

# S. JAMES' Connections

Bicentenary 2019-2024

April-May 2024



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### The Front Cover

With 3,124 pipes, The Bicentennial Pipe Organ is one of the largest in Sydney. Made of either wood or metal, each pipe must be painstakingly adjusted for proper strength and tone within the unique acoustical environment of St James' Church, a process called voicing. With specialised tools like those used by organ builders for centuries, Dobson's Head Voicer John Streufert makes an adjustment to one of the pipes of the Great division, the main and most powerful department of the organ. Streufert, an organ builder for a third of a century, has been with the Dobson firm since 2007.

**-John Panning**

Photo by Chris Shain  
Images for Business

### NEXT EDITION

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# From the Rector



**The following is the sermon preached on the 200<sup>th</sup> anniversary of the consecration of St James' on Sunday 11<sup>th</sup> February 2024 by the Rector**

*What is entrusted to us is more precious than anything of our own imaging or creation. What we experience now on the earth is*

*temporary, imperfect and fragile. What we will inherit is everlasting and glorious.*

What will the future be like? What future might we even imagine? As we celebrate our 200<sup>th</sup> anniversary today, in this service I want to spend some time thinking about how our past might inform our future. I'm greatly inspired by the work of Sam Wells, the Vicar of St Martin-in-the-Fields in London, whose book *A Future That's Bigger Than The Past* has inspired this sermon and informs much of my strategic thinking about what we should be doing now as a church to prepare for that future.

I find myself wondering what our first Minister, the Rev'd Richard Hill, might have thought about the future of this church? On Wednesday 11<sup>th</sup> February 1824, with the Principal Chaplain Samuel Marsden officiating, and Rev'd Hill along with the Minister of St Philip's Church in Sydney, William Cowper assisting, this church was consecrated, set apart, for the work and ministry of the kingdom of God. This building, designed by the Convict architect Francis Greenway, was part of Governor Macquarie's grand plan to establish Sydney as a significant place of future growth. The building anticipated Macquarie's vision for what was to come. Yet, could he ever have imagined that 200 years later, St James' would be dwarfed by skyscrapers, in a city of over 5 million people?

Macquarie and Greenway looked to a future they couldn't imagine—but we know now that the enthusiasm and plans to develop the European settlement here came at great cost to the Gadigal of the Eora nation who had been here for millennia. We acknowledge the past now, as we turn our minds to the future, so that we might not make such mistakes again. So we have something of a quandary. Two different visions for the future of this place—one an ancient people who knew and treasured this sacred land, who tended it, cared for it, and passed on that love and respect to each generation in turn. And then new arrivals with a vision for the future which sought to be a better version of what they had left behind in Europe. Wide open spaces,

an expanse of optimistic sky, a vast harbour, rich natural resources. Such promise.

I want to suggest that our future, informed by our past, should be concerned with our hunger for the kingdom of God, rather than the kingdom of our own creating. Instead of a concern for our own human ambition, what if the bigger future of this place, and of us, the people of God called to serve here, was fixed on the values of the kingdom which has no end?

Our bicentenary is an opportunity to give thanks, to reflect, to learn, and to set priorities.

We give thanks for those who were here before we were. The ancient custodians of the land, and also the early European settlers, the grand vision of Macquarie, the skill of Greenway and the convicts who built this church, the ministry of Rev'd Hill our first Minister, and for all in the subsequent 200 years who have sought to serve God in this place in the best way they knew how. There have been times in our past where we have been blessed here at St James' and where we have been a blessing to others. There are times when we have made mistakes and caused hurt, where we have not had our priorities straight, where we have fallen into the trap of selfishness and have been negligent. We will probably do so again. Let's not be so arrogant as to look at those historical figures and cast such swift judgement on their actions or inactions without first realising that we, too, are dazzled by the brightness of our own ambitions and agendas. Dazzled by our high opinion of ourselves.

Instead, in our Gospel reading today (Mark 9:2-9) we encounter something which dazzles us in a way that nothing and no one else can. The Transfigured Jesus on the mountain top, in glorious splendour, a foretaste of the glory which is to come. A coming together of the prophets of the past, of Elijah and Moses, of the present day witnesses, his companions Peter, James and John, not really understanding what was going on. And then, most curiously, his instruction to them; tell no one about this until after the Son of Man is risen from the dead.

We are meant to think of Easter morning. The beginning of a new age, a new future for the created order. A coming together of the things of the earth and the things of the Kingdom of God. The promise that all will be made new. We are to keep that image of the transfigured Jesus in our minds as we prepare to journey through the solemnity of Lent, through the wilderness of self-reflection, confession, of repentance and sorrow for our sins. All the while, we are to fix our gaze on that image of the glorified Christ, ablaze in new light, the one who says from the very throne of heaven, 'behold. I make all things new.'

I cannot imagine as I stand here today what Sydney and St James' will be like a hundred or even two hundred years from now. If Christ is still yet to return, how might things be here? Will the new Dobson organ have lasted that long, as we hope it might?

To properly consider the future, we should instead concern ourselves with the advancement of God's kingdom. Will we be able to look back in 20 or 30 years from now and say yes, we concerned ourselves with the work of the kingdom and we set our priorities accordingly. We tried to be good stewards of what was entrusted to us, we tried to love and serve one another in Christ's name after his command, we worshipped and served God with our whole selves, heart, mind, soul and strength. We built one another up and encouraged one another in the faith, we were hospitable, welcoming strangers as though they were Christ himself. We were a people full of joy, hope and light, witnessing to the light of Christ in a time of darkness and dimness in the world.

We were attentive to the word of God, challenging and inspiring us to live lives worthy of His great calling. We were faithful to God and were agents of his kingdom here in Sydney in the 2020s.

That is a part of the vision I have for this place and for us now. Not distracted or deceived, but focused, faithful and committed to the kingdom of God.

Sam Wells in his book, *A Future That's Bigger Than The Past* puts it like this:

"I regard Christianity as an alternative society. Alternative in terms of time, because it believes God's future, which we may call the kingdom, is already overlapping with our present; and alternative in terms of space because while tending to itself in ministry, the church is always sharing space with the world in mission. But alternative most of all in terms of story; Christian identity is not a possession to be owned or an achievement to be cherished or even a quality to be realised - it is a gift to be received... Christianity is a new present, a true gift, a way of life made possible by Easter and Pentecost, an anticipation of eternal life with God."

God's future is so much bigger and better than any future we

might imagine for ourselves in this world. So the future of this parish is bound up in the things of the kingdom. We are to strive to live as members of that kingdom now, in how we are with one another, in terms of how we seek to serve and grow those we share our lives with.

Paul in his Letter to the Corinthians writes, 'it is the God who said 'let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.' The same Jesus Christ we see Transfigured into the light that surpasses our understanding.

And so what motivates our actions towards God's future? Surely it must be simply that we might point to Him. That we seek not to achieve these things for ourselves or for our glory. As Paul says, 'for we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.'

Clay jars, earthen vessels. Temporary, fragile holding places. We, our very selves, are passing away. These fragile bodies are temporary dwellings, into which is poured the very spirit of God. In this way, we become living temples of God, the God who came down from heaven to share in our humanity that we might come to share in his divinity.

What is entrusted to us is more precious than anything of our own imaging or creation. What we experience now on the earth is temporary, imperfect and fragile. What we will inherit is everlasting and glorious.

So let us pray:

Almighty God,

to whose glory we celebrate the anniversary of the consecration of this house of prayer: we praise you for the many blessings you have given to those who worship you here: and we pray that all who seek you in this place may find you, and, being filled with the Holy Spirit, may become a living temple acceptable to you; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

<sup>1</sup>Samuel Wells, *A Future That's Bigger Than The Past*, Canterbury Press Norwich, 2019



The congregation at the Bicentenary Eucharist, 11<sup>th</sup> Feb, 2024  
Photo Courtesy of Chris Shain, Images for Business

# St James' King Street and its Mission Statement

## Richard Cogswell

There is a sign at the entrance to the Parish Office with the heading 'THE PARISH MISSION'. Under the heading is the following:

'To be a faithful and inclusive Anglican community in the heart of Sydney which proclaims Jesus Christ, grows in the Holy Spirit and shares God's gracious love with all.'

I have been asked to write an item for this edition of *St James' Connections*. The theme of this edition is what it means to be a 'faithful and inclusive Anglican community'. So, if you are going to read on from here, you will come across some of my thoughts and observations around St James' and its Mission Statement. Some of these will state the obvious. But it can be helpful to do just that sometimes.

Let us start with 'faithful'. There is 'faithful' meaning adhering to the creed we recite. But I want to explore 'faithful' in the context of St James' location. Almost all of us travel a distance to church. I expect very few of us walk. For some, it is quite a challenge to get there on a Sunday morning. We need to make an effort. But we turn up and that shows faithfulness. We are committed. We have all shown faithfulness before we step through the door. We have chosen this church in this tradition as our place of worship. It is a choice to go one way rather than another, to come to one place rather than another. There is a sense of loyalty and fidelity in that Sunday morning commitment.

It is interesting that the Parish Mission Statement chooses 'community' rather than 'church'. Of course, we all know at St James' that we can be seen as several communities. Many of us choose to attend one particular service on a Sunday morning and not others. Are we 'communities' rather than 'a community'? Well, yes, that reflects one reality. But we have all made the same choice about where we want to worship. What St James' has to offer appeals to us. The forms of worship, the preaching, the music, and its place in the tradition: these all draw us to this place of worship rather than another. And St James' draws us all together at times: Holy Week, morning and evening prayer, concerts, and the St James' Institute are a handful of many examples.

There is another St James' community which many of us do not see. These are the people who work in the city and come to a weekday Eucharist or recital or to Evensong. And there are some who just sit in the church; others fill in the form asking for prayer. Those of us who do the intercessions on Sunday can see their pleas for prayer tucked into the Intercessions Book. I expect most of these people are not on

the Parish Roll but the presence of St James' in the city is so important to them.

Let me add some thoughts about what happens when we gather at our services of choice. We are 'the people of God' in church. We are not there just to watch and listen. We are also responding to God's call to come closer, to approach holy ground. It is not just each other present, there is another presence. The Reverend Dr Bob Derrenbacher reminded us of this when preaching on The Temple on the Third Sunday of Lent. We are there seeking nourishment from listening (and, at the Eucharist, literally eating and drinking). We are fed by the Word and its unpacking in our hearts through the sermon. This is an experience chosen by all who attend their preferred liturgy. As a community, we are together exposed to a transformative experience. We leave St James' having been exposed, fed, challenged, and perhaps unsettled or puzzled.

Here is another question. We talk about a play or film we have seen with friends or a book we have shared with others in reading. Do we talk about what we have experienced in church? I am not suggesting we don't. I have heard such conversations and have been part of them. What I am suggesting is that sharing our faith experiences from church can further build community. "Building relationships requires work and commitment. It does not just happen." (the Reverend Dr Michael Whelan SM, Parish Priest of St Patrick's Church Hill).

The opportunity for such conversations—and community-building—are provided at gatherings in the crypt after individual services or after a plenary service. For some, going downstairs can be daunting. It requires turning up and stepping out of our comfort zone. It was Helen Cook who asked my wife Anne and me down to the crypt after a 9am service 40 years ago. We felt somewhat daunted, held hands, and went down. So, another way of building community is to keep an eye out for new faces who might not be sure about the gathering in the crypt, or who may simply be shy. They might not feel like going down alone.

We are all needy. That is one reason why we are there in the first place. Some are more needy than others, but we are all needy. We all have things on our minds. We all carry our burdens. We tend to see our own struggles as private and particular to us. We are all made in that image and likeness of God. These are the people we share our Sundays with. We are all struggling to find within us this image and likeness, and to live from it. We are not alone. I think we would be surprised at how much we have in common, how many challenges we actually share.

What about being 'inclusive'? That implies a welcome. Whom do we not see at church? Who is not included? Who is on the margins and overlooked? How do those on the margins see us? We do not have that perspective because many of us are not on the margins and we are very comfortable at St James'. How does the stranger or newcomer go away from St James'?

We can readily see ourselves as inclusive because we view ourselves in the context of a more conservative diocese. We are 'progressive' (it's on the front of our Pew Sheet); they are 'conservative'. Some of our inclusiveness is easy and obvious. It stems from our tolerance of what some Christians do not regard as tolerable, those who require repentance before inclusion. But what are we asked to tolerate? I think here the parable of Jesus about the Pharisee and the tax collector praying in the temple can be instructive. It is easy for us to compare ourselves with other churches in our Diocese and to come out looking good. What I am saying is a perspective, not an accusation. Another perspective is to regard them as other Christians who are trying to act out their faith in their own tradition, but a tradition we do not (or no longer) share. We tolerate those of other faiths and other denominations: what about our fellow Christians in the same diocese? Perhaps they

are lingering there on the margins. Jesus was persuaded to tolerate and accommodate the Syrophenician woman after his initial reaction of exclusion.

We are an 'Anglican' community. We are part of a tradition. It is just that, a tradition. We are also part of a world-wide Anglican community which is in itself very diverse. We are not alone. It is a broad tradition, encompassing a wide variety in the ways members live out their Christian commitment. What we share is more important than what divides us.

One final thought is this. I sometimes wonder how we would respond as a community if our beloved St James' Church building fell into ruins or was destroyed. Yes, we are now 200 years old. But our faith is 2000 years old. And the traditional owners of the land underpinning our church were on our plot so many more thousands of years before that.

How important is the building itself to our community? Perhaps it is very important, integral, like the Temple to the ancient Jews. I will leave you with that question.

**Richard Cogswell is a parishioner at St James'.**

## Holy Saturday Working Bee

On Holy Saturday 30<sup>th</sup> March, parishioners came together, as they do every year, to help clean the church in preparation for Easter Day.

All photos courtesy of Jackie Dettmann.



