of Music* (Grand Rapids, MI: Baker Academic, 2007); Jeremy Begbie, *Music in the Western Theological Tradition* (St Andrews Encyclopaedia of Theology, 2024).

[2] *The Book of Common Prayer* (1662), especially the provision in the Litany that it be "sung or said"; *Canons of the Church of England*, Canon B 42, on authorised services being "said or sung" in English.

[3] On this and the nineteenth-century move toward side-chancel organ placement, see Nicholas Thistlethwaite, *Re-Making the English Organ: Musical and Liturgical Contexts, 1830-1870* (Nineteenth-Century Music Review 12, 2015: 71-93.)

[4] Church Times, "Obituary: The Rt Rev'd Timothy Dudley-Smith," 16 August 2024. The obituary quotes J.R. Watson's judgment that Dudley-Smith's work was one of the sparks that ignited the late twentieth-century "hymn explosion," and that his first hymn "changed the hymnological landscape."

An oyster took a loose pearl that had fallen into the crevice of a rock on the ocean bed. After a great effort, she managed to retrieve the pearl and place it just beside her on a leaf. She knew that humans search for pearls and thought, "This pearl will tempt them, so that they take it and let me be."

When the pearl diver showed up, however, his eyes were conditioned to look for oysters and not for pearls resting on leaves. So he grabbed the oyster – which did not happen to have a pearl – and allowed the pearl to roll back into the crevice in the rock

You know exactly where to look. That is the reason you fail to find God.

(From "Taking Flight", by Anthony De Mello. See article on page 11 of this issue of The Tidings.)

A MEDITATION

What to Make of the Revelation that God Became Human?

by Rev'd Dr Warren Huffa

Warren is an Anglican Priest, having been ordained in 1989. Soon after his ordination he completed doctoral studies in Theology through Flinders University. He has since served in a variety of positions in Adelaide and rural SA. Warren is currently the parish priest of St Columba's Anglican Church, Hawthorn.

We thank Warren sincerely for this contribution to our newsletter.



Let us think about the magnitude of the traditional faith of the church. God, the eternal one, with no beginning or end, became human, having a beginning (conception) and an end (crucifixion). God, the One transcending all that is, became a 'thing', one object amongst many. The creator came amongst us as a human being, with our flesh and blood. The One who cannot die, died on the cross. What should we make of this? There are always those who prefer to keep Jesus and God separated in some, even flimsy way. But that is not the revelation of Jesus. When we affirm that God is Christlike (such that there is no 'unChristlikeness' in God), all sorts of adjustments in our lives, worship, hope, and thinking are required. Here are two.

Firstly, Christians should never disdain our human life. God became human (John 1:14). Our flesh carried God. Our flesh has been sanctified by God's presence. Our createdness is not a fall from a fictional, more perfect life apart from our createdness. We are created, and it is a beautiful and intentional thing, and God became one of us. And this speaks to us of our destiny: God became human so we can be united with God. (2 Corinthians 8:9)

Secondly, we do not have a book but a person who is the pinnacle of God's revelation to humanity. And this person – Jesus – lived, died and was raised from the dead. Revelation is therefore coordinated with our humanity. We do not have to exit our humanity to receive the revelation of God. The way of being human that Jesus showed us is translatable to every human being in every age and in every corner of the globe. We do not squash ourselves into a straightjacket; discipleship of Jesus brings us into our true and personal journey following the true humanity of Jesus.

And what are we to make of the significance of God's presence as a human being in creation and in human history? Just a short visit to make a point? As if God is saying in the life of Jesus, "*This is how you should act?*" Yes, it is this. Jesus is the living exemplar of what it means to be human. Discipleship includes aspiring to live as Jesus lived. But the significance of the Incarnation is more than a visit to show us how to live. Jesus is the kingdom in the flesh; in his person and ministry the kingdom was present, never to be returned to heaven and leaving us orphans.

