

# S. JAMES' Connections

Bicentenary Edition 2024

February 2024-March 2024

## INSIDE

Why We Thrive on Connection *Hugh Mackay Pg. 5*

Paul Oslington: The new Director of the St James' Institute *Pg. 8*

Two Distinguished Nathans *Robert Willson Pg. 14*

Introducing our New Organ Scholar: James Brew *Pg. 37*

+ MUCH MORE

# ST. JAMES' *February 2024 -* *Connections* *Bicentenary 2019-2024*

*March 2024*

## CONTENTS

From the Rector .....	p3
Why We Thrive on Connection <i>Hugh Mackay</i> .....	p5
Introducing the New Director of the St James' Institute <i>Paul Oslington</i> .....	p8
Faith, Work, and Economics <i>Paul Oslington</i> .....	p9
Hymns in Times of Trouble <i>Michael Horsburgh</i> .....	p10
Two Distinguished Nathans, Father and Son <i>Robert Willson</i> .....	p14
Mission and Outreach Project Update <i>Robert Marriott</i> .....	p15
Act for Peace <i>Penelope Burton</i> .....	p16
Trinity in Sydney <i>Bob Derrenbacker</i> .....	p18
Some Thoughts on the Impact of COVID-19 <i>Sue Mackenzie</i> .....	p20
Milestones .....	p21
Myanmar Roadshow <i>Tony Naake</i> .....	p22
Organ Update <i>Robert Marriott</i> .....	p25
The Ordination of John Carroll <i>Robyn Carver &amp; Tony Naake</i> .....	p27
Counselling Connection <i>Loretta King</i> .....	p28
Thank You <i>Andrew &amp; Rosemary Sempell</i> .....	p30
The Value of Community <i>Audrey Blunden</i> .....	p31
Colin's Corner .....	p32
Culinary Creations <i>John Stewart</i> .....	p35
An Organist goes on Holidays <i>Marko Sever</i> .....	p36
Introducing our New Organ Scholar: James Brew .....	p37
Music at St James.....	p38



### NEXT EDITION

The next edition of *St James' Connections* will be published on Sunday 7<sup>th</sup> of April 2024.

Deadlines (advertising and editorial):

Monday the 11<sup>th</sup> of March.

Contact: 8227 1300 or  
office@sjks.org.au

Cover Image:  
Image of the Spire of St James' overlooking the Hyde Park  
Barracks

Image: Images for Business

# From the Rector



On Sunday 11<sup>th</sup> February 2024 St James' King Street celebrates the bicentenary of the consecration of our historic church. It was Samuel Marsden, the Principal Chaplain of NSW, who consecrated St James' on Wednesday 11<sup>th</sup> February 1824, assisted by William Cowper, Assistant Chaplain and

Minister of St Philip's Church York Street, and our own Richard Hill, the first Minister of St James'.

A printed order of service was prepared for the occasion, but unfortunately no copies are known to have survived. The Moore College Library does have a copy of the form of service used by Marsden for the consecration of churches and burial grounds, but the specific order of service used at St James' appears to have been lost.

That said, *The Sydney Gazette* reported on the consecration of St James' the very next day, and quoted the introductory prayer:

'Vouchsafe, O Lord, to be present with us, who are here gathered together, with all humility and readiness of heart, to consecrate this place to the honour of thy great name; separating it from henceforth from all unhallowed, ordinary, and common uses, and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for the performance of all other holy ordinance; Accept, O Lord, this service at our hands, and bless it with such success, as may tend most to thy glory, and for the furtherance of our happiness, both temporal and spiritual, through Jesus Christ, our blessed Lord and Saviour. Amen' (*The Sydney Gazette*, 12<sup>th</sup> February 1824).

The article in *The Gazette* also makes passing mention of Marsden's sermon on the occasion, noting that he preached from 1 Kings 8:27-29, but the author of the article makes no further comment on the content of Marsden's sermon.

The text from 1 Kings are words by King Solomon at the dedication of the Temple:

'But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Have regard to your servant's prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you

today; that your eyes may be open night and day towards this house, the place of which you said, "My name shall be there", that you may heed the prayer that your servant prays towards this place.' (1 Kings 8:27-29).

The history of this house of prayer, our beloved St James', is the subject of a new book being researched and written by Professor Mark Hutchinson, and we look forward to its completion and publication next year.