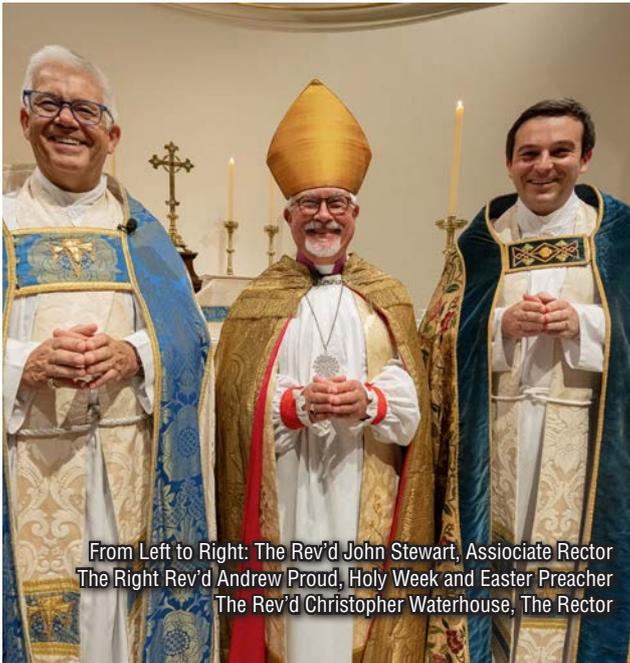
# Easter at St James'



The 6am Easter Vigil Congregation  
(All Images courtesy of Chris Shain, Images for Business)



The Lit Pascal Candle for 2024



From Left to Right: The Rev'd John Stewart, Associate Rector  
The Right Rev'd Andrew Proud, Holy Week and Easter Preacher  
The Rev'd Christopher Waterhouse, The Rector



The Clergy and Servers in Queen's Square at the start of the 6am Service



The 10am Choral Eucharist Congregation



The Choir of St James' and The St James' Singers practise ahead of the Good Friday service

# The Gospel, a Priest, and a Poem

## Robert Willson

It was in 1958 when I was a student, that I first attended worship in St James', King Street. I fell in love with the worship of the lovely church. It was a Saint's Day and we sang Bishop William Walsham How's great hymn: 'For all the saints, who from their labours rest...' during the procession around the Church. The tune is 'Sine Nomine' by Ralph Vaughan Williams.

Later I read many of the memorial plaques there, a roll call of the history of the Colony. It is a privilege to research and write the stories behind some of them.

Over the years I attended St James' many times, even before I became an Anglican. One service included a sermon in which the preacher did something that seems to be rare these days. He quoted in full a poem by the 17<sup>th</sup> century poet, George Herbert. The poem is entitled simply *Love (III)* and it begins: 'Love bade me welcome'. That poem deeply touched me.

From time to time, congregations sing one of the three popular hymns by George Herbert: 'Let all the world in every corner sing', 'Teach me, my God and King' and 'King of glory, king of peace'.

Who was George Herbert? Among Anglicans he deserves to be much better known, especially for one that one sublime poem.

This poem, *Love (III)*, had a dramatic impact on that remarkable French philosopher and mystic Simone Weil. In her *Spiritual Autobiography* she describes the impact of it in the ominous year 1938. It was a depressing time with the shadows of war gathering over Europe, and she was often afflicted by terrible headaches, probably migraines.

Simone Weil writes that 'often at the culminating point of a violent headache, I make myself say it, this poem, over and over, concentrating all my attention on it, and clinging with all my soul to the tenderness it enshrines... It was during one of these recitations that Christ himself came down and took possession of me.'

Any poem that seems to make Christ come down and take possession of a human soul should merit our attention. So let us think about this poem and the priest who wrote it. I hope that this poem will be a blessing to us. Say it over and try to learn it by heart.

Simone Weil was a French Christian mystic and philosopher. In 1975 my wife Beth and I visited Ashford in Kent. The Rector of the Parish Church welcomed us and showed us his beautiful Church. But the Rector never mentioned Simone Weil, buried in the churchyard there. Perhaps he knew nothing about her.



'George Herbert at Bemerton', by William Dyce, Guildhall Art Gallery, London, England  
Source: <https://www.flickr.com/photos/alex-david/>  
Image taken by Alex-David Baldi.

Now let us unpack the poem. As I read it I ask myself where I stand. 'Love bade me welcome': The Gospel invitation is to me and to you.

The scene is a very pleasant country home, such as where George Herbert grew up, the son of Lord Herbert of Cherbury. I experience a loving welcome to a meal in that home, a dinner party. Our heavenly father makes us welcome. Jesus said: "In my Father's house are many mansions, I go to prepare a place for you."

So, I enter this house, respond to the invitation.

Immediately, I am conscious of my unworthiness to be there. I am grubby, guilty of dust and shame. Before we arrive at Church for the sacramental meal, the Lord's Supper or the Eucharist, we dress up and are tidy. But, do we spiritually prepare ourselves?

'Dust': All human beings, like me, are guilty of dust. On Ash Wednesday many Christians hear those words from Genesis 3, verse 19 "Dust, you are, and to dust you shall return". I receive the cross on my forehead in the form of ashes.

In earlier centuries, before the Reformation, my ancestors heard it in Latin: "*Memento homo quia pulvis es, et in pulverem reverteris.*"

We use the word 'pulverise' from the Latin, and it means to pound a stone into dust.

But then we are reminded that God, our love, is watching us, 'Quick eyed... observing me grow slack' He is aware of our shame and feeling of unworthiness to be there, or to sit at that table.

VERSE 2: The sinner hangs back... "I should not be here." Love asks, "what do I lack?"

Every time I go to Holy Communion I know that I am not worthy. So, it is a Christian duty that we should go to

confession first. The Scripture invitation says ‘Let a man examine himself. Let a woman examine herself. Only then, eat and drink at the Lord’s Table.’

‘I am not worthy Holy Lord,  
That thou should come to me:  
But speak the word! one gracious word,  
can set the sinner free.’ So says the old hymn.

I am ‘unkind’... ‘ungrateful’... I cannot look on the face of God. You remember that when Adam and Eve were in the Garden, they were naked and ashamed. Moses hid from God. He could not look on God.

Love smiles and says: “Who made the eyes but I?”

## The Apostle Peter

As I thought about this poem my mind turned again to St Peter.

Think about the life of Peter and his brother Andrew. Andrew met Jesus and brought his brother Peter to meet Jesus also. Andrew was the Public Relations expert of the disciples. He was always bringing someone else to Jesus. He brought Peter, and was not resentful when Peter became the leader of the disciples. Andrew was content to be in the background, but Peter was always impulsive, always pushy, boastful, and sometimes a disaster as a leader.

On the Mount of Transfiguration everyone was stunned, but Peter wanted to take the lead, so suggests building three booths or tabernacles. He was conscious that he was the leader. He liked his voice to be heard. He blurted out what came into his mind.

In the Gospel from Matthew 16, Peter took the lead in proclaiming Jesus as the Messiah. But soon he was horrified at the mention of the death of his Lord by crucifixion and he was rebuked by Jesus: “Get behind me, Satan!” Why Satan? Because Peter, like Satan, was tempting Christ to avoid the Cross.

At the Last Supper he boasted that he would never betray Jesus, but the very next morning he denied him, through sheer naked terror. Then he lost his temper and cursed and swore that he did not know the man at all. I might have done the same. Crucifixion is the ultimate terror.

As we look at the life of Peter we are painfully reminded of our own cowardice and fear.

THIRD VERSE: the key word is ‘blame’. ‘Who bore the blame?’ Christ bore the blame. “Father, forgive them, they know not what they do”.

Surrender: “My dear, then I will serve.”

This is a banquet: “You must sit down... and taste my meat!”

Jesus said: “Take and eat this in remembrance of me.” On Sunday at Holy Communion, is anyone worthy to take the

Sacrament? Did we really examine ourselves before eating and drinking at the Lord’s Table?

“As often as you eat this bread and drink this cup you show the Lord’s death until he comes.” So we should eat and drink regularly, but honestly prepare for the sacramental meal and give thanks afterwards.

So this marvellous poem is the story of the Gospel, Peter’s story and my story and yours.

The Reverend George Herbert, author of this immortal poem, was born in 1593, in the last years of Queen Elizabeth the First. He was the youngest son of Lord Herbert of Cherbury, and was educated at Winchester School and Trinity College, Cambridge.

He became a classical scholar and poet and musician of the first rank, and was marked out as a courtier of King James. However, Herbert turned aside from a worldly career and studied divinity, and was ordained priest in the Church of England in 1630. He became Rector of Bemerton near Salisbury in Wiltshire. He died in 1633 and was buried at Bemerton where we saw his grave.

I commend the excellent entry about Herbert on Google. The standard biography is *Music at Midnight* by John Drury, published in 2013. Another key reference is *Sacramental Poetics in Richard Hooker and George Herbert. Exploring the Abundance of God* by Brian Douglas, Lexington Books, 2022. This book, especially chapter 3, is a valuable study of the poetry of Herbert.

**Fr Robert Willson has been a priest, school chaplain, and freelance journalist in Canberra for many years.**

### Love (III)

#### George Herbert (1593-1633)

Love bade me welcome: yet my soul drew back,  
Guilty of dust and sin.

But quick-eyed Love, observing me grow slack  
From my first entrance in,

Drew nearer to me, sweetly questioning  
If I lacked anything.

“A guest,” I answered, “worthy to be here”:  
Love said, “You shall be he.”

“I, the unkind, ungrateful? Ah, my dear,  
I cannot look on thee.”

Love took my hand, and smiling did reply,  
“Who made the eyes but I?”

“Truth, Lord; but I have marred them; let my shame  
Go where it doth deserve.”

“And know you not,” says Love, “who bore the blame?”  
“My dear, then I will serve.”

“You must sit down,” says Love, “and taste my meat.”  
So I did sit and eat.

**(This poem is in the public domain.)**

# Lent Studies 2024:

## First Nations' Perspectives on Creation

**Sue Mackenzie**

The theme of this issue of *St James' Connections* revolves around being a faithful and inclusive community. One way we can do this as a church is to study God's Word and explore matters of faith in a loving and supportive context such as a small group setting provides. During Lent this year, five small groups met in various places, including one group online, to discuss a series of studies published by the Anglican Board of Mission (ABM). The study book, *God's Own Country*, consists of seven studies based on the seven days of creation, as outlined in Genesis 1. Subtitled *First Nations voices speak to the Church*, the book was edited by The Rev'd Canon Stephen Daughtry, the Education Missioner for ABM.

Each study was written by a different Aboriginal or Torres Strait Islander Christian. The studies are also wonderfully illustrated with artwork by Auntie Robyn Davis. In the Introduction, Stephen Daughtry explains the title of the series in this way: ' "God's Own Country" is an expression often used in awe, when we stand before a place we see as beautiful and wish to name as sacred. The land we live in has always been "God's own country", and it was honoured as sacred by the people who lived here for over 65,000 years before the first European boats arrived and the frontier wars were fought. In this book we seek to listen to and honour the voices of Aboriginal and Torres Strait Islander Elders and leaders.'

Daughtry reminds us that Jesus as a boy went to the Temple in Jerusalem to listen to and learn from the elders there. Likewise, we need to listen to and learn from those whose ancestors were here long before ours. No longer should the voices of First Nations people be relegated to the margins and their spirituality ignored. Daughtry encourages us instead to 'listen, learn and repent', all appropriate actions in Lent.

It is worth commenting further on the artwork and its purpose. It is not there to break up the text or provide illustration, but instead it has the function of adding depth and meaning to each study. The members of my study group have been intrigued by the small gold cross found in each painting and put there 'to acknowledge the true Creator'. Some of these are quite difficult to find. I particularly like the placement of the one in the painting for Day 2 of creation. Here the cross is in the middle of a large handprint, which reminded me of the verse in Hebrews (1:3) which states that Jesus is 'the reflection of God's glory and the exact imprint of God's very being'.

In the painting that accompanies Day 1 of creation, the little gold cross is found in the section representing light, but close to the darkness. Light and dark were both created on Day 1. In this case, the cross reminded me that Christ was the one through whom God 'created the worlds' (Hebrews 1:2) and Jesus identifies himself as 'the light of the world' (John 9:5).

Also in the study which focuses on Day 1 of creation is reference to a painting in a cave in the Hunter Valley. This painting is of Baiame, the Wanarua people's Creator of all things. One of the members of my study group, Margaret Tyler, had a property located near this cave, and she has seen the painting, as has Chris McLeod, the author of the study on Day 1. Margaret's son took the photo seen here. It is obvious from the painting that the artist wanted to draw attention to God's embrace of creation; the arms are very long. We are also reminded of God's ability to look deeply into our hearts and souls by the bulbous eyes of Baiame. As you can see, the painting contains hands, tools and boomerangs, reflecting others who have looked at it over the centuries. Chris McLeod sensed he was not alone when he viewed the painting; he was aware of not only those with him at the time but also the many who had been there before. He draws our attention to another two verses from



'God of the Outstretched Arms'  
Photo taken in 2014 by Stephen Tyler, used with permission.

Hebrews: 'We are surrounded by a great cloud of witnesses' and 'long ago God spoke to our ancestors...' (Hebrews 12:1; 1:1). The reference to ancestors features in other studies too. Such a perspective is chastening for those of us who are quick to dismiss the views and practices of those who have gone before us. We need to learn from the respect given to elders and ancestors by First Nations people.

Each of the studies begins with the relevant passage from Genesis, then a reflection from the author, often including other biblical references, then some questions, and finally, a brief biography of the author. Occasionally there is mention of dreamtime stories, or words from different Aboriginal languages with their translations. But always the reflection is anchored in the experiences of the author; their culture informs their words, as does God's word.

