

SAINT THEODORE'S TIDINGS



Patronal Festival issue June – September 2022

*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 traditional lands of the Kaurana 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.

“White smoke” emerges over new incumbent Priest at St Theodore's Anglican Church



It is with very great pleasure that we celebrate the appointment of the **Rev'd Dr Matthew Anstey** as the new incumbent priest of the Anglican Parish of St Theodore, starting in September.

We warmly welcome Matthew, his wife Liz and their children Tayah, Rhianna and Jaden to our community and look forward to sharing our journey together.

Matthew tells us of his background . . .

I grew up in Sydney, and after school went to work as a youth worker with Fusion in Victoria, West Australia, and then Canberra. After a few years, I commenced theological education, which lasted 12 years in the end . . . with a Masters degree from Regent College Vancouver and a PhD in Biblical Hebrew linguistics from Vrije Universiteit, Amsterdam. I married Liz during this time and we have three children: Tayah (22; studying honours in psychology), Rhianna (18; studying paramedics), and Jaden (17; Year 12 at Pulteney Grammar). Liz teaches at Seymour College in the Middle School.

After completing my postdoctoral fellowship at Charles Sturt University in Biblical Hebrew linguistics (2006-2009), I moved to Adelaide in 2010 to take up the position as Principal of St Barnabas College (2010-2017), which is a member of the School of Theology of Charles Sturt. After eight successful years at St Barnabas, I took up the role of Director of Higher Degree Research at Alphacrucis College (2018-2019), Australia's largest theological college with over 4,500 students. I oversaw the leadership and administration of their doctoral program. I currently hold honorary adjunct positions with Charles Sturt University and the University of Adelaide as an Associate Professor.

In the last 12 months, in conversation with friends and family, I have been discerning the call to parish ministry, and this led to locums in 2022 in Payneham and Belair, and finally, to Toorak Gardens as parish priest.

In terms of my ministry experience, I have been an Anglican since birth and have been in ministry of one form or another all my life, from youth groups to Scripture Union, to Bible study leadership and so on. Since completing my doctoral studies and being ordained as an Anglican priest, I have always understood my vocation as a 'scholar priest' with both aspects in equal measure, enriching and informing each other. For me, my academic studies have always been deeply connected to my priestly ministry, and my ministry experiences shape and inform my academic writings and teaching. Although I have lived this vocation out to date in the context of theological colleges and universities, I have felt the call to move into parish ministry and I am looking forward very much to a new season in this environment. So there will be a great deal to learn going forward, as ever! I have always loved preaching and teaching and enjoy the opportunity in sermons to meld together the lived experience of everyday faith with contemporary scholarship.

Although I am a life-long Anglican, I spent four years (2018-2021) working in other denominations. This taught me a great deal but also led me to decide to invest all my energy into the Anglican Church from now on. This has become very concrete in my involvement both in 'Comprehensive Anglicanism', a network of Anglicans across Australia who are seeking to promote a vision of Anglicanism that is affirming, hospitable, generous, and open-hearted, and in General Synod where I co-chaired a network of like-minded Anglicans and contributed to the key debates. I am very encouraged about the enthusiasm I have heard from people at Toorak Gardens for Comprehensive Anglicanism and the larger national journey of our church and look forward to seeing how that unfolds in the years ahead.

As far as my academic interests are concerned, my area of expertise is Biblical Hebrew language and linguistics. I have also published in a number of other areas: Genesis, Jonah, Habakkuk, and in recent years I have moved more into areas of public theology, writing and speaking mainly on same-sex marriage as a moral good and a gift to the church. I am also on the Doctrine Commission of the Anglican Church of Australia.

My current research is on the Psalms: I am currently working with Professor Thomas Burton (Adelaide) and Professor Emma Mason (Warwick) on a commentary on the critical edition of the English poetry of Rev'd William Barnes (1801-1886), specifically Barnes' translation into English of the Psalms and Song of Songs (to be published in OUP's *The Complete Poems of William Barnes*). In addition, I have recently commenced work on a new translation of the Psalms for public worship in the Anglican Church of Australia. These projects will both take about 5 years to complete.

