

SAINT THEODORE'S TIDINGS



Patronal Festival issue June – September 2024

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.



“Taste and see that the Lord is good” – Reflections on the arts and the presence/absence of God

by Rev'd Dr Matthew Anstey

I never forget my PhD supervisor, Professor Eep Talstra (Vrije Universiteit, Amsterdam), talking with me one day about the peculiar claims the Israelites made about God; namely, they claimed that what distinguished Israel's God from other gods is their God actually had ears and heard, and had eyes and saw, and so forth. The false gods, said Israel's prophets, were made from wood and stone, and so could not actually hear or see or speak (or smell or touch). But their God *really* could hear and see and speak (and smell etc.).

But what does this actually mean? Because we would say God does not *actually* have ears or eyes or a nose. God is Spirit, transcending all materiality. And this goes both ways, meaning we too cannot actually see or touch – and definitely not taste – God (!!). So why then does the Psalmist say, “*Taste and see that the Lord is good?*”, when God is not accessible to us (directly) in this manner?

What I am grappling with here, then, is the conundrum faced by all who venture into the practice of faith – namely the paradox of our experience of a profound and problematic sense of the absence of God on the one hand, and on the other a palpable and at times visceral sense of God's presence in our lives, mediated through friendship, the arts, liturgy, and story. This is the paradox of God's presence/absence.

We relive and remember this paradox each Easter, when we proclaim “*Christ is risen*” and yet read in the Gospel stories that Jesus is, in a significant way, actually absent:

Mary stood weeping outside the tomb . . . The angels said to her, “*Woman, why are you weeping?*”. Mary said to them, “*They have taken away my Lord, and I do not know where they have laid him.*” (John 20:11-13)

Mary Magdalene says, “*I don't know where he is*”, and thus instigates Christianity as the search for the absent Jesus. Yes, Christ appears resurrected, but it is in fleeting moments, in mysterious encounters, in cryptic conversations. And then he ascends forever into heaven.

Michel de Certeau, the profoundly innovative Jesuit theologian of the late twentieth century, has reflected more on this than most. He says that in his absence after resurrection, Jesus “effaces” himself *deliberately*, leaving it to others to tell his story. By letting go of the narrative of God, Certeau says Jesus

“*propagates a breathtaking diversity of texts and communities that will tell of the transformations that God has awakened in them . . . Since Jesus, an internal law links his death to the necessity of making room for others. It expresses an essential covenant of Christianity with the unforeseeable or unknown spaces which God opens everywhere and in other ways.*”

What Certeau is saying is that Jesus is *always somewhere else*. Jesus, in withdrawing in this manner, *makes room always for others and for an endless diversity of expressions of the divine*.

And one very significant ‘diverty of expression’ is the arts. Be it through watercolours or oratorios, sonnets or sculptures, humans seek to express this mystery of God's presence/absence.



Sometimes such art is explicitly religious in nature, like Nathan Rapoport's 1977 sculpture *Jacob's Wrestling with God* (Genesis 32) – pictured on the left – where the physicality of such a humane-divine encounter is powerfully evoked.

Or Rembrandt's astonishing painting, *The Sacrifice of Isaac* – pictured on the right – which shook me to the core when I saw it in person in the Netherlands.



I have translated this story from the original Hebrew, preached it, studied it, lectured on it (to Christian and to Jewish audiences), but nothing prepared me for the reaction I had in seeing Abraham's left hand cover the face of his son Isaac, tipping his head back and exposing his throat. Moreover, the powerlessness of Isaac, hands bound behind his back, is acutely confronting. In this one painting the presence of God is evoked in the angel's grasping Abraham's hand, so that the knife falls, and the absence of God is latent (and potent) in the terror experienced by Isaac.



Often such art is not overtly religious, but is perceived as such by others. The Inuit of the Arctic region are famous for their *inuksuk*, a type of stone cairn (shown at left) to mark travel routes, camps, food sources, places of veneration, and so forth.

Many find these *inuksuk* evoke responses that resonate with spiritual experience. There is something wonderful and 'weighty' about the careful and beautiful placement of interlocking stones. (Perhaps that is why Israel's prophets said "God is our Rock"?)

Professor Celeste Roberge of the University of Florida took inspiration from *inuksuk* in her now famous 'Rising Cairn' sculptures, typically containing about two tonnes of smooth stones. These sculptures of women by Professor Roberge are often shared on social media in response to tragedy and grief. Again, one might imagine in this sculpture the idea of God's comfort when we are weighed down, or God's absence when we are forlorn, or a thousand other thoughts.