Culture is one lens through which we make sense of the world around us; it shapes our attitudes to people and places. It takes conscious effort to set aside one's culture and view things from a different perspective. This study series encourages us to do that; to stand back and take a wider view and a longer one, stretching back over many thousands of years. May we learn to listen more effectively and be more welcoming to First Nations people as a result.

**Sue Mackenzie is a parishioner at St James' and a member of the editing team of *St James' Connections*.**



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## The Men's Group

### Gordon Cooper

The Men's Group was formed 13 years ago on the initiative of Fr Andrew Sempell and David Cheetham to provide an opportunity for men of the parish to meet five times a year in an informal setting, to share lunch and listen to a speaker. The Group meets on a Saturday from about noon until 3:00pm. The Cheethams have hosted our meetings from the start, firstly in their house in Wahroonga and now at their unit in Normanhurst. David McQuoid runs our BBQ and a range of other food is prepared by Christine. Lunch begins around 12:15pm and the talk at about 1:15pm. Weather permitting we eat outside—under shade. As the Cheethams now live in a residential community—Bowden Brae—we have been joined by some of the other residents, a number of whom also attend the monthly Eucharist, celebrated every third Tuesday by one of our clergy.

Meeting dates for the remainder of the year are 11<sup>th</sup> May, 13<sup>th</sup> July, 14<sup>th</sup> September and 9<sup>th</sup> November. A reminder notice appears in the weekly Pew Bulletin for three weeks prior to the next meeting, and those who wish to attend are asked to let the convenor know. We ask for a \$10.00 donation to help defray the cost of the lunch. As we meet in a private home, numbers are limited.

For further information contact Gordon Cooper on [rgc@tsn.cc](mailto:rgc@tsn.cc) or call him on 0428 287 619.

**Gordon Cooper is a parishioner at St James' and the convenor of the Men's Group.**

# St James' Institute Update

## Paul Oslington

As the incoming Director of the St James' Institute, I very much appreciate the warm welcome I have received and look forward to working with you over the next few years. I have taken this on half-time alongside my role as Professor of Economics and Theology at Alphacrucis University College where I'm working with others to birth an Australian Pentecostal research university. Thank you for your prayers at my Induction Service on Sunday 4<sup>th</sup> February. Please continue to pray for me and the work of the Institute.

I offered the first Institute seminar on the afternoon of 4<sup>th</sup> February on the topic of 'What Does the Bible say about Economics?' based on a keynote lecture for the Association of Christian Economists in Chicago last July, which is forthcoming in their journal *Faith and Economics*. The seminar was well attended and stimulated a lively discussion. A one hour presentation cannot settle such a complex topic, and I look forward to continuing discussion on the issues. Theological engagement with economics is vital for Christian mission because economics has become the master language of our culture, shaping policy in education, health and many other areas, as well shaping our attitudes to work, spending, giving and so on.

On 3<sup>rd</sup> March I interviewed Rev'd Canon Dr Bob Derrenbacher on 'Trinity in Sydney and the Future of Theological Education'. The industry is in crisis in Australia with many colleges losing money and likely to disappear in the near future. Reasons for this are not hard to find: churches associated with most theological colleges are shrinking; there is less emphasis on formal theological study in clergy and lay training programmes; fixed costs of accreditation are rising; on-line learning requires high fixed costs to do it well, and colleges must do it well to compete in a market which demands flexibility.

Our next event will be a conversation with Dr David Hastie on 7<sup>th</sup> April on the past and future of Anglican schooling. David has led the development of new models of teacher education and been at the centre of recent debates around schooling in Australia. He is giving the Moore College Library lecture earlier that week before our conversation. David has unearthed some fascinating information about our own St James' Grammar School and that will be part of the conversation.

With the great interest in indigenous issues that our Lent studies have revealed, we are running a three-part series this year on indigenous theology in partnership with Pitt St Uniting and the Eremos Institute. The first of these will be on the afternoon of 7<sup>th</sup> April at Pitt St Uniting with Dr Garry Deverell of the newly formed University of Divinity School of Indigenous Studies.

The Sharwood Lecture on church law this year will be given by Mandy Tibbey at 7:15pm (after Choral Evensong) on Wednesday 22<sup>nd</sup> May.

The remainder of the seminar programme is coming together and will be available in due course on the Institute website and advertised in *St James' Connections* and elsewhere. Subscriptions are available for \$195 (or \$175 concession) on the website, through Humantix, or by telephoning the St James' office. Single event tickets will typically be \$25. For those who have struggled with the website, apologies, and I'm working with James Farrow and others to get it functioning better and the information up to date.

The Institute's mission encompasses both education within the Parish and wider engagement. There are wonderful opportunities for this with our city location in the midst of legal, political and artistic communities. I see the Institute as having a particular mission to those who for whatever reason feel alienated from churches, and hope we can nourish thoughtful faith and provide community. To this end we will be holding several events during the week at times more convenient for those working in the city, and exploring partnerships with other organisations in the city. It has struck me how many churches and organisations in the city are trying to do similar things and I will be keen to work together with others and avoid duplication.

I'm particularly keen to grow the Trinity in Sydney programme of degree level theological study—a partnership between St James' and Trinity Theological School within the University of Divinity. This year we are offering three units: the first of which was offered by Trinity Dean Bob Derrenbacher on *1 Corinthians*, to be followed by Fergus King in June/July on *Handling Texts of Terror*, and then myself with Kara Martin in October on *Faith, Work and Economics*. These subjects may be taken for credit towards a University of Divinity undergraduate or post-graduate degree, or for possible cross-credit towards many other Australian theological and other degree programmes. FEE-HELP is available for eligible domestic students. Anyone can enrol as an audit (non-credit) student, and this is a remarkably good deal for subscribers of St James' Institute, who pay the discounted rate of \$400 per subject.

I would be happy to talk with anyone about plans for the Institute and receive any feedback on what we are doing, whether positive or negative. We have an opportunity to build on the work of the previous Directors towards something which greatly blesses our community.

**Paul Oslington is the Director of the St James' Institute.**

# 2024 Sharwood Lecture in Church Law

## Church Law & Anti-Discrimination Law: do these need to collide?

*This lecture will canvass where there have been apparent collisions between anti-discrimination law and church law and practice (for example, on women and LGBTQI issues), whether there needs to be a collision, what the limits of anti-discrimination law are as it interacts with church law and affects churches and where our values may suggest that we support anti-discrimination law.*

The sixth Robin Sharwood Lecture will be delivered by Ms Mandy Tibbey, barrister. Mandy Tibbey has practised at the New South Wales Bar since 2004 practising mainly in equity, commercial and administrative law. She serves as Chancellor of the Diocese of Riverina and is a member of the Church Law Commission of the Anglican Church of Australia.



**Wednesday 22 May 2024**

**7.15pm** | Evensong at 6.15pm

St James' Church

King Street, Sydney NSW 2000

RSVP via the QR code or

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# Resolving an Ongoing Dispute: A Review of Two Books

**Michael Horsburgh**

Peter Carnley, *Arius on Carillon Avenue: More than a Memoir: A Trinitarian Saga*, Wipf & Stock, 2023.

Peter Carnley, *The Subordinate Substitute: Another Wrong Turn on Carillon Avenue*, Wipf & Stock, 2024.

You would be correct to assume that these books take issue with two substantial pillars of the prevailing theology of the Anglican Diocese of Sydney: the eternal subordination of the Son to the Father in the life of the Trinity, and the penal substitutionary theory of the atonement. Carillon Avenue is the address of Moore Theological College and serves as a symbol for the diocese and its theology.

But first, about the author. Bishop Peter Carnley AC (born 1937) was Archbishop of Perth between 1981 and 2005. In the latter part of that episcopate, he was Primate of the Anglican Church of Australia from 2000. He is a distinguished theologian and church leader. Carnley has had a long association with St James', King Street, having been a parishioner in his youth, when a Sydney law student. In October 2019, he preached at a service at St James' to mark the laying of the Foundation Stone of St James' Church in 1819<sup>1</sup>. I count him as a friend and have known him for many years. This is not name-dropping, it is to reveal my association with him before I embark on my reviews.

Carnley fell out with the Diocese of Sydney when, on 7<sup>th</sup> March 1992, he ordained the first women priests in Australia, after the Appellate Tribunal could not furnish the Church with a decision as to whether a General Synod canon was necessary to validate a diocesan canon. He survived an attempt at civil law to stop the proceedings, when the WA Supreme Court refused an interlocutory injunction; seven months later the General Synod resolved this legal ambiguity by passing a validating canon regardless of whether it was necessary.

In this, he was more successful than the Bishop of Canberra-Goulburn, Owen Dowling, who had been restrained by the NSW Court of Appeal the previous year. Amongst those Carnley ordained priest was Kay Goldsworthy, one of Australia's first women deacons and now one of his successors in the see of Perth.

But his dispute with Sydney began much earlier than this. In 1987, he published a major study of the resurrection (Peter Carnley, *The Structure of Resurrection Belief*, Oxford, Clarendon Press, 1987). This book was both hailed and criticised in its reviews. What concerned Sydney most was its conclusion that Carnley had prevaricated about the

historicity of the fact of the resurrection. One reviewer said that he presented the 'resurrection [as] both an historical event and a present experience ... fully known through a fusion of history and interpretation, remembering and knowing, knowledge which is both mediated and immediate' (Paul Sullins, *Review of Religious Research* 36: 1 Sept 1994).

Carnley was elected as primate in February 2000, and was to be installed in St Andrew's Cathedral, Sydney at the end of April during a national meeting of bishops. Easter came between these two events, at which time Carnley was invited to write an article ('The rising of the Son') in the now defunct weekly, *The Bulletin*. It was badly received by many in Sydney for not sufficiently emphasising the uniqueness of Jesus. Some in Sydney sought to boycott the installation ceremony, but the then Sydney archbishop, Harry Goodhew, himself a critic, did not approve of such an internal church rupture.

In 2004, Carnley published *Reflections in Glass*, in which he sought to answer the questions raised by Sydney after this event. His approach commented adversely on a view of revelation as existing principally in propositions to be assented to, and the penal substitutionary theory of the atonement, both of which reappear in the books under review. Carnley joined Rowan Williams, the Archbishop of Canterbury, as the object of considerable vituperation in the Sydney synod, of which I was then a member. I witnessed the animosity and lack of grace of these debates but did not participate in them. Carnley did not need a friend with my reputation in the Sydney synod!

During Covid, Carnley thought to write a memoir but, when he reflected on what he should do, he decided instead to bring the debates of the early 21<sup>st</sup> century to a satisfactory conclusion. The books under review are the result.

## *Arius on Carillon Avenue*

Who was the Arius whom Carnley imagines to reside on Carillon Avenue? Born in about 250 AD, Arius was a Christian priest and leader of a community near Alexandria in Egypt. Regarded as the major heretic of early Christianity, his teachings led to the Council of Nicaea in 325, where Athanasius, Bishop of Alexandria, was his principal opponent. The discussion was around the way in which the Christ related to the godhead. Often proposed as a form of unitarian theology, Arianism emphasised God's unity rather than the Trinity. The Son is thus a creature with a beginning and subordinate to the Father.

1. Text of Bp Peter Carnley's sermon: <https://www.sjks.org.au/wp-content/uploads/2019/10/Carnley-Foundation-Stone-Bicentenary.pdf>

As Rowan Williams notes, however, it is unhelpful to speak about a single heresy called 'Arianism' (Rowan Williams, *Arius*, Revised Edition, London, SCM Press, 2001, p.247). Arius wrote little, and other theologians participated in the debates on both sides. He cautions against the use of the term 'Arian'. Nevertheless, the third century did see divisive discussion about the nature of God and the Trinity, including the status of the Son. Carnley argues that the use of the term is justified here because the debate revolves around the same questions.

The focus of Carnley's analysis is a report from the Sydney Diocesan Doctrine Commission in 1999: 'The Doctrine of the Trinity and its bearing on the relationship of men and women'. The report is available on the diocesan website ([www.sds.asn.au](http://www.sds.asn.au)). As I recall, it originally contained a dissenting opinion from the Rev'd Dr Ivan Head, but that is not included in the online version. It concludes (para. 3.2, quoting T. C. Hammond) that Christian doctrine 'demands' the 'subordination of the Son and the Spirit to the Father'. It is this conclusion that Carnley disputes.

He is not the first person to raise this issue with Sydney. The St James' Institute has launched several books by the evangelical scholar Kevin Giles, who has written of subordinationism specifically in relation to gender issues and Sydney. (e.g., *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate*. Intervarsity Press, 2002). The mention of the gender debates highlights the importance of the whole question for Sydney. On the one hand, Sydney wishes to deny association with an historic heresy. On the other hand, Sydney needs to show that its complementarian view of gender relations has an ontological basis.

Carnley argues in part that Sydney has made an error in not clearly distinguishing the human Jesus from the divine Son. In his human life, Jesus was voluntarily subordinate, even to death. In the divine existence, the Son is in essence equal to the Father in all aspects. Their wills are coterminous. There is no subordination and, therefore, no ontological basis for a complementarian view of genders.

In general terms, all discussion of God carries a risk of anthropomorphism, projecting humanity onto the divinity. That we are driven to speak through analogy and metaphor makes this risk unavoidable. Carnley warns against this

tendency and urges us to consider our experience of God above our weak attempts to define the Godhead.

### *The Subordinate Substitute*

The theme of subordination carries over into Carnley's second book on the penal substitutionary theory of the atonement. Again, the focus of Carnley's discussion is a report from Sydney's Doctrine Commission. This one, dated 2010, is entitled 'Penal substitutionary atonement' and is also available on the diocesan website. The report notes Carnley's *Reflections in Glass*. It concludes that 'penal substitution is an indispensable element in the Christian proclamation of the cross.' Central to this conclusion is the judgement of God on sin in a juridical fashion. I should note that the purpose of these Doctrine Commission reports is to justify its doctrines to Sydney, not to any outsiders. They act to show that their conclusions are biblical. Once assured of that, Sydney is satisfied, and the matter closed.

