

A detailed stained glass window depicting an angel with large, feathered wings in shades of gold, blue, and white. The angel has curly golden hair and a serene expression, wearing ornate white and gold robes. A banner held across the angel's chest contains the text 'PRAISE YE THE LORD'. The background is a vibrant red, and the entire scene is framed by black leaded glass lines.

S.^T JAMES' Connections

Bicentenary 2019-2024

December 2023-January 2024

PRAISE YE THE LORD

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NEXT EDITION

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Cover Image:
One of the stained glass window panels
in the front doors of the church

Image courtesy of the Rector

From the Rector



As we enter this season of Advent we begin a new church year and once again we look to the future. In Advent we look not just towards our celebrations of the coming of Christ at Christmas, but also towards his eventual return. Here at St James', we also begin this new liturgical year looking forward to a very significant year

in the life of our parish. On Sunday 11th February 2024 we will celebrate the 200th anniversary of the consecration of our church building. The occasion of our bicentenary is an opportunity for us to look back to our history and heritage, but even more importantly is the ideal time for us to plan for the future, and to prepare ourselves for what God is calling us to in His service in the next chapter of our ministry and mission to the city of Sydney and beyond.

Over the past few months as I have settled into my new role, I have enjoyed the opportunity to meet with the leaders of many of our neighbouring organisations and to discuss ways that we might all work together into the future. I want to see St James' become the hub of this cultural and historic precinct of Macquarie Street, bringing people together in a spirit of unity and belonging. The Mission of our Parish is '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.'





In 2024, several of our neighbouring organisations are also celebrating important milestones. In January, the Office of the Sheriff of NSW will celebrate its bicentenary. In May, the Supreme Court of NSW will celebrate 200 years since its establishment. In August, the NSW Legislative Council celebrates its bicentenary. There are a range of events planned for the year, which we look forward to taking part in, as together we celebrate our history and look to the future.

Our major bicentenary project in our parish is of course the installation and commissioning of the new pipe organ, an investment in the future of not just our parish church but the life of our city. We are busy making plans for our Patronal Festival in 2024, when the new organ will be commissioned. There will be visiting organists, new compositions, joint projects with other arts organisations and many special services throughout the year. We also look forward to the publication of the parish history in a new book by Mark Hutchinson.

I look forward to all the collaborations, the new relationships that will form, the sharing of ideas and the celebrations that will mark out the calendar of the coming year in our parish. All of this will require our focus, commitment, and a good deal of energy. By the grace of God, we take these bold steps into the future. We journey by faith and pray most earnestly that all we do may be to the greater Glory of God. I wish all our readers near and far a blessed and holy Advent and, when it comes, a joyful and peaceful Christmas.

Rev'd Christopher Waterhouse, Rector of St James'

THE PARISH MISSION

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. 

Creation and Reconciliation

Gregory Seach

'Christ is the image of the invisible God, ... [and] in him all things in heaven and earth were created, things visible and invisible. ... — all things have been created through him. ... He himself is before all things, and in him all things hold together. ... in him all the fullness of God was pleased to dwell, and through him, God was pleased to reconcile all things to himself. ...' Colossians 1:15–20

This remarkable passage from the letter to the Colossians directly links two central Christian doctrines: Creation and Reconciliation. Unsurprisingly, given they're *Christian* doctrines, they centre on God's action in Jesus Christ. Perhaps that is why Rowan Williams called his recent sustained reflection on 'Christology'—the study of who Jesus Christ is, what he does and God does through him—*Christ the Heart of Creation* (Bloomsbury, 2018). God's action in the world began with the creation of all things. That work continues in the reconciliation of all things, and Jesus is at the heart of these acts. Furthermore, given that in the first creation narrative in Genesis we hear that 'a wind from God swept over the face of the waters' (which could equally be translated, 'the *spirit of God* swept over the face of the waters'), it is clear that this act of creation was an action of the triune God—Father, Son and Holy Spirit—working in perfect communion, just as they *live* and *are* in eternal communion.

'In him all things in heaven and on earth were created, things visible and invisible...—all things were created through him and in him.' We recite this belief in slightly different form every Sunday in the Nicene Creed: "We believe in one God, the Father, the Almighty, maker of heaven and earth... [and] in Jesus Christ, the only Son of God... through him all things were made." Immediately after that, we go on to say: "For us and for our salvation, he came down from heaven.... For our sake he was crucified under Pontius Pilate...". Thus, in the great statement of Christian belief, Creation and Reconciliation are combined.

Sadly, especially in Western theology, the two Christian doctrines—Creation and Reconciliation—became somewhat separated. In one way, that is understandable. In adopting a 'systematic' exploration of the elements of the faith, theologians would separate them, initially, of course, only for the purposes of discrete questioning and discovery. Before long, however, the separation became more permanent. It is as if, having begun the process for good pedagogical reasons, it became impossible to reconnect them for a fuller, as well as more practical, understanding.

Unsurprisingly, perhaps, this separation began around the same time as Western people were increasingly beginning to *exploit* elements of creation. There had, of course,

always been a sense in which human beings had used elements of creation for our own purposes: the hunting or domestication (mostly for what they could yield to us) of various animals; the planting and then harvesting or felling of various plants and trees. But a sense of humans being caught up in the great cycle of creation remained prominent in human thinking. The various folk festivals that marked the changes of season, for example, or the rituals observed for the changing hours of the day (not least a sense of fear of the night) remained. Humanity was part of creation, subject to the same natural laws and frailties as the rest of the created order.

Connected with this was the strong sacramentality that imbued pre-Reformation thinking. Those other creatures of God were able, by the work of God the Holy Spirit, to speak physically to people of God's presence; and humans were able to 'use' them to assist in our worship of God. Though it is, obviously, post-Reformation, Anglicans retain a strong echo of this in Archbishop Cranmer's prayer of institution in the *Book of Common Prayer*: "grant that we receiving these thy *creatures* of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution". This is important because it shows that Cranmer continues the link between Creation—in the elements of the Eucharist—and Reconciliation—of which the Holy *Communion* (a potent word in and of itself), was a significant sign.

John Zizioulas, a remarkable Orthodox theologian (who spent most of his academic life lecturing in Britain) characterised this rupture as being a result of sin, and he traced it to the first rebellion against God and, consequently, against communion with nature too:

Adam succumbed to the temptation to declare himself 'God' and set out to redirect creation from the uncreated God to his own, created self. In deciding that everything should refer to him, Adam's fall was also the fall of creation.

Related to God, creation would have life without limit. But Adam turned creation from God to himself. The first consequence was that humans came to believe that we could rule creation as though we had created it ourselves. We set nature against ourselves and created a conflict and, because we were no longer in harmony with it, nature became a cause of misery to us. Persons were set against nature, so we could survive in this world only by struggling against it.¹

¹ John D. Zizioulas, *Lectures in Christian Dogmatics*, ed. Douglas H. Knight, (Edinburgh: T. & T. Clark, 2008), p. 98.

Or ultimately, as we now see, not only by struggling against it, but by dominating, controlling, and exploiting it—until we threaten not only it but ourselves.

Orthodox theology has, frequently, maintained the link between the two doctrines more forcefully than the West. Significantly, however, both Western (at least, the Roman Catholic) and Eastern churches now have bishops who see the importance of the connection between creation and reconciliation. For some decades, Patriarch Bartholomew of Constantinople (the ‘Ecumenical Patriarch’) has been called ‘The Green Patriarch’ because of his constant writing on the importance of understanding creation in God’s work and especially God’s saving work. In this, he has recently been much assisted by Australian-born (an old boy of Scots College, Sydney!) Archdeacon Professor John Chrystavgis, whose official title is ‘Theological Advisor to the Ecumenical Patriarch on environmental issues’.

It is also noteworthy that the first encyclical of Pope Francis (and let us not overlook the significance of the choice of that papal name!) was *Laudato Si’*: taken from a Song of St Francis of Assisi, and which proceeds to call all Christians to remember ‘our common home’.

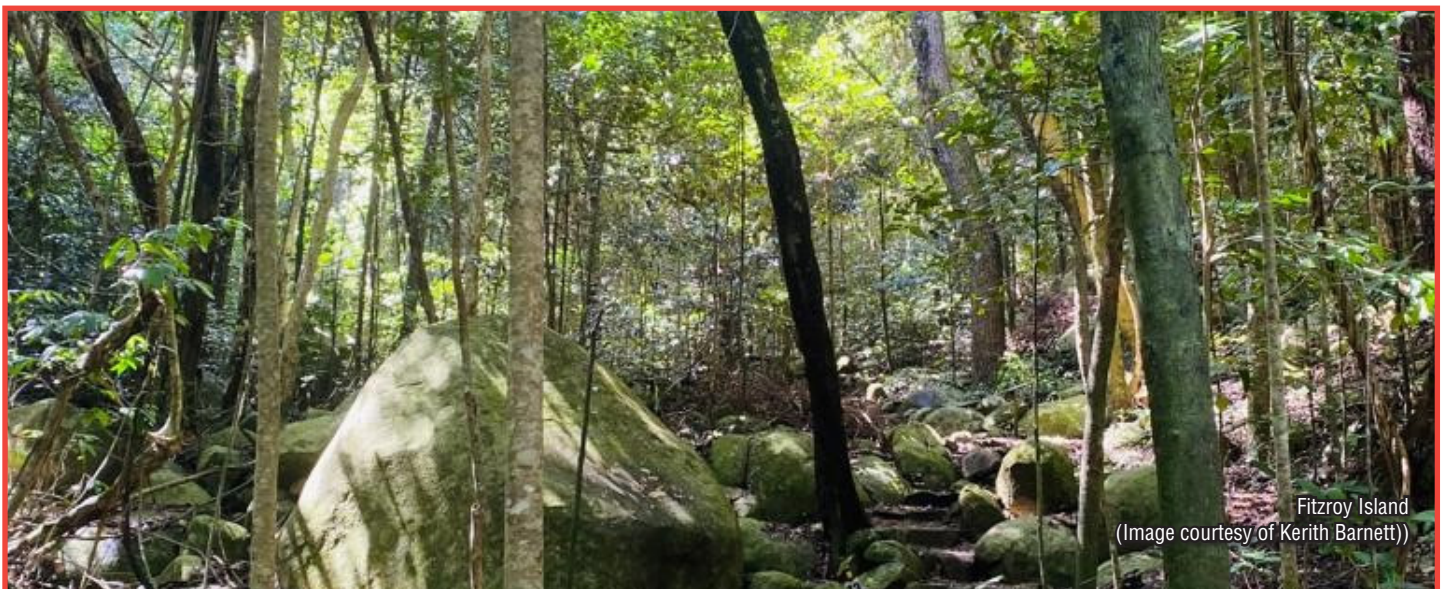
Thus, whether because of the undeniable threat ‘our common home’ faces, or through deeper reflection on our own theological heritage, the church is coming again to see that the doctrines of Creation and Reconciliation must be held together. The reasons for this as regards our common survival are potent enough. Theologically, however, we need to remember it is not possible to separate God’s action from who God—Father, Son and Holy Spirit—is, as Thomas Aquinas always insisted. By extension, God’s past acts and present actions themselves cannot be separated—however much that may be necessary, in a teaching context, to enable limited human minds to come to a fuller understanding of those actions. Added to this, if we are to do theological and intellectual justice to the work of God in Christ in ‘reconciling *all things*’ (not just humans, be it noted!), we need to reflect on how we are called to

live in God’s world. The *communio* God establishes with all creation through Jesus needs to be a communion that as God’s people in the world, we recognise and work, aided by the Spirit, to bring to be.

In one of the remarkable essays written while on the run from Nazi persecutors, and collected and published posthumously as *Ethics*, Dietrich Bonhoeffer wrote: ‘In Christ, we are invited to participate in the reality of God and the reality of the world at the same time, the one not without the other.’ Bonhoeffer stressed that this reality demands a recognition that God has *already* reconciled all of the world—including us—to himself in Christ: we just have to live as those who have faith that this has happened.

As those who, by baptism, now live as citizens of the world and, at the same time, of God’s coming kingdom in which all things are reconciled, we need to live now as those who see *all* creation reconciled to God, and act accordingly. This, too, means that *how* we are *God’s* stewards in the world demands an end to the exploitation of creation, and a union with all other creatures in worship of our Creator and Redeemer. To use the words of the ancient hymn *Te Deum*: “All the earth doth worship thee”, or, as the psalm wonderfully puts it: ‘Let everything that hath breath praise the Lord!’ (Psalm 150:6)

The Rev’d Dr Gregory Seach is the Vicar of St George’s Anglican Church, Malvern, Victoria, and a member of the Doctrine Commission of the Anglican Church of Australia.