Which takes me back again to the stone cairns, because I love the fact that the word *inuksuk* means 'that which acts in the capacity of a human' [<https://en.wikipedia.org/wiki/Inuksuk>]. Who would have thought that a collection of stones, lovingly and artistically and painstakingly arranged for travellers yet to arrive, could speak to us about the capacity to be human – which is also then about our capacity to live with the paradox of divine absence and presence, the earthly and the heavenly, in our very bones?

It seems like the Inuit surely did!

Recognition of the Heritage status of St Theodore's Church



The City of Burnside Council introduced a project in 2020 to install plaques at key heritage places in the city precinct.

The Parish Council of St Theodore's church made an application for such recognition as a worthwhile connection to the general community for people interested in heritage-listed properties and wanting to know more about our beautiful Church.

The plaque has now been installed at the western (Prescott Terrace) end of the church.



THE MAGDALENE CENTRE and St THEODORE'S

As part of our Mission Action Plan, in thanksgiving for God's love for us we endeavour to grow as a parish in a spirit of love, and develop our partnership with the wider church and community. We wish to build on existing Anglican Community partnerships – including with the Diocese of Adelaide, The Magdalene Centre/AnglicareSA, the Bush Church Aid Society, the Anglican Board of Mission (ABM), the Church Missionary Society and the Mothers' Union.



Donations are collected at the back of the church. On the first Sunday of each month, one basket is brought as a representative offering to the altar with the Offertory Procession to be included in the 'Prayer over the Gifts' prior to the start of the Great Thanksgiving

The Magdalene Centre began in 1993 as a joint venture between Anglican Community Services (now AnglicareSA) together with the Parishes of St Mary Magdalene's Moore Street, St John's Halifax Street and the Cathedral Church of St Peter. Many Anglican parishes and schools continue to support the emergency assistance aspects of the Centre, through donations of food and money . . . including St Theodore's. The Magdalene Centre is located at 82 Gilbert Street, Adelaide: it is a welcoming place which offers a range of anti-poverty services, with the aim of supporting people as they regain control of their lives. Its services include housing advice, legal issues, financial counselling and emergency relief.

Jill Rivers – the Coordinator of Emergency Assistance in the Centre writes . . .

The energy at the Magdalene Centre continues to ebb and flow with the coming and going of people from all walks of life and experiences. We have the homeless who all have different stories; for some it has been a long journey which continues; for others it is their first time experiencing the fear, confusion and hopelessness of being without a place to call home.

We have an enormous number of people on Humanitarian and Student visas from South American countries such as Columbia, Argentina, Brazil and Venezuela walking through our doors each day. They have no English which makes communication very difficult – we do not have access to a reliable Interpreting service so we rely on 'Google Translate' and we are privileged to have a couple of volunteers who speak Spanish.

Recently we provided a couple of tents, sleeping bags, clothes, etc. to two men who had lost their tent (their home) and all their belongings in a fire that accidentally got out of control in the West Terrace parklands, and the embers from the fire destroyed their tents and everything in them. For one of the men, it was all he had in the world after being ejected from his family home after a break-up with his wife. To 'add insult to injury', in December he was diagnosed with terminal stomach cancer. Some of our people have very tough situations!

Generous weekly donations to the Centre enable us to provide essential material support to those in need – Including food, hygiene items, manchester and other material aid.

To the St Theodore's' parish community, we so deeply appreciate your ongoing commitment to making a positive impact in the lives of others. Your generosity exemplifies the spirit of community and we are truly grateful for your partnership in our work. A very big "thank you" for standing with us as we work towards creating a safer, more inclusive, and compassionate community for all.

This is indeed an acknowledgement of the great commitment of our parish community. The continued generosity of people to keep giving on a regular basis is so important. Our donations are regularly delivered to the Centre by Mavis Evans and Pat Campbell – to whom we are grateful for their dedication.

[It should be noted that the Magdalene Centre is part of a network of centres providing immediate help and referral to other services. Other locations include Elizabeth, Christies Beach, Kilkenny, Whyalla and Wallaroo.]

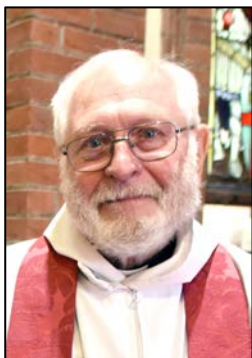
"The Tidings" is the newsletter of the parish of St Theodore's Anglican Church, Toorak Gardens. It is published three times each year – the first issue in early February (following the Annual Vestry meeting) and includes Lent and Easter; the second in June, and includes the Patronal Festival of St Theodore;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

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Comments/compliments/criticisms/contributions are always welcome

SERVANTS OF THE SERVANTS OF GOD

The Emergence and Role of Deacons



Fr Peter Anson

Jesus left no indications whatsoever as to what his Church would look like when, after the resurrection, he had finally left. With the help of the Holy Spirit, the Apostles would have to sort out the details for themselves.