Carnley's discussion concentrates on several matters. First, an ongoing criticism of subordinationism, second, a criticism of a juridical model, and third, the attempt to define the mystery of God's love. Preferring a 'many-layered' response to a solely transactional one, he suggests that our verbal attempts:

have a ... modest purpose of identifying the nature of a lived experience; they allow for the cherishing of it and for inviting others into it. The religious object of Christian faith is not a theory to be believed in, but rather a person in whom we place our faith and trust (p. 321).

Overall, Carnley takes his scalpel to dissect the various arguments in a detailed fashion. The amount of detail is impressive, and, to some lay readers, may appear repetitive. I am not sufficiently qualified to give a theological response and I would not have enough space to do so here. My comments arise from my lived experience in the Diocese of Sydney compared with my lived experience in the theological community of St James'. Those contrasting experiences lead me to a gender equality view not based on a faulty ontology, and to an incarnational view of the love of God not centred on a juridical process. In those senses I stand with Carnley.

**Associate Professor Michael Horsburgh AM is a parishioner and Parish Lay Reader at St James'.**



Arius (right) being slapped by Nicholas of Myra at the Council of Nicaea  
Byzantine icon writer  
Public Domain

# Lest We Forget

## Margaret Johnston

For more than 100 years, even as World War I faded from living memory, St James' King Street has continued to commemorate ANZAC Day. With another ANZAC Day approaching we might reflect again how the war impacted the life of this church. At one stage the parish prayer list contained some 250 names of men and women on active service. Sunday by Sunday the names were read out under the headings: Chaplains; Youths' and Servers' Guild; Choir; C.E.M.S; Nurses Guild—while the list of 'The Fallen' continued to grow. At the end of the war, the church was eager to install an appropriate memorial, which took the form of the large bronze tablet in the Baptistry, unveiled by the Governor-General in June 1922. It was one of the earliest war memorials in Australia.

Surmounted by a Crucifix, it reads:

MCMXIV-MCMXIX

*"HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT"*  
Matthew X v.39

In memory of those associated with S. James' Church who lost their lives in the Great War.

Beneath are engraved 52 names. The majority were in their 20s. They died on active service overseas, either in battle or of wounds or illness; a handful died shortly after their return to Australia. Behind each name is a story of devotion to duty, heroism and tragedy. Parishioners followed events by way of 'letters home' and bulletins 'From the Front' published in *The Monthly Church Messenger*. Sadly, with the passage of time many of their stories have been forgotten. This is a brief account (largely pieced together from *The Messenger*) of one of those lives that were lost.

Stuart Millard Graham was born in Sydney in 1890, the only child of Sir James Graham, a distinguished Scottish-born doctor and a former MLA and Lord Mayor of Sydney. The family lived at Neutral Bay and Stuart was connected with this church from childhood. He attended Sydney Grammar School and Sydney University where he, too, qualified in medicine. He regularly played the organ at the 9am service. Dr Stuart Graham worked at several Sydney hospitals before enlisting in the Australian Army Medical Corps in April 1915.

Stuart's mother shared extracts from his letters that still evoke vivid impressions of his experiences in the military. He wrote of the No. 1 Australian General Hospital in Cairo, where, with the rank of Captain, he served initially at the Helouan convalescent facility (formerly a grand hotel), assessing the wounded from Gallipoli for either return to duty or other destinations. He describes the Nile in flood

(transformed from 'a sluggish stream to a brown, swishing torrent') and playing the organ at the nearby 'English Church'. In November 1915 he was transferred to No. 3 Australian General Hospital, based on the Greek island of Lemnos during the Gallipoli campaign. The hospital functioned in tents and marquees; his bed was under canvas on the bank of the bay. Dr Graham described Mudros harbour:

*We saw the huge Aquitania, which had been fitted out as a hospital ship for 4000 patients. There were eight other hospital ships amid the host of shipping. They made a beautiful sight at night, as all hospital ships are painted white, protected by a row of green lights running from end to end and a large electric red cross on each side ... it is hard to realise that you are not in Sydney Harbour, there is such a noise of steamers, bells, whistles and hammering*

Then, on his appointment to 1st Australian Field Ambulance:

*We set off for Gallipoli and arrived there in four hours and lay between Suvla and Anzac. We were there four or five days—it was too stormy to send off the wounded—and we had a good view of the position.*

*When we came away the hills of Anzac were white with snow.*

Gallipoli would claim the lives of nine of those listed on the church memorial.

Having participated in the withdrawal from Gallipoli at the end of 1915 and been mentioned in despatches, Captain Graham was posted to Flanders, landing at Marseilles en route to the Western Front:

*... We packed the wagons and horses aboard the train north and began a route march ... As long as it was light we enjoyed the beautiful view. But after it got dark and we still went on and on, striking matches to look at every signpost, we began to grow a little weary. We finally reached our destination about 3 a.m., having walked about 16 miles ... I was raking round for breakfast when a despatch rider tooted into the village with orders for us to move on in an hour.*

*We kept on the move for several days. I walked most of the way with my pack and lent my horse to various wights with sore feet, blisters etc ... The country spread out in rolling expanse of great wheat fields, the yellowing corn being relieved by masses of poppies and cornflowers. One night we bivouacked in the garden of a chateau, the owner of which was away with the French army and whose doors stood hospitably open ... At one place some German aeroplanes came over. They were at once picked up by searchlights and bombarded ... the*

*bits of exploded shell soon began to patter down near us... Then our Division went into action and we were terribly busy for about a week.*

For the Australian forces in France this was one of their first great engagements—the Battle of Pozieres. In just one month from July 1916, eleven of those listed on the St James' memorial were killed. Stuart Graham survived the famous battle and wrote:

*You will of course have heard how our Division captured Pozieres after several unsuccessful attempts had been made. It was a fine sight to see them marching out to rest after their gruelling time, most of them dressed with German helmets and other trophies. The wounded behaved magnificently, hardly a word of complaint. ... By the way, the work of this ambulance was specially commended by the G.O.C. and the famous Surgeon-General, who was continually prowling around.*

He went on to describe:

*Our people have been very glad of the captured German dugouts; the officers' dugouts especially being palatial affair, forty feet underground with tapestry on the walls, with stoves, armchairs and other luxuries installed. At one point one of our ambulances was running an advanced dressing station in the remains of an old historic chateau. The dressing room had been the chapel and contained a huge ornate altar now piled with bandages, splints etc. The walls were covered with memorial tablets. The officers slept in the family vault with the coffins of the illustrious dead of the family. ... Everyone here is in great heart and all agree we are now beginning definitely to get the upper hand.*

The terrible fighting would, however, drag on for more than two years, with heavy St James' casualties. Then, while on duty with the 1<sup>st</sup> Australian Field Ambulance near Pozieres, Stuart Graham was wounded. Sadly, he died three days later on 22<sup>nd</sup> August 1916 at the 11<sup>th</sup> Casualty Clearing Station, 'In the Field', France. His mother forwarded to *The Messenger* a copy of the letter she received from the army chaplain:

*Captain Graham was brought in to our officers' hospital ... We had a talk together, disjointed of course because of his weakness. But by kneeling down beside the bed he could hear and speak quite distinctly. He died about an hour later, quite peacefully. Died a brave soldier and also I know, from what he said, trusting in Jesus as his personal Saviour. We buried him in a little country cemetery, facing a valley ... his brother officers are going to send a cross but no crosses can be erected until after the war. One of Stuart's school friends has arranged with some French residents to have the grave cared for.*

Stuart Graham was buried at the Gézaincourt communal cemetery. In a brief eulogy *The Messenger* spoke of his skill and the affection with which he was held; 'loyal in his friendships, modest and humble in his life, devoted and

thorough in his religious duties, he was of the salt of the earth'.

Captain Stuart Millard Graham, M.B. Ch.M, aged 25, is one of the 52 names inscribed on the St James' War Memorial.

Lest we forget.

## References

St James' Church, *The Monthly Church Messenger* Sept 1914 – July 1922

Websites:

Australian War Memorial: [awm.gov.au](http://awm.gov.au) (rolls, photographs)

University of Sydney and the Great War: *Beyond 1914* website

Virtual War Memorial Australia [vwma.org](http://vwma.org)

**Margaret Johnston is a parishioner at St James'.**  
**With thanks to Gordon Cooper who provided access to church archival material.**

*If readers have information relating to any of the names on the memorial it would be greatly appreciated if they could contact: [archivist@sjks.org.au](mailto:archivist@sjks.org.au)*

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# A Commitment for a Bright Future for Music



Kent Brown (left) and Donny Hobbs (right)  
Placing the final pipe in the Organ  
Image Source: Chris Shain, Images for Business

## Robert Marriott

When asked what makes a Dobson organ special, Donny Hobbs said without hesitation, “the culture and commitment of our team”.

Donny, one of the master organ builders from Dobson who was in Sydney in February to help install the new Bicentenary Organ in St James', was enthusiastically supported in this assessment by his colleague, Dean Zenor.

They were talking about their work over a pizza at the February meeting of the Wednesday Fellowship Dinner in the crypt. With a combined 55 years' working with the Dobson team, they certainly speak from experience.

There is no doubt about this Dobson commitment at St James'. We see it for ourselves in the splendid instrument that now stands in the chancel. Perhaps unusually for St James', there is unanimity about the beauty and impressiveness of the gleaming silver and gold-tipped façade pipes and the elegant timber casework with decorative panels that echo the architecture of the church. Under the supervision of John Panning, the President of Dobson, and his colleague John Streufert, the intricate voicing process is well underway.

There is also no doubt about the culture and commitment for the future of music at St James'.

The long wait and effort, the cost involved, have all been worth it. And this will be further evidenced once we hear the organ in full voice when it will be inaugurated in July. The excitement and anticipation are palpable.

The organ will augment and help develop the music programme for the parish and the wider city. To begin, an International Organ Festival will be held between July and November 2024. The first recital on 27<sup>th</sup> July will be given by renowned organist James O'Donnell, Organist and Master of Choristers at Westminster Abbey from 2000 to 2022 and now professor of organ at Yale Institute of Sacred Music at Yale in the USA. It was hoped that the Bicentennial Organ would attract international talent, and it is so.

See the adjacent page for further details about inaugural services, and information about the International Organ Festival on the back cover.

In January, the Organ Appeal to help fund the Bicentenary Organ had raised \$2.3 million. A few months later, once we have seen the instrument in place, the total now stands at over \$2.5 million. The Appeal Committee acknowledges the additional donations received from many generous donors since the installation of the instrument. The St James' Music Foundation has also contributed an additional \$200,000 to a previous gift of \$100,000. The momentum is building to reach the Appeal target of \$3 million by July. Even if you have donated before, or are not yet a donor, now is the time to give!

Tax-deductible donations can be made at [www.stjamesfoundationorganappeal.com.au](http://www.stjamesfoundationorganappeal.com.au)

All donations make a difference. Be part of making a real commitment to the future of music at St James'.

**Robert Marriott is a parishioner at St James' and Chair of The St James' Music Foundation Organ Replacement and Restoration Appeal.**



A job well done  
Image Source: Chris Shain, Images for Business



## St James' Patronal Festival 2024

### Sunday 21st July

8:00am Holy Eucharist  
9:30am Choral Matins  
11:00am Choral Eucharist and Blessing  
of the Bicentennial Pipe Organ

### Wednesday 24th July

6:30pm First Evensong of St James'  
attended by the Benefactors of St James'

### Thursday 25th July

6:30pm St James' Day Choral Eucharist

### Friday 26th July

7:00pm Gala Opening Organ Recital, James O'Donnell (USA)

### Saturday 27th July

2:00pm James O'Donnell in Conversation

### Sunday 28th July

8:00am Holy Eucharist  
10:00am Patronal Festival Sunday Orchestral Mass  
(by Gabriel Jackson)



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Trinity College Theological School, Melbourne, has partnered with the St James' Institute, Sydney, to offer a number of short-course intensive subjects for credit or audit.

## TRINITY IN SYDNEY

### Handling Texts of Terror- Taught by The Rev'd Associate Professor Fergus King

This unit starts with the recognition that some Biblical texts seem to endorse behaviour which is harmful. Students will be encouraged to identify these "texts of terror" and develop apologetic, hermeneutic and transformative strategies to dismantle oppressive readings.

**When:** (13th to 15th June and 4th to 6th July 2024)

**Where:** St James' Institute, Level 1, 169-171 Phillip Street, Sydney

For further information and enrolment, contact the Trinity College Theological School  
+61 (0)3 8341 0275 | [tcts@trinity.edu.au](mailto:tcts@trinity.edu.au) or St James' Institute Director Paul Oslington  
[paul.oslington@sjks.org.au](mailto:paul.oslington@sjks.org.au)

# Myanmar in 1924

Early in 1924, the then Rector of St James', Rev. P. A. Micklem, visited Myanmar, then known as Burmah, and wrote a letter back to the Parish encapsulating his impressions. The Rector was on leave at the time. The letter was published in the Church's magazine (*The Monthly Church Messenger*, May 1924, p.7-9) and it is reprinted here in its entirety.

## LETTER FROM THE RECTOR.

Mandalay, Burmah

February 2nd, 1924.