And what of his death? An exemplary death displaying moral courage? Yes, it is this most certainly. But the death of Jesus as a victim of human sin points beyond moral example. God became flesh to achieve what only God could achieve, and only God could achieve this but as one of us. What was achieved in the death of Jesus needed to be God's work. But it had to be from within creation itself, for God's plan is not to supplant our humanity but to change it from the inside. Jesus, as a victim of sin, knows human sin from the inside. In his death and resurrection, he carries human sin in his flesh. In the light of this revelation, we see the wisdom of God's plan to bring forgiveness of sins as a victim of sin. Love would have it no other way. And this spirit of forgiveness-as-a-victim-of-human-sin is alive and at work in the world, and in his disciples in their preaching and living of the gospel, and in the renewal of a broken creation through the Spirit (see Romans 8).

And what of his resurrection? Jesus zooming off to heaven and leaving us behind in the mess? Did God go to all this trouble to leave us behind? No, his resurrection is the raising of our flesh. And not just our flesh, but the very stuff of the universe itself . . . stardust, if you like. Stardust (our flesh) is in heaven. Think about that. It will change your life! The new creation has begun. And with his healed, but scarred, flesh raised from the death of sin, a new creation has begun in us who have received his Spirit.

STEWART PERKINS

Stewart retires as organist at St Theodore's on the 50th anniversary of his first service in 1976

Congratulations on a wonderful ministry to St Theodore's, and
a heart-felt 'thank you' from a very grateful parish community!

"Well done, good and faithful servant!"



We celebrate 50 years of Stewart being our organist at St Theodore's and we honour his wonderful ministry to our church and to the parish community. He has seen six priests come and go – over half the faces in the "Clergy Rogues' Gallery" in the choir vestry!

Stewart has weathered many storms and many changes! He has been organist in the years when St Theodore's had a choir . . . the years when there were 'always' weddings and funerals . . . and he has lived through the great COVID shut-down of 2020 and restrictions of 2021, when he had to be both clever and sensitive in providing music to cover the spaces, even though there were no hymns (as we were not allowed to sing publicly!).

When the former priest, Fr Grant Bullen, arrived in 2013 and decided we would move to a Responsorial Psalm setting instead of the congregational chanting of the Psalms, Stewart began the task of writing a singable and melodic response tune to *all* the Psalms in our Sunday lectionary . . . and that amounts to over 150 responses in the three-year cycle!

And when people are asked what they love about St Theodore's, Stewart's playing of the organ is consistently at the top of the list. It is part of the fabric of Sunday worship in this place.

Where did Stewart's journey begin? It is perhaps an unusual story . . . he was interested in the organ in his teenage years, but did not do anything about it. He was then conscripted to the army at age 21 – and sent to Townsville as a cook – and found himself with time on his hands. So he went to the organist at St James' Anglican Cathedral and asked for lessons . . . and things developed from there.

When he left the army after his mandatory two years of conscripted service, Stewart was entitled to an extra year of study at Teachers College at the expense of the Federal Government . . . and he chose to do a major in Music. For this he needed to be proficient in an instrument, and of course he chose the organ. Through the 1970's he studied for a Licentiate of Trinity College of Music, London with celebrated Adelaide organist, Ashleigh Tobin, practising for exams at St Francis Xavier's Roman Catholic Cathedral – during which time he gained diplomas from the Australian College of Organists (now defunct) and Trinity College. More lessons followed with David Merchant, organist at Pilgrim Church and St Peter's College.

In 1972 he was appointed organist at St Paul's, Port Adelaide, and his employment at that time was with the Education Department and Scotch College. In 1976 he was 'head-hunted' and invited to St Theodore's by Fr Brian Smith . . . replacing the retiring Ray Warhurst. His first service was on the First Sunday after Trinity, 20th June 1976.

After an extended holiday in the UK in 1980, Stewart commenced work at the Canterbury (Anglican) Bookshop in Adelaide, later becoming Manager – a position he held for over 20 years, until the shop was closed in 2002. He then returned to the Education Department as a school bursar until his retirement in 2009.