Of the many fascinating stories (and there are many), I find myself returning to the story of our first Minister, Richard Hill; ordained in London in 1813 and arriving in New South Wales to take up a new role as chaplain in 1819, working first to assist Rev'd Cowper at St Philip's, and then taking charge of St James' in 1824. A glance through the Service Registers shows how busy Rev'd Hill was in those early years. Perhaps it's no great surprise that he died while on duty, collapsing in the vestry of St James' on the 30<sup>th</sup> May 1830. The tablet to his memory in our church reads:

To the memory of the Reverend Richard Hill

The first Minister of this Church, who expired suddenly, in the performance of his duty, within its walls, on XXX<sup>th</sup> May, MDCCCXXXVI, Aged LIV.

Erected by his friends and congregation in affectionate remembrance of his unwearied labors during seventeen years. His serene resignation under no ordinary trials, his blameless and useful life, his prompt attention to every call of distress, his faithful and fearless reproof of the sinner, his disregard of personal ease when any work of charity required his services, and his peculiar ability in engaging the attention and affection of the young, and in imbuing them with a deep reverence for the words of everlasting salvation.

"Blessed are those servants whom, the Lord, when He cometh, shall find watching."

I find myself here in 2024 the 17<sup>th</sup> Rector of St James', the latest of Hill's successors, standing at the foot of his memorial stone wondering what Rev'd Hill would make of St James' today. I'm moved to pray, giving thanks for the ways God has blessed and strengthened this community of faith over the past 200 years, of the ways He has been at work in us here to be a blessing to others. I find myself asking forgiveness for the ways we have, at various times in our history, got it badly wrong, where we have failed and where we have lost our way. Above all, I find myself asking God to direct us now in the way He would have us go, and to equip us for the ministry entrusted to us.

I have returned again and again to this famous prayer attributed to William Laud (1573-1645), Archbishop of Canterbury from 1633 until his execution:

Most gracious Father,  
 we pray to you for your holy Church.  
 Fill it with all truth;  
 in all truth with all peace.  
 Where it is corrupt, purge it.  
 Where it is in error, direct it.  
 Where anything is amiss, reform it.  
 Where it is right, strengthen and defend it.  
 Where it is in want, provide for it.  
 Where it is divided, heal it and reunite it in your love;  
 for the sake of your Son, our Saviour Jesus Christ. Amen.

This is a prayer for the wider church, but is also a suitable prayer for our parish. A prayer for God's good direction and correction, a prayer that God might strengthen and defend that which is good and is according to His will, a prayer for unity and healing.

This significant anniversary in the life of our parish is ultimately about the future. A future, we hope, of growth and the strengthening of relationships, of new opportunities, of joy and happiness. A future which above all else leads us ever further into God's kingdom.

'Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory and the furtherance of our happiness, both temporal and spiritual, through Jesus Christ, our blessed Lord and Saviour. Amen.'

### **The Bicentenary of the Consecration of St James'**

**Sunday 11<sup>th</sup> February 2024**

8:00am Holy Eucharist

9:30am Choral Matins

11:00am Choral Eucharist

All welcome.

**Rev'd Christopher Waterhouse, Rector of St James'**



# Why We Thrive on Connection

**COVID-19 triggered a ‘kindness revolution’.**

**The question is: will it last?**

**Hugh Mackay**

42,000 years ago, a cataclysmic climatic event wiped out four of the five species of humans that had been roaming Earth for the previous 2-300,000 years. Why was *homo sapiens* the only one to survive? According to a group of British and German archaeologists, it was because we were the only species to have formed ourselves into mutually supportive communities and, in the process, to have made ourselves emotionally vulnerable to each other. Our survival as a species was not a matter of ‘survival of the fittest’ but ‘survival of the kindest’.

In other words, we became—and are—a social species. We’re hopeless in isolation. We’re at our worst when we’re being individualistic and competitive. We’re utterly dependent on families, neighbourhoods, friendship circles, work colleagues—groups and communities of all kinds—to nurture and sustain us and to give us that all-important sense of belonging that is so fundamental to the mental and emotional health of social creatures.

It’s in our DNA! Neuroscientists tell us they can find the co-operative centre in the human brain—just like the language centre. We’re *built* for kindness, compassion and mutual respect as a result of our evolution into a co-operative species. That’s our true nature. It doesn’t mean we spring from the womb being kind and compassionate: like our capacity for language, our capacity for kindness must be modelled, nurtured, fostered and reinforced during our formative years.