We have been four days and a bit in Burmah, and I am going to write you and W.A. and H.K. a few lines of impressions. I am writing at the headquarters of the Winchester Mission Brotherhood, founded some seventeen or more years ago to work at Mandalay, among the Burmese and Mantches; reduced to one member. Mandalay is the capital of the old North Burmah kingdom, over which King Mindon reigned, and later King Thebard. The royal palace, where their majesties sat in state on an ivory throne, to give audience to their subjects, or to foreigners, still stands—an imposing collection of one-storied gilt structures enclosed within a white wall and a moat, and itself with wall and moat surrounded with a high outer wall of bricks, thirty feet high and one and a quarter miles each side of that gigantic square, and outside it another moat, sixty to seventy yards wide (on which we are going for a row to-night). King Mindon was a great friend of Dr. Marks, a fine type of Anglican missionary, who began to work up here somewhere back in the 70s, and for whom the king built of teak the first Mission Church, from which the boys of the Burmese Mission School are at this moment (Saturday evening, 6.45) issuing after Evensong. King Mindon had fifty wives, forty-three sons and forty-five daughters—among the sons Thebaw, Mindon's successor (though not his eldest son), who used to be sent on an elephant to attend Dr. Mark's school. Later, about 1880, through the influence of his mother, Thebaw came to the throne, and proceeded (after emerging with the reputation of a pious youth from a Buddhist monastery where the prohibition of taking life is the first commandment) to put to death eighty-six of his nearest relatives. This and other obnoxious habits led to forcible interference by the British, and the deposition and exile (1885) of Thebaw—he died at Bombay a few years ago). Therefrom the kingdom was incorporated in British Burmah. Mandalay and the country, with villages, of Upper Burmah are intensely Buddhist; everywhere you see the Pagodas dotted over countryside and town, often perched most picturesquely, dazzling white or gilt, on the hill-top. In the village there is always a Kyanong (pronounced Cheowang) a small monastic establishment used also as a village school. Practically all the village boys (not the girls) attend this, and receive from the master an elementary education (reading, writing, and

instruction in the law), and, except for missionary schools, it is in the villages the only education given. Apart from his teaching, every boy has at some period—generally when about twelve—to don the yellow robe (wearers of which you see everywhere) enter the monastery and become temporarily a monk himself. Sometimes this period of retirement from the world lasts only twenty-four hours—sometimes as long as a month or two—wherefrom they emerge again to the life of the world, but have acquired in the meantime sufficient merit to place them on the road to salvation. Just now there is unfortunately a rule that no one may enter any Pagoda or monastery except barefooted, and as this rule is aimed at the British, it is thought better that we should not comply with the condition, so we are debarred from seeing the inside of these places. The Burmese Buddhists are *not* spiritually responsible; their religion, such as it is, does not include a belief in God or the idea of salvation from Him, and although there are some few thousand Burmese Christians and a few Burmese clergy, the work makes very slow headway. To-day, too, I enjoyed an expedition eighteen miles into the country to Maidaya, a purely Burmese village. It took us just over three hours each way by a light railway. If you want to embark upon it at odd points, you simply stand in the way of the engine and lift your hand, and it stops for you. We passed through rice fields, and in the village went over a rice-mill, where the rice was extracted from the husks and bagged. Practically the only Christian family of the village is that of our Catechist. We saw the children at their classes, seated on the ground, and heard them reading their Burmese lessons. They also get Bible teaching, and gradually Christian influence is spreading, but there is practically no sign of conversion to Christianity. Near the station was the Buddhist Kwanong, and the Pongyio (or Buddhist Priest) holds a rival school. We got a good glimpse of the life of the people, sitting in the doorway of their huts, many of the women making their dresses, others drawing water from the well, the bullock carts bringing in the rice, the village market or bazaar where all kinds of food and other necessaries were sold. The Burmese women, you probably know, are not kept in the background as in India. They are bright, intelligent and attractive, dress very neatly, and even gaily, and do their hair in a curious little knot on the top of their heads. They too have a shrewd eye to business, which is largely left in their hands.

In Mandalay there is attached to us a good boys' school within the compound where I am writing. A school for Burmese girls, run by one of the women workers, a little way off, and a delightful little children's hospital with an English lady doctor in charge. Miss Patch, who has been here for some seventeen years, has done a splendid work in building up both the school and hospital. On my way up here from Rangoon, I stayed a night and spent a day at Tamgow, about 200 miles north of Rangoon; this is the centre of our work among the Koreans, which makes much

better headway than that among the Burmese. The Koreans are a large hill people untouched by Buddhism, and more responsive to religious teaching. We have two priests at Tamgow, one in charge of a large school, and the other itinerating among the Korean villages in the hills.

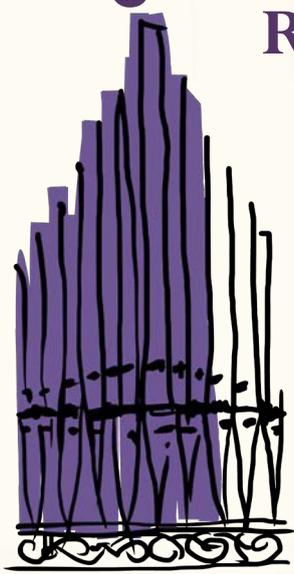
I am continuing—this is Sunday morning. I went to the Tamil Eucharist (for South Indians) at 8 o'clock, and just now can hear them singing a hymn in Burmese during the Burmese Eucharist which is being said (alas, not fully sung) with a Burmese deacon to give the address. There is a choir of Burmese boys, whom I saw just before the service began, putting on—not their cassocks and surplices—but a little white shirt reaching to the waist, and a serang, or coloured skirt over their legs. They were, by the way, talking quite as hard as our own choir boys are able to do. We leave for Rangoon again to-night, and sail early Tuesday morning for Calcutta. Rangoon, where I spent a day before coming up here, is a great city, where East and West and many Eastern peoples mingle together. The golden dome of the Padoga, 450 feet high, towers over everything. I was staying with a priest who has charge of a large Tamil school—600 boys; the Indian element is very strong here. I also went to another school where older boys

are being trained as village teachers, and are sent later to the villages to keep the schools and hold services. Yet another school, this time for girls, I visited, and arrived during the dinner hour. They really have only two meals a day—rice and curry morning and evening. But at mid-day they just have a snack. The sellers of food occupy the basement of the school, and are each surrounded, on the floor, by a little group of girls, who paid a farthing or so for one or other of the comestible dainties on sale. I hope you won't find this too long or too illegible.

The letter stops here, rather abruptly. I have reproduced the words exactly as printed. Obviously, the Rector is using the spelling and place names in vogue at the time. It is worth noting that the 'Koreans', a hill tribe to which he refers, are not the people who live in North or South Korea. The people which the Rector visited could have been the Karen, who are an ethnic group who have lived in Myanmar for centuries, especially near the border with Thailand. Many are known to have converted to Christianity.

**Sue Mackenzie is a parishioner at St James' and part of the editing team of *St James' Connections*.**

# St James' Organ Replacement & Restoration Appeal



**ST JAMES'  
ORGAN  
APPEAL**

## Striving for the third million!

The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised just over \$2 million in total pledges and donations.

### Why support this appeal?

A pipe organ plays a significant part in the life of a church and in the wider music community of the city. The new Dobson organ at St James' will be the third largest pipe organ in Sydney after the Sydney Opera House and Sydney Town Hall.

Its point of difference is that, apart from its use in regular church services, it will also be available to international organists and music students for concerts and recitals. In this way, generous donors can be assured they are making a difference to both the cultural and spiritual life of Sydney.

Visit the Appeal website: [stjamesfoundationorganappeal.com.au](http://stjamesfoundationorganappeal.com.au)

**The St James' Music Foundation**

ABN 81 868 929 941

# Fundraising for Myanmar

**Information Luncheon at St James' King Street,  
Sunday, 25<sup>th</sup> February**

**Colin & Lyn Bannerman**

Around 45 parishioners and Anglican Board of Mission (ABM) supporters gathered in St James' Hall after the 11am Choral Eucharist for a Burmese light lunch and presentation on ABM's role in supporting development programmes in Myanmar in partnership with the (Anglican) Church of the Province of Myanmar (CPM).

After nearly a century of colonial occupation and five decades of oppressive military rule, Myanmar took its first

steps towards democracy in 2012. For a time, the future looked bright: relations with the international community improved and the country began to welcome visitors and foreign investment. When a group of ABM pilgrims visited the fledgling democracy in 2020, the country was undeniably among the poorest in the world, but optimism

abounded and the Yangon skyline was littered with cranes as construction and development boomed.

The military coup of February 2021 shattered that optimism and plunged the country into civil war. Effectively it is a war between the governors and the governed, with all the horrors that war implies: killing, imprisonment and torture on an industrial scale and widespread destruction of villages, homes and livelihoods. (Myanmar is a largely rural-based economy.) One of the tragic consequences is the emergence of a new social class, known simply as IDPs (internally displaced persons). By the end of 2023 there were at least 2.6 million of them.

Our presentation at the Myanmar information luncheon was grounded in what we saw for ourselves in 2020. We shared our experience of visiting a village which participated in the WASH program (clean water, sanitation and hygiene)

sponsored by CPM with support from ABM. In a previous edition of *St James' Connections*, Tony Naake has written about the clean water programme, and how an investment by ABM supporters can multiply, as seed-funding creates a demonstration project, which is then expanded and replicated in surrounding areas so that many people benefit.

We told of our visit to a city pre-school, an interesting example of ABM's 'partnering' approach to community development. A local Anglican Church saw the need for very young children to learn a language other than Burmese. Children are the future of any community; Myanmar's hopes for greater participation in the global economy depend in part on communication. A small, but important step

towards that goal is for future generations to be able to communicate in at least one major language, such as English or Chinese.

We were privileged to spend time at this pre-school, where sparkling little kids entertained us with English ditties (sung with a distinct Burmese accent, of course). We met some of

the relatives who picked them up at the end of the day and whisked them away on their motor scooters with pride and joy. It is a remarkable success story: ABM provided some financial support to help the church get the project off the ground. Community enthusiasm and involvement took over. By the time we visited, the community, including Buddhists, had established two more bi-lingual preschools, including one in which Chinese was the second language.

We told those at the luncheon something of Myanmar now; not from personal experience, but from contacts inside Myanmar and from networks of expatriates and supporters who are working patiently and hopefully for an eventual restoration of democracy. We spoke of the dark side of conflict. The most recent United Nations report estimated that some 18.6 million people in Myanmar would require humanitarian assistance in 2024. We spoke of homes, villages and livelihoods destroyed, of refugees fleeing with



Fr Des Cox serves wine to those attending the luncheon  
Photo Supplied

what few possessions they could salvage, hoping to find food, shelter and medical support. The same town where we visited the bilingual preschool is said to have received some 3000 IDPs since January this year. Some sought shelter with friends and relatives, some with the local Buddhist monastery and, some with the church—arriving in the grounds of the Bible College and the Bishop’s house. Local people do what they can, sometimes driving out on trucks to rescue those who cannot walk.

The military’s latest tactic is to reinstate conscription, affecting all young men aged 18–35 and young women 18–27 for up to 2 years and professionals up to the age of 45 for up to 3 years. Press reports suggest that conscripts will not be armed, but will be employed in support roles. Faced with the prospect of supporting a war against their own country, many people are attempting to flee, though neighbouring countries are reluctant to accept them.

ABM’s Emergency Appeal has necessarily changed its focus in response to changing need. In the early stages of the coup, amplified by COVID, CPM needed help to support their staff. The devastation of Cyclone Mocha in May 2023 brought a new set of needs. Helping displaced people to rebuild their livelihoods will be one of CPM’s priorities for some time to come.

We spoke on the brighter side, of hope for the future. Of local militias, used to fighting each other, now joining forces to oppose the military. Of the ‘National Unity Government’,

effectively the government in exile, gradually gaining international recognition and support and preparing for an eventual return to democracy. Of the continuing efforts of expatriates and supporters to inform, explain and encourage through seminars, forums and social media. Of prayer vigils interceding for love, hope and justice.

To quote one Anglican priest in Myanmar: ‘God did not remove the Red Sea, He parted it. God doesn’t always remove your problems, but He will make a way for you to get through them.’ ABM, in partnership with CPM, is a small part of God’s Way through for them.

The parish of St James’ King Street has responded with extraordinary generosity. On behalf of Anglicans In Development (the funding arm of ABM) and the Church of the Province of Myanmar, *Thank You!*

It is not too late to add your support. Tax deductible donations can be made online at [www.abmission.org/myanmar](http://www.abmission.org/myanmar).

*Mingalabar!* (translated – Blessings upon you!)

**Colin and Lyn Bannerman are parishioners at Christ Church St Laurence. The Myanmar Information Luncheon was presented by Colin and Lyn Bannerman, Paul Lee, Tony Naake, Edwina Waddy, Vivian Lam and Susannah Ng. Thanks to Julie Crowley and Iva Lawes for their help.**



Photo Supplied



Colin Bannerman and the other cooks at the luncheon  
Photo Supplied



Photo Supplied

# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

The current Board of Directors invite you to support the dynamic resource for St James by way of donation or bequest

In 1999 our founding Chairman, Fr Richard Hurford then Rector of St James, was the Chair of the Australian Council International Guild of Church Musicians, was part of a small group of church music supporters which shared the vision of establishing the St James' Foundation.

The Board of Directors invite you to support this dynamic resource for St James by way of donation or bequest.

## The St James' Foundation Ltd.

The St James' Foundation Ltd is a company limited by guarantee and is the trustee of two charitable trusts, the St James' Music Foundation and the St James' Church Building and Property Foundation.

## The St James' Music Foundation

The object of the Music Foundation is:

To provide financial and other assistance to enable the production and performance of sacred and secular music with a particular focus on choral and pipe organ music along with other expressions of the creative and performing arts.

The Music Foundation allows two kinds of donations; those towards the capital fund, which is invested to provide annual distributions to the Parish. The second kind of donation can be to particular reserves, like the organ restoration/rebuilding fund, scholarships, production of CD's or other reserves that meet with the requirements of the Foundation and the needs of the Parish. Donations to the Music Foundation are tax deductible.