In whatever they were to do, there were some essential ingredients that needed to be included in their corporate way of life – they were to baptise, they were to celebrate the Eucharist, they were to preach, they were to pronounce forgiveness of sins and, overall, everything that they did was to be done in a spirit of care and respect for each other (John 12:34) which we translate as ‘love’. How exactly these things were to be done he did not specify . . .

It appears that the Apostles did not waste much time in getting organised and Luke, in the Acts of the Apostles, wrote down a little of what they did. Paul, who claimed Apostolic authority, adds a bit more. Luke records that immediately after Pentecost the Apostles began preaching, and according to him their preaching was effective. The numbers of believers increased, so much so that the Apostles found that caring for them interfered with their preaching.

Something had to be done! Therefore seven men were chosen to attend to the daily distribution of food (Acts 6:1-7). Were these seven the first ‘DEACONS’ of the Church? That is, were they part of a threefold ministry (Bishops, Priests and Deacons) which we now know in the Church? Or were they? Some scholars say “Yes”! others say “No”! No title – that is, ‘Deacon’ – is given to them in Acts, but their job description is . . . “waiting or serving (διακονειν) at tables”. Their appointment was accompanied by a ritual act – prayer and the laying on of hands. Sounds very much like an ordination doesn’t it?

However, some of the seven did not stick to just being ‘waiters’ but soon took on the task of preaching as well – Stephen (the martyr) to the men of a synagogue and before the council (Acts 6:8ff), and Philip in Samaria and to an Ethiopian (Acts 8:1ff).

Paul in his letter to the Philippians addresses the bishops and deacons (now actually given a title) and again in the first letter to Timothy he associates deacons with bishops. About 50 years later, in his seven letters, Saint Ignatius of Antioch mentions deacons several times and always in association with bishops and presbyters. He is the first to recognise and clarify the three orders of ministry of which deacons are clearly a part and which we know today.

Evidence about the activities of these deacons from the 1st century to the 4th century come from various individuals such as Justin Martyr (ca 100 - 165 A.D.), Hippolytus (ca 170 - 236 A.D.), Etheria and others – as well as documents such as ‘The Didache’ (possibly 1st century) and ‘The Apostolic Constitutions’ (ca 4th century) . . . but these mainly deal with their place in the performance of the Eucharistic liturgy. It appears that in most places it was the deacon’s task to read the Gospel passage set for the day, to sing certain parts of the service, to direct those who were not eligible to stay for the Eucharistic rite (the unbaptised) out of the church, to receive the offerings of bread and wine and other alms from the faithful and to arrange them on the altar, as well as to assist in the distribution of Holy Communion. Finally, it was the deacon who dismissed the congregation at the end of the service. Incidentally, it was the deacon’s privilege to light and carry the Paschal Candle in procession at Easter. All of this was in addition to their original secular duties of managing the pastoral duties of care to the needy and the possessions of the local church. It was Saint Laurence, a deacon of the church in Rome, who was asked to hand over the ‘treasures’ of the church to the secular authorities in ca 258 A.D. He, no doubt, was approached because was in charge of them.

All of this was to change in the West in 595 A.D. when Pope Gregory reformed the liturgy. Most of the deacon’s functions were curtailed at this time at ordinary seasons, although a few were retained for solemn celebrations and that is how it remained pretty much until the 1960’s. When the Anglican Communion separated from Rome in the 1500’s, Archbishop Cranmer reformed the liturgy further and took away almost all that Pope Gregory had left for the deacons to do.

Only two things remained: the deacons would receive the ‘Alms’ only of the people, but not the bread and wine – which were specifically excluded – but the privilege of the deacon to read the Gospel passage for the day was retained in the Ordination service. Deacons then had virtually become ‘apprentice priests’. The BCP (Book of Common Prayer) rubric says that deacons were to serve for a year before being ordained priests.

Here at Saint Theodore’s and many other places, the liturgy of the deacon has, to a point, been restored, thankfully. It can be seen in the reading or singing of certain parts of the liturgy (e.g. the Opening Sentence, the Gospel reading, the Introduction to the Confession, the Acclamation “Christ has died; Christ is risen; Christ will come again” in the Thanksgiving Prayer, and the Dismissal), and at the receiving of the gifts of bread and wine at the Offertory and preparing them for consecration. On special days the deacon might also be seen wearing the deacon’s vestment, the Dalmatic.