I have always had a keen interest in supporting the wellbeing of individuals, and in human diversity. I am an active 'straight ally' in the Anglican LGBTQIA+ network across Australia, and a strong advocate for full equity and inclusion of people of diverse sexualities in the church. I also have a particular interest in the areas of mental health and disability, which are also matters pertaining to diversity and the different gifts and perspectives all people bring to our life together.

Finally, on the personal side I do have a large personal library and I love everything about books and the stories they tell. I love conversation and talking things through, preferably in a café or wine cellar. I am a highly curious person and very much enjoy listening to and seeking to understand people's interests and lives. I am naturally enthusiastic with lots of energy and I enjoy being involved in a diversity of activities and projects.

To unwind, I enjoy bushwalking, 'wining and dining', Netflix, Facebook, boardgames (especially large complex ones like *Scythe*), reading, soccer, gardening, and just hanging around with friends and family. I am also very active in the East Adelaide Football Club, where my two daughters play. I attend most home games for Adelaide United Football Club.

There will be a BBQ after the 9.30 Sung Eucharist to welcome Matthew and his family at a date in the future. Details will be provided closer to the event in the Pew Sheet.

Thank you, Fr David

Following Fr Grant's departure and the search for a new incumbent priest, **Fr David Thornton-Wakeford** – who with his wife Deborah are parishioners at St Theodore's – undertook the responsibility of **part-time Locum Tenens** over a six month period from late November to late May. It was a time that included Advent and Christmas, then Lent and Easter . . . so Fr David was very busy caring for us in this role in terms of the Liturgy alone.



But it also included a contribution to our Lenten Studies, the support of the Breaking Bread Community and their services, pastoral care and contacting people and much more. We are enormously grateful for this leadership of the life of our parish over this period, and as a community we give our heartfelt thanks for Fr David's gift to us during this time. There was to be a "thank you" morning tea after his final service on May 22nd, but unfortunately COVID intervened and we will have a delayed event on Sunday, 26th June after Fr David and Deborah return from their vacation in Western Australia.

St. Theodore's – Contacts

Parish Priest: Rev'd Matthew Anstey
(from Sept.) (Office – 8333-1567)

Associate Priest: Rev'd Peter Anson

Priest's Warden: Ian Campbell

Peoples' Warden: John Needs

Parish Council (2022) – Rev'd Matthew Anstey (from Sept. - *ex officio*), Peter Burke, Mavis Evans, Martin Godfrey, Angela Jones (*Secretary*), Richard Keene, Stewart Perkins (*Treasurer*), Malcolm Schluter

"The Tidings" Editor: Dr Richard Keene (ph. 0416-275-161)



The Interface of “Receptive Ecumenism” and Non-Violence . . . A Dream

by Fr David Thornton-Wakeford

No matter who we are or where we live or what school we went to, or what our job is or what colour our hair, eyes and skin, we human beings have this in common: we have an extraordinary ability to create two groups of people, usually labelled *us and them*. We see the results of our ready ability to draw boundaries and make distinctions from the more trivial things like grand final footy or fashion taste to the much more serious things like boatloads of refugees heading our way or culture wars. What is worse is that there is often an accompanying desire to let someone else sort out the difficulties; for some bureaucracy to come in and make it all better or all go away, as if we could distance ourselves and say, “It’s not my problem”. But for most of us, what lies beneath is a real fear – fear of the other, the different, the strange, the alien, the enemy. Them.