At St Theodore's, Stewart has been a Parish Councillor (twice), and a member of the Nomination Committee. In 2010 he took over the responsibilities of Parish Treasurer/bookkeeper/recorder until 2023. His 50 years here makes Stewart one of the longest serving 'parishioners' at St Theodore's . . . and surely he would be in the running for the longest serving organist – anywhere!

Rev'd Matthew comments: *"For half a century, Stewart has provided faithful ministry as our organist at St Theodore's (and just to add, it is amazing to think that I was just five years old when Stewart commenced in 1976!). In celebrating this remarkable lifetime of service, I can only reflect on his contribution in the last three and a half years, but I am sure it is indicative of the whole time: Stewart is a delight to work with. He is patient, good-natured, and calm and collaborative in all he does. I have never seen him raise his voice or even express negativity towards anyone here. He is flexible, adjusting to changes in the liturgy (sometimes, even on the day!) and incredibly diligent, keeping detailed records of every tune and hymn sung for every week in our three-year lectionary cycle, ensuring we do not repeat hymns too often. But above all, Stewart is phenomenally musical – he suggests four hymns for every service when we*

(cont./)

meet to plan 8-10 weeks in advance and I almost always accept his recommendations. And then, when each hymn is played, he expertly adjusts the organ stops and volume to suit the mood, the number of congregants, the liturgical season, and the hymn itself. Working with Stewart has been a highlight of my time here as priest and I will very much miss this fruitful collaboration”.

Stewart’s last Sunday will be June 28th, 2026: there will be a special morning tea after the service. Please come and join us on this momentous occasion!

The St Theodore’s organ . . . and its journey with Stewart Perkins as organist



Stewart at the organ in early 2011

Before and after . . .

At left, a photo taken in 2001 shows the casework and the position of the trumpet pipes after completion of the work done by Ross Waters. On the right – after the 2011 rebuild – the trumpet pipes have been removed and placed inside the organ chamber



Stewart at the organ 2021

The organ at St Theodore’s has been playing its part in our services now for over 75 of the church’s 110 or so years . . . it was originally built by W.L. Roberts and dedicated on 5th December 1938, the cost of the instrument being £390. W.L. Roberts was a well-known organ builder in Adelaide, operating from a factory located just off Brougham Place. His pipework is regarded as being of good quality, although the technical work perhaps not quite as highly.

In 1960, after the fire which gutted the church, the organ was rebuilt by J.E. Dodd and Sons Gunstar Organ Works. Not a lot is known about its specifications, but it consisted of a single keyboard (manual); The Great, which is believed to have consisted of 8’ and 4’ stops, and the Pedal division included an acoustically-derived 32’ Bourdon which was most unusual (even unique) for an instrument of its size and specifications. At this time the ‘console’, where the organist sits and plays, was relocated from south of the pulpit (with the organist facing the high altar) to its present position.

Since his arrival at St Theodore’s in 1976, the following is Stewart’s account of the 50 years since that time . . . during which a number of significant changes have taken place.

When he was approached to be the organist, he was told the Parish Council had given the go-ahead for an upgrade to the organ (at that time one manual + pedals) by Ross Waters, and it was intended that the work was to be finished by Easter . . . so Stewart delayed coming until June. However, when he arrived, hardly any work had been done, except that the chamber had been enlarged. Ross Waters’ option was to expand to two manuals (+ pedals) with electric action. In addition, the original organ had an oboe (reed) stop which was to be replaced with a trumpet stop.

During the re-build it was not possible to use the pipe organ, although the console remained *in situ* during that period. So on his arrival, Stewart played a temporary two-stop pedal electronic organ, positioned in the corner where the Bishop’s chair now stands – with his back to the choir and the congregation! In September, the work started on the pipe organ and the temporary electronic organ was removed once the rebuild had progressed sufficiently for the console and pipe work to be connected and the organ became playable.