Most forms of human love—romantic, familial, companionate—are about our emotional response to each other; our affections. Kindness is the exception. It’s the only form of human love that doesn’t necessarily engage the emotions at all.

Exercising our capacity for kindness is not dependent on whether we like or agree with someone, or even on whether we know them.

As Samuel Johnson wrote so memorably: ‘Kindness is in our power even when fondness is not.’ That’s the essence of ‘Christian love’, surely. It’s how we make sense of Jesus’s injunction to ‘love your enemies’. Nothing to do with liking them. Nothing to do with our *feelings* about them, or any sense of affinity with them—apart from the humanity we all share.

When we see someone in distress—or even a lonely

stranger in need of a smile—we don’t first check to see whether they are worthy of our kindness or compassion. We don’t ask ‘How did you vote in the Voice referendum?’ or ‘Do you believe in the bodily resurrection of Jesus?’ before deciding whether to show kindness or compassion. No; we respond to others’ needs because of what Abraham Lincoln described as ‘the better angels of our nature’.

What this all means is that when we are being faithful to our human nature, we act like communitarians. The great human project to which our destiny calls us is the creation and maintenance of social harmony.

**If that’s our nature, what went wrong?**

Here we are in 2024, members of a social species, living in a society where our No.1 public health issue is social isolation. How did that happen?

Although we are born to connect, co-operate and communicate, and to show kindness towards each other, the social trends that have been reshaping us over the past 30 or 40 years have been pushing us in precisely the opposite direction. Far from becoming more socially cohesive, we have actually been becoming more socially fragmented. Far from becoming more conscious of our interdependence and interconnectedness, we have become more defiant about our sense of independence, our individual differences and the uniqueness of our ‘personal identity’—whether based on gender, ethnicity, religion, politics or our cultural tastes and preferences.

A quick reminder of some of those trends:

We’ve been shrinking our households. The fastest-growing household type is the single-person household: more than 25 percent of Australian households now contain only one person. Not all solo householders are lonely or socially isolated, of course, but the risk of increased social isolation is heightened by this trend.

We’ve been fracturing our relationships like never before. Between 35 and 40 percent of contemporary marriages will end in divorce, with socially disruptive consequences for the couples, their families and social circles.

We’ve been driving the birthrate through the floor. As any parent knows, when a family moves into a new neighbourhood, it’s usually the kids who get to know the other kids first, and social networks gradually grow from those connections. But the lowest birthrate on record means that ‘social lubricant’ is in shorter supply than ever. Relative

to total population, we are currently producing our smallest-ever generation of children (often preferring pets to children—there are currently 26 million humans and 28 million pets in Australia).

We're more mobile than ever, moving house on average once every six years, and more mobile in another sense, too: with almost universal car ownership, there's been a dramatic reduction in suburban footpath traffic that encourages incidental neighbourly encounters. (And, most of the time, there's only one person in each car.)

We're busier than ever, having elevated busyness to the status of a social virtue—forgetting that busyness is the great enemy of social cohesion. (We ought to be ashamed of our busyness, not proud of it!)

We've fallen for the idea that connection via technology is just like face-to-face interaction. The information technology revolution has had a

paradoxical effect—making us more 'connected' than ever before, but also making it easier for us to stay apart, and to sacrifice too much face-to-face time in favour of screen time. 'Connected but lonely' is a phenomenon now observable in heavy users of social media: 18-24-year-olds are the heaviest users of social media and they also report the highest rate of loneliness in the country. It turns out that eye contact is the essential ingredient in human interaction (Who'd have thought!)

Notice that these things were not done to us by some malevolent external force: these are our trends; these are changes that have resulted from the choices we ourselves have been making about how we will live—choices almost certainly made without any real appreciation of their long-term consequences for the wellbeing of society as a whole ... or for our own mental health.

There are other fragmenting trends, of course, not on that list: the decline of religion (with its emphasis on local faith

Cross made from the 1824 Roof of St James' Church (formally metal from the HMS Sirius) after the 1894 Renovations.

Source: Powerhouse Museum Collection. Gift of the Royal Australian Historical Society, 1981.  
Photo: Belinda Christie.