## The St James' Church Building and Property Foundation

The object of the Building and Property Foundation is to provide financial assistance to St James for the restoration, preservation, maintenance, improvement, enhancement and upkeep of the Church building, its fixtures, fittings and ornaments. The Building Foundation is principally a capital fund, the income of which is distributed to the parish. Donations to the Building Foundation are not tax deductible.

The two Foundations have provided well over \$4.8M, in distributions to the Parish of St James over the past 13 years.

### Donation form for:

The St. James' Building and Property Foundation & The St. James' Music Foundation

### Directors:

- Christine Bishop LLB (Syd) FAICD (Chairman)
- Graham Smith (CEO)
- Right Reverend Richard Hurford OAM, KStJ
- Robert Cameron JP
- Daniel Ferguson JP
- Marilyn Smith BSc (Treasurer)
- Gregory West CA

Name .....

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Please accept my donation to the **Capital Fund of the Music Foundation**



\$ .....

Please accept my donation to the **Current Activities Fund of the Music Foundation**



\$ .....

Please accept my donation to the **Organ Replacement & Restoration Fund of the Music Foundation**



\$ .....

Please accept my donation to the **Capital Fund of the Building Foundation**



\$ .....

Please draw cheques to the  St James' Music Foundation or  The St James' Building Foundation and forward to: **The Treasurer, Unit 2702/5 York St, Sydney 2000**

OR

Direct Bank Transfer (electronic payment) to:  **WBC - BSB 032 007 / Acc. No. 181314**

OR

Please debit my:  Visa  Mastercard

Card No. ....

Exp. Date ..... / .....

Signature .....

Please send me information (to the above address) of how I might include a bequest for The St. James' Music Foundation or The St. James Building Foundation in my will

All donations to The St. James' Music Foundation over \$2.00 are tax deductible

# And All That Jazz!

## Alex Siegers

As well as singing alto in The Choir of St James' for the last decade, something many parishioners at St James' may not know is that I completed a combined Bachelor of Music (Honours I)/Bachelor of Arts majoring in Jazz Voice at Sydney Conservatorium of Music (alongside a double Arts major in Linguistics and Asian Studies).

I am just as at home singing Elgar as Ellington; Mozart as Monk; Byrd as Basie.

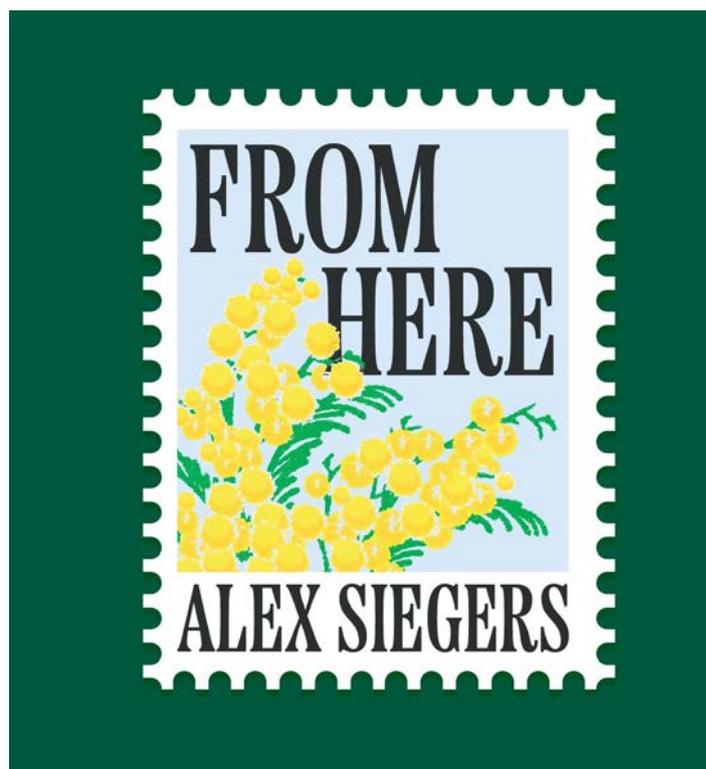
Back in 2021 I was lucky enough to be awarded the 2MBS Fine Music Sydney Ken Weatherley Jazz Scholarship, which offered a combination of cash and in-kind support from 2MBS for a musical project to 'support young, outstanding musicians to further their careers in jazz'. My project has taken over two years to pull together, but now my album of nine tracks has finally been released to the public on the ABC Jazz label.

*From Here* is my postcard to the world about my beautiful home, Australia. Despite travelling far and wide, and even living overseas multiple times, I have found myself repeatedly being drawn back. I don't see myself as a particularly patriotic type of person, but Australia's natural beauty, egalitarian spirit, even our lovable larrikinism, is so magnetic to me.

From Cockerawombeeba Creek near Wauchope, NSW to Tangambalanga, VIC, just past Yackandandah and Baranduda; our tiny native bees and our towering tallwoods; our art, literature and design, the kitsch and the classic. I love it all. We have a deep and complex history, and so many incredible stories to share.

My teacher, the late Kerrie Biddell, first introduced me to Australian and New Zealand jazz with the music of Tony King, Col Loughnan, Judy Bailey, Bruce Brown, and Sharny Russell. While I was studying with Kerrie at Sydney Conservatorium of Music, Tim Nikolsky released the first iteration of the Australian Jazz Real Book (AJRB) and the whole history of Australian jazz music was made available at my fingertips. However, I found that many of the recordings of these classic tunes aren't available to purchase or stream, and for the few held in physical library collections, they are only available to listen in person (as the LPs and CDs are too fragile to send to other locations and unable to be digitally shared due to copyright restrictions).

I've focused my affections for this country by championing the Australian jazz standard, my small contribution to building the core of the Australian jazz canon. I've selected music spanning 60 years of Australian jazz history from the 1950s to 2010s, by women and men, instrumentalists and vocalists, each composition a little piece of Australiana. As well as music written by jazz musicians, I've included two



selections from the Australian classical canon which have been important pieces in my development as a musician: Elena Kats-Chernin's *Eliza Aria* and Carl Vine's *Love Me Sweet*.

I'm joined on the album by three exceptionally talented colleagues from Sydney Conservatorium of Music, Aaron Blakey piano; Jacob Graham bass; and Andrew Dickeson drums.

*From Here* is available to purchase as a physical CD, digital download or stream, and your support would mean a lot.

**Alex Siegers is a member of The Choir of St James'. The QR code found here is a link to purchase and listening options for her new album, *From Here*. A CD costs \$19.95 and a digital download costs \$16.99.**



# Family Connections

## Nanette Danks

I have been an active parishioner at St James' church for over fifty years. At present I am writing my family history, and the Rector suggested I write an article for this magazine as my family connections with the church go back a lot further than fifty years. I have served in various capacities over the years, beginning with being a member of the Parish Council in the 1970s, as was the late Professor Ken Cable, an historian of note and to whom I am indebted.

The story of my earliest ancestors to Australia begins in 1823 when Charles Sim(m)s a native of London and a cabinet maker was tried at The Old Bailey, the Central Criminal Court of England and Wales, for larceny. He and some accomplices had stolen 140 lbs of lead and five brass stopcocks. Aged 26, he was sentenced to seven years transportation to NSW. After languishing on a hulk in Portsmouth harbour for about a year he was given a passage on the convict transport *Hercules II*, which arrived in Sydney on Saturday 7<sup>th</sup> May, 1825.<sup>1</sup> From the surgeon's log, there was one death recorded and all convicts arrived at Port Jackson looking healthy, so we know he arrived in good shape. Charles (sometimes known as Thomas or John) was assigned to Mr Hunt of George Street and worked with him for a number of years.

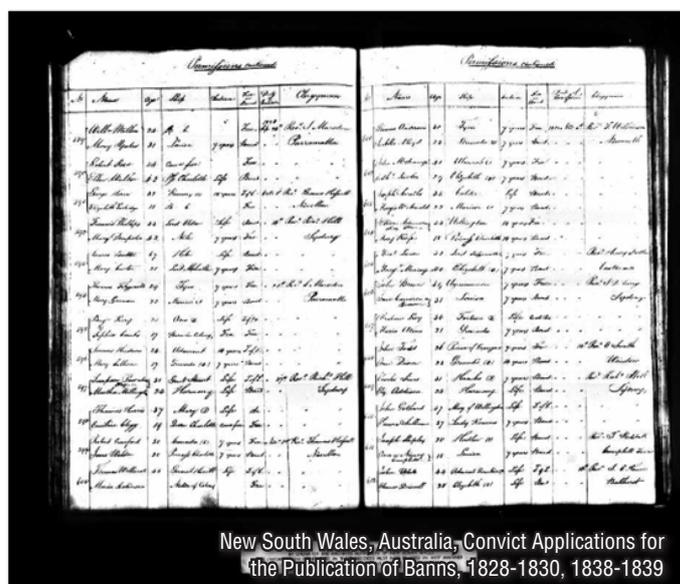
Returning to the London of 1827.... after several other of her convictions, including one that involved a Spaniard, had been overturned, Elizabeth Addison, aged 23, finally went down 'for stealing a bundle from a person'. A rather lurid description is recorded in the Old Bailey Proceedings of an English builder being in her room when Elizabeth took to the rooftops with all his clothes. When apprehended and convicted, she was given a life sentence to the penal colony of NSW. The all-women convict transport *Harmony* brought her into Sydney Harbour in September 1827. Elizabeth was somewhat battered and severely bruised, as she had been thrown from her bunk during a storm, and immediately on arrival was transferred to the hospital. She was then assigned as a servant to Capt. Thompson of Cumberland Street.

Around 1978/9 I was told of a tantalising inscription in a very dilapidated old family bible, that in 1828 Elizabeth and Charles Simms were married in Sydney. That they were convicts was not recorded. My aunt asked me to discover more about the couple.

As luck had it, Ken Cable with his wife Leonie, were working on the early registers of St James' Church when I needed advice. I rang Ken for help. He pointed out that there were only a limited number of clergy who had the right to marry couples at that time, and Rev'd Richard Hill,

our first incumbent, was one of them. Serendipitously the Cables happened to have the relevant register on hand, Volume 2, (similar to Volume 1 which features on page 33 in the 'Appeal for Archives' segment). Minutes later I had confirmation that St James' was the right church.

Because they were both convicts, Governor Darling had to give them permission for marriage. They are recorded here (the fourth couple from the bottom right) alongside Rev'd Rich'd Hill (*sic*).



New South Wales, Australia, Convict Applications for the Publication of Banns, 1828-1830, 1838-1839

On 1<sup>st</sup> December, 1828 Elizabeth and Charles Sims were married and The Rev'd Richard Hill was the officiant. Charles was literate but Elizabeth signed with her mark. As a married woman she could no longer be employed by the Captain, and so Charles and Elizabeth would have set up home together, he taking responsibility for his wife. The couple welcomed a baby boy, Thomas John, into the world on 27<sup>th</sup> July, 1829, and then on 5<sup>th</sup> August 1829, Charles was granted his Ticket of Leave. What a wonderful ten days that must have been!

Thomas John was baptised at St James' on 16<sup>th</sup> August 1829 by none other than Rev'd Richard Hill. The baby was recorded as being the son of Thomas Charles, cabinet-maker and Elizabeth, of Castlereagh Street.

Sadly, I suspect Elizabeth slipped back into her old ways because in 1835 she is recorded as being arrested and sent to the 'Factory' for two months. Her misdemeanour is not recorded, but that she was a Protestant was deemed important enough to record. She is listed as a servant and not a married woman so I presume they were no longer living together. Elizabeth was finally granted a Ticket of Leave in 1843, but by then she is described as a servant and unmarried. I have been unable to trace her thereafter and have no knowledge of her. I hope she found happiness.

Charles and his son Thomas left Sydney and arrived in Adelaide around 1840. Both worked as joiners and eventually as publicans at The Windmill Hotel which continues to trade today. Charles did not marry again but did have another relationship which produced children. So at least he found happiness and success in the Colony before his death in 1850.

In 1854 young Thomas married at Holy Trinity Church in Adelaide and his daughter was my great-grandmother Sarah. As an adult, Sarah moved to Western Australia and lived long enough to love and cuddle me as a baby.

Fast forward to the 1960s when I was a newcomer to Sydney and attended St James' with my parents. I then met Geoffrey who worshipped occasionally at the church, when he was not at St Jude's Randwick. After we married, we decided St James' was to be our Parish Church. At that time, I still knew nothing of my family connection to St James'. Geoffrey was for many years the Honorary Architect for the parish and oversaw the restoration of the crypt, the new lighting and the refurbishment of the Chapel of the Holy Spirit. Ours sons Peter and Christopher served in the sanctuary and were both confirmed at St James'.

Then in the late 1990s, a peal of bells was proposed thanks to the enthusiasm of Kirsten Crosby. We contributed to the purchase of bell number five called *The Rev Richard Hill*, as it seemed very appropriate considering our historical connection with the first incumbent of the Church.

The bell is inscribed: *Commemorating the marriage here of Elizabeth and Charles Sims (convicts) 1-12-1828 Forebears of the Danks Family.*

At the hallowing of the bells on St James' Day 2003, I rang 'our' bell and Geoff rang The Lachlan Macquarie, bell number 6.



In May 2003, the 8 bells were placed outside St James' in Queen's Square on the insert in the footpath that pays tribute to Francis Greenway. The bells were displayed so people could view them close-up and prior to their being hung in the belltower of St James' Church. This is 'The Rev. Richard Hill' bell.

As if that weren't enough connection to St James', I have the added pleasure of regularly cleaning the original chalice used by the good Reverend Richard Hill and possibly held by my ancestors as they received the sacrament.