Instead of wanting to make a difference to this scenario, we may revert to a default setting of avoidance, our ‘too hard basket’ which is actually thinly veiled fear – *fearing the different* instead of *making the difference* – *fearing change* instead of *creating change*. Michael Leunig wrote a simple but profound reflection about this:

*There are only two feelings. Love and fear.
There are only two languages. Love and Fear.
There are only two activities. Love and Fear.
There are only two motives, two procedures,
two frameworks, two results. Love and fear. Love and fear.*

Towards the end of the New Zealand Wars (1845-72), the government troops were camped at Waikato without any provisions. The Māoris were firmly entrenched at Meri-Meri. The troops feared an overwhelming attack. Suddenly several big canoes appeared. and the soldiers went out to defend their position. They discovered that the canoes were loaded with goats and potatoes. “We heard that you were hungry” the Māoris explained. The Book says, ‘If thine enemy hunger, feed him’. You are our enemies. We feed you. That is all”. This story is only a part of the great legacy that George Augustus Selwyn left in the Pacific as the first Anglican Bishop of New Zealand. This was the Gospel in action, changing lives, changing attitudes, changing guns and spears into potatoes and goats.

The basis of *Receptive Ecumenism* is, to put it strongly, ‘enemy-love’, or more softly, ‘other-love’. In Receptive Ecumenism we are drawn to the other, we receive the other, we listen intently and intentionally to the other, that we may be blessed and be made more whole than we would otherwise be. We are open to the Spirit of continual renewal and conversion at the heart of Christian life.

Since 2007, I have been representing and promoting the work of the Anglican Centre in Rome in Australia. It is an ‘embassy’ for Christian dialogue. In the local Adelaide context, I have been engaged in dialogue with Roman Catholic ‘others’ as a member of the Anglican Ecumenical Network, chaired by Peter Burke, and we entered into the Receptive Ecumenism model. The experience of being ‘received’ and ‘receiving’ was truly sacred ground, an amazing privilege to speak openly about our felt strengths and weaknesses, and to be heard so generously. I have since attended the Fourth International Conference on Receptive Ecumenism in Canberra in 2017. Peter Burke was there too.

University of Durham Professor Paul Murray, at that Conference observed, “Receptive Ecumenism represents an ecumenism of the wounded hands, of being prepared to show our wounds to each other, knowing that we cannot heal or save ourselves; knowing that we need to be ministered to in our need from another’s gift and grace”. Antonia Pizzey described “Love, Hospitality, Humility and Hope” as the hallmarks (‘Virtues’) of Receptive Ecumenism. It is my dream that such hallmarks could also be the catalyst for world peace. Can we dare to imagine and pray for such a miracle in Ukraine? There are many other scenarios: In marriage, families, corporate business, local government and the all-too-adversarial halls of parliament, the model of Receptive Ecumenism could work wonders.

Violence is deeply embedded and legitimised in our socio-cultural conditioning and universal patterns of personal and collective behaviour. Jesus grew up in this same environment and yet he was

so attuned and faithful to the non-violent way: "Blessed are the peacemakers . . . love your enemies . . . turn the other cheek . . . put down your sword!". Ironically, he was crucified because he did *not* retaliate. He laid down his life in the cosmic battle of love versus fear. His was the 'greatest love'.

A nonviolent Jesuit prophet, John Dear, was in Adelaide a few years ago for a 'Prophet School', which I attended in Nunyara, Belair. Dear was so inspired by the Trappist monk, Thomas Merton, who called upon Christians everywhere to become contemplatives, students, teachers, apostles, and prophets of nonviolence. John Dear has also literally *laid down* in front of war planes and tanks and gone to prison for it. Brendan McKeague, a member of the peace movement *Pace E Bene* observed, "It is important that the connections between the peace within and the peace we seek in the outer world, are named, understood, and nurtured. The resulting spiritual growth has the capacity to contribute significantly to the already awakened global shift towards a new paradigm of sustainable nonviolent peace on our planet."