When Stewart came, the services were at 7 am (said), a 9 am (Sung) Eucharist and a 7 pm Sung Evensong and there was a choir . . . so that choir practices were also involved. During Fr Brian Smith’s incumbency (1974-79), the liturgy changed to the An Australian Prayer Book (AAPB) – which meant the 3-year cycle with Old Testament, Psalm and New Testament readings. The services ultimately changed to an 8 am service . . . and the re-timed 9.30 am Sung Eucharist, and Evensong.

In 1979, Fr Malcolm Lindsay became the priest-in-change, and subsequently the trumpet rank finally arrived and the oboe stop was removed, but the trumpet pipes had a raspy sound and only had a limited use.

By the time Fr Malcolm Lindsay left (1983), the Evensong had disappeared, so there was only one sung service (9.30 am). Fr Anthony Taylor then arrived . . . and he was also an organist, and at that time George Stephens (from Gunstar) replaced Ross Waters as the organ tuner. During Fr Anthony Taylor’s time, the choir dwindled in numbers, and the

chancel was rearranged to establish the nave altar. Fr Mark Sibly subsequently became priest-in-charge (1988-1998), and during that time the Dudman service settings were adopted.

Fr Peter Thomson arrived at St Theodore's in 1998. Fr Peter was also an organist and the setting was changed to the Matthias setting (Phillip Matthias was an organist at the Cathedral in Newcastle, as Michael Dudman had been also). The APBA (A Prayer Book for Australia) prayer book services were introduced, replacing the AAPB of the 1970's.

At a time during Fr Peter Thomson's incumbency (1998-2013), and due to the frustration with the unreliability of the organ, a submission was made for a substantial improvement of the organ with accompanying fund-raising and donations. This led to acceptance of a quote by Richard Larritt. In this remodelling Richard Larritt rearranged the way the pipes were placed in the organ chamber (previously it had been very difficult to get into the chamber and tune the instrument). He replaced the electric action with more reliable solid state system, stabilised the wind pressure and revoiced the pedal stops to speak true. The trumpet stop was replaced with a new second-hand and more pleasing sounding one and the pipes were re-positioned. After all this work was finished, there was some money left over, which was used to establish an Organ Fund . . . which is still used.

Please note that during the winter months (June-August) we will be having soup at morning tea every fortnight, starting Sunday June 7th. Please join us on these occasions.

SELECT DATES



Sunday June 28: Final Sunday and Celebration for our organist Stewart Perkins. There will be an appropriate celebration after the 9.30 am service.

Sunday July 5: Reconciliation Sunday (falling in NAIDOC Week): 9.30am Sung Eucharist. Archbishop Brad Billings will preside and preach at the 9.30 am service (Note: there will be no 8.00 am Communion Service on this day)

Sunday August 23: Pride Eucharist (8 am and 9:30 am)

Sunday September 13: Patronal Festival of St Theodore

- ❖ 9.30 am. Sung Eucharist, with Bishop Chris McLeod 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.

'Quiet Place Meditation' Services: Tuesdays at 5.00 pm – June 23, July 28, August 25, September 22

Saturday June 13: St Mary Magdalene's Annual Cooks' Night, partnering with the Kieser Physio Team. See Pew Sheet for further details.

Friday June 19: Burnside Inter-Church Council – Annual Local Pastoral Care Workers Fund Raiser Quiz Night – 7.30-10.00 pm at Burnside City Uniting Church (cnr Fisher Road & Portrush Road, Tasmore): Tickets available at URL '<https://trybooking.com/DIDGG>'. BYO nibbles, drinks and coins.