### 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](http://sjks.org.au) or telephone 8227 1300.

### 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.

communities), the increasing casualisation of work, the increase in high-rise living (where people become obsessed with privacy and security), etc. But even that short list is enough to alert us to the cumulative effect of such trends: more fragmentation, less cohesion, more social isolation.

And because we belong to a social species, these trends are producing the predictable effect: the rise of the 'Me Culture' (exemplified in our current obsession with 'personal identity') and the three epidemics that would inevitably follow the atomisation of a society: loneliness, anxiety, depression. As the recent *State of the Nation* report commissioned by the 'Ending Loneliness Together' coalition shows, 32 percent of Australian adults now report feeling lonely—rising to 38 percent for those 'connected but lonely' 18-24-year-olds.

### And then along came 2020.

Unprecedented fires, floods and the COVID-19 pandemic. (Also unprecedented use of the word 'unprecedented'.) And what happened? Our naturally loving, kind, co-operative disposition asserted itself. Crises and catastrophes always bring us back to the core of what it means to be human. They remind us of the need to co-operate, to show kindness (including to total strangers), to make personal sacrifices for the common good, and to pay renewed attention to our local neighbourhood—especially those neighbours who may be particularly vulnerable to the effects of social isolation.

The question is: will these effects last? Will the lessons nature has taught us (yet again) stick? The early signs are discouraging: research by Melbourne's Scanlon Foundation shows that the long-term decline in social cohesion and a sense of belonging to the local neighbourhood was reversed during COVID, but has already reverted to its previous downward trajectory.

Anecdotally, it seems that many people were yearning to 'get back to normal', post-COVID (though, of course, it isn't yet 'post-COVID at all'). Did they mean they wanted to return to a time of greater self-centredness? A time when we paid less attention to the wellbeing of our neighbours? A time when we were more reluctant to make personal sacrifices for the common good? Perhaps the previous 28 years of uninterrupted economic growth were bad for our resilience; perhaps, unlike previous generations, we'd had it too easy for too long, so we found it difficult to sustain our more selfless, neighbourly behaviour.

Surely it would be a tragedy if we failed to learn the lessons such crises teach us! If we want to remember them, and put them into practice, it's up to us as individuals—in our families and households, in our local neighbourhoods, in our workplaces, in our faith communities and beyond ... wherever we are.

If we dare to dream of a better world—a better society—a better neighbourhood—a place where people are kinder, more compassionate, more tolerant, more inclusive, more respectful, less cynical, less violent, then there's only one way to make it happen. If enough of us live as if it's that kind of society, that's the kind of society it will become. After all, the state of the nation starts in your street.

**Hugh Mackay AO is a social psychologist, bestselling author and a former parishioner and chorister at St James'. His new book, *The Way We Are: Lessons from a lifetime of listening*, will be published by Allen & Unwin in May.**



Untitled Image King Street C. 1842  
Source: Mitchell Library, State Library of New South Wales

# Introducing Paul Oslington, Director of the St James' Institute



Paul Oslington is Professor of Economics and Theology at Alphacrucis University College in Sydney, and commenced as Director of the St James' Institute in February 2024. He holds MEd (Hons) and PhD from University of Sydney and BD and DTheol degrees from the University of Divinity.

Publications include the books *The Theory of International Trade*

and *Unemployment, Economics and Religion*, *Adam Smith as Theologian*, *The Oxford Handbook of Christianity and Economics*, *Political Economy as Natural Theology: Smith Malthus and their Followers*, as well as approximately seventy articles in academic journals of economics, theology, business ethics and intellectual history. His current major research project is a book commissioned by Harvard University Press on the history of economic thinking in the Christian tradition.

Paul Oslington and Ian Harper will co-chair a research conference on 'Faith, Work and Economics' at the Australian Centre for Christianity and Culture in Canberra on 8<sup>th</sup>-10<sup>th</sup> February 2024. The conference involves around twenty invited participants from Australia and overseas who will discuss the future of the Australian faith and work movement, the relationship between the faith and work movement and economics, and economic eschatology. The conference is part of a series of conferences in memory of the Anglican economist and longtime ANU Professor Geoffrey Brennan, made possible by funding from the Australian Centre for Christianity and Culture, and the Different Collective (formerly Reventure) which has been a long-term supporter of the faith and work movement in Australia.