EVERY TIME WE DRAW A LINE

Every time we draw a line
the good guys and bad guys we define
we distinguish friends from enemies
invent us-and-them categories

We erect a fence, make our defence
show disregard and give offence
discriminate, castigate and alienate
exclude, dismiss and denigrate

We state what's wrong and what's right
all simply a case of black and white
You're in or out, no shadow of doubt
one size fits all; just figure it out

Or condescend to tolerate but
the body language says: eliminate
go back to where you came from mate
or at least get legal then migrate

We marginalise and sanitise
protest our case and ostracise
while God waits on the other side
every time we draw a line

David Thornton-Wakeford



Please note that during the winter months we will be having soup at morning tea every fortnight during the winter months. Please join us on these occasions.

June 26: A "Special Morning Tea" will be held after the 9.30 am Sung Eucharist to thank Fr David Thornton-Wakeford for the blessing of his term as part-time Locum Tenens for the six months after Fr Grant's departure. The occasion has been delayed by COVID issues, and Fr David's and Deborah's trip to Western Australia.

July 17: "Christmas in July" at morning tea after the 9.30 am Sung Eucharist. There will be a 'bring and buy' trading table as a fund raiser for our Mission Giving and members of the congregation are encouraged to contribute goods to the table.

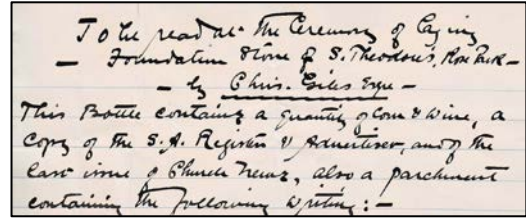
August 7: There will be "Theo's Table Talk" gathering in the Small Hall from 11.30 am - 1.30 pm, featuring a presentation from Martin Godfrey on "Curiosities from our Parish Archives". A light lunch will be provided, with a donation to Mission Giving. Details will be provided closer to the event in the Pew Sheet, and there will be a sign-up list at the back of the church closer to the event.

September 18: Patronal Festival of St Theodore

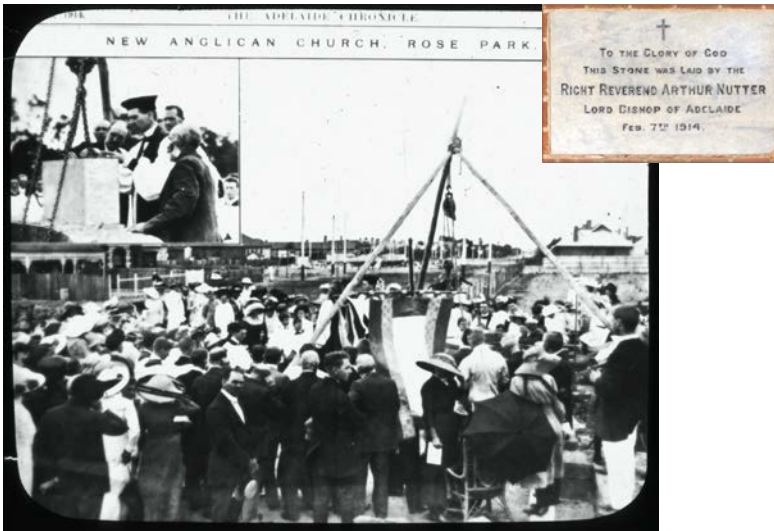
- ❖ 9.30 am Sung Eucharist; Service to be followed by brunch.
(Note: there will be no 8.00 am Communion Service on this day)
Details will be provided closer to the event in the Pew Sheet.

St Theodore's Parish Archives

Since August 1st, 1898 when the first service was held, photos, documents and other artefacts have captured and recorded the various aspects of parish life of St Theodore's Church. Over the years a considerable number of these items have been collected, and today form the basis of St Theodore's Parish Archives.