Fitzroy Island
(Image courtesy of Kerith Barnett)

The Value of Christian Community

Sue Mackenzie

One of the focuses of this issue of *St James' Connections* is community: what makes a community specifically Christian, how do they differ from other communities, and what is it like to be part of the St James' King Street community. To me, what sets a Christian community apart from others is the variety of activities that we do together and the depth of fellowship such activities engender.

In this issue you will hear from several people who are part of St James' in various ways, such as the Morning Prayer congregation, the Bell Ringers, the Outreach Committee, the Sister Freda teams, Book Clubs, the St James' Institute, and the Oratory of the Good Shepherd. People who participate in

such activities value them as ways to deepen their faith and to contribute to the corporate work of the kingdom of God.

They are not the only ways that parishioners serve God and other people, nor the only ways they learn more of God's ways or grow closer to him. Sunday worship is vital, of course, as is personal prayer and study of Scripture.

If you would like to join in any of the activities mentioned in this issue, please get in touch with the Parish Office and you will be directed to the appropriate person. Or contact the author of the article.

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



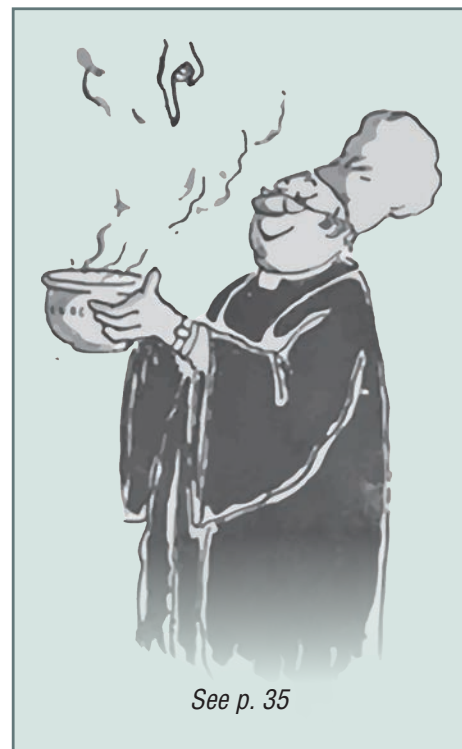
Mthr Kate Ross and Fr John Stewart at her Induction to the Parish of Bundaberg

COUNSELLING AT ST JAMES'

St James' Church offers a socially inclusive and non-faith based professional counselling service as part of its outreach ministry to the city.

Our professional counsellors, psychotherapists, and coaches are available to assist individuals, couples and family members on a wide range of issues. Appointment flexibility is offered to accommodate work schedules. The service is provided in rooms in the lower level of St James' Church, located in the heart of the city.

To make an appointment, or for further details, please visit sjks.org.au or telephone 8227 1300.



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ADVERTISING

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Please phone 8227 1300 or email office@sjks.org.au for advertising design criteria, quotes and copy deadlines.

EDITORIAL POLICY

We aim to publish a wide range of views and opinions in this magazine.

Publication should therefore not be read as St James', the Rector, Parish Council, staff or parishioners necessarily endorsing or approving any particular view or opinion.

‘Embodying the Gospel’: an introduction to the Oratory of the Good Shepherd

Ronald Henderson

Exactly forty years ago, during a retreat at the Roman Catholic Seminary at Marburg in Queensland, I made my first profession in a religious community. The letters ‘OGS’ I sometimes write after my name are not, alas, some high honour bestowed by a grateful government. ‘OGS’ stands for the Oratory of the Good Shepherd. *St James’ Connections* has asked me to write something about this small and little-known society, with reference to my reasons for joining it, and my experience of membership since.

In answer to the first question I would mention people I encountered who introduced me to the Oratory. As it is so often in the church, a personal approach can be helpful to people who are attempting to discern their vocation. So it was as a 17 years-old undergraduate theological student at Trinity College in Melbourne, that two Oratorians—the Chaplain, Barry Marshall and the Dean, Ken Mason, first made me aware of the existence of the community which met for prayer in the chapel. In my first curacy in Brisbane, I became a Companion of OGS and shared in their monthly gatherings. As a member of the Bush Brotherhood I served for the promised five years, on \$300 a year, working in Bourke, Katherine and Tennant Creek, and I found the requirements of the Rule and the fellowship of the Brotherhood a satisfying way of life. The Oratory Rule and fellowship didn’t feel much different, and even the requirement of celibacy wasn’t an insurmountable barrier; I was expecting to remain single. In any case, a brother in the Oratory may make an annual profession ‘in the hope’, as the formula goes, ‘that at the appointed time I may again renew my profession’.

The Oratory sprang from a group which gradually formed in the early twentieth century, in Cambridge University in the UK. In 1913, in the chapel at Sidney Sussex College, several men each made his ‘declaration of intention’ in the presence of a Fr Neville Figgis CR, their spiritual director. The Oratory observes Foundation Day on or around 3rd March to remember this event. In Sydney, we hold a Quiet Day at St John’s Balmain, as a Lenten exercise and to remember our three official founders: Edward Wynn (later Bishop of Ely), John How (who became Bishop of Glasgow, and the Scottish primus), and Eric Milner-White (Fellow and Dean of Kings College, known as the deviser of Nine Lessons and Carols and, as Dean of York, an expert in stained glass). All three served in the First World War with commissions as chaplains and Milner-White returned with a DSO.

In the words of John How, the Oratory was simply an association of ‘Catholic-minded priest-dons’ and its purpose was to enliven the somewhat perfunctory religion of the University of their day. While the Oratory has always allowed for the profession of lay brothers, the overwhelming majority of its members has been clerical, focused on the pastoral and/or academic work of the clergy.

The Constitution and Rule have every appearance of home-grown products, originally worked out during a retreat at Little Gidding in what was then Huntingdonshire, the home in the seventeenth century of the family community of Nicholas Ferrar and his family. Milner-White’s donnish prose shaped the ‘Notes’ (seven paragraphs which set out some of the basic theological and ethical principles of the Oratory). These are still read at our gatherings. The Constitution is characteristically Anglican in its balance, tolerance and comprehension. It makes provision for members who wish to live in community, with a ‘common purse’, and it also allows for those of more individual temperaments who wish to live alone. Most choose the latter. There is considerable freedom of choice about work or the setting for ministry, limited by referral to the Oratory for advice.

The Oratory has never imposed any system of thought or action apart from those which the Church has recognised, or which was necessary for the maintenance of its fellowship. Theologically, it seems likely that the Incarnational emphasis of the *Lux Mundi* school, which appeared in England in the 1880s and 1890s, has influenced the overall attitude of the community. The Incarnation of our Lord Jesus Christ and its extension in the Church and sacraments is central to the community’s self-understanding. The title of the Oratory dedicates it to Jesus the Good Shepherd and stresses its pastoral nature.

The Rule asks its professed brethren to have an hour of mental prayer each day in addition to the daily offices and daily attendance at the Holy Eucharist, regular use of the sacrament of reconciliation, regular meeting in chapter and accounting for financial expenditure, and reporting on the keeping of the Rule. None of this is unusual for a religious community, but in some ways it is more difficult without the props of a monastic structure. It requires self-discipline. That, I suppose would be my answer to the second question—my experience of the Oratory since joining: the strong fellowship, the accountability, and the attempt to embody the Christian gospel in prayer and action. All have fitted me well, emphasising particularly the Notes of Fellowship and Liberty.

In 1925, the six Oratorians (four priests and two laymen) came to Rockhampton in Queensland to staff the cathedral in Rockhampton, and a boys' secondary school at Barcardine, almost at the end of the western line into the outback. The school closed, largely as the result of a long drought, nine years later, and all except one brother returned to England. Fr Arthur Robinson, after a break at Oratory House in Cambridge, returned to Queensland and worked as archdeacon for the western districts. After his death he was buried in Rockhampton General Cemetery.

In the late 1950s and early sixties, in Brisbane and Melbourne, new Australian members (Fr Ivor Church, Fr Graeme Walden, Fr Barry Marshall), led a revival of the Oratory, and the Colleges there, and here in Sydney, continue the work.

In Sydney, we have a small group of two professed brethren and seven companions. The Companionate (open to Christians regardless of gender and marital status) is, I think, the strongest of its kind anywhere in the Oratory. They enrich our company with their various backgrounds and their committed faith. They are currently members of five parishes (St James' King Street, Christ Church St Laurence, St Paul's Burwood, St Alban's Epping, and St Paul's Adelong).

Companions have a less demanding Rule than the professed brethren, to a member of which they report four times a year at Embertide. If they are able, they join in the monthly meetings and attend provincial and general chapters. Some of our Companions, for example, have just returned from a retreat in Canada led by the Oratory Visitor, Lord Rowan Williams of Oystermouth. At the time of writing this article, we are all preparing for the patronal Eucharist for the feast of Nicholas Ferrar of Little Gidding, to be held at Christ Church St Laurence on Monday 4th December. The speaker in the hall after the patronal Eucharist will be the Superior, Bishop Lindsay Urwin. In March next year, we offer a Quiet Day, open to others around the Diocese, at St John's Balmain. Sr Linda Mary CSC has agreed to lead this.

We would welcome new candidates, especially for the Companionate. A candidate 'tests the Rule' for three months, and if both candidate and local chapter agree, they are admitted, and a member is appointed to receive their Embertide reports. Then would begin, perhaps, a new exploration in living out the life proclaimed in the Gospel, within the fellowship of the Church and the Oratory.

The Rev'd Ronald Henderson OGS is an Honorary Assistant Priest at St James'.



The Good Shepherd Mosaic at the Mausoleum of Galla Placidia in Ravenna
Source: Wikipedia

On Unity

Michael Horsburgh

We live in a world marked by disunity to the point of violence and hatred. The locations of war spark responses in countries far away, where compatriots express support for those involved. Governments struggle to respond internationally and at home. In our own region, while actual conflict has not erupted, tensions are high, and fear lies beneath the surface. Searches for unity are bedevilled by political posturing and barely hidden self-interest.

In the church we repeat each Eucharist that we belong to one body, the Body of Christ. Theologically, we know this to be true, while in practical terms we also know that our lives do not reflect our beliefs or our hopes. We may seek to be a light to the world, but we are hidden beneath a bushel of our own devising.

The Tablet of 16th September, 2023 reported the keynote address that Polish Tomáš Halík, professor of religion at Charles University, Prague, a Roman Catholic priest, gave to the Lutheran World Federation assembly in Krakow, Poland two days earlier. Of the 40,766,231 people in Poland, only 71,000 are Lutherans, living mostly in Silesia, bordering the Czech Republic. You may be surprised to find a world gathering in a place where its faith community is such a minority, and to find it addressed by a priest from its historic theological and religious enemy.

Halík's address was entitled 'Transcending Boundaries'. He began by referring to St Augustine's comment that the church was *semper reformanda*, (ever reforming) and to Martin Luther's statement that God's power is manifested *sub contrario*, (in our crises) and weaknesses. He then turned to St Paul's report of the words Christ spoke to him, 'My grace is sufficient for you, for power is made perfect in weakness' (2 Corinthians 12:9). From these references, Halík inferred that 'Reformation, the transformation of form, is necessary where form hinders content, where it inhibits the dynamism of the living core.'

Reformation has been, however, as much a force for division

as for unity. We need only to remember the violence of the European Reformation in the 16th century, its wars, persecutions, and executions, to be sceptical about the single-minded pursuit of theological and religious purity. The resulting violence does not need to be physical to be pervasive and damaging both to persons and to institutions. Also, reformed churches are inherently schismatic. One form of purity generates another, leading to more disunity.

One of the practices of reform has been the use of 'Confessions'. A Confession is an elaborated statement of doctrine. For example, the 1646 *Westminster Confession*

of Faith, the statement of Calvinism behind Presbyterianism, has 33 chapters and 14,000 words, covering every conceivable doctrine. Such detail leads to disputes about the respective importance of the various parts and about their interpretation. The Anglican Church is not a confessional church, although groups such as GAFCON (the Global Fellowship of Confessing Anglicans) seek to make it so.

I have not yet mentioned the close links between church and state. In many societies, this distinction has had no meaning,

the religious and the secular have been intrinsically joined. Modern theocracies such as Iraq serve as contemporary examples, but Europe and Britain were once the same. In such cases, religious changes have political consequences. Political changes, such as the collapse of the feudal system, have religious consequences. Changing technology, such as the invention of printing and the availability of books, has both religious and political consequences. Importantly, the European Reformation was dependent on the printing press, introduced in about 1440.

Secularisation has changed the context, but differing approaches within Christianity have led both to religious division and social disunity. Occasions continue to arise, from same sex marriage to voluntary assisted dying, the latest example. Church leadership may be distanced from the pews where different views are held and where lived experience alters perceptions.