"Hey, you can't bring those out . . . they haven't yet been passed by Parish Council"



The reading has been taken from Proverbs 4,1-17



"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 22nd, 2026

Priest's Warden: Lee Fulton
People's Warden: Kate Hawke
Parish Councillors (7): Keturah Bryson, Ian Campbell, Angela Hazebrook, Angela Jones (Parish Council Secretary), John Needs (Treasurer/Bookkeeper), Catherine Travaglione were elected; Etienne Scheepers was appointed by Rev'd Dr Matthew Anstey
Nomination Committee: Angela Jones, John Needs, Nel Steele
Synod Representatives: Angela Hazebrook, Angela Jones
Burnside Inter-church Council Representative: Di 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 Kate Hawke), the Treasurer (John Needs) and the Property Manager (Ian Campbell).



Rev'd Dr Matthew Anstey
(Priest-in-Charge; Chair)



Lee Fulton
(Priest's Warden).



Kate Hawke
(People's Warden)



Angela Jones
(Secretary)



John Needs
(Treasurer)



Keturah Bryson



Ian Campbell



Angela Hazebrook



Etienne Scheepers



Catherine Travaglione

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

(biographical notes on the other Councillors appeared in the June/September 2025 issue of The Tidings)

Kate Hawke (Peoples' Warden)



Family is at the heart of my life, with a blended family of five adult children and seven much-loved grandchildren, ranging in age from 8 months to 14 years. I feel incredibly blessed to be actively involved in supporting and spending time with them. In 2024, I married my husband Etienne in the beautiful Clare Valley surrounded by family and friends. Together we enjoy traveling and caravanning, making the most of time exploring and being together.

Before retiring three years ago, I worked primarily in senior roles within health and child protection in the South Australian government. My career was deeply centred on supporting and safeguarding others, values that continue to shape my approach to life and service.

My faith journey began when I was christened at Beaumont Methodist Church. As a teenager, I joined Knightsbridge Baptist Church, drawn by its vibrant youth programs. As an adult, I became actively involved in the Blackwood Uniting Church Outreach program—first as a participant, and then for seven years teaching embroidery, which was a meaningful way to connect with and support others in the community.

In 2024, Etienne and I came to St Theodore's for a 'look — and quickly felt at home. Although I am relatively new to Anglican traditions, I feel grateful for the opportunity to serve. Being elected People's Warden and appointed Safe Ministry Liaison in 2026 are both a privilege and a meaningful way for me to contribute to the life and care of our church community.

Keturah Bryson



Keturah was quite literally born in a large Christian family when her parents were studying at a theological tertiary institute in Aotearoa New Zealand, and her mother went into labour earlier than expected, resulting in a homebirth on campus. So started a childhood with a consistent theme of being surrounded in learners and leaders from a range of cultures and denominations. Within a few years the whole family moved to the Enga Province of Papua New Guinea for Keturah's father to work with local pastors in church development and language translation. This cross-cultural childhood secured a foundational warp for the decades ahead, with faith, curiosity, heart connection, humour, and love of the natural world being amongst the core yarns.

On returning to Adelaide and completing secondary school, Keturah expanded a long-held volunteer role at Wirraway Homestead into a full-time role that provided a rich experience of being part of ministry based in example and action. Completing a Nursing degree was next on the agenda in the hope that a return to PNG could follow. This finally occurred but not until Keturah had spent many years gaining nursing experience in a range of health settings, as well as life experience being a mum to four beautiful children. The couple years working as the 'Matron' at the hospital and health centres near her childhood home, while being a sole parent to her children, were a time of immeasurable blessings, lessons, abundance and the experience of the tangibility of God's master plan.

Commencing worship at St Theodores in 2025 has been timely for Keturah as she ventures into the second half of life with questions on the mystery of faith, our individual purpose and re-comprehending Christianity in the current age. St Theodore's parish has offered a congruent community of warmth, acceptance and belonging with insightful teachings and liturgy. The weaving of teachings and wisdoms, curiosity and heart connection continue.

Etienne Scheepers



I was born in Durban, South Africa, the elder of two boys, and from my earliest memories church has been part of the rhythm of life. I spent many happy years in Sunday School and was actively involved in our church youth group, where faith and friendship grew side by side. I was baptised in the Dutch Reformed Church.