There are just two final things. A deacon at the Eucharist is quite often actually a priest. The second ordination from deacon to priest does not extinguish the Office of Deacon and so the Deacon’s Office can be exercised by a priest at appropriate times such as at the Eucharist. Secondly, an archdeacon’s specific task, under the bishop, is to oversee the temporal possessions of the diocese or of a certain area and the welfare of the clergy among other things. This harks back to the original job description for a deacon to manage the alms or food for the poor and the church’s possessions. In the Anglican Church, since 1662, oddly enough an archdeacon must always be a priest and since 1840 must have been one for at least six years.

FLAGS IN THE CHURCH – what do you think?

During 2023, a proposal was submitted to Parish Council by a parishioner concerning the issue of flags in the church. There are currently two flags – the Union Jack and the Australian flag – positioned at the western end of the nave (shown in the photo on the right, below): the alternative options proposed were . . .

- Leave the present two flags as they are (or at least replace them with fresh flags);
- Add indigenous flag(s);
- Remove the Union Jack; or
- Remove both flags.

This is a matter for consultation at this stage, and there will be discussions during 2024 with parishioners, prior to a decision being made at the Vestry meeting in February 2025 where a motion will be presented. Obviously, any change will require a faculty to be approved by the Diocese. **What do you think on this issue?**



The Union Jack and Australian flags in the church at different times . . .

Left: Near the front of the nave (photo taken at a wedding in January 1972); and

Right: Their current position at the western (rear) end of the nave

Over the 110-year history of our current St Theodore’s church building, there has been some contention regarding the two flags . . . both in terms of their retention and display in the church, and also their location. The flags have been positioned in various places in the church over time, including the sanctuary – but after the reconstruction of the sanctuary following the fire in December 1960, since 1962 they have been predominantly in the two positions in the nave which are shown in the photos.

Please engage in the proposed consultation within the parish during the year – your opinion is important!

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 provides a regular spiritual Blog for St Mary Magdalene's Anglican church in the city, and has very kindly given *The Tidings* permission to use his reflections as a basis for meditations in our newsletter . . . thank you Fr Philip, we are very grateful.



Resurrection

- *In God's sight we do not fall: in our own sight we do not stand. And both of these are true, as I see it. But the way God sees is the higher truth.*
- *During our lifetime here we have in us a marvellous mixture of both well-being and woe.*
- *Peace and love are always in us, living and working, but we are not always in peace and love.*

Julian of Norwich

Julian wrestled for years over her lived experience, and she came to see that the issue was not a question of either/or, but both/and. This paradox or tensions she saw is never resolved by ignoring or denying either of the poles between which our lives are stretched. Rather we must embrace this tension as the very ground for our growing understanding of the truth, and the very reality where we will encounter God. Here is nothing less than the paradox of the Cross of Jesus: in its vulnerability and weakness we can meet the power and strength of God.



Death and transfiguration

- *. . . behind and beneath the smooth wheels of the socially constructed world are two abiding facts: unreconciled pain and unexhausted compassion, the history of men and women and the history of God with them (with us).*
- *There are only two feelings. Love and fear.*
- *There are only two realities: Dread and the surviving sense of a possible happiness.*

Rowan Williams

Michael Leunig

Adrienne Rich

If we want God to be real, then we must be real ourselves. We deal with reality, not fantasy: we find hope in the way things are, not how we would like them to be. This means facing ourselves as we are: facing our fears, anxieties and doubts; facing our illusions, even our delusions, and our projections, and how we so readily blame others. Telling and facing our truth sets us free.



The tree of life

There is another world, and it is in this one.

Paul Eluard

All the time something is happening, something else is happening as well. The spiritual life is simply paying attention to what is, to everything that is, not only within us but outside of us – and opening ourselves up to the possibility that that in and through everything that is, in the reality we find ourselves in, we are being addressed.

Instead of knowing ourselves solely in the reality of being chosen and loved by God, we must now know ourselves in the possibility of choosing.
Dietrich Bonhoeffer



Paradise Garden

Though we live in a world that dreams of ending that always seems about to give in something that will not acknowledge conclusion insists that we forever begin.

Brendan Kennelly

[Hope] is not the conviction that something will turn out well, but the certainty that something makes sense regardless how it turns out.

Vaclav Haval

God's first gift to us is to be able to say "I am" – to discover our treasure, that we are loved and accepted as we are. This then becomes the ground for our hope, where we find, often in seemingly impossible circumstances, the courage to choose to become fully alive and fully human.