Later in the year, Paul Oslington and one of the conference participants, the leading faith and work writer Kara Martin, will teach a Trinity College in Sydney intensive 'Faith, Work and Economics'. Classes will be held at St James' on 16<sup>th</sup>-18<sup>th</sup> October and 31<sup>st</sup> October-1<sup>st</sup> November 2024. The unit can be taken either as an enrolled student of Trinity College or an enrolled student of another institution on a cross-credit basis. Domestic students may be eligible for FEE-HELP. Alternatively, the unit may be audited at a cost of \$500, (\$400 for St James' Institute members). Details at [trinity.edu.au/intensives](http://trinity.edu.au/intensives).



S.<sup>T</sup>JAMES'  
INSTITUTE

Subscribe  
for the 2024 Season

Adult \$195  
Concession \$175

[sjks.org.au/subscribe](http://sjks.org.au/subscribe)  
8227 1300

# Faith, Work, and Economics

## Paul Oslington

Economics has replaced theology as the master language of Western culture, and is a particularly powerful influence on Australian culture, arguably more influential on our culture than other sciences. The history of how this came to be is complex and contested, and a topic for another occasion. However, the ascendancy of economics in our culture has important consequences for Christian mission in Australia. It shapes individual decision-making, feeding consumerism, driving work culture, and structuring relationships and many other things according to a relentless individualistic and means-ends rationality. At the societal level, economics shapes the institutional and public policy context in which we operate.

Both the formation of the political economy as a science in Britain and the settlement of Australia occurred in the wake of the English and Scottish enlightenments and during the high tide of utilitarian philosophy in Britain, so that the combination of enlightenment ideals, utilitarian philosophy, and political economy has had a huge influence on our culture. All these influences had religious dimensions, and the combination of political economy and utilitarian philosophy was especially congenial to evangelicals. High and broad-church Anglicans have tended to be more skeptical and attracted to the Christian socialism of later nineteenth-century Britain.

In more recent times, economics and religion have parted ways—at least at the surface level. Economics is seen by its practitioners as an autonomous secular science—a tool of governments seeking to improve human welfare. Religion on the other hand is usually seen as a private matter that should be kept out of public discussion and public policy. The view of religion as a harmless private pursuit is increasingly giving way in Australia to the view that religion, and especially Christianity, is poisonous and needs to be suppressed for the good of individuals and society.

Christian churches have responded differently to these developments. The Catholic tradition of social encyclicals, beginning with Leo XIII's *Rerum Novarum* at the end of the 19<sup>th</sup> century, expresses the traditional Christian view that the faith has implications for individual working life, organisations, and public policy, in short, for economic life. Outside the Catholic church, another response has been the rise of the modern faith and work movement which seeks to connect the Gospel to this domain. In the last few decades, associations of Christian economists and a literature seeking to reconnect Christian faith to economics have arisen. Unfortunately, these responses have seldom been connected to each other—the Catholic and non-Catholic discussions have often been carried on separately, and the individual and organisational issues which the faith and work movement have taken up have not been connected with the system

issues which are the special terrain of economists. Though these failures of connection are in the spaces of academic history, philosophy, economics, and theology, they have important practical consequences for those of us involved in Christian mission in Australia. In my view at least.

Take, for example, a manager considering whether to retain or fire underperforming or unnecessary workers. The individual theological ethical reflection characteristic of the faith and work movement leans towards retention, but the system-wide perspective of economists leans towards firing (or at least from the mainstream economic view that the labour market operates reasonably well to reallocate fired workers to more suitable and productive positions). There are similar dilemmas with cost-cutting and price reductions which drive a competitor out of business (assuming we are talking about sustainable cost reductions resulting say from innovation, not some temporary and predatory action). The individual and organisational ethical perspective might condemn the cost-cutting because of the effect on competitors, but this neglects the system-wide benefits of lower costs and prices.

There are many complex and important issues in the faith, work and economics discussion, but I hope this brief article will be a way in to reading and discussing the issues.