Tomáš Halík
CTK / Alamy
(from *The Tablet*, 16th September, 2023)

On the other hand, forces of unity also continue to arise. The 20th century saw the growth of corporate union in a few countries. In Australia, the various Methodist bodies became united in 1901, at the same time as the various colonies formed the Commonwealth of Australia. Such a union did not happen in the United Kingdom until 1932, marked by the production of a common hymn book the next year.

Following the Second World War, the Indian subcontinent saw the successful unions of the Anglican, Congregational, Methodist and Presbyterian Churches in South India, North India, Pakistan, and Bangladesh. These new churches adopted the historic episcopate, meaning that they now belong to the Anglican Communion, the World Methodist Council and the World Communion of Reformed Churches. United churches also arose in Papua New Guinea and Canada, although without Anglican participation.

In the USA, the Methodist Church, divided since 1844 over slavery, and before the Civil War tore the nation apart, reunited in 1939. Other small Methodist-related churches joined the main body, until, in 1968, the German Mennonite-derived United Evangelical Brethren Church joined to form the current United Methodist Church (UMC). Included in that church are Methodist churches in Africa, the results of American missionary efforts. Now large in number, the African members have placed the same pressure on their American colleagues as GAFCON places on the Anglican Communion over the same questions of sexuality. About 6,000 conservative US congregations have left the UMC over these issues.

I have traced this history of union and division to show that questions of the unity of Christians are related to social and political issues in the specific contexts where they operate. Such pressures also affected the subcontinental union churches, all minorities in Muslim and Hindu majorities. As members of the Anglican Communion those churches have sided with GAFCON.

In the 1960s and 1970s, a movement for union began among the Methodist, Congregationalist, and Presbyterian Churches in Australia. In 1963 they received a proposal for an episcopal church along the lines of the existing unions in the Indian subcontinent. The proposal sought to consecrate the new church's first bishops through the Church of South India, which would have brought it into the Anglican Communion. Although Australian Anglicans were not ever involved formally in the ongoing discussions, this move opened the way for future unions, a hope suggested in its ultimate name 'Uniting', rather than 'United'.

As a young Methodist minister, I was involved in those discussions and supported the episcopal proposal. It was not accepted by any of the proposed members and opposed most vociferously by the Presbyterians. The ultimate Basis of Union combined aspects of the existing polities of the members. Most important, however, was that the union represented a meeting of historically opposed Calvinist (Presbyterian and Congregational) and Arminian (Methodist)

theologies. Also involved was the ever-present conflict between progressive and conservative views, which were spread across all three groups.

On the formation of the Uniting Church, Methodist polity offered no choice to individual congregations, but the Presbyterian and Congregational polities did. In my observation, the more Calvinist and conservative Presbyterian and Congregational parishes stayed out, making the subsequent church more Arminian and progressive than the sum of the former churches. This is a warning that unions may not resolve the issues of earlier divisions.

We might conclude from this that the ecumenical urge towards corporate union has run its day. In a positive sense, it may have been replaced by agreements towards the mutual recognition of orders and sacraments. After an unsuccessful attempt at organic union between UK Methodists and the Church of England under Archbishop of Canterbury Michael Ramsey, current discussions seem more like intercommunion than union. Contrary forces, however, loom on the horizon.

Writing in the *Anglican Theological Review* in October this year, Susannah Cornwall of the University of Exeter discussed how post-colonial tensions are causing divisions within the Anglican Communion. Is unity a good in itself? Recent events may show that many, on both sides of the prevailing arguments, think not. She says:

If deep (and likely very public) splits over matters such as gender and sexuality were to lead to further or more thoroughgoing schism within the Anglican Communion, it would be harder than it has been thus far to argue for an ongoing core of Anglicanism in any way different in kind from the commonalities that Anglicans share with many other Christians. What is at stake in the continued Anglican claim to unity? What might it mean if, taking discussions about sex and sexuality as a pressure gauge but not the whole machine, Anglicans had to face up to the fact that they were also less united in other ways than they purported to be?

These comments may resonate within our position in the Diocese of Sydney. But we should return to Halík. In his address he argued for a broader ecumenism than that of the last century. Unity among Christians only is, he argued, too limited a goal. Not a goal in itself, it must be a 'by-product of



Professor Susannah Cornwall
Source: University of Exeter

the effort to bring the whole human family together and to assume a common responsibility for its environment, for the whole of creation’.

In delivering this charge, he shifted the emphasis from the ‘Body of Christ’ to the whole Incarnation. In that sense, unity is a tool we can use to effect larger change. Our aim is not a more powerful Christianity but a more credible one.

St Paul calls Christians not to uniformity but to mutual respect and harmony among the various parts of the body, irreplaceable precisely because of their diversity and uniqueness.

If we take this challenge seriously, we will understand why current tensions within Christianity flow over into the world. Our divisions not only make us less credible, they make us more separate from humanity. Halik reminds us that history is not a single path to progress. On the contrary, our progress is always fragile. Much of our current world scene confirms this, as did the horrors of the two world wars of the last century. We may have thought that we had overcome them, but it appears not.

Will we contribute to making our witness help to transform this world into a *civitas ecumenica*, [an ecumenical society] or will we be complicit, through our indifference and self-centeredness, in the tragic clash of civilizations? Will communities of faith become part of the solution to the difficulties facing us today, or will they rather be part of the problem?

That’s the challenge.

Associate Professor Michael Horsburgh AM is a parishioner and Parish Lay Reader at St James’. He was a Methodist minister from 1964 to 1977, and was received into the Anglican Church, with the laying on of hands, by Bishop Reid on 26th July, 1983.



Cantata Services 2024

4:00pm Sunday 21st April
(Good Shepherd Sunday)

4:00pm Sunday 16th June

4:00pm Sunday 18th August

4:00pm Sunday 20th October

Morning Prayer at St James' An Antidote to Apathy

'Ultimately apathy, as a refusal to love the one who is most lovable, is a moral and spiritual crime'—Uche Unizor (*Overcoming Apathy: Gospel Hope for those who Struggle to Care* Crossway, 2022)

Today's internet world tells you the best thing you can do for a productive day—inculcated into Navy Seals—is to make your bed. It is a routine which defeats apathy. The idea is that you have fulfilled a task, so you can move onto the next.

In researching this piece, I lucked upon a resonating online article from *Christianity Today* in December 2022: 'Apathy Used to be a Virtue. But It's Our Culture's Hidden Vice' with extracts from the book above.

The article digs into the evolution of the word 'apathy' and its potential progression to the mortal sin of accidia (acedia)—a form of depression or sadness caused by neglecting one's faith or moral life; spiritual sloth, if you will, often brought about by other distractions to which we give precedence.

The resonance came because of what Morning Prayer (colloquially MP) has meant to me over most of the past five years. It has become my 'making the bed' part of the day—but with a far higher purpose and meaning.

I went to high school in Northern England, attending an institution which celebrated its tercentenary in 1969—not too long prior to my commencement. If nothing else, three-hundred-year-old institutions develop rituals, the most notable being morning assembly: School notices, prayers and a hymn. Never that enjoyable since trying to pack over three hundred boys into a small hall cross-legged at 8:45 of a morning is no fun for teacher, nor pupil. Year-end assembly—in July was more fun—standing and singing, for the only time in the year, Hubert Parry's 1917 work *Jerusalem*.

After I left school and went through university, I worked in financial markets where there is an equally long-standing ritual of a 'morning meeting'. Every stockbroking firm and funds management outfit has one, and they are quite sacrosanct institutions—the exchange of thoughts, ideas on companies, what people are working on, who they are seeing (in stockbroking, also where is the business coming from to keep the doors open...) They are serious events where you take away something to contemplate; once you move away from these institutions, bluntly you miss them.

We all know faith—like choosing shares to buy—can be a particularly individual experience. What brought you to belief in God, is not necessarily what brought me. But like all experiences, they are usually best shared.

In November 2018, the idea of a morning prayer came to fruition within the Chapel of the Holy Spirit at St James'; of course, after roughly eighteen months, such meetings, which

were generally small, had to be brought to an end by Covid.

Do not remember the former things. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. Isaiah 43:19-20

You may question the context but surely technology is our 'way in the wilderness' which defeats apathy. It's simply not possible for everyone who wishes to be part of the unique St James' community to be at King Street at 8:30 each morning. But it is certainly feasible to be part of an online community at 8:30am most mornings.

COVID brought the acceptance and rapid development of new technology. Zoom. Teams. Meets. But whilst one of the most powerful uses of these technologies is in community, MP in my view, has a greater good, perhaps reflected in three areas:

Diversity: reflected in our Zoom backgrounds. The transparency: the sofa at home, the kitchen table, the comfy chair. Where are you today? For some of our congregation, somewhere different every day—a different church around the globe, a different vista. For others, God's work in the garden.

Respect: I am perhaps one of the more frequent readers amongst the group. I simply enjoy orating Bible passages aloud; others, of course, do not and prefer listening. But we all respect those who make these choices and encourage the less-frequent readers.

Learning: Having accomplished bible scholars within the group to add their analytical comments in the aftermath of MP, to interpret the passages, is a pleasure.

In my situation, it is difficult for me to attend St James' for Sunday services. However, MP—and the virtues above—provide a marvellous opportunity for early contemplation of the weekday ahead, remembering others as well as what I desire to achieve. Making my life a better existence together with those around me.

Above all, in a distractive online world, MP stunningly (if ironically) represents some 20 minutes of undistracted prayer and contemplation. There appear few similar services around, and the development of MP at St James' is an innovation for which we should be truly proud and grateful. It remains the antidote to apathy and the nurturing building block of my faithful day.

Suggested online reading:

'Apathy Used to be a Virtue. But It's Our Culture's Hidden Vice' *Christianity Today*, December 2022

'Remedies to Acedia in the Rhythm of Daily Life' *Baylor Christian Reflection* <https://www.baylor.edu/content/services/document.php/212284.pdf>

Andrew Brown is a parishioner at St James'.

Morning Prayer at St James'

Jane Phillips

A long time ago, BC (before Covid), I was one of the select group of St James' parishioners who used to attend Morning Prayer at 8:30am in the Church. I was not a regular, but, if I timed it correctly, I could call in on my walk from Paddington to our city office. When I was growing up in Ireland, Morning Prayer at school was a daily activity so I was familiar with the concept, if not the *Prayer Book for Australia* wording. And I found the atmosphere of the church at that time in the morning very reminiscent of my local church services in Dublin. The occasional breakfasts together after the services were a bonus, and a great opportunity to get to know other members of the group.

With the arrival of Covid, that all changed, but I was delighted when Morning Prayer appeared in my list of

potential online activities, and I became a daily attendee. Online Morning Prayer gave us an opportunity to meet and pray together, of course, but it also provided structure to the morning, a chance to meet and chat before and after the service, and a friendly and supportive environment in which to practise our emerging Zoom skills, and to support one another during what was for many a very worrying time.

While Life has since intervened, I still attend Morning Prayer when I can. The number of regular attendees has fallen since the early days of Covid, but one can still be sure of some 15 to 20 people every morning—testament to the strength of the community that came together for these services during Covid.

Jane Phillips is a parishioner at St James' and a member of The St James' Singers.

St James' Institute Book Discussion Group

Carolyn Lawes

The Book Discussion Group first met under the leadership of Fr Martin Davies in 2013. For that first meeting, there we were, a small group, faced with our first challenge; instead of the leader setting the theme for discussion, we were all expected to comment on and discuss aspects of the book which had been selected.

Before Covid, the group would meet at the leader's house. The evening began with prayer, then discussion would begin, usually with some interesting and different points of view to think about. The evening would conclude with Compline. With the arrival of Covid and the lockdown, we transferred to Zoom and now continue to meet on Zoom in the evening.

Our choice of books has covered a wide range of topics. Here are some of our choices. We began with a look at *The Rule of Benedict* by Joan Chittister, who is a member of the Benedictine Sisters of Erie, Pennsylvania. She describes the Benedictine Way as being timeless and as 'the spirituality of the 21st Century.'

Henri Neuwen's *The Return of the Prodigal Son* was greeted with unanimous praise. The *New Oxford Review* describes the book this way: '*The Return of the Prodigal Son* is a beautiful book, as beautiful in the simple clarity of its wisdom as in the terrible beauty of the transformation to which it calls us.'

One reviewer had this to say about Robert Wilkins's book,

The Spirit of Early Christian Thought: Seeking the Face of God: 'A sensitive overview of how pre-medieval Christians engaged in the life of the mind and the role that intellect played in their work and worship.'

James Martin SJ took us on a fascinating journey in his book *Jesus – a Pilgrimage*. It was, in the words of Archbishop Desmond Tutu 'refreshingly innovative'.