The images are of a series of tapestries ("Four Spiritual Gardens") by the Australian artist, John Coburn.

The Parish Council



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



Ian Campbell
(Priest's Warden).



Angela Hazebroek
(People's Warden)



John Needs
(Treasurer)



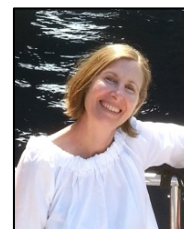
Peter Burke



Lee Fulton



Angela Jones
(Secretary)



Fiona O'Neill

Rev'd Matthew has made no appointments currently, but may be seeking to up to 3 appointments over time.

The Executive: Rev'd Matthew Anstey, the Wardens (Ian Campbell, Angela Hazebroek) and the Treasurer (John Needs)

Other (non-PC) elections/appointments at the Vestry Meeting in February 2024:

- Nomination Committee – Lee Fulton, Angela Jones, Nel Steele
- Auditor – John Hodgetts (appointed)
- Burnside Inter-Church Council Representative: Di Thorpe (appointed)
- Current Synod Representatives: Angela Jones, Brian Eves (Alternative – Angela Hazebroek); elections on a triennial cycle with the next election in 2025

ICONS at St Theodore's



The icon of St Theodore of Tarsus

Parish Council was asked to consider how a gift from the Estate of Judith Lang might be used in the church. The suggestion of an icon was favoured for several reasons: firstly, it would balance the existing icon of St Theodore (shown left) on the south side of the church, and so be aesthetically pleasing. Secondly, it was thought that Mary and the child Jesus provided balance to St Theodore on the other icon, in terms of age, gender etc. And thirdly, the imagery reflected Judith's love for children and her nurturing personality. It was also of course a wonderful way to provide a lasting memorial to Judith who had spent almost her entire life in the parish.



The icon of the Madonna and Child (in preparation)

JUDITH LANG essentially grew into the St Theodore's congregation in the sense that her parents were very much part of the parish. She was baptised here and attended Sunday School, and was duly confirmed (one of the 23 boys and 25 girls from St Theodore's confirmed on that occasion in 1955). Judith later taught in the Sunday School, and was a member of the Soldiers of the Cross, the Girls' Friendly Society and the Youth Group. She played for the St Theodore's netball, badminton and tennis teams. Subsequently at various times, Judith arranged flowers in the church, took care of the altar linen, polished the brass, was a lay reader and a lay assistant, sacristan, and was involved in pastoral care . . . it was said in the eulogy at her funeral that Judith held almost every role in the parish – except being priest!

Judith trained as a nurse and was involved at RAH in theatre, obtained her Midwifery Certificate at QVMH, and was again in theatre in coronary care in both Melbourne and Adelaide. After two accidents, Judith retired from nursing and accepted a position at St Peter's College as Matron of the Boarding House, where she was for 13 years before her retirement.

Judith's ashes are interred in the St Theodore's Memorial Garden, adjacent to those of her parents.



Judith Mary Lang

OUR NEW ICON. The 'Icon School of St Luke' is a group that has existed for some two decades, and has held its meetings (every Thursday morning) in the small hall at St Theodore's since 2007. They now constitute a ministry partnership with St Theodore's. The participants of the group have varying expertise – some are experienced as artists, and others are not but enjoy the icon style – and they are quite ecumenical (Greek Orthodox, Catholic, Uniting Church, Anglican). In terms of the drawing of the icons, the first step is to prepare the boards . . . these are covered by used linen (such as altar linen) and then Gesso (a mixture of rabbit skin glue and whiting) is prepared and applied to the linen to build a base on which the icon is to be inscribed. The icon is then traced on the board, using a photocopy of the icon. Prayer precedes the painting (writing), emphasising the devotional aspect of the icon writing. Pigments are applied going from dark colours first to light, symbolising the coming out of darkness into light. When the icon is completed, it is stored for some months before waxing or varnishing.

When the decision was made by Parish Council regarding an icon of the Madonna and Child as a memorial to Judith Lang, the Icon School of St Luke was consulted about such a project. There are a number of traditional styles for an icon of the Madonna and Child, and the style chosen is known as 'The Mother of God of Loving Kindness'. The partially-completed icon is shown in the photos to the right of the heading of this article, and in the photo (left) of Nick Kosmadopoulos . . . who is a member of the group and the one primarily responsible for the writing of this icon. We thank Nick and the Icon School for their beautiful work . . . it will become a treasured part of the fabric of our church.