First few lines of a speech on the laying of the foundation stone at Gurney Road (19th August, 1899)



Laying of the foundation stone of the new church on Prescott Terrace (February 7th, 1914)

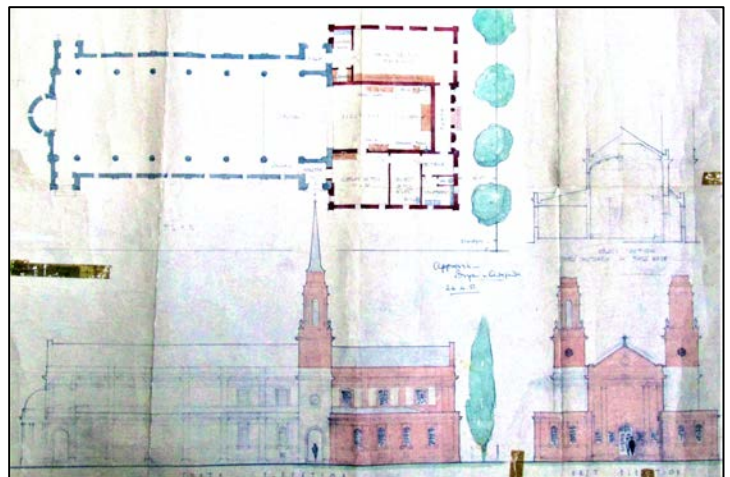
In the early years things were collected which were thought might be of interest to people in the future. Early examples include the speech read out at the laying of the foundation of the first church in Gurney Road (above), and a magic lantern slide of the laying of the foundation stone for the new church on Prescott Terrace. Over the years the collection of items has become more formalised. Anglican parishes are now required to keep key records such as Vestry and Parish Council minutes, parish publications, property and insurance reports, and significant correspondence. In March 2021 St Theodore's Parish Council endorsed a Parish Archives Policy, which aligns with Diocesan policies.

Judith Dimond was the Parish Archivist for many years, and started the process of sorting and collating the unstructured collection into files on particular topics. During this process Judith found several fragile documents and plans that require careful handling and storage. As the Parish does not have facilities for storing such items in a controlled environment, Judith arranged for several boxes of documents to be transferred into the archives in the State Library of South Australia.

The Parish Archives contain many interesting snapshots of parish life. The parish magazine *St Theodore's Church Notes* was first published in July 1912, and provides a valuable record of parish life over the years. An example is the 1919 arrangements for taking communion during the Spanish Flu Epidemic. The archives also contain several plans of parish buildings, including 1946 plans to add a sanctuary and extend the central towers capped with spires (shown below) . . . it was not until after the fire of 1960 that the Sanctuary was added, but extending the towers never happened. There are also several albums containing photos and memorabilia of Parish celebrations and events. There is even a recording of St Theodore's Church Choir.



The opening of the St Theodore's Community Spiritual Garden by the May or of Burnside, Wendy Greiner (17th October, 2004)



1946 plans for the addition of a sanctuary

(cont./)

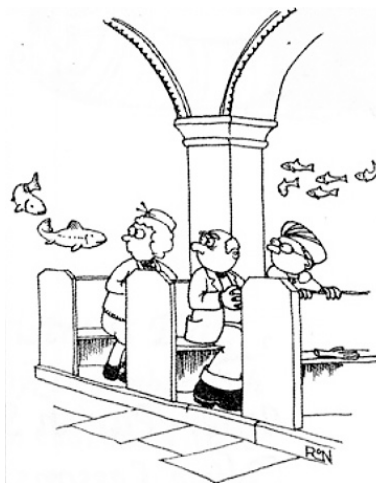
Sarah Reed and Martin Godfrey took over the role of Parish Archivist in November 2020, and have continued Judith's work collating and categorising items in the archives. Sarah and Martin have also started digitising the items in the archives to allow them to be accessed more widely, and also provide a backup record. Looking to the future we are liaising with the Diocesan Archivist Dr Sarah Black on the long-term care and storage of the archive items, together with the development of an Access Policy. The aim is to allow for items of general interest to be accessed via the parish website, whilst protecting documents that contain personal information.