**Finding guidance  
during a difficult time  
is comforting.**

**That's why  
people turn to us**

*MFG*

**MAURER FAMILY FUNERALS**

Maurer & Bracks

**9413 1377**

Offices at Chatswood & Balgowlah

[www.maurerfunerals.com.au](http://www.maurerfunerals.com.au)  
[office@maurerfunerals.com.au](mailto:office@maurerfunerals.com.au)

Three generations of family values since 1941

# Hymns In Times of Trouble

## Michael Horsburgh

We have found the COVID-19 virus challenging, both personally and as a society. We were all too young to have experienced the Spanish Flu pandemic that followed World War I, although my mother told me of stretchers being wheeled past their parsonage in Cootamundra, where my grandfather was the Methodist minister. Those of us who are older can remember poliomyelitis and diphtheria, both of which have virtually disappeared. As a child, I had chicken pox and measles, but, thankfully, not whooping cough.

Now mostly free from fatal communicable diseases, we have no real appreciation of what life must have been like in the 17<sup>th</sup> and 18<sup>th</sup> centuries, when Isaac Watts and Charles Wesley wrote their hymns. The flea-borne disease, plague, which killed millions in the Middle Ages, returned to England in 1665-1666, killing 15% of London's population. Its cessation there was a result of the Great Fire of 1666 that destroyed many of the unsanitary buildings, homes to the rats that carried the fleas. This was its last outbreak in the UK.

Smallpox was frequent between 1602 and 1840. Queen Mary II died of smallpox in 1694. Major outbreaks happened in 1721-1723, and 1751-1753. The latter was the most extensive outbreak in British history, starting in London and spreading to all parts of the country. Smallpox was a persistent infection amongst children; surviving it was almost a rite of passage. Some households required their servants to have had smallpox to prevent them bringing it into the family. Edward Jenner performed his first smallpox vaccination in 1796.

Dysentery, typhus, cholera, diphtheria, scarlet fever, measles, and influenza were constant killers with intermittent epidemics. Poor sanitation, polluted water supplies, poor general health and unsatisfactory housing all contributed to the spread of disease. In 18<sup>th</sup> century Great Britain, the general life expectancy at birth ranged between 25 and 40 years, more if you were an aristocrat. This did not mean that there were no old people, just that there were fewer of them. If you survived infancy and childhood, your life expectancy went up considerably. If you were a woman, childbirth was a major threat, either to you or your child, and possibly both.

Disease was a problem for animals as well as humans. The now eradicated 'cattle plague', rinderpest, created three epidemics in the UK in 1709-1720, 1742-1760 and 1768-1786. Infected animals were slaughtered, with devastating economic and human consequences. It was not until 2001 that the disease was eradicated world-wide.

Natural disasters also occurred. On 8<sup>th</sup> February 1750, London experienced an earthquake, the first of a series. Although it terrified the population, it was not as severe as

the Lisbon earthquake of 1755. The extent of the Lisbon destruction, 85% of the buildings, and the consequent tsunami and fires shocked Europe. Waves as high as 20 metres struck the coast of Africa and travelled as far as Finland. The death toll in Lisbon itself was around 35,000 from a population of 200,000.

War is also a major human trouble. In the 18<sup>th</sup> century, the UK was disturbed by two Jacobite Rebellions, in 1715 and 1745, designed to restore the Stuarts to the throne. In the 1745 revolt, Charles Edward Stuart, the Young Pretender, Bonnie Prince Charlie, brought his army as far south as Derby. The British feared a simultaneous invasion by the French.

It is hardly surprising that hymn writers responded to these troubling events. Martin Rinkart's (1586-1649) hymn, 'Now thank we all our God', was written in 1636 during the plague and famine accompanying the Thirty Years War (1618-1648). The second verse may be a reference to these troubles:

O may this bounteous God  
through all our life be near us,  
with ever joyful hearts  
and blessed peace to cheer us,  
and keep us in his grace,  
and guide us when perplexed,  
and free us from all ills  
in this world and the next.

Isaac Watts (1674-1748) repeated the thankfulness theme in his hymn, 'Hezekiah's Song', based on Isaiah 38:9-20, from his *Hymns and Spiritual Songs* of 1707:

When we are raised from deep distress,  
Our God deserves a song;  
We take the pattern of our praise  
From Hezekiah's tongue.

The gates of the devouring grave  
Are opened wide in vain,  
If he that holds the keys of death  
Commands them fast again.

Jehovah speaks the healing word,  
And no disease withstands;  
Fevens and plagues obey the Lord,  
And fly at his commands.

If half the strings of life should break,  
He can our frame restore;  
He casts our sins behind his back,  
And they are found no more.