The book for 2022 was Richard Rohr's *The Universal Christ*. Not universally enjoyed, but it certainly gave us a different way of thinking about Jesus when it asked the question 'Who was Christ?'

We have just finished *Sacred Nature* by Karen Armstrong. Nicki, our Leader, summed up the Group's view when she wrote: 'by being provoked by her polemic, maybe we discovered for ourselves ways in which connection with and care for the earth are part of each of our beliefs and practice'.

I really enjoy this group. The discussion is always interesting and sometimes ends up in a totally unexpected place. If you have never been a member of a book group and would like to join one, come and join us. We meet on Zoom for five months of the year: May to September. For more information, please contact our leader, Nicki Lock. Her email is: familylock@bigpond.com

Carolyn Lawes led the St James' Institute Book Discussion Group for several years. She is a parishioner at St James'.



St James' Church
(Image taken by The Rector)

Book Review of Anthony Miller, *Treasures New and Old,* Three Centuries of Anglican Thought & Spirituality, 2022, Conneen Frank III

Alanna and Raymond Nobbs

Anthony Miller, an academic whose career focused on a study of English Literature in the Renaissance period, has given us a thoughtful account of several of the formative influences on the Anglican Church, from the Reformation to the end of the nineteenth century. The book is hard to classify: it encompasses history, biography, liturgy, theology and spirituality together with literary analysis.

Miller writes from his own perspective, and prefers the term 'Catholic Anglicanism', as explained on page 7. There is a clear concern to illustrate the continuity of the Anglican tradition with the Early Church. The importance of hymn writing and music is also included. On his own admission, none of the eleven chapters deals with women writers, although Christian Rossetti, the hymn writer, is mentioned. He does acknowledge, however, that historians are in the process of re-evaluating this.

The book appropriately opens with a consideration of the two foundational works of Anglicanism—the *Book of Common Prayer* and the King James Bible. Appropriately the first of the old treasures is the *Book of Common Prayer*. The author refers to it as 'not only a manual of Worship; it is also the defining document of Anglicanism when modern

liturgical reforms have been introduced, the authorities have always allowed the Prayer Book to remain in use' His remarks on the historical situation are illuminating. He points out that the oldest part of the book is the Litany, which was issued separately in 1544, when England went to war briefly with France. This helps to explain the mood of intense penitence and earnest petition that marks the Litany. The Prayer Book was, highly significantly, written in English. Its present form is a result of changes which came about during the Tudor period because of the shifting balance between three forces in the early Church of England: the Catholic stream, the Protestant stream, and Crown and Parliament (as it was a state church). He emphasises that 'its form has been produced by many forces, not least the political necessity of holding together people of diverse religious leanings in one church'.

For most of the history of Anglicanism, the King James Version of the Bible has been the formative influence. Miller points out that despite the traditional name 'Authorized Version' being in common use up to more recent times, there is no record that it was explicitly authorised.

This is followed by chapters on John Jewel and Richard Hooker who, in the sixteenth century, contributed substantially to the definition of the institutional form of

Anglicanism.

Jewel is a significant figure in that he argued that the English Church maintained its Catholic character in a purer form than the Roman Church of his day. In other words, it was not a novelty and Miller himself endorses this as his personal opinion. Hooker, defending the Elizabethan church, emphasized God's gift of reason. While he accepted the rule of Scripture in relation to doctrine and moral actions, he also made provision for the law of reason and the law of nature, as aspects of God's law. Contrary to the Puritans, he did not allow *Sola Scriptura* as the only measure of faith.

While Miller acknowledges that his collection of essays is selective, he illuminates with deep understanding the writings of the seventeenth/eighteenth century figures George Herbert, Jeremy Taylor and William Law. In his approach to the writings of his seventeenth and eighteenth-century subjects, he employs his own knowledge of classical languages to appreciate

the genre in which the Oxford/Cambridge-trained clergy wrote. Of the seventeenth century trio, George Herbert is the leading figure, a parson of deep and humble piety whose hymns are still sung today. Jeremy Taylor is probably less well known. He was a man of practical piety who was imprisoned several times for supporting the Royalist cause in the Civil War. William Law suffered an enforced retirement because he felt unable to swear allegiance to the Hanoverians without breaking his oath to the Stuarts. Significantly he was tutor to Edward Gibbon's father and was remembered by the more famous son as his family's spiritual director. Law was a man of total or (as described by Miller) a 'challenging even terrifying' commitment to the devout life.

Passing to the nineteenth century we find a chapter on John Keble, one of the founders of the Oxford Movement, and then three chapters on the works of those referred to as the Tractarians. These three chapters are vital to Miller's own

understanding: 'the nature and importance of the church, and of the Anglican church in particular; and living out the Christian life.' Keble was like Herbert a scholar, parson

and poet. The Tractarians were numerous, mostly connected with Oriel College Oxford. The best known is John Henry Newman. The fundamental premise of the Tractarians was that the basis of the Anglican church lay in its apostolic succession. They were keen to stress the ceremonies of the church as means of teaching and perpetuating the essential doctrines of Christianity. Pusey and the others emphasized the authority of the church.

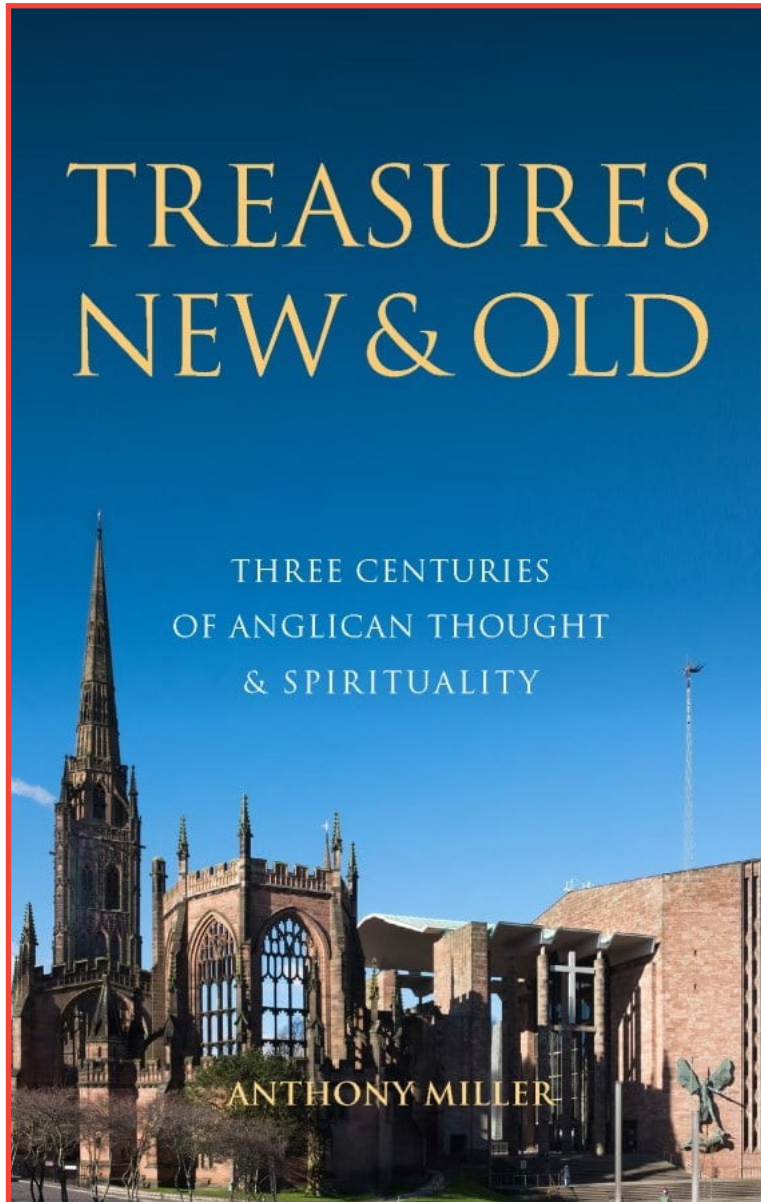
Depth of scholarship and lucid accessible writing are in evidence throughout the book. We are provided with endnotes and bibliographies to allow further research.

How does all this relate to the title of the book? Miller introduces this as follows:

"Every scribe which is instructed unto the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasure things new and old" (Matthew 13:52).

The scribes who are introduced in this book are some of the great writers of Anglicanism, who study and teach the Christian faith, as the scribes of Jesus' time studied and taught the Hebrew scriptures. We do indeed find new as well as old treasures aplenty here.

Professor Emerita Alanna Nobbs and Dr Raymond Nobbs are parishioners at St James' and members of one of the book groups associated with St James'. This review was originally published in *The Deacon's Treasure*, the magazine of Christ Church St Laurence. It is republished with permission.





Fr Aaron Ghiloni and Fr John Stewart
after the Ordination of Fr Aaron to the Priesthood



Fr Aaron Ghiloni Celebrating his First Mass

St James' Organ Replacement & Restoration 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

The St James' Music Foundation

ABN 81 868 929 941

Hobart's Heavenly Beings

Catherine McClellan

Heavenly Beings: Icons of the Christian Orthodox World

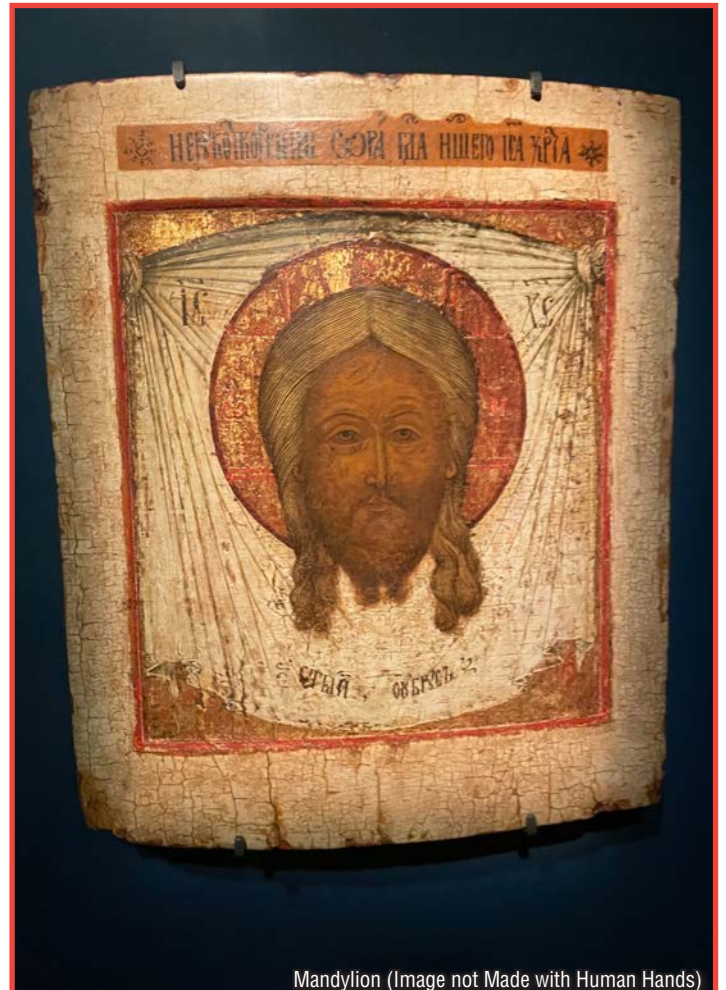
How wonderful it was to see this magnificent exhibition in Hobart recently. And how amazing to end up in the depths of MONA to see it. This iconoclastic museum is presenting a huge exhibition of icons, based on the Canberra collection of retired Australian diplomat John McCarthy AO, which was shown previously in Auckland in 2022 and in an earlier format in Ballarat (*Eikon: Icons of the Orthodox Christian World*, 2014). There are over 120 icons from the 14th to the 19th century presented in an exhibition that is overwhelming in its intensity and in its historic breadth.

The theology of the icon has always been related to the static nature of the images which focuses on the idea of a two-way action between the viewer and the image. In their 'right setting' as part of Orthodox worship, the icons are part of all the beauty of worship. As Rowan Williams says in his essay 'Icons and the Practice of Prayer' (in *Holy Living*, Bloomsbury, 2017): 'An icon seeks ... to represent the way in which divine energy is present in a material body or event ... so that the person standing in front of an icon is not the only one looking—such a person is being 'seen'. The icon is an active presence ... and declares that it is possible for human beings in communion with Christ to be bearers of divine action and divine light.'