The original silver chalice of St James' Church



Nanette Danks cleaning silver in the vestry

**Nanette Danks is a parishioner at St James'. She has supplied all the images for this article.**

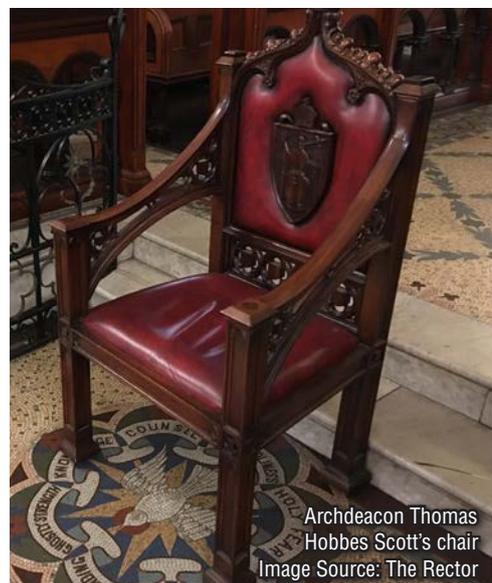
<sup>1</sup>From the surgeon's log: 'The *Hercules* arrived in Port Jackson on Saturday 7<sup>th</sup> May 1825. A muster was held on board on the 9<sup>th</sup> May. Arriving on the *Hercules* was the greatest collection of fruit trees ever imported into the Colony. The trees arrived in excellent condition and were for the Horticultural Society and the Botanic Garden. Silver plate and trimmings for all the Churches also came by the *Hercules*.

Cabin and Steerage Passengers

Passengers Archdeacon Thomas Hobbes Scott, Captain Francis Nicholas Rossi (Superintendent of Police), Mrs. Rossi and two children, Mr. Surveyor James Ralph. Mrs. Stewart and four servants. John Warner or Warren arrived as a free government passenger.'

*The Australian* reported on 12<sup>th</sup> May 1825—'The Venerable the Arch-Deacon who arrived in the *Hercules*, landed very properly like other people. Some silly folks imagined that his Venerability intended to disembark with public honours by "roar of cannon" and by "beat of drum".'

The Archdeacon's handsome chair now resides in St James'.



Archdeacon Thomas Hobbes Scott's chair  
Image Source: The Rector

# Parishioner Profile: Robbie Nicol



Robbie Nicol  
Image Supplied

## What brought you to St James' and how long have you been a parishioner here?

My husband and I moved from Melbourne in 1992 with our baby daughter, Phoebe, to live in Woollahra. In Melbourne I had been a parishioner at Holy Trinity in Kew with Bishop Andrew St John. Andrew's advice to me on my move to Sydney was "Head on down to St James' King Street—that's you!!!"

## Were you born and bred in Sydney? If not, would you like to say something about your origins?

I was born in New Zealand 73 years ago in the little country town of Gisborne, where I attended a Presbyterian Sunday school not far from our home.

## What do you do for a profession?

I'm now a Retired Interior Designer. I've had the privilege of being inside many beautiful homes in Sydney and Melbourne and have enjoyed the opportunity to design many of them over the years. I had no official training, but "it's in my blood", and this career change came to me by default when our daughter was still at school. Before moving to Australia, I had a career with Radio New Zealand as a Rural Journalist and broadcaster.

## Do you undertake any roles at St James' such as reader, intercessor, Sidesperson, flower arranger, etc.?

I'm a Sidesperson and flower arranger and I sometimes read. Working with flowers and foliage has been a lifelong passion of mine, following in the footsteps of my mother. Living on a rural property she created artistic arrangements from whatever grew in our garden and she has been the inspiration behind my joy in enhancing interiors by bringing nature into both my home and my place of worship. I have also volunteered to take on the Role of Secretary for The Friends of Music at St James'.

## What do you enjoy about St James'?

St James' King Street resonated with me from the moment I entered this beautiful space. The music is world class and I have met so many people from varying walks of life. I've seen many changes over the last 32 years, and the journey has been a wonderful one for me.

## Are there any other churches that you have been a member of over the years and have you always been an Anglican?

I was christened a Presbyterian, but attended an all-girls Anglican boarding school in rural New Zealand. There I was in the 'Special Choir' which enhanced my love of choral music. I occasionally attend Christ Church St Laurence, St Marks at Darling Point and All Saints Woollahra, but am always drawn back to St James'.

## Would you like to say something about your faith/spiritual journey over the years—how it began, some of the things you have learned, how it affects your daily life? Have there been any other influences on you?

My regular faith/spiritual journey began in Melbourne with Bishop Andrew. I attended a wedding that he officiated at and then became a regular parishioner at Holy Trinity. My faith has been of great comfort to me, especially when I lost my husband 17 years ago, and continually in my day-to-day guidance.

## What is your favourite thing to do in your spare time?

I enjoy walking in Centennial Park, Pilates, playing tennis, attending concerts and spending time with my daughter Phoebe, her husband Jeremy, and my one-year-old granddaughter Sienna.

## The theme of this issue of *St James' Connections* is 'what does it mean to be a faithful and inclusive community/church?' would you like to comment on that theme?

I think as parishioners we should support the community of St James' as much as we can by bringing in new parishioners and taking part in the programmes that St James' has to offer to the wider community. This theme provides us all with 'food for thought'.

# Celebration of St Laurence House

## Alan Soutar

On 4<sup>th</sup> March, Her Excellency The Honourable Margaret Beazley, Governor of NSW and Patron of St Laurence House, held a reception for Supporters and Benefactors of St Laurence House in Government House.

The event was attended by current and past members of the Clergy of both founding parishes, Christ Church St Laurence and St James' Church, Members of the St Laurence House Management Committee, Staff Members of St Laurence House, together with representatives of other services in the homelessness sector. Particularly, well-wishers who have supported St Laurence House financially over many years were present, and gratitude for their contribution to meeting the needs of homeless children and young people was expressed.

In addressing the attendees, The Governor noted the difficulties facing those trying to ease the burden of homelessness. She recognised the service provided by St Laurence House as being particularly valuable in its provision of a home and care to children and young people over the Medium Term.

One highlight of the evening was the presence of Fr Stephen Williams, together with his wife Sue. Fr Stephen was the founder of St Laurence House in 1976, almost 50 years ago. He shared his memories of the real difficulties the service faced in those days, so different from those of today. He wished us all well in the further development of the service.

**Alan Soutar is a parishioner at St James' and Chair of the St Laurence House Management Committee.**

*(All Photos provided by Chris Shain, Images for Business)*



Alan Soutar, Chair, St Laurence House



Fr Stephen Williams, Founder of St Laurence House, and his wife Sue



Fr Ryan Austin-Eames, Anne Collier, Fr Christopher Waterhouse, and Jenny Piaud, Executive Officer, St Laurence House



The Staff of St Laurence House



The Audience listens to an address by Her Excellency the Honourable Margaret Beazley, Governor of NSW

# St Laurence House—leading the way with Medium-Term supported services for homeless young people

## Alan Soutar

For 46 years St Laurence House has been supporting homeless children and young people to feel safe, have stable accommodation, engage with education and employment to improve their health and wellbeing outcomes, and to participate in social and community activities. All of these components work together to empower young people to be able to make good choices for their lives now and into the future.

We are very proud of our medium-term model, and are one of only five services in Sydney offering such longer-term accommodation. We believe that providing longer-term options provides young people with core support mechanisms that assist them in the short-term right through to the long-term when they have left our service and are living independent adult lives.

In the short-term, vulnerable young people need to feel safe, secure and stable. Knowing that they have accommodation for as long as they need provides them with a sense of being settled, and allows them to focus on other areas of their lives, such as their education and learning valuable life skills.

Other short-term goals that St Laurence House focuses on for young people include their health and wellbeing. This can include general health care, dental care, and mental health support. The stability again proves to be key to young people engaging with services such as regular mental health supports right through to the ability to engage in social activities for health and wellbeing such as sports or yoga.

The medium-term outcomes we see with young people

include meeting educational milestones, improvements in mental health and physical health, improved living skills and greater participation in both house activities and social participation.

When we look at the longer-term outcomes we see young people completing secondary education and moving on to tertiary education or employment (or both). We see young people with the life skills that allow them to live independently, maintain social and work relationships, and have stable employment.

Ultimately our hope is that the young people who have been through the programme with St Laurence House go on to become happy, healthy adults who can flourish in their lives and relationships.

The work we do and the model of practice we use are so important that we have undertaken a body of work to record and measure the outcomes that we achieve. It is not enough to say we do good work—we must be able to quantify that good work in terms of outcomes.

### Your support matters ....

St Laurence House would not be able to continue the work we do without your support—and we feel such gratitude for each and every one who provides support. If you would like to make a donation, please visit our website at <https://stlaurencehouse.org.au/>

Our main fundraising event—The Big Event—is coming up fast.



**SURVIVE  
THRIVE  
FLOURISH**

Wednesday 29 May 2024 | 6.00pm - 9.30pm

This year our theme is Survive, Thrive, Flourish to encapsulate the idea of moving from a space of trauma to a space where young people can begin to thrive and eventually flourish in the world. We have Zoe Robinson, NSW Advocate for Children and Young People as our keynote speaker, and she will be supported by a panel of experts—Laurie Matthews, CEO Caretakers Cottage, Rebekah Lucas, Clinical Lead at Headspace Bondi Junction and Dr Terri Said, CEO and Principal at WAYS Youth & Family. The discussion will be interesting and robust, and certainly not to be missed. More details will be provided closer to the date.

**Alan Soutar is a parishioner at St James' and Chair of the St Laurence House Management Committee.**



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The Rectors' Bake-off on Shrove Tuesday at Christ Church St Laurence  
Image Source: [stlaurencehouse.org.au/whats-happening/](http://stlaurencehouse.org.au/whats-happening/)

# Colin's Corner: from the St James' Archives

## 100 YEARS AGO at St James' Church

### PARISH NOTES.

9.—The Outdoor Service from 7 till 8 p.m., on Good Friday, starting from the Church, is capable of being made a great act of witness. Our people are asked to take part in it in as great numbers as possible.

12.—The S. James' banner, which was donated by the Misses McQuade some years ago, has recently been renovated by their order by Miss Ethel Wilson, of Deewhy, who has wonderfully improved it. The banner will be used in the Processions at Easter-tide.

13.—So many of our people have expressed their pleasure at having had Mr. Joseph Massey's kind help at the organ during the Centenary Festival that we are glad to take an opportunity of publicly thanking him for it.

14.—We are indebted to Mrs. Fleming, of Strathfield, for a generous gift of thirty-eight books for the Church library. These books were written by such well-known writers as the Bishop of London, the late Dean Farrar, and others.

15.—Parishioners are reminded that a very good collection of books on Church subjects is housed in the Crypt, and that these may be borrowed free of charge on any Sunday morning after the breakfast in the Crypt.

16.—It may not be generally known that any persons attending the 9 o'clock Celebration of the Holy Eucharist at S. James' are at liberty to get breakfast in the Crypt every Sunday at 10 a.m., except on the 3rd Sunday in the month, when we expect them to breakfast in the basement of S. James' Hall. The charge for breakfast is one shilling.

17.—The Rest-room over S. James' Hall will be open for those who care to make use of it on Good Friday evening after the Three Hours' Service, A light tea may be obtained.

21.—The out-door services on Friday evenings during Lent have had to be held in Queen's Square instead of in Martin Place, owing to the police having withdrawn their permission for the holding of a service in Martin Place.

### HOLY WEEK.

#### Monday till Wednesday—

7.30 a.m., Holy Communion.

8 a.m., Mattins.

1.20 p.m., Half-hour Intercession and Address.

7.30 p.m., Evensong and Address.

#### Maundy-Thursday—

7.40 a.m., Mattins.

8 a.m., Holy Communion.

10.30 a.m., Holy Communion.

1.20 p.m., Half-hour Intercession and Address.

7.30 p.m., Evensong and Address.

Preparation for the Easter Communion.

#### Good Friday—

8 a.m., Litany.

10.30 a.m., Mattins, Ante-Communion and Address.

12-3 p.m., Three Hours' Service.

6.30 p.m., Evensong.

7 p.m., Outdoor Procession.

8 p.m., Lantern Service

The Rev. W. I. Carr-Smith will give the Addresses at Evensong from Monday till Thursday, and at the Three Hours' Service, as well as at the Lantern Service on Good Friday, at which will be shown the slides of the Ober-Ammergau (*sic*) Passion Play.

#### Easter Even—

7.30 a.m., Ante-Communion.

7.30 p.m., First Evensong of Easter.

#### Easter Day—

5.45 a.m., Holy Communion at Sydney Hospital.

6 a.m., Holy Communion.

7 a.m., Holy Communion.

8 a.m., Holy Communion.

9 a.m., Holy Communion.

10 a.m., Holy Communion at Sydney Hospital.

10.30 a.m., Mattins.

11 a.m., Procession, Choral Eucharist (Harwood in A flat),  
and Sermon (Rev. W. I. Carr-Smith).

7.15 p.m., Evensong, Sermon, and Procession (Rev. W. I. Carr-Smith).

### CHILDREN'S PAGE.

What a grand thing is courage!

There is the courage of the airman flying in a new machine, the courage of the crew of a submarine going down to the depths of the sea, the courage of the fireman who faces a tempest of flame to rescue life. There is the courage, of explorers who go, like Captain Scott, into the unknown. Out there in the Antarctic regions, all huddled up in furs, starving to death, he could write, "We are pegging out ... frozen feet, no fuel, and a long way from food, but it would do your heart good to be in our tent, and hear our songs."

Then there is the courage of the man who keeps on doing some dull, hard, meaningless work which he hates, who knows he must go on doing it, even though he longs for something else, because his children must be cared for and kept.

Try to lecture a mother amusing her dying child. She shows him funny pictures, and laughs, but her heart is breaking. That is courage.

Think, too, of the missionaries who face loneliness and hardship year by year. How many of them have faced death unhesitatingly, gone out to preach the Word of God, knowing they would have to confess the faith and die!