In my early adult years, I began studying for the ministry, but after four years my path took a different turn and I became a lawyer, eventually running my own practice before emigrating. Following immigration, I spent the majority of my professional career working in the health and community services sector. Life has since taken me across several countries — South Africa, the United Kingdom, New Zealand, and now Australia — each place shaping my journey in its own way.

It was in New Zealand, in the beautiful country parish of St Stephen's, Tamahere, that I first became involved in the Anglican Church, including serving as a Synod representative.

My wife Kate and I are blessed with a family of five children and seven grandchildren, who bring us great joy.

We are very grateful to have found a church home at St Theodore's and look forward to sharing in the life of the parish community.

A story of faith and trust . . . and empowerment!

There was a farm boy who was afraid of the dark. One night his father called him and asked him to go and feed the horses.



The boy turned pale. Seeing this, his father stepped onto the porch, lit a lantern and held it up. "How far can you see?", he asked the boy. "I can see half-way to the barn", the boy replied.

The father gave his son the lantern and said, "Walk half-way to the barn, then". When the boy reached the half-way point, the father called out, "What do you see now?" The boy said, "I see the barn". "Good", said the father, "walk to the barn door". When the boy called back that he had reached the barn door, the father said, "Open it and tell me what you see!"

The boy opened the door and shouted back, "I can see the horses!" "Good!" said the father. "Now feed them!"



Meredith Fantham

Meredith is stepping down from her activities in Pastoral Care, having devoted some two decades of visiting – and bringing Holy Communion – to housebound members of our parish community.

As a parish, we are so grateful to Meredith for her dedication and service, and honour her important ministry over a long period.

Meredith comments . . .



My story started originally when I was asked by Fr Peter Thomson to do some home visits – I agreed to visiting, taking some magazines and having a chat. It was just doing a kindness or celebrating a friendship with a church family member who was housebound. I did not feel giving Communion was in my wheelhouse, and also that older folk would want the priest for the sacrament. However my early people were comfortable with the simple service sheet and me, and it just became accepted . . . and so the pastoral care journey started.

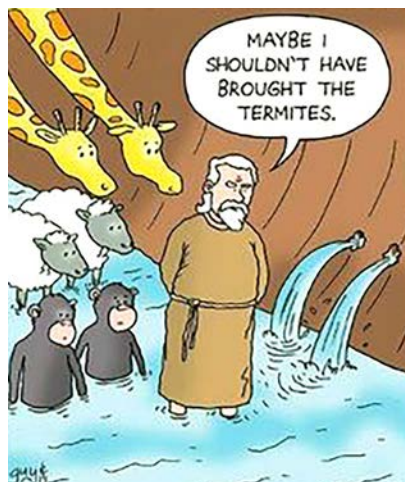
It was a privilege to be welcomed into people's homes, or room if they were in care. They greatly appreciated being remembered by their church family. Usually the priest would come once a quarter. Di Thorpe, Jim Parfitt, Fr Peter Anson, Judith Dimond – and later Mavis Evans and Peter Burke – joined the team over the years.

There was always something to chat about after the Communion . . . some thorny questions about religion from some and on a lighter note, family stories, holidays and football. I loved choosing postcards to send to my folk when caravanning. They reciprocated with stories of their holidays in years gone by.

The hardest visits were those to people with memory issues or dementia. These were best when done with another person, so two of us could carry a theme and bring the visited one into conversation. My background in health (taking the patient's mind off treatment) meant that I could talk through wet cement about anything.

I loved the personal touch visiting people and linking them to their church home. For all the years, one by one they were 'promoted to glory'. It gave me an appreciation that death in Christ is only a gateway to glory.

Rev'd Matthew comments that *"I have had the privilege of accompanying Meredith on a number of visits over the last three years and she taught me a lot. I was always impressed by her calm and warm approach, the ease with which she engaged in conversation, and her dedication and faithfulness. Meredith was the main point of contact for many people who could no longer attend regular church services, and this meant a tremendous amount – not only to those visited, but also to their family members. Thank you, Meredith!"*





St Theodore's Financial Sustainability Project

St Theodore's stands at an important moment in its life. With annual shortfalls of around \$35,000 and reserves that could be exhausted within seven years, the question before us is clear: how do we secure a sustainable future for our church?