Sarah Reed and Martin Godfrey

Somehow, they seem more amusing now the roof leak has been fixed . . .



It hadn't rained for weeks, but the leak was still remembered



The problem of damp became progressively worse



"The cheapest option", suggested John, "would be to move the font"



The damp in the crypt got worse

{from the "Church Times"}



The happy couple didn't let the rain spoil their big day



At last the scaffolding was taken down

STATIONS OF THE CROSS

On the Tuesday of Holy Week this year – in conjunction with All Soul's Anglican Church in Walkerville – St Theodore's parish held a Stations of the Cross service, an act of devotion commemorating the Lord's Passion. The beautiful service drew new attention to the fourteen "Stations", a set of wood carvings on the north, south and rear walls of St Theodore's church . . . when were they placed in the church, where did they come from, who carved them, and so on? A search through Parish Council and Vestry minutes over the 1980-1990 period revealed that Parish Council had discussed obtaining a set of stations in the early 1980's, although nothing resulted at that time . . . but the matter re-emerged in the early 1990's and the opportunity arose to obtain the present set of fourteen stations from Aloyzas Kviklys, a Lithuanian wood-carver who lived in Adelaide and whose story appear on the following pages. The Stations were placed on the walls of our church in about August 1992.

I wish to acknowledge the State Library for providing access to Parish Council and Vestry Minutes over the period 1982-1992; the Diocesan Archivist Dr Sarah Black for access to correspondence between the Diocese and Parish on the acquisition of the Stations; and information on the artist Aloyzas Kviklys in a PhD thesis entitled "Lithuanian Artists in Australia 1950-1990" by G.E. Kazokas (University of Tasmania 1992).



Aloyzas Kviklys (1916-1992) was born into a farming family in the county of Vilnius in Lithuania. He completed secondary school and he was encouraged by one of his high school teachers to pursue an art career: he became proficient in five languages and was fond of writing poetry. During the German occupation of Lithuania he was captured and sent to work in Germany; after the war he lived for a time in a refugee camp in the American zone in Germany. He migrated to Australia, arriving in Sydney in 1952. Before going to live in Adelaide he worked on an outback station in New South Wales, was a sugar cane cutter in Queensland and a timber-worker in the Gippsland region in Victoria. In came to Adelaide and worked as a folk artist. He married, and after becoming widowed, married Australian pianist Rona Evelyn Hochuli in 1977.

Like many other Lithuanians, he had been deeply affected by his experience of Soviet oppression and lived in intense apprehension and mistrust, to the extent that he severed ties with acquaintances and with his own family – he did not communicate with his sisters in Lithuania for fear that they might suffer reprisal if the Soviets discovered they had a brother living overseas.





During his brief period in Sydney he had enrolled in art classes but did not continue, most probably it is thought because he was uncomfortable with modern art trends and the lack of realism. He attempted to become a portrait painter and when this did not afford him a living, he learned carpentry and worked in that trade until his retirement. It was only then that he was able to devote time to carving and he was greatly encouraged by his wife Rona.

Kviklys's carvings are executed in realistic style and are based entirely on folk art and images seen in the church of his childhood. Although he did not show much piety during his lifetime and was not committed to any organised religion, towards the end of his life he was commissioned by his brother-in-law to carve fourteen pieces, Stations of the Cross, 1985, for St. Martin's Church at Campbelltown. The smaller set that adorn St Theodore's Church were obtained in 1991. These wood bas-reliefs displayed his dexterity, sense of composition and ability to depict human emotions. All of the characters in this work are ordinary folk and are portrayed as deeply absorbed in their actions.



Richard Keene

'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 (following the Annual Vestry meeting) 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: richard.keene@inet.net.au)

Comments/compliments/criticisms/contributions are always welcome!