Watts' metrical version of Psalm 89:47ff, set for use at a funeral, has wider reference than individual death, referring to the death of nations and complaining of the lack of justice:

PSALM LXXXIX 47, &c. Sixth Part.  
 Long Metre.  
*Mortality and Hope.*  
 A FUNERAL PSALM.

I.  
**R**EMEMBER, Lord, our mortal State,  
 How frail our Life! how short the Date!  
 Where is the Man that draws his Breath  
 Safe from Disease, secure from Death?

II.  
 Lord, while we see whole Nations dye,  
 Our Flesh and Sense repine and cry,  
 "Must Death for ever rage and reign?  
 "Or hast thou made Mankind in vain?"

III.  
 Where is thy Promise to the Just?  
 Are not thy Servants turn'd to Dust?  
 But Faith forbids these mournfull Sighs,  
 And sees the sleeping Dust arise.

IV.  
 That glorious Hour, that dreadful Day  
 Wipes the Reproach of Saints away,  
 And clears the Honour of thy Word:  
 Awake our Souls, and blest the Lord.

In response to the London earthquake, Charles Wesley published a collection of hymns, of which this is an example:

H Y M N VIII.

**R**ISE every soul in JESUS name,  
 Who after Him aspires,  
 The wonders of his love proclaim,  
 And praise Him in the fires.

II.  
 Amidst impending plagues and woes,  
 Extol his saving power:  
 Earth hath not yawn'd, on us to close,  
 Or open'd to devour.

III.  
 Howe'er the wisdom of our GOD  
 With us to-morrow deal,  
 We were not yesterday destroy'd,  
 We now are out of hell.

IV.  
 Wherefore our lives shall shew his praise,  
 Long as our lives are given,  
 Or snatch'd from earth obtain a place  
 Immoveable in heaven.

In another hymn in the same volume, Wesley takes up the familiar theme that natural disasters are punishment from God but remains hopeful that people will change their lives so that tomorrow is not worse. He also makes an apocalyptic link to the end times:

H Y M N X.

**L**ORD of hosts, we bow before thee,  
 The prophetic word receive,  
 Now our prostrate souls adore thee,  
 Now we tremble, and believe:  
 Thou the promis'd sign hast given,  
 (O that all might understand!)  
 "I will shake the earth, and heaven;  
 "I will shake the sea, and land."

II.  
 Wars, and plagues, and great distresses,  
 The tremendous day fore-run,  
 Earthquakes felt in diverse places  
 Shew the latter times begun,  
 Want, and national confusion,  
 Boding grief, and panic fear,  
 Mark the times of restitution,  
 Speak the great Restorer near.

In yet another of these hymns, Wesley refers to the then current rinderpest epidemic:

II.  
 We thy judgments have abhorr'd,  
 We thy covenant have broke,  
 Daringly denied our LORD,  
 Cast away his easy yoke,  
 Would not cast our sins away,  
 Would not know our gracious day.

III.  
 Therefore is the plague begun,  
 Therefore doth it still proceed,  
 Wrath divine by means unknown,  
 Wrath divine hath done the deed,  
 Made the stalls and pastures void,  
 GOD our cattle hath destroy'd.

During the 1745 Jacobite Rebellion, the Wesley brothers were wrongly suspected of Stuart sympathies. In response, Charles wrote several hymns in praise of King George, including:

*A PRAYER for his Majesty King George:*  
*Fear GOD, and honour the KING.*  
**S**OV'REIGN of All, whose Will ordains  
 The Powers on Earth that be,  
 By whom our Rightful Monarch reigns,  
 Subject to none but Thee;  
 Stir up thy Strength, appear, appear,  
 And for thy Servant fight;  
 Support thy great Vicegerent here,  
 And vindicate his Right.

Two themes pervade hymns of this kind. The first is thankfulness that we have avoided the worst that could befall us. The second is that great national and social disasters are punishments from God for our joint and several sins. These approaches are exemplified by the preface that George

Wither wrote to one of his hymns, published in 1667 after the plague, and for which Orlando Gibbons composed a six-line version of 'Angels' Song' (*New English Hymnal* 235):

The Pestilence, and other publike sicknesses are those Arrowes of the Almightye wherewith he punisheth publike transgressions: This Hymne therefore is to praise him, when he shall unslacke the Bow which was bent against us; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgivings; for when we forget to persevere in praising God for his Mercies past, we usually revive those sins that will renew his Iudgements.