Nick Kosmadopoulos at work on the writing of the new Madonna and Child icon

The icon will be blessed by Archbishop Geoffrey Smith as part of our celebration of the St Theodore's Patronal Festival service on Sunday September 15th. We hope you are able to join us on that very special occasion.

Live-streaming Project 2024

Since November 2023, St Theodore's has live-streamed our Sunday 9.30 am Eucharist service using an iPhone, through Facebook Live. The video and especially audio quality has been average at best, but sometimes barely watchable due to the poor quality. Moreover, the camera shot is fixed and cannot be zoomed in and out.

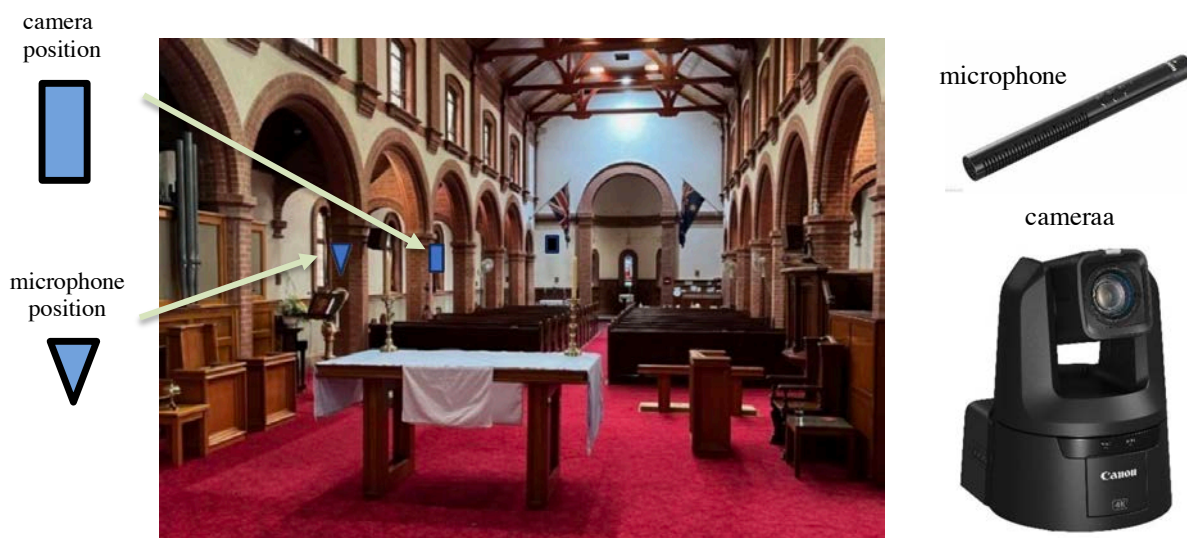
Rev'd Matthew informed the parish community in late 2023 that Parish Council was investigating an upgrade to our live-streaming, and was soon after contacted by a donor who strongly supported this initiative. Two different live-streaming proposals were sought, and one – submitted by ProAV & TAF-SA – was selected by Parish Council. Following external professional scrutiny of the successful proposal, a Special Vestry Meeting was held on 14th April, 2024 after the 9.30 am Eucharist service to consider a motion for application by St Theodore's parish to the Diocese for a faculty to install the live-streaming facility into the church . . . which was passed unanimously.

From the Diocesan point of view, the Synod Operations Manager, the Secretary of Synod, and our Archdeacon (the Venerable Andrew Mintern), have been assisting with the development of the project proposal, as any project over \$15,000 in cost requires Diocesan approval. We expect final approval of the project in the near future. There has been strong Diocesan support for the project because it will enhance our mission and outreach, providing innovative and far-reaching opportunities for ministry and outreach for current and future generations of the parish of St Theodore's, Toorak Gardens. The donor has generously funded the entire project, and there is no new recurring cost to the parish.

This project will enable the parish to deliver professional broadcast-grade video and audio to our live-streamed services. Furthermore the selected technologies provide the ability for structured expansion and/or upgrades to the system in a cost-efficient and low-impact manner.

The key technologies being implemented are:

- A professional broadcast-grade camera (Canon N500 PTZ), which is controlled via a remote interface, will be installed on the north face of the second 'south-side column' from the nave (see photo below), and will be mounted in a position to provide the ability to capture footage of the entire church – the seated congregation (nave) as well as the sanctuary and baptistry areas. This camera position is situated just behind where the iPhone has been recently located for the live-streaming of services.