You enter the exhibition through a dark hallway into a bright circular room mirrored all over with blue sky and clouds. There are a number of doorways leading to darkened rooms devoted to icons set around various themes—Holy Thresholds, Holy Guardians, Christ, Mother of God, Feast Icons and Holy Journeys, Holy Lands. Entry into each section is like walking into a chapel or cave glittering with these images, and this thematic display places them in an almost theological context. For example, in the room devoted to images of Christ, the subjects range from the Pantocrator, to the Image not Made with Human Hands, the Christ with the Forbidding Eye and the Rublev Icon of the Trinity.



Saint Jerome



Mandylion (Image not Made with Human Hands)

One icon that has always fascinated me is the Mandylion, the Image not Made with Human Hands, which was originally said to be an imprint of the face of Christ on a towel that was sent to heal the king of Edessa, and also found in the Roman legend of the Veil of Veronica in a later century. Whilst the majority of Icons are from Russia, Crete, Cyprus and Greece, there is a fascinating section showing the very individual style of icons from Ethiopia and also some Ethiopian healing scrolls, service books and psalters.



Holy Prophet Hosea
(Image taken by the Rector)



Three Marys at the Tomb

I spent the whole day at this exhibition, just standing (or sitting on the very occasional chair) to absorb the beauty of all the rooms filled with these images. There was so much to discover in icons that were new to me, such as Saint Jerome, The Three Marys at the Tomb, Saint Paraskeva and the Holy Prophet Hosea. The catalogue is a fantastic reference tool, albeit a very heavy one, and it is arranged easily with all the references and notes on each individual page, rather than having to search end notes for information.

The exhibition continues until April 2024, and I'd urge anyone with an interest in this topic, both theological and/or artistic, to hasten to MONA forthwith.

Catalogue: Heavenly Beings, Museum of Old and New Art, Hobart, 2023

Catherine McClellan is a parishioner at St James'.
(All Images are courtesy of Catherine McClellan unless otherwise stated.)



Saint Paraskeva

St Laurence House: Moving Forward

Alan Soutar

St Laurence House (SLH) has been helping transform the lives of homeless children and young people since we were established in 1978. The parishes of St James' Church and Christ Church St Laurence have been actively involved in supporting St Laurence House for over 40 years, during which time, we have significantly influenced the lives of thousands of young people for the better.

We are driven by our mission of **Getting Homeless Children and Young People back on track**. By providing longer term accommodation and support, we are able to give young people the time and space they need to enable them to reach their potential.

SLH is differentiated from other services in two key ways. Firstly, the focus is on Medium Term care for children and young people, which sets SLH apart from the more numerous services offering crisis support. Crisis services do not offer support beyond three months, which is very frequently insufficient to generate real change. Many clients are locked into a cycle of repeated crisis care and homelessness. At SLH, individual case plans ensure continuity and professional support for as long as it is needed. The second way SLH is different is that it has historically catered for children and young people as young as 13 years, thus providing continuity of care over a much longer period.

At SLH we have a focus on trauma-informed care to support the healing process and are truly committed to providing medium to long term services which give young people the time and a safe space in which to settle into a supportive homelike environment. By providing consistent case management, our young people do not have to retell their trauma over and over again to new case managers. The young people also learn through participation in in-house programmes which support independent living skills and health and wellbeing (e.g. cooking, recipe planning, grocery shopping, saving, budgeting, nutrition, fitness and team activities). The stability provides the opportunity to engage in education and maintain a stable friendship group. We encourage and assist young people to gain employment to support their educational goals and future career objectives.

In August last year, we passed an important milestone. We won Accreditation as providing excellent service under the Australian Services Excellence Standard. It meant both achieving the best possible service delivery for our clients, and also high standards of Governance.



Recently we have welcomed a new team to move our service forward to the next level. Jennie Piaud, who led the team that won us our accreditation is now acting as our Executive Officer. She is very capably supported by Nikki Butterfield who has prime responsibility for caring for all our clients as Residential Team Leader. Separately, we have also welcomed members to our Management Committee, Kristine Jenkins and Emma Jane Edwards, who bring experience in communications and marketing to SLH.

The very best people, though, to communicate what SLH can achieve are our clients themselves. Here is a letter written to a staff member by a former resident at the house:

You guys have really shaped me into the person I have become, the special thing about St Laurence House is that I can see the care, love and dedication you put into knowing us and helping us to achieve our goals. I've seen in my current refuge that they do not possess these qualities, so you have put really high standards and expectations on what we deserve. Every time I visit the house, I get a sense of belonging and honestly it feels like home. I love and appreciate all what you guys have done for me. Honestly, you've saved my life, I will be forever grateful for all staff at St Laurence, because they encouraged me to be the person I've always wanted to be. Thank you so much, I can't even express how immensely grateful I am to all of you.

I love you guys, you're a hardworking and cohesive team, you show us what we deserve of the world and really made me realise my worth, my life and how important the people surrounding me are. I honestly think of the house like family because of how much effort you put into each YP living at St Laurence you definitely made a change in so many lives. Especially the workers inspiring me to become a better person for the people around me.

You guys are my idols! Keep doing what you're doing.

We are doing our very best to stay in touch on an ongoing basis with our many stakeholders, e.g. by Facebook and quarterly newsletters, while our website has been rebranded, re-energised and updated. We have a forward programme of events to keep everyone in the loop.

On 18th February, SLH will be holding its traditional Shrove Tuesday Pancake Night. We still have to establish whether the new team from St James' can match the culinary skills from Christ Church St Laurence.

In late May, we will again be holding our annual Big Event, in the same location as last year—The Freedom Hub at Waterloo—watch out for further information.

Despite our life-changing programmes, we continue to be under-funded by the Government to the tune of \$400,000. Government funding focuses on short-term homeless crisis centres, whereas we provide longer term accommodation and support for longer term results on a much lower long-term cost and higher benefit to our clients.

Without our supporters and benefactors, we simply could not do the vital work of supporting these children and young people. We need your help over the Christmas period to maintain support for the House and our programs over the coming year.

Please see the following page for details on how you can make a tax-deductible donation to St Laurence House. Please also consider making a recurring monthly donation. We have also included information on how to make a gift/bequest in your will, which we ask that you also consider. Donations can be made securely via our website.

We are deeply grateful to our many generous supporters—your ongoing support no matter how small or large, allows us to continue supporting these wonderfully talented yet vulnerable young people to get their lives back on track.

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

Recent Milestones

Baptisms	Date
Sienna Robbie Bowker	26 th November
Weddings	
Jack William Arnold & Michaela Rose Georgiou	1 st October
Funerals	
Gail Jolly	10 th November
Mary Janet Shuttleworth	29 th November
Memorial Service	
Paula Behm	7 th December
Clerical Appointments and Ordinations	
The Rev'd Kate Ross (Inducted to the Parish of Bundaberg)	15 th October
The Rev'd Dr Aaron Ghiloni (Ordained to Priesthood)	25 th November
The Rev'd John Carroll (Ordained to Priesthood)	2 nd December

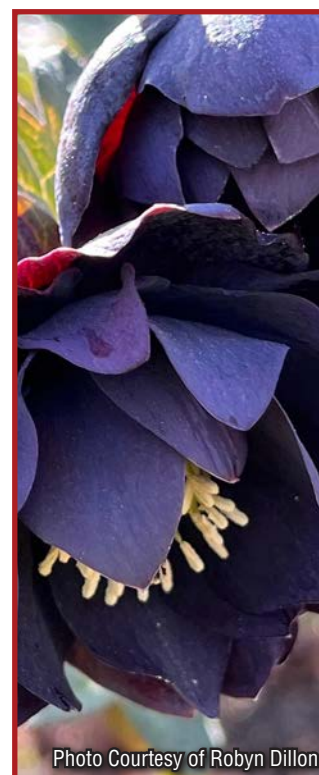


Photo Courtesy of Robyn Dillon



GETTING HOMELESS CHILDREN AND YOUNG PEOPLE BACK ON TRACK



WHAT WE DO

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- provide food and shelter
- enable individually designed living skills programs
- enable stable ongoing engagement in education
- keep our service viable
- offer hope and a brighter future

**YOUR DONATION
CAN HELP US
MAKE AN IMPACT**

HOW TO MAKE A DONATION

Online - www.stlaurencehouse.org.au

Cheques - PO Box 20 Kingsford NSW 2032

Monthly Donations and Bequests - (02) 9349 6438

September with the Blundens in Switzerland

David Blunden

September in Europe brings the onset of Autumn, the start of the new academic year and the beginning of the new concert and theatre season after the Summer. My parents, Peter and Christine, spent September with me in Basel, where I live and work as an organist, harpsichordist and teacher. A brief biographical note for those readers of the St James' family who don't know me: I've lived in Basel since 1998, coming to study here at the Schola Cantorum Basiliensis following my graduation from the Conservatorium in Sydney, during which time I was Organ Scholar and the Organist at St James' (1992-1997).

It was a joy to spend September together and it coincided with quite a few concerts I was playing, so Peter and Christine had the full experience of the itinerant musician—late nights, early mornings, delayed trains, cancelled trains, combined with lovely music in interesting places and buildings. We began our musical September as very happy listeners on 6th September, with a wonderful symphony concert at the Luzern Festival—the Vienna Philharmonic playing Janacek, Smetana and Rachmaninoff. Sublime.

My concerts kicked off on 9th September in Chemnitz in Saxony, not so far from Dresden and Leipzig. This was a chamber music concert with my ensemble, Capricornus Consort Basel. (You can find out more about us on our website: www.capricornus.ch). The concert was part of a festival called Orgel-Festival Silbermann-Tage, centred around the organs of the renowned 18th century Saxon organ builder, Gottfried Silbermann. We played our own arrangements of Bach organ works for strings and continuo. (We've made a recording of these arrangements—the CD details are on our website.) We travelled from Basel to Chemnitz on the train, via Leipzig. Any travellers familiar with German railways know that rail travel in Germany has become synonymous with delays, cancellations, and general unreliability. Our journey there was more or less on time, but the return journey involved the cancellation of the train from Chemnitz to Leipzig, requiring a hair-raising taxi journey to Leipzig, reaching an unnerving 180 km/h on the autobahn in order to connect with our InterCity Express train back to Basel; thanks to the speed of the taxi journey, we had time for coffee at Leipzig station! This trip to Saxony enabled Peter and Christine to visit the wonderful city of Dresden while we were rehearsing.

Back in Basel, and the next concert was Bach in Arlesheim on 13th September. I have the great privilege and joy to be organist at the Dom in Arlesheim (close to Basel), with its glorious Johann Andreas Silbermann organ of 1761. In



Bach Concert in Arlesheim



David Blunden at the Organ in Arlesheim

January 2022, I began, together with my colleague, Markus Schwenkreis, a 3-year cycle of concerts of the complete Bach organ works. We present nine concerts a year, moving through the repertoire in a broadly chronological way. On 13th September, I played a program of Bach works from the Weimar period, with arrangements of concertos by Vivaldi and the Prince of Weimar, Bach's employer, together with the Toccata, Adagio and Fugue, BWV 564. The concerts continue till the end of 2024—you can find out more about this festival on the website: www.bach-im-dom.ch

Following a lovely few days together in the Swiss alps, in the town of Scuol in the Engadin, I had another project with Capricornus Consort and the vocal ensemble Larynx, performing a late 18th century Mass by a Swiss composer, Franz Joseph von Schauensee. It's a large-scale piece (very long!) for three choirs and three orchestras, conceived to be performed on three separate galleries. The Klosterkirche in Muri in the canton of Aargau, with its octagonal dome and galleries, was an ideal space for the performance. We also performed the Mass in the Frauen Münster in Zürich—less ideal architecturally, but a beautiful church with glorious windows by Chagall.

Moving towards the end of September, I had two concerts as part of a festival of Renaissance music in Basel, playing a very unusual keyboard instrument, the so-called 'Apfel Regal'. A regal is a small organ with a single rank of reed pipes which was often used in festive processions and outdoor celebrations. There is a famous woodcut by Hans Weiditz, c. 1519, of an imperial mass in the court of the emperor Maximilian in Innsbruck, which portrays the renowned court composer, Isaac, conducting the singers, and the famous court organist, Hofhaimer, playing a regal on which the pipes have curious apple-like belled domes. The idea was to recreate this imperial celebration of the mass, portrayed in the Weiditz woodcut. The regal was reconstructed by an Austrian organ builder, Christian Kögler, and I reconstructed versets in the style of Hofhaimer to

go with the wonderful six voice *Missa de Beata Virgine* by Isaac. The concerts took place in the beautiful medieval Martinskirche in Basel, a fitting space and acoustic for the concerts (more information on the website: www.renaissance.ch).

Our musical September ended with us as listeners, this time at a performance of *Don Giovanni* at the Opera House in Zurich—a wonderfully sung performance with an edgy modern production. Mozart opera is definitely desert island material for me and it was a real joy to sit back and simply listen after all the practice, rehearsals, travel and performing of the previous weeks. And it was just great to share my life here with my parents for a month—a memorable time.