After careful consultation and prayerful consideration, the 2026 meeting of Vestry supported establishing two Endowment Funds, an approach widely used by churches to strengthen long-term financial stability. Together, these funds aim to build a capital base of \$700,000, generating a reliable annual income to support the ministry and mission of St Theodore's for generations to come. They are managed professionally by Anglican Funds Management here in Adelaide, offering both security and flexibility. Both funds are now fully operational and ready to receive donations.

The first is the **St Theodore's Perpetual Endowment Fund**. This fund is intended as a lasting legacy. Every donation becomes permanent capital that is never withdrawn, and only the income generated from the fund is used to support the parish. It offers a significant opportunity to make a gift that will bear fruit well into the future.

The second is the **St Theodore's General Fund**. Like the Perpetual Fund, it generates income for ministry. It also allows Parish Council, with proper approval, to access capital for significant needs such as major repairs or future ministry opportunities, ensuring wise and accountable stewardship.

Together, these two funds provide both security and flexibility — a balance that protects the future while enabling us to respond faithfully to real needs as they arise.

There are good reasons for hope. Giving has increased steadily since COVID, our community has consistently supported special projects, and our parish continues to grow. With shared commitment, this vision is both realistic and achievable.



You are warmly invited to be part of this legacy. Donations can be made to the **Donations Account** and unless otherwise requested, will be allocated 70% to the Perpetual Fund and 30% to the General Fund. This can be varied in writing by contacting the Treasurer, John Needs.

Every gift — large or small — will make a meaningful difference.

Account Name: St Theodore's Anglican Church Donations
Account BSB: 705-077
Account Number: 00041548
Reference: Your Name

If you require any further details, please contact our Treasurer, John Needs at needs295@ozemail.com.au

This is more than a financial initiative — it is an opportunity to secure the future of St Theodore's, ensuring that our parish continues to flourish for generations to come.

Kate Hawke
(People's Warden)

Lee Fulton
(Priest's Warden)

John Needs
(Treasurer)





When I was living in the USA some years ago, I came across a delightful book called "Taking Flight", a collection of story meditations assembled by Anthony de Mello: he was Indian Jesuit priest, teacher and author. The book contains over 250 stories grouped together under the themes of prayer, awareness, religion, grace, the saints, the self, love and truth – taken from a variety of countries and cultures but sharing the spiritual language and humour of the human race. I provide here four meditations under the theme of 'awareness' – three below and one on page 2 of this issue of The Tidings. For some meditations, De Mello adds a comment . . . included in italics after the story. (Ed.)

The Guru meditating in his Himalayan cave opened his eyes to discover an unexpected visitor sitting there before him – the abbot of a well-known monastery.

"What is it you seek?" asked the Guru.

The abbot recounted a tale of woe. At one time his monastery had been famous throughout the western world. Its cells were filled with young aspirants and its church resounded to the chants of its monks. But hard times had come on the monastery. People no longer flocked there to nourish their spirits, the stream of young aspirants had dried up, the church was silent. There was only a handful of monks left and these went about their duties with heavy hearts.

Now this is what the abbot wanted to know: "Is it because of some sin of ours that the monastery has been reduced to this state?"

"Yes," said the Guru, "a sin of ignorance".

"And what might that be?"

"One of your number is the Messiah in disguise and you are ignorant of this." Having said that the Guru closed his eyes and returned to his meditation.

Throughout the arduous journey back to the monastery the abbot's heart beat fast at the thought that the Messiah – the Messiah Himself – had returned to earth and was right there in the monastery. How was it he failed to recognise Him? And who could it be? Brother Cook? Brother Sacristan? Brother Gardener? Brother Choirmaster? Brother Treasurer? Brother Cleaner? Brother Prior? No, not he; he had too many defects, alas. But then, the Guru had said He was in disguise. Could the defects be one of His disguises? Come to think of it, everyone in monastery had defects. And one of them had to be the Messiah!