A perspective of the location of the microphone and camera taken from the Sanctuary

- A professional broadcast-grade microphone (Røde shotgun) will be installed on the east face of the first 'south-side column' from the nave (see photo above), which will capture the sound in the sanctuary, mixed with our headset and handheld microphones to provide high-quality audio for the live-stream.
- A 7-inch screen/console unit will be installed using a non-permanent mounting solution on the back of the pew below the camera. A volunteer will operate the camera during the service, using simple presets. The screen/console will allow the volunteer operator to see 'live' where the camera is positioned and focused, and what footage is going to the live-stream. During a streamed service, the volunteer operator will have the ability to change the camera position via presets to focus on specific areas to better select the area of focus for specific parts of the service. For example,
 - During Holy Communion it can be set to the altar during the blessing of the sacrament, then repositioned so that those receiving communion are not visible;
 - For concerts, it can be focused as required on the performers;
 - During preaching, readings, and prayer/intercessions, it can focus in on the person involved;
 - During a baptism, the camera can be focused to rear of the church to view the baptismal font;
 - At a wedding or funeral, it can focus on activities (entrances/exits) at the back of the church.

- To provide reliable internet connection, wired NBN internet will be run via two data cables from the church office into the bell-tower: one data cable will be for our live-stream and the other is for future digital opportunities. Conduit will carry the cables from the office across the back of the large hall. From there, they will be placed 500 mm underground, emerging just near the air vent on the exterior church wall. From there, they travel under the floor to the bell tower.

In terms of the Heritage considerations, the Wardens have met with the Senior Heritage Architect, Heritage SA, who provided several suggestions which were included in the plans. Heritage SA has confirmed that the proposed cabling and AV equipment installation at St Theodore's Church will not have an adverse physical impact on the heritage values of the State Heritage Place.

As a final comment, the Live-streaming Project aligns strongly with our Mission Action Plan . . .

- **Vision/Mission:** *This project allows us to “make God known” to anyone with internet access, providing a way for people to experience our “liturgy and preaching to sustain our faith action in daily life”.*
- **Hospitality:** *The project offers a contemporary way “to enhance and extend our community”. Regular attenders are often unable to attend in person (Covid, travelling, transport etc.) and we currently live-stream through an iPhone for them, and for others further afield. This project dramatically enhances the audio and video quality of the live-stream and allows for more features.*
- **Pastoral Care:** *For members of our community who are unable to leave home, live-streaming provides a tangible sense of connection to the community and allows them to feel included, especially when included in the intercessory prayers or when sermons speak to them in a pastoral manner.*
- **Liturgy and Learning:** *We value “the beauty of our liturgical worship”, and live-streaming requires careful and thoughtful attention to the presentation of liturgy given it will be viewed online. The live-streaming allows a much larger group of people to engage in the learning opportunities offered by our sermons.*
- **Communications:** *Live-streaming enhances communication with a wider group of people, who listen online (live, or as a recording).*
- **Stewardship:** *This live-streaming project, unlike our current setup, will allow us to live-stream musical concerts, lectures, and other events, in partnership with a wide variety of groups. This project includes providing permanent wired internet (NBN) data into the church, which is increasingly essential for modern life. It builds capacity for future technological advances that require internet. The high-quality video and audio output will showcase the architectural features of the church, increasing its visibility and value to the wider community.*



The technology for the Live Streaming Project is anticipated to take a period of about three days to install, and the present expectation is for it to be completed by late July.



I think you have some serious faith issues



Miss Tredgett sat in the WiFi hotspot and refused to budge

THE BAPTISTRY . . . and its Stained Glass Windows

The baptistry at St Theodore's is located at the western end of the nave, and features three stained-glass windows on the wall behind the font.

The font is situated near the entrance of the church's nave to remind believers of their baptism as they enter the church to pray, since the rite of baptism served as their initiation into the church.

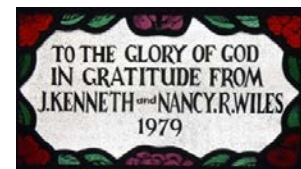


The baptismal font in the baptistry was originally installed as part of the construction of the new church in 1914 . . . the photo on the right is taken from the archives of that time. The same font is shown on the left in a recent photo. The ewer on top of the font in the 1914 photo was stolen in 1931!



Notably, the shape of the font is octagonal . . . recalling that Jesus' resurrection was on the eighth day, the day after the Jewish sabbath.

On the western wall in the baptistry, behind the baptismal font, there are three stained-glass windows . . .