David Blunden was a parishioner, organ scholar and organist of St James' in the 1990s. He is the son of current parishioners Peter and Christine Blunden.

(All images supplied by the Blundens.)



Capricornus Consort performing in Chemnitz



Applause in the Martinskirche in Basel

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

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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

Who was Sister Freda and What Is her Legacy?

David and Robyn Carver

The History

The Mission began in 1895 in the old Hyde Park Barracks building. It was begun by Sister Millicent of the Community of the Sisters of the Church, an English Religious Order that started the Collegiate School in Paddington in 1893. Eventually it moved to Waverley as St Gabriel's School, where it remained until its closure in 1965, when the Sisters moved to Glebe to begin a new and different phase of their work.

The Mission moved for a time to Surry Hills and later to Darlinghurst where it became known as the Mission to the Destitute. The 1890s was a time of severe economic depression. Emily Rich (Sister Freda), a member of the Sisters of the Church, took over the organisation of the Mission in 1899.

From its inception, a close association with St James' Anglican Church King St Sydney existed, particularly during Isaac Carr-Smith's time as St James' sixth rector (1896-1909). Carr-Smith was a larger-than-life personality—a convinced Anglo-Catholic and a staunch Christian Socialist, who was a regular speaker on Sunday afternoons in the Sydney Domain. Clergy from St James' celebrated Holy Communion weekly at the chapel at Paddington, conducted short services and gave talks at the Mission. Parishioners helped prepare teas and provided music for the community hymn singing which followed. They worked as volunteers on Sunday afternoons at various halls in the city offering a light evening meal of bread and tea which was accompanied by a short religious service. As the need arose, other assistance was given—the provision of clothing, help in finding employment and providing aid to discharged prisoners. Christmas was a special time when there would be Christmas cake, carol singing and various musical entertainments.

When Sister Freda died in 1936, her name was given to the Mission and St James' took over responsibility for its operation. In 1950, the Church crypt became the regular venue. Sr Freda's grave is in Waverley Cemetery.

The Church's eight bells, which were dedicated on 27 July 2003, are named after people associated with St James'. No 3 sounds the note of E and is named 'Sister Freda', who is described as the 'Sister of the Church with an important ministry in the City of Sydney'.



The Sr Freda Bell
The bell was cast in 1820 and repaired in 2011. The photo was taken in 2011 in the Crypt before the bell was rehung after repairs.
Source: Wikipedia Commons

Our Community

Our guests, who come from all walks of life, come regularly every Sunday. Many have been coming for several years. They enjoy the company of others who share their lifestyle, whether that is by choice or circumstance. There is a sense of camaraderie, a spirit of friendship and community, which we try to foster. It is also a time for learning from others what services are available and where they may be able to get help, if wanted. It is said that their grapevine is wide, and word of mouth is better than Google! The number of guests varies but averages around 70/80. They are in the main male, but the number of females is slowly increasing as they feel they are safe within the Church.

We hear many stories which include advice on the best places to sleep outside. Mary prefers the Art Gallery surrounds. Fred, homeless for at least 30 years, often sleeps on trains and knows the train system backwards. He claims that the trip Sydney to Kiama is the best notwithstanding some danger from others at night. Others are rough sleepers around the precincts of St James' and others pitch tents as far away as Sydney's National Parks. Another guest, Jane, simply loves bringing flowers every Sunday, and was blown away when we explained they were placed in the Columbarium in memory of those whose ashes are interred there.¹

An important part of our ministry is engaging with our guests and sharing their ups and downs, but we also help in a practical sense. During the winter months, for example, beanies, gloves, socks and blankets are provided

¹ Not their real names.

by parishioners and others. The community library of books, often replenished, provides another resource given by parishioners and others. St Paul's Lutheran Church Stanley Street supports the Mission, too, with their annual drive for socks and beanies.

The City of Sydney

We are, of course, not alone in providing help for those in need. Through the efforts of Julia Farrow, we are now linked into the City of Sydney, which provides an enormous amount of assistance, and is becoming a valuable source of reference for services available, and a source for the homeless community to find out how to access that help. Astra Howard, the coordinator, is doing excellent work in letting different organizations know what the others are doing. Indeed, Astra has identified some 50 organisations which provide help; from meals to clothes to toiletries to letting people know about community events and BBQs. Another excellent example is the St Vincents Integrated Care Mobile Clinic, which helps with chronic disease management and specialist healthcare including diabetes, podiatry, and wound care. Our thanks to Julia who is gathering all this information and is setting up our Mission as a go-to place for anyone wanting to find out more about specific needs.

Our Helpers

Today the Mission has six teams of volunteers, with six to eight members in each team including a team leader. They come from all parts of Sydney, some are regular parishioners or ex-Sunday School, others have family connections, and others have come through word of mouth. All have a wish to make a difference. The commitment is about five hours on a Sunday every six weeks to help with taking delivery from OzHarvest about 10:00am, helping with preparation of the lunch, and serving at 1:30pm. We usually finish about 3:00pm after clean-up. We are always needing more helpers, please contact us if you would like more information.

Our Resources

In the last four to five years, the Sr Freda Mission has been greatly helped with food donations from OzHarvest. Ronni Kahn AO is the founder and CEO of OzHarvest. Ronni is a passionate advocate and activist renowned for disrupting the food volume of waste in Australia. OzHarvest has quickly grown to become Australia's leading food rescue organisation.² Whilst the fare may vary, we can rely on several pre-cooked meals of risottos, curries, and pasta which we can reheat. Fruit



Kids@Church Creating Gift Cards for Sock Donations
Photo Supplied

and drinks are also often supplied, and we supplement this by making our own sandwiches, fruit salad and the like.

In addition to these resources, we are very fortunate to receive many cash donations, enabling us to buy practical items like blankets—items that are becoming increasingly difficult to buy for our guests when they have very limited cash. Our sincere thanks go out to all our benefactors, many who have been contributing for a very long time.

'For more than 20 years, Toys 'n' Tucker Anglicare Sydney has been providing a way for churches, schools, businesses, and community groups to share the joy of Christmas and demonstrate God's love by providing food and gifts for those who would otherwise go without.'³

We are, of course, linked into this wonderful organisation and the Mission is a fortunate recipient of their generosity. We also have regular generous donors, such as the Deo family. Every month Niraj and Areshma donate a huge quantity of pre-cooked meals and/or drinks and sandwiches. It started off to celebrate a special birthday for Areshma, but has since morphed into a regular delivery. Our guests love the unique meals which are a change from their normal fare.

Streets Ice Creams have been generous donors of ice creams for many years. Again, our guests do not often have the opportunity to buy an ice cream and very much enjoy these special extras at the end of the meal.

We are very pleased to be able to return to having our Christmas Lunch after being a non-event with COVID-19 and lockdowns. A special occasion is made where turkey, ham, puddings, custard and ice cream are served. Our guests enjoy being waited upon, and to be able to join and share the spirit of Christmas. An a cappella choir, 'Voices from the Waters' from Berowra, have been providing wonderful singing of Christmas carols at this event for many years.

Conclusion

Sr Freda has indeed left a legacy which has helped and continues to help many people in need. This has laid the groundwork to build communities which can support others who often have limited resources to help themselves. Sadly, this help is needed as much today as it was in 1895.



The ever reliable Ozharvest
Photo supplied.

² <https://www.ozharvest.org/who-we-are/>

³ <https://toysntucker.org.au/>

We are reminded of the story of the Good Samaritan. The meaning of this parable is clear: look after others irrespective of their different backgrounds. Jesus urges his followers to live in peace and endeavour to live in harmony with all. (Luke 10:25-37). At the heart of this story is the need to look after those who are the most vulnerable in our society.

David and Robyn Carver are parishioners at St James'. They are the Coordinators of the Sister Freda Mission.



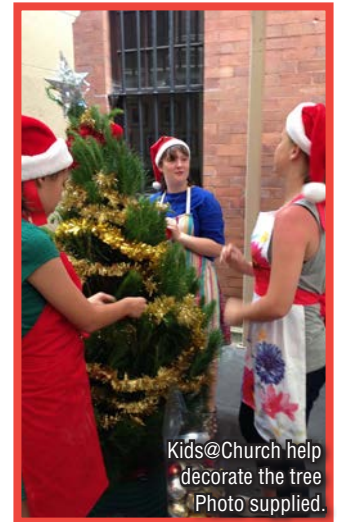
Christmas Lollies
Photo supplied.



Our Christmas Fare
Photo supplied.



A Christmas Lunch
Photo supplied.



Kids@Church help
decorate the tree
Photo supplied.



Christmas Lunch is Served
Photo supplied.



'Voices from the Waters'.
They make such a difference
Photo supplied.

St James' Institute Seminar: Haggai, Zechariah, and Malachi

Sue Mackenzie

On Sunday 1st October, we had the pleasure of welcoming to St James' our bishop, The Right Rev'd Dr Michael Stead, as celebrant and preacher at both 8am and 10am Eucharists, and speaker at a St James' Institute event, held in the afternoon. He had a busy day!

As Michael Horsburgh said when introducing him, Bishop Michael was there at the St James' Institute as Dr Michael Stead, rather than Bishop Michael. It soon became apparent as to why he welcomed him that way. We were treated to an erudite survey of the Old Testament scriptures as the topic was unfolded. The focus was on the books of the minor prophets, namely Haggai, Zechariah, and Malachi; rather neglected today, but very relevant for our post-Christendom world. These prophets wrote after the exile of the Jewish people to Babylon, and they encouraged the people to look back at the way God had dealt with them in the past, but also to look forward to the fulfilment of God's promises in the future. Like us, they experienced the tension of the 'now' but 'not yet', as we wait for the consummation of God's promises to us in Christ.

Bishop Michael presented to us a timeline of the Old Testament so that we could see where the exile to Babylon fitted within the history of the Jewish people. One difference between this exile and the earlier one, which took people from the Northern Kingdom of Israel to Assyria, was that the Babylonian exile had an endpoint. Once Cyrus, the Persian king came to reign, the exiles returned to Judah. Those who were taken from the northern region, never returned but were scattered throughout the Assyrian empire. Those from Judah went back, and spent years rebuilding. In fact, Haggai takes these people to task for their prioritising of the building of their own houses over the Lord's house—see Haggai 1:1-11.

Another aspect of Bishop Michael's address which resonated with me was the role of the nations, especially Babylon, in God's plans to bless not only his people but others as well. I had not realised this was a message contained in these books of the Old Testament. For instance, the passage in Zechariah 8:20-23 echoes verses such as Isaiah 52:10 and Isaiah 56:6-8, which tend to be better known.

Bishop Michael drew three parallels between the days of the minor prophets of Haggai, Zechariah, and Malachi and our day:

1. the wicked prosper but the righteous do not;
2. the inadequacy of the world's justice; and
3. the tension of living between the 'now' and the 'not yet'.

We were encouraged to read these short Old Testament books and to think and act on their messages. The last section of the seminar discussed three dangers and three correctives that would help us to live out this section of God's word. The first danger is living for the 'now' rather than seeking first the Kingdom of God. This points us to Jesus' message in the Sermon on the Mount, in Matthew chapters 5 to 7. In Matthew 6:33, Jesus tells his hearers to seek first God's kingdom.

The second danger is being complacent about our place in God's kingdom and consequently compromising on the way we live our daily lives, so that we do not honour God. Zechariah 8:16-18, for example, instructs us on the behaviour God desires. The third danger was addressed especially in the early chapters of Malachi. Here the priests are chastised because for them and the people, religion had become a case of 'going through the motions'. The priests were offering lame and sick animals to God, instead of the best they could give. The priests had the role of guardians of the knowledge of God, and instructors of the people, but they had caused many to stumble says Malachi. I am reminded of the Letter of James chapters 1 and 3, which has a similar message to Christians.

The seminar led by Bishop Michael concluded with a time devoted to questions. Subsequently, many of us there bought one or more of Bishop Michael's publications concerning these books of the Old Testament, the two available at the seminar were:

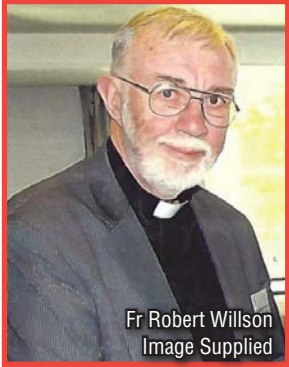
Michael R. Stead, *Haggai, Zechariah, and Malach: Return and Restoration*, 2022, T & T Clark, London UK.