Back in the monastery he assembled the monks and told them what he had discovered. They looked at one another in disbelief. The Messiah? Here? Incredible! But He was supposed to be here in disguise. So, maybe. What if it were so-and-so? Or the other one over there? Or . . .

One thing was certain. If the Messiah was there in disguise, it was not likely they would recognise Him. So they took to treating everyone with respect and consideration. "You never know," they said to themselves when they dealt with one another, "maybe this is the one".

The result of this was that the atmosphere in the monastery became vibrant with joy. Soon dozens of aspirants were seeking admission to the Order – and once again the church echoed with the holy and joyful chant of monks who were aglow with the spirit of love.

Of what use is it to have eyes if the heart is blind?

A priest was sitting at his desk by the window composing a sermon on providence when he heard something that sounded like an explosion. Soon he saw people running to and fro in a panic and discovered that the dam had burst, the river was flooding, and the people were being evacuated.

The priest saw the water begin to rise in the street below. He had some difficulty suppressing his own rising sense of panic, but he said to himself, "Here I am preparing a sermon on providence, and I am being given an occasion to practice what I preach. I shall not flee with the rest. I shall stay right here and trust in the providence of God to save me."

By the time the water reached his window, a boat full of people came by. "Jump in, Father," they shouted. "Ah no, my children," said Father confidently. "I shall trust in the providence of God to save me."

Father did climb to the roof, however, and when the water got there another boatload of people went by, urging Father to join them. Again he refused.

This time he climbed to the top of the belfry. When the water came to his knees, an officer in a motorboat was sent to rescue him. "No thank you, officer," said Father, with a calm smile. "I trust in God, you see. He will never let me down."

When Father drowned and went to heaven, the first thing he did was complain to God. "I trusted you! Why did you do nothing to save me?"

"Well," said God "I did send three boats you know."

A man got into a bus and found himself sitting next to youngster who was obviously a hippie. He was wearing only one shoe.

"You've lost a shoe, son."

"No, man" came the reply. "I found one."

It is evident to me, but that does not mean it is true.



AN INVITATION

Hearth Gatherings:

encounters with mystics, poets and others who can light our way

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 spiritual journey.

Session times: July, August and September – Saturdays between 11 am and 2 pm

Venue: St Theodore's Anglican Church, Small Hall and Quiet Garden (46 Prescott Tce., Toorak Gardens).

The Retreat on October 23rd will be at The Chapel, Township Road, Marion between 9.30 am and 4 pm

July 4th

Evelyn Underhill – An ordinary life lived to the full

Fresh from a retreat at Pleshey House, near Chelmsford – where Evelyn Underhill ran regular retreats for lay people, priests and bishops – Angela will share some of Evelyn Underhill's spiritual wisdom.

August 1st

Two very different Doctors of the Church . . . or were they so different?

Thomas Aquinas and Therese of Liseux were separated by 650 years, yet both were declared Doctors of the Catholic Church, recognised for making an eminent and lasting contribution to theology and doctrine through their research, study, or writing.



Thomas Aquinas



Therese of Liseux

September 5th

Benedictine Spirituality and its role in the lives of two inspiring women

The Rule of Religious Life established by Benedict of Nursia has shaped countless men and women for 1500 years. Our focus will be on the twelfth-century Abbess Hildegard of Bingen and her twenty-first century 'daughter', Benedictine nun and theologian Joan Chittister.



Hildegard of Bingen



Joan Chittister

October Friday 23rd

Retreat Day at The Chapel, Township Road, Marion

Theme: Going to God with open, empty hands . . .

drawing inspiration from the writings of Henri Nouwen and Ruth Burrows.

- Costs for Individual reflections \$25;
- Payment by card or cash on the day;
- 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.