- ❖ The window on the left is in memory of **Carl Lauenstein Schrader**. Carl Schrader was killed at Gallipoli in World War I in November 1915; he was 20 years old. Carl had become a member of the St Theodore's congregation in his teen years and was actively involved in the church as an acolyte, a crucifer (it is believed he was a crucifer at the dedication service of the present church in 1914), a member of the Catechism Group (and ultimately assistant-secretary), and a member of the Church of England Men's Society (CEMS). He was a much admired leader in the youth activities of the parish before he enlisted in the army in July 1915. He was sent overseas in September, but was killed at Gallipoli on November 20th. There is a memorial plaque dedicated to him on the wall behind the Bishop's Throne in the sanctuary of St Theodore's, and there is a memorial for his remains in the Lone Pine Memorial, Gallipoli Peninsula, Canakkie Province, Turkey.

(cont./)

The Memorial Window in honour of Carl L. Schrader was erected in 1916 – it was described as a “handsome figure of a crusader” and the dedication occurred on Sunday, August 27th, 1916 by the then Priest-in-Charge (Rev’d F.H. King): it was unveiled by Carl’s brother Adolph and was a gift of relations, the children of the parish among whom he worked, and other friends. The Pew Sheet at the time proclaimed that “To be true soldiers of God will ever be the message of the Window for all who see it”.

❖ The window in the centre depicting The Good Shepherd is in memory of **Miss Eileen Williams**, who died on April 6th, 1914 at the age of 15 years. The window was the gift of the Catechism Group and the Sunday School children. Little information is available about Eileen Williams and the circumstances of her death, but it is possible she was the daughter of the Rev’d Matthew Williams, who was the priest at St Theodore’s from August 1898 to June 1908 (when the church was in its previous location in Gurney Road, Rose Park). The window was unveiled by Bishop Thomas at a baptism service held on the same day as the dedication of the new (present) church – October 14th, 1914.

❖ The window on the right portrays St Francis of Assisi, and was donated by Kenneth and Nancy Wiles in 1979. In Devon (England), in a village by the name of Budleigh Salterton, there is an elegant three-storied red-brick house called Watch Hill which was the home of William Hatchard Smith and his wife Margaret. During World War II, it was an open-house refuge to some 1500 or so Commonwealth servicemen (particularly airmen, but also army personnel) where ‘Uncle Will’ and ‘Aunt Margaret’ treated all visitors as ‘nieces and nephews’. Many of the visitors returned (with spouses) in years after the war to stay as guests, because such deep friendships had developed. A visitor during the war days was Kenneth Wiles, who at the time ran a company which produced steam-operated mobile cookers, which were critical in providing food to the allied troops at the front.

Margaret died in 1971, and donations from those guests from many countries (Kenneth Wiles was the organiser for collection of a substantial Australian contribution) allowed the creation of a “Watch Hill Memorial Window” – a three-part stained-glass window featuring St Francis of Assisi, many animals and the national flowers of each Commonwealth country – in St Peter’s Church in Budleigh Salterton, which was blessed in 1974. In 1997, William died (at the age of 100 years), and the window was re-dedicated to both William and Margaret.

Kenneth Wiles and Nancy Wiles were long-term parishioners of St Theodore’s parish, and in the late 1970’s, they wished to donate a stained-glass window – in memory of William and Margaret Hatchard Smith, based on the deep affection over the long-standing friendship that they had formed with them – and Kenneth and Nancy chose a replica of one of the three panels of Watch Hill Memorial Window . . . the one featuring the figure of St Francis of Assisi.

Kenneth and Nancy Wiles were the parents of Sally Porter – a dear friend to many in parish community and a life-long member of our congregation. Sally died in February 2024: her ashes – and those of her parents – are interred in the St Theodore’s Memorial Garden.



Please note that during the winter months (June-August) we will be having soup at morning tea every fortnight, starting Sunday June 2nd. Please join us on these occasions.

SELECT DATES



Sunday September 15: Patronal Festival of St Theodore

- ❖ 9.30 am Sung Eucharist, with Archbishop Geoffrey Smith presiding. The service will include the blessing of the new Icon. (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.

June 14 (Friday): 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, Tusmore); tickets available at URL “<https://trybooking.com/CQWJC>”. BYO nibbles, drinks and coins.

June 16 (Sunday): Lecture by Rev’d Dr Matthew Anstey on the Psalms – 5.00-6.00 pm at the Anglican Church of St Michael, Mitcham.

August 11 (Sunday): The Annual Chamber Music Concert of the Associated Chamber Music Players of South Australia (ACMPSA) – 2.30 pm at St Theodore’s Church. Donation of \$5 will support the Magdalene Centre. After the concert, there will be an afternoon tea at 37 Prescott Terrace (across the road from the church); please bring a small plate of food to share.

September 24 (Tuesday): Anglicare SA Volunteers Lunch and Afternoon tea