Michael R. Stead, *Zechariah – The Lord Returns*, 2015, Aquilla Press, Sydney

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

A Modern Echo of an Ancient Battle

Robert Willson



Fr Robert Willson
Image Supplied

In 1821, a visitor standing in Hyde Park in Sydney would have seen workmen busily completing the new St James' Church of England on the corner of King Street. The project was under the direction of Francis Greenway who had been transported to the Colony only a few years before. By December of that year St James' was ready for worship.

If the spectator then turned his back on St James' and looked the other way, he would have seen the walls rising of the first authorised place of worship for Roman Catholics in the Colony. This building would be the genesis of Saint Mary's Cathedral.

LANGUAGES?

What language would be used in these two buildings?

St James' would be dedicated to the worship of God in the English language of the *Book of Common Prayer*. The Authorised, or King James', translation of the Bible would be read at every service. This marked St James' as heir to the 16th century Reformation in England.

But the visitor to St Mary's would hear the traditional Mass in the Latin of the old Roman Empire and with the Scripture readings in the Vulgate translation of Saint Jerome. This tradition would persist until the 1960's when the Roman Catholic Church finally accepted a vernacular liturgy in the light of the Second Vatican Council. Today both churches use modern English liturgies.

Before the arrival of Europeans in Australia in the 18th Century, there was a complex pattern of First Nation or indigenous languages, numbering several hundred. European settlement destroyed many of them. It is heartening that languages such as that of the Wiradjuri people in central and western NSW are now being revived and taught in schools and colleges. But basically, Australia is an English-speaking nation.

We may reflect on the remarkable fact that the English language, used every day in St Mary's and St James' in Sydney, was directly shaped by one, often forgotten clash, the Battle of the Teutoburg Forest in northern Germany in the year 9AD, just over 2000 years ago.

Jesus was then a boy growing up in Palestine, also under the iron hand of Rome, and would have known nothing of

this. This Battle was between three Roman Legions led by a General named Varus, and a hoard of Germanic tribesmen, who skilfully ambushed and slaughtered the Romans in a three-day massacre.

That Battle had momentous consequences for the language in which I am writing this article, and the language we use in worship, and daily life. Today English is the most influential language in the modern world and that battle, which the Romans were to call 'The Varian Disaster', led directly to the shaping of our language of English.

AUGUSTUS

Jesus Christ was born in the reign of the Emperor Augustus, the first Roman Emperor. By the time of Augustus, large parts of Europe, including the lands we call France and Spain, had been conquered and settled by the Romans. These peoples came to speak so called 'Romance' languages, languages influenced by Latin, the language of Rome. During the time of Christ, the Emperor Augustus planned to extend the Empire to include the Germanic peoples.

The Empire sent three Roman legions and supporting units to the area under Quinctilius Varus, a relative of Augustus, and a general with a ruthless reputation. In the Roman auxiliary army was a Germanic prince named Arminius, trained in Rome, and even given a Roman knighthood. By such methods the Romans hoped to win over such men as allies.

Arminius must have been a good actor. Varus trusted him completely, but Arminius was a traitor to Rome, and used his Roman training to plan an ambush and destroy the Romans. He secretly continued to be a leader of the Germanic tribes, and he loathed the Romans he pretended to serve. He was able to unite the Germanic tribes and prepare a trap.



Teutoburg Forest
(Image source: <https://www.ancientworldmagazine.com/contributors/jo-ball/>)

In 9AD, the Roman legions were marching north to a winter camp. Arminius told the unsuspecting Varus a tale of a local uprising and suggested that the Roman army should take a detour through the thick forest and deal with it. They did so, and the force of 20,000 men found themselves trapped in a rain-soaked killing field, and totally at the mercy of the enemy hidden among the trees.

THE END FOR VARUS

Ancient historians record that scarcely a man survived the slaughter. Varus fell on his sword. In three days, the army was wiped out. It was one of the greatest military defeats ever suffered by Rome. A few legionaries managed to escape the ambush and tell the tale.

The Emperor Augustus was devastated. The defeat ended his dream of conquering Germany, and no later Emperor dared to try again. The Rhine River remained the Imperial frontier. To the west, the Provinces were Romanised, and their speech and language and grammatical structure became a form of Latin. They are the Romance languages. To the east of the Rhine, the Germans stayed defiantly German, and continued to speak the languages that eventually came to England.

So, the name of England and the word 'English' came to us from a corruption of 'Anglish', one of the Germanic tribes that arrived in Britain after the Romans left. They were the Anglo-Saxons. How our modern English developed from Old English and Middle English makes a fascinating story. The Internet will tell you more.

But that vicious and bloody battle in 9AD, and the humiliating Roman defeat, was the key to shaping the language we speak today. The later history of England added vast stores of words from Latin and Greek and all the nations of the later British Empire, but the basic structure remains Germanic or Anglo-Saxon.

The Battle was famous in history but one mystery remained. Exactly where did it take place? A statue was erected to Arminius, also known as Hermann, but in the wrong place. How a British army Officer, Major Tony Clunn, stationed in Germany, used a metal detector to rediscover and reconstruct the correct site of the Battle, makes an intriguing story.

So, in St James' the hymns we sing, the prayers we offer and the liturgy we share in, are all a modern echo of an ancient battle, a battle which changed our history.

FURTHER READING:

Tony Clunn, *The Quest for the Lost Roman Legions: discovering the Varus Battlefield*, Spellmount, 2005.

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



A statue of the Germanic leader Arminius, who defeated the Roman army led by Quintilius Varus at the Battle of Teutoburg Forest in 9CE. Near Detmold, Germany.
(Image taken by Hubert Berberich and uploaded by Mark Cartwright on 06 February)



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Appealing Bells

Jackie Dettmann

To celebrate the induction of our new Rector earlier in the year, the ringing of the first of three peals was attempted at St James' King Street. Although this peal was not achieved, nonetheless some excellent ringing was performed and enjoyed. The second and third peals attempted were achieved. More about these later.

Why is a peal difficult to achieve?

A peal is like a marathon of ringing. Not only does it take a lot of physical stamina—approximately three hours of continuous ringing—it also requires intense concentration.

In campanology, a peal is a special type of change-ringing which meets exacting criteria. Currently, for a performance to be recognised as a peal, it must consist of at least 5,040 changes when ringing on eight bells, as we have at St James'. The term 'full peal' is applied to the ringing of sequences including each possible permutation of the set of bells exactly once. The tenor bell always rings in the same position but the other seven bells change position. On seven bells, the calculation $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5,040$, so there are 5,040 unique permutations with no repetitions in a full peal.

There is a long list of rules which must be complied with for a successful peal. Some of these are:

- A peal shall start and end with rounds (bells sounding in numerical, ascending order), and shall be rung without interval.
- No row shall be struck more than once before the next change is made.
- Every bell must sound at every row throughout the peal.
- Each bell must be rung continuously by the same person.

- For tower bells, the bells should be audible outside the building in which they are contained.
- No assistance of any kind shall be given to any ringer by any person not ringing in the peal.
- The use of physical aids to memory is not permitted.

So you can see why achieving a successful peal is so difficult!

Two new peal methods

The challenges of peal ringing mean that it is generally only very experienced ringers who are able to attempt them. We are proud to report that Lindsay Small, our Ringing Master at St James', was able to participate in two of the three peals that were attempted this year.

On 21st October, Lindsay was part of the band who rang a successful peal to commemorate the Fiftieth Anniversary of the Opening of the Sydney Opera House the previous day. The Opera House falls within the boundary of the Parish of St James'. Other ringers came from other towers in Sydney and also from interstate. A special method, *Bennelong Surprise Major*, was composed for the occasion.

The third peal to take place in St James' Tower celebrated the 200th Anniversary of the completion of the tower and spire at St James' and the 20th Anniversary of the installation of our bells. Another new method was composed for this peal: *Greenway Surprise Major* and the peal was successful. The band was thrilled when, at the conclusion of their three-hour ring, they were greeted by hearty applause from the body of the church. The day of the peal coincided with Sydney Open Day and there were many visitors to St James' who were there to appreciate the bellringing.

Both these new methods may now be rung again by other towers in the ringing community in Australia or



The band who rang the peal for the Opera House
ft. Tower Captain Lindsay Small (right)
Photo by Jackie Dettmann

overseas. The first ringing of each of them, however, has been recorded on *BellBoard*, where all change-ringing performances worldwide are recorded, as having taken place at St James'.

Visitors

From time to time, we welcome visitors from interstate or other countries (mostly from the UK where church bellringing is a long and strong tradition) to St James' Tower to ring on our beautiful bells. Usually, one or two people visit at a time. In October, however, a group of 21 ringers mainly from Essex in the UK came to ring at St James' as part of a Ringing Tour of Australia. They began in Perth, then travelled to Adelaide, Melbourne and Sydney, ringing in several Sydney towers. They spent an hour change-ringing in our tower.

New ringer at St James'

At St James', we currently have twelve regular ringers. We would love to have more!

This year, we have been delighted to welcome a new, young ringer to our band. Marcus Maerker is 15 and he answered a few questions about being a bellringer:

When were you first attracted to bellringing?

I have been interested in bellringing for a really long time. I first became interested during a visit to the Swan Bell Tower in Perth, when I was about three years old. I would go there to watch and listen to the eighteen Swan Bells ringing.

How did you come to learn at St James' and not another church?

It was just by pure chance that I ended up chatting with the wife of one of the bellringers. When she learned that I was interested in bellringing, she introduced me to the band members at St James'.

Why do you like bellringing?

I like bellringing because it's a great tradition that has lasted for many years. I really enjoy the musical instrument and the rhythm.

What is the most enjoyable thing for you about bellringing?

The most enjoyable thing about bellringing for me is being able to learn the different mathematical patterns and creating music.

What would you say to any young person like you who might be considering learning to ring?

I would say to any young person willing to learn: Don't wait! Knock on the bell tower door and start learning! I was lucky enough to meet some great people in the ringing band at St James' and they have really supported me to become a bellringer. It is a great skill and an enjoyable hobby that you have forever in your life.

St James' is looking for new ringers. If you think someone you know (whether young in age or just young at heart) might be interested, please ask them to email the Tower Captain: jackiedettmann52@gmail.com

The first step is simply to come and observe at a practice night, most Tuesdays from 6pm – 8pm.

Come and learn to ring the changes with us!

Jackie Dettmann is Tower Captain of St James' Guild of Bellringers and a parishioner at St James'.



Marcus presented with his ringer's shirt
photo by Jackie Dettmann



Mission and Outreach Project: Asylum Seekers Centre

Holly Raiche

Sydney's Asylum Seekers Centre has been one of the recipients of Mission and Outreach Funds. Parishioners who are not members of the St James' Mission and Outreach Committee have also over the years provided other support to the Centre, such as by buying and delivering fruit and vegetables to them, collecting and supplying travel and shopping vouchers, helping to cook lunches there, and tutoring in English.

Founded almost thirty years ago (in 1993), the Centre's aim is to provide practical help for both refugees and people seeking asylum. Indeed, in 2020/21, the Centre assisted over 400 people, 100 of them children, from 92 countries. These are the people having to flee their homes due to fear of persecution, violence, or human rights violations, and seeking refuge and safety in Australia.

The Centre's vision statement is:

Australia opens its heart to people seeking asylum, affirming their basic human rights to freedom from persecution, violence, and fear. Recognising our shared humanity, we extend our welcome, respect and support. We are a stronger and more vibrant country as a result.

The Centre is a not-for-profit organisation. It receives some state funding, but is heavily reliant on philanthropic grants and individual donations to provide the assistance it does.

The Centre provides both short and medium-term assistance to the refugees and asylum seekers including health, sustenance, and shelter in the short term. Longer-term assistance includes: training and job readiness, help with school enrolment, and support for communications needs, including the distribution of phones and laptops, and the renewal and replacement with open cards for travel needs.

Some highlights of the Centre's work, from its 2021/2022 Annual Report:

Health: The primary care health clinic provides basic health and dental care and access to pharmaceuticals. The Centre faced particularly difficult challenges with COVID-19 and provided vaccinations and remotely monitored the health of those afflicted with the virus. Not surprisingly, this included mental health support as people had to deal with job losses and isolation.

Housing and living: The Centre can provide some small amount of short to medium housing for those who need immediate assistance to avoid homelessness. These residents within the community are also provided with lunches and recreational activities.

Food: As the city emerged from COVID-19 lockdowns, the Centre worked with local councils to provide vouchers that could be used by the Centre's clients to purchase food locally. This programme was converted to a cash relief programme so people could have maximum choice of culturally specific groceries. The Centre also restarted its free lunch programme to provide hot, nutritious lunches.

Employment: Staff and volunteers provide a range of training including job readiness and support for CV preparation and interviewing. The programme also includes English support and opportunities for digital literacy and skills development.