So you see there are many ways in which courage is expressed, and we all have to be courageous in one way or another, but the test of truest courage is always unselfishness. At Easter we are lost in wonder at the greatest of all Sacrifices, that the Son of God should suffer so much that to us might be given the key to the Kingdom

of Heaven. Jesus was gentle, tender, compassionate. Everything we can think of as beautiful and gracious was in His soul. Yet, for our sakes, He laid down His life in silence and meekness. he was scourged, beaten, crucified, and yet He could pray for those who mocked Him as He died, and those who spurned His idea that love alone could save the world.

That was the greatest courage of all.

From *The Monthly Church Messenger* April 1924

**Colin Middleton has been faithfully producing 'Colin's Corner' for many years as one of the regular features of St James' Connections. However, at the moment, Colin is unable to do so due to ill-health. Hence, Sue Mackenzie (of the editing team) has done so.**



The St James' Banner restored by Marianne Close



Image: Brooke Shelley

## Appeal for Archives

Do you have any memorabilia associated with St James' that the Archives could have or borrow, as we celebrate the bicentenary of the Church's consecration? If so, please contact the Parish Office at [office@sjks.org.au](mailto:office@sjks.org.au). Borrowed material will be photographed or digitised and returned to its donor.

# Parish Contact Directory

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 All submissions should be sent to:  
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 and Sue Mackenzie at [semack53@gmail.com](mailto:semack53@gmail.com).  
 Any editing queries should be sent to Sue Mackenzie.

## Recent Milestones

Baptisms	Date
Scott Andrew Watkinson-Hall (Adult)	21 <sup>st</sup> March 2024
Patricia Anne Wetherall (Adult)	28 <sup>th</sup> March 2024
Funerals	
James 'Barry' Dandy	22 <sup>nd</sup> February 2024
Joy Noelle Christian	21 <sup>st</sup> March 2024



The Belltower on Easter Morning  
 (Image Courtesy of James Farrow, Bellringer)

# Culinary Creations at Clergy House Chatswood



## Ginger Lovers' Biscuits

These biscuits were a favourite amongst the Lenten Study Group, recently meeting at Clergy House, Chatswood. If you appreciate ginger, then these will be a hit. Do feel free to adjust the quantities of ginger if the intensity of flavour is not to your liking. Perhaps, I should say 'go gingerly'!

### Ingredients:

- 150 grams brown sugar
- 2 cm freshly peeled ginger
- 50-60 grams un-crystallised ginger (I always opt for more)
- 3 teaspoons ground ginger
- 300 grams plain flour
- 200 grams cold butter (I use unsalted), chopped into 2cm squares
- 1 large egg

### Preparation steps

- Peel the piece of fresh ginger stem, cut into smaller pieces. Place in your Thermomix bowl or Blender and chop on speed 9 for 5 seconds.
- Add the un-crystallised ginger and blend on speed 6 for 3 or 4 seconds. If you want smaller pieces, repeat.
- Add the brown sugar, the ground ginger, the plain flour, and the chopped butter to the bowl and blend on reverse speed 6 for 5 seconds.
- Add the egg and blend on reverse (the reverse speed ensures the blades do not further chop your ingredients) speed 4 until mix comes together, say 20 seconds. Check that all has mixed, if not, repeat.
- Shape the biscuit mixture (either teaspoon or tablespoon quantity) into a slightly flattened ball on lined baking trays. Keep 3-4 cm distance between biscuits.
- Bake at 160°C for 20-25 mins, until the desired shade of brown. I prefer a nice colour to them, rather than anaemic.
- Cool on the tray for a few minutes before transferring them onto a wire cooling rack.



The Rev'd John Stewart is Associate Rector at St James' and a keen cook. He resides at Clergy House, Chatswood.

Enjoy!



Val McMillan enjoying the biscuits  
(Image Supplied)

# Voicing the Organ, a Diamond in the Rough

## Marko Sever

On Sunday 3<sup>rd</sup> March at the Choral Eucharist, we heard the very first squeaks from the new Dobson organ as it revved up in a liturgical setting. This was all part of the plan, to allow the Dobson team to hear how the organ balances with congregational hymn singing. In preparation for the service, we picked hymns to provide as much contrast as possible in terms of dynamic range, mood, and seasonality. From there, John Panning (President, Dobson Pipe Organ Builders) devised 10 different registration schemes, which I then paired to various verses for the hymns. We noted these down on identical copies, enabling John to know which stops were on at any given time from the Nave.

The St James' Singers were the first cab off the rank to lead the congregation in the Gradual Hymn 'Lord Jesus think on me', followed by 'O thou who at thy Eucharist didst pray' for the Offertory, and 'We sing the praise of him who died' as the final hymn.

One of the things which we were very impressed by was the incredible warmth and richness of the 8' stops, which make the foundations of a chorus. Upon hearing these, John was able to discern whether these foundations needed to be louder or softer in comparison to the congregation's overall volume and timbre. One of the things which immediately jumped out at us was the bright Mixture stop on the Great division, which everyone agreed needed to come down a bit in volume; not a criticism of Dobson's voicing, as the organ

was still in a very raw state at this point, and the only thing that had been done up until then was some initial tuning.

Over the coming months, the team will continue to voice each pipe note by note. What's particularly exciting is how modern technology allows for the organ to be played wirelessly through Wi-fi via a remote keyboard anywhere in the Church (pictured below). This way, one is able to hear the organ in its truest sense from the Nave. I cannot wait to hear more of this beautiful instrument as and when it becomes available to us.

## Marko Sever is Assistant Head of Music at St James'.



John Panning at the remote keyboard in the Nave at St James' Image Supplied



John Panning at the remote keyboard Image Source: Chris Shain, Images for Business



John Panning (left) and John Streufert (right) Image Source: Chris Shain, Images for Business

# Lunchtime Concerts

## Aidan O'Donnell

After a brief period of absence due to the organ construction, the Wednesday lunchtime concert series returns to St James' in 2024 starting with the Choir's Holy Week concert on 27<sup>th</sup> March. We then have a variety of performers throughout April including the St James' Choral Scholars, an ensemble from the NSW Police Band, followed by Jonathan Martinovici – Piano and finishing the month with Helen Xu – Flute and Jacquelyn Koh – Piano.

In May we have a few different classical vocalists including Aidan O'Donnell – Bass-baritone, Georgia Cooper – Soprano and Andrew Goodwin – Tenor on the 1<sup>st</sup>, 22<sup>nd</sup> and 29<sup>th</sup> of May respectively. These singers are bookending concerts by another ensemble from the NSW Police Band and Katrina Choi – Piano.

This is an exciting year for the lunchtime concert series at St James' as we will be introducing regular organ recitals from mid-August as part of the St James' International Organ Festival.

Join us on Wednesdays at 1:15pm-2pm in St James' Church to experience musicians from a diverse array of backgrounds, mediums, and styles.

Tickets are \$10 both online and at the door, and can be purchased on our website or through our Humantix page (found at the QR code provided below).

If you cannot make it in person—do not fret! The concerts are livestreamed and recorded, so when you purchase a ticket, simply select 'Yes' to 'Intended to Watch Online' and a link will be sent to you to enable you to watch at home.

**Aidan O'Donnell is a member of The St James' Choir and part-time Music Administrator in the Parish Office.**

## Wednesday 27<sup>th</sup> March, 2024

The Choir of St James'

## Wednesday 3<sup>rd</sup> April, 2024

St James' Choral Scholars

## Wednesday 10<sup>th</sup> April, 2024

NSW Police Band

## Wednesday 17<sup>th</sup> April, 2024

Jonathan Martinovici – Piano

## Wednesday 24<sup>th</sup> April, 2024

Helen Xu – Flute

Jacqueline Koh – Piano

## Wednesday 1<sup>st</sup> May, 2024

Aidan O'Donnell – Bass-baritone

## Wednesday 8<sup>th</sup> May, 2024

NSW Police Band

## Wednesday 15<sup>th</sup> May, 2024

Katrina Choi – Piano

## Wednesday 22<sup>nd</sup> May, 2024

Georgia Cooper – Soprano

## Wednesday 29<sup>th</sup> May, 2024

Andrew Goodwin – Tenor



# Music at St James'

The Choir of St James' continues to offer inspiring choral music of the highest standard. Recordings of our livestreamed services can be viewed afterwards in the following locations: facebook.com/stjameskingstreet, or our YouTube channel: St James' King Street

## Wednesday 3<sup>rd</sup> April

### 6:15pm – Choral Evensong

Responses: Smith

Canticles: Stanford in G

Anthem: Baker – *Christus Vincit*

## Sunday 7<sup>th</sup> April

### 9:30am – Sung Eucharist

Setting: Dudman

### 11:00am – Choral Eucharist

(Sung by The St James' Singers)

Setting: Darke in F

Motet: Ley – *The strife is o'er*

### 4:00pm – Choral Evensong

Responses: Sanders

Canticles: Parsons – First Service

Anthem: Mendelssohn – *Ave Maria*

## Wednesday 10<sup>th</sup> April

### 6:15pm – Choral Evensong

Responses: Tomkins

Canticles: Wise in E flat

Anthem: Parsons – *Ave Maria*

## Sunday 14<sup>th</sup> April

### 9:30am – Choral Matins

Responses: Tomkins

Canticles: *Te Deum*, Stanford in B flat

Canticles: *Jubilate*, Stanford in B flat

Anthem: Hadley – *My beloved spake*

### 11:00am – Choral Eucharist

Introit: Vaughan Williams – *O taste and see*

Setting: di Lasso – *Missa Congratulamini mihi*

Motet: Philips – *Surgens Jesus*

## Wednesday 17<sup>th</sup> April

(Sung by The St James' Singers)

### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Sumsion in G

Anthem: Wesley – *Lead me, Lord*

## Sunday 21<sup>st</sup> April

### 9:30am – Sung Matins with Cantor

### 11:00am – Choral Eucharist

Setting: Schubert in G

Motet: Schubert – *The Lord is my shepherd*

### 4:00pm – Cantata Service

*Weinen, Klagen, Sorgen, Zagen*, BWV 12

## Wednesday 24<sup>th</sup> April

### 6:15pm – Choral Evensong

Responses: Reading

Canticles: Leighton Jones – Evening Service (Tone 7)

Anthem: Brumel – *Sicut liliun*

## Sunday 28<sup>th</sup> April

### 9:30am – Choral Matins

Responses: Clucas

Canticles: Ireland – *Te Deum amd Jubilate in F*

Anthem: Ives – *Listen sweet dove*

### 11:00am – Choral Eucharist

Introit: Mundy – *A new commandment*

Setting: Clemens non Papa – *Missa Caro mea*

Motet: Monteverdi – *Cantate Domino*

## Wednesday 1<sup>st</sup> May

### 6:15pm – Choral Evensong

Responses: Rose

Canticles: Wood in D

Anthem: Stanford – *Justorum animae*

## Sunday 5<sup>th</sup> May

### 9:30am Sung Eucharist

Setting: Dudman

### 11:00am – Choral Eucharist

Introit: Shephard - *A new commandment*

Setting: Ireland in C

Motet: Meador – *Ubi caritas*

### 4:00pm – Choral Evensong

Responses: Martin

Canticles: Howells – Westminster Service

Anthem: Ireland – *Greater Love*

## Wednesday 8<sup>th</sup> May

(Sung by The St James' Singers)

### 6:15pm – Choral Evensong

Responses: Nelson

Canticles: Stanford in G

Anthem: How – *Day by day*

## Thursday 9<sup>th</sup> May – Ascension Day

### 6:30pm – Choral Eucharist

Setting: Palestrina – *Missa Viri Galilaei*

Motet: Gibbons – *O clap your hands*

## Sunday 12<sup>th</sup> May

### 9:30am – Choral Matins

Responses: Clucas

Canticles: Vaughan Williams – *Te Deum in G*

Canticles: Vaughan Williams – *Jubilate in D minor*

Anthem: Stanford - *Caelos ascendit hodie*

### 11:00am – Choral Eucharist

Introit: Loosemore – *O Lord, increase our faith*

Setting: Haydn – Little Organ Mass

Motet: Gibbons – *O clap your hands*

## Wednesday 15<sup>th</sup> May

### 6:15pm – Choral Evensong

Responses: Byrd

Canticles: Watson in E

Anthem: Rheinberger – *Abendlied*

## Sunday 19<sup>th</sup> May – Pentecost

### 10:00am – Choral Eucharist with Confirmation

Introit: Tallis – *O Lord, give thy Holy Spirit*

Setting: Stanford in B flat and C

Motet: Stanford – *O for a closer walk with God*

## Wednesday 22<sup>nd</sup> May

### 6:15pm – Choral Evensong

Responses: Tallis

Canticles: Tallis '*faux bourdon*'

Anthem: Tallis – *Loquebantur*

## Sunday 26<sup>th</sup> May - Trinity Sunday

### 9:30am – Choral Matins

(Sung by The St James' Singers)

Responses: Leighton Jones

Canticles: Plainsong *Te Deum* / Moore *Benedictus*

Anthem: *O Trinity, O Unity*

### 11:00am – Choral Eucharist

Setting: Palestrina – *Missa Papae Marcelli*

Motet: Palestrina – *O beata et gloriosa Trinitas*

## Wednesday 29<sup>th</sup> May

### 6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Jackson in G

Anthem: Bairstow – *Let all mortal flesh*

# St James' International Organ Festival

Celebrating the inauguration of  
The Bicentennial Pipe Organ

Friday 26th July, 7pm  
James O'Donnell (USA)

Saturday 3rd August, 5pm  
Marko Sever (Sydney)

Sunday 1st September, 5:30pm  
"The First Hurrah"  
A Celebration featuring  
former St James' Organists

Saturday 16th November, 5pm  
Sarah Kim (France)

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