Other programmes include English classes, community lunches, recreational and art activities, as well as individualised support as needed. The vast bulk of that support comes from the 477 volunteers who volunteer untold hours of support for the Centre's mission of providing the welcome, help and support needed by some of the most vulnerable of our Australian community.

Holly Raiche is a parishioner at St James' and a member of St James' Mission and Outreach Committee.



Asylum Seekers Centre
Image from <https://asylumseekerscentre.org.au>

Culinary Creations at Clergy House Chatswood



Burnt Basque Cheesecake

This Basque cheesecake is a great 'go-to' recipe for family or occasion events. Some may recall that I have made these cheesecakes for our St James' Patronal dinner. It is ideal for Christmas. I recommend that you plan accordingly and make it a day or two before you intend to eat it.

While this recipe is for a large dessert, you can easily scale down the size proportionally. Just remember that the spring-form tin size mentioned (23cm), is for the large recipe. If you scale down, use an appropriately sized baking pan.

Ingredients:

- 7 medium/large eggs
- 1000g cream cheese
(I use light, in order to rein in the calories!)
- 250/275g white sugar (adjust to your preference)
- 500g cream (again, I use light)
- 30g plain flour



Preparation steps

The easy part—preheat oven to 200°C (190°C fan forced)

The fiddly part—lightly grease the 23cm spring-form pan, and line the base and sides with baking paper, remembering to extend the sides 10cm above the top of the tin.

Place the 7 eggs into a mixing bowl and mix for 20 sec, speed 4 in a Thermomix (based on 1-10 speed gradient)/ equivalent time and speed in a Blender.

Add the 1000g of cream cheese (cut into small cubes) and mix 30 sec, speed 5 in the Thermomix / equivalent time and speed in a Blender. Scrape down the sides of the bowl with a spatula and repeat until smooth.

Add 250/275g sugar and mix for 1 minute, speed 5 in a Thermomix / equivalent time and speed in a Blender.

Add 500g cream and mix 30 seconds, speed 5 in a Thermomix / equivalent in a Blender. Scrape down the sides of the bowl and then repeat mixing for 30 seconds, speed 5.

Add 30g plain flour and mix for 2 minutes, speed 5 / equivalent time and speed in a Blender.

Pour the prepared mixture into the lined spring-form pan and bake for 1 hour.

If you are scaling this recipe back to 75%, 50%, or 25%, keep in mind that the required cooking time in smaller tins will be slightly less. The cheesecake should be just set and caramelised on the outside. A gentle wobble evident in the centre is a good indication, remembering, as I mentioned earlier, that this is ideally refrigerated for a day or so, during which time it will further set and enhance its flavour.

Allow to cool in the tin for at least an hour, and then release the sides of the spring-form pan, and as you prepare to transfer the cheesecake to a flat serving plate, gently remove the paper lining from the sides and base. This won't need to be served with further cream or ice cream, so consider fresh cherries as they are coming into season at this time of the year. Also, raspberries or strawberries are a wonderful accompaniment. Enjoy!

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

Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church - Parish Notes

17.—We begin this month a children's page, sent in by "Aunt Bobbie," who has promised to send us something for the children to read each month. She offers also a prize for an essay by a girl or boy on "The Meaning of Christmas and what I did to bring joy to others." The essays, stating name, and age must be sent in in December, and addressed to Aunt Bobbie, St. James' Vestry.

A CHRISTMAS LETTER TO CHILDREN.

Dear Girls and Boys,

I have watched your starry eyes grow bright as you speak of Christmas, for Christmas means joy and happiness, holidays and plum-puddings, glorious days spent by the seashore searching for cockles and shells, splashing in the limpid, green water; or days spent on the blue, blue hills, among chattering waterfalls and cool, rocky glens. It means Christmas-trees and lollies and turkeys and all sorts of indigestible things. I know, because I like them, too.

But stop! Is everyone as happy as you? Are there tiny children who are poor and homeless, who are sick and uncared for, who will not have the joys that are to be yours? Is there anyone you have wronged, anyone you have not loved enough? Have you grumbled or been thoughtless and unkind? Have you thanked God enough for His goodness?

Think of God's goodness. Think of all He has given you—the beauty of earth, the gardens of the world, the songs of the birds, the silver lamps of the sky, the music of day and the stillness of the music of day and the stillness of night. Think, too, of your mother's tender care and love.

What great excitement there has been in your house when a new baby was born! And so it was almost two thousand years ago, when Jesus was born in the stable at Bethlehem; but how much more important, for He was God's Son and God's greatest Gift to you! He came on earth to bring peace and goodwill, so that you, by believing in Him, might some day go and dwell with God in Heaven.

Be happy and make other people happy. Right all wrongs, think of the poor and the sick, and don't let this Christmas go past without doing some kind deed. Let the song of the Angels be in your hearts, "Glory to God on high, peace on earth and goodwill to men."

A merry Christmas to you, my dears.

From
AUNT BOBBIE.

From *The Monthly Church Messenger* December 1923

THE WRECK OF "THE HESPERUS." "
IN TWO SQUIRTS.

(By Robbo.)

SQUIRT 1— On Saturday, December 1, the Rector, Miss Sibthorpe, and a party of thirteen boys went to Narrabeen for the afternoon. Upon arriving, the party was divided—one lot went in Miss Sibthorpe's boat, and the rest with the Rector; then followed an exciting race to Deep Creek. However, Miss Sibthorpe's boat easily won, due of course to the good oarsmen. (Note—I was one of them.) After we had had about an hour's swimming, I can tell you, we made the dainty lunch disappear in a very short time.

SECOND AND FATAL SQUIRT.—It was twilight when the race home began, with the Rector's boat in the lead. Our boat quickly following on behind, had hardly gone twenty yards when we hit a snag lying in the water, and in our eager attempt to get off, so as to continue the race, the boat capsized, and we were all thrown into the water head first. Such remarks as these: "Oh, my new coat," "Look, my sandshoes are going under" and "Quick, save my hat; it's an only child" and other similar remarks quickly attracted the attention of the Rector's boat, which came to our rescue immediately. The Rector, Sid. Wishart, and myself claim to be the heroes who saved Miss Sibthorpe, but the lady in question gives that honour to be shared between Sid. Wishart and the Rector. But as for me, well, she declares, all I did was to laugh at her. But I admit I couldn't help laughing, because we all looked such wrecks. Why, the wreck of the "Hesperus" has nothing on us. The row home from Deep Creek all dripping wet wasn't too funny though; but you just ought to have seen us getting off the boat at the Quay!

From *The Monthly Church Messenger* January 1924

Colin Middleton is a parishioner and former Archives Assistant at St James'.

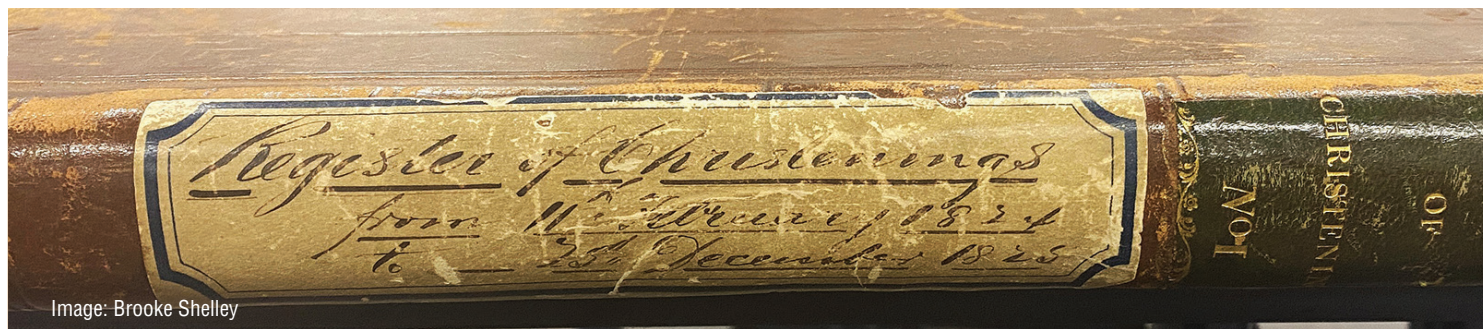


Image: Brooke Shelley

Appeal for Archives

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

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All submissions should be sent to:

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All editing queries should be sent to Sue Mackenzie.

Music at St James'

December 2023-January 2024

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

Choral Music

Saturday 2nd December

5:00pm – Christmas Concert

The Choir of St James' with AYO Momentum Ensemble
Respighi – *Lauda per la Natività del Signore*
Bruckner – *Mass No.2 in E minor*

Sunday 3rd December

9:30am – Choral Matins

Responses: Radcliffe
Canticles: Vaughan Williams in D minor
Anthem: Wood – *O Thou, the central orb*

11:00am – Choral Eucharist

Setting: Walton – *Missa brevis*
Motet: Handel – *And the glory of the Lord*

7:30pm – Advent Lessons & Carols Service

Wednesday 6th December

6:15pm – Choral Evensong

Responses: Morley
Canticles: Byrd – Short service
Anthem: Tallis – *Audivi vocem*

Sunday 10th December

9:30am – Choral Matins

Responses: Radcliffe
Canticles: Sumsion in B flat
Anthem: Stainer – *How beautiful upon the mountains*

11:00am – Choral Eucharist

Setting: Mozart – *Missa Brevis in D major K 194*
Motet: Shelley – *Set me as a seal*

Wednesday 13th December

6:15pm – Choral Evensong

Responses: Jackson
Canticles: Jackson – Truro Service
Anthem: Gorecki – *O Virgo Maria*

Sunday 17th December

9:30am – Sung Matins

Responses: Sanders
Canticles: Gibbons – Short Service
Anthem: Manz – *E'en so, Lord Jesus*

11:00am – Choral Eucharist

Sung by The St James' Singers
Introit: Campion (arr. Bullard) – *Never weather*
Setting: Sumsion in F
Motet: Scott – *Creator of the stars of night*

7:30pm – Nine Lessons & Carols

Wednesday 20th December

1:15pm – Lunchtime Lessons and Carols

6:30pm – Candlelight Lessons and Carols

Thursday 21st December

6:30pm – Candlelight Lessons and Carols

Sunday 24th December

10:00am – Choral Eucharist

Setting: Croce – *Missa prima 'sexti toni'*
Motet: Palestrina – *Alma redemptoris*

6:15pm – Christingle Service

Sung by The St James' Singers

10:30pm – Night Eucharist of the Nativity

Setting: Kodaly – *Missa brevis*
Motet: Gabrieli – *O magnum mysterium*

Monday 25th December – Christmas Day

8:00am – Sung Eucharist

Setting: Dudman

10:00am – Choral Eucharist

Setting: Haydn – *Missa Sancti Nicolai*
Motet: Prætorius – *Quem pastores laudavere*

Sunday 31st December

10:00am – Sung Eucharist

Setting: Dudman

Sunday 7th January 2024
10:00am – Sung Eucharist

Setting: Dudman

Sunday 14th January
10:00am – Sung Eucharist

Setting: Dudman

Sunday 21st January
10:00am – Choral Eucharist

Sung by The St James' Singers

Setting: Darke in F

Sunday 28th January
10:00am – Choral Eucharist

Setting: Byrd – *Mass for five voices*

Motet: Twist – *How shall we sing?*

Lunchtime Concerts

Experience musicians from a diverse array of backgrounds, mediums, and styles as they preform every Wednesday 1:15pm-2pm in St James' Church

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

If you cannot make it person, do not fret! The concerts are livestreamed and recorded so when you purchase a ticket, a link for the livestream and subsequent recording will be sent to you at 12:30pm on the day of the concert.



Wednesday 6th December

Brooke Green

Wednesday 20th December

Lunchtime Carol Service (Free)

Wednesday 13th December

Jacquelyn Koh

Due to the construction and continued works on the new organ, the lunchtime concerts are on hiatus until further notice.



The Choir of St James'
Image by Chris Shain (Images for Business)

Christmas at St James'

Sunday 17th December

8:00am Holy Communion
9:30am Choral Matins*
11:00am Choral Eucharist*
7:30pm Nine Lessons and Carols*

Wednesday 20th December

1:15pm Lessons and Carols
6:30pm Lessons and Carols*

Thursday 21st December

6:30pm Lessons and Carols

Sunday 24th December - Christmas Eve

8:00am Holy Communion
10:00am Choral Eucharist*
6:15pm Christingle*
10:30pm Midnight Eucharist*

Monday 25th December - Christmas Day

8:00am Holy Communion
10:00am Choral Eucharist*

Sunday 31st December

8:00am Holy Communion
10:00am Sung Eucharist*

Services with * are livestreamed at
<https://www.sjks.org.au/church/online-services/>
facebook.com/stjameskingstreet, or our YouTube channel: St James' King Street