Although we might agree with the thankfulness theme, we commonly reject the punishment theme. This may be because we have a different view of the causes of illness and disaster. With disease and natural disasters, we feel a revulsion against blaming victims. War is a different kind of event, but we still recognise innocent victims.

What we shy away from is a recognition of human contributions to catastrophic events. If Covid taught us anything, it was about how our reactions can promote or slow the progress of a disease. Public policy was controversial. It provoked communal and individual responses that were both helpful and dangerous. We should not simply dismiss the idea that things we did not cause cannot be affected by our good or bad behaviour. We often have more responsibility than we are willing to admit.

So far, I have discussed the reaction of hymn writers to the public or social aspects of events. But what about the personal reaction? In 1749, Charles Wesley married Sarah (Sally) Gwynne (1726-1822), the daughter of a wealthy landowner and magistrate. Although a convert to Methodism, the impoverished Charles was not the son-in-law that Marmaduke Gwynne had desired. He agreed to the marriage only after the groom's brother, John, guaranteed an annual income of £100 per annum from book sales. This was a love match.

In 1753 the family was living in Bristol. While Charles was away, Sally contracted smallpox, causing him to hurry home. We think of Charles as a hymn writer, but do not realise that he consistently used verse for personal expression. While Sally was ill, he wrote an unfinished hymn:

See, gracious Lord, with pitying eyes.  
Low at thy feet a sufferer lies,  
Thy fatherly chastisement proves;  
And sick is she whom Jesus loves.

Thy angels plant around her bed,  
And let thy hand support her head;  
Thy power her pain to joy convert'  
Thy love revive her drooping heart.

Thy love her soul and body heal;

And let her every moment feel  
Th' atoning blood by faith applied,  
The balm that drops from Jesus's side.

Sally survived, but the scarring was terrible, making her virtually unrecognisable. Not so John, Charles' and Sally's first child, who also contracted smallpox and died on 1 January 1754. While John was ill, Charles wrote, characterising his first-born son as Abraham's Isaac:

*Prayer for a sick Child.*

1. God of love, incline thine ear,  
Hear a cry of grief and fear,  
Hear an anxious Parent's cry,  
Help, before my Isaac die.

2. All my comfort in distress,  
All my earthly happiness,  
Spare him still, the precious Loan;  
Is he not my only Son?

5. For thy own compassion's sake,  
Give me then my Darling back  
Rais'd as from the dead, to praise,  
Love, and serve Thee all his days.

6. Speak, and at the powerful word,  
Lo, the witness for his Lord,  
Monument of grace divine,  
Isaac lives, for ever thine.

This prayer was not answered; baby John died. In his *Funeral Hymns* of 1759, Charles published a more public reflection of his grief on John's death. A handwritten note on Sally Wesley's copy of the publication confirms that this hymn is indeed about their dead son. Charles again uses the Isaac image and adds references to David's lament over the death of Absalom.

*On the Death of a Child*

1. Dead! dead! The Child I lov'd so well!  
Transported to the world above!  
I need no more my heart conceal:  
I never dared indulge my love:  
But may I not indulge my grief,  
And seek in tears a sad relief?

2. Mine earthly happiness is fled,  
His mother's joy, his father's hope,  
(O had I dy'd in Isaac's stead!)  
He shou'd have liv'd, my age's prop,  
He shou'd have clos'd his father's eyes,  
And follow'd me to paradise.

3. But hath not Heaven, who first bestow'd,  
A right to take his gifts away?  
I bow me to the sovereign GOD,  
Who snatcht him from the evil day!  
Yet Nature will repeat her moan,  
And fondly cry, "My son, My son!"

4. Turn from him—turn officious thought!  
Officious thought presents again  
The thousand little acts he wrought,  
Which wound my heart with soothing pain:  
His looks—his winning gestures rise,  
His waving hands, and laughing eyes!

5. Those waving hands no more shall move,  
Those laughing eyes shall smile no more:  
He cannot now engage our love,  
With sweet insinuating power  
Our weak unguarded hearts insnare,  
And rival his Creator there.

6. From us, as we from him secure,  
Caught to his heavenly Father's brest,  
He waits, till we the bliss insure,  
From all these stormy sorrows rest,  
And see him with our angel stand,  
To waft, and welcome us, to land.

Charles regrets that he did not express more love to his child, a common reflection of grief; he hopes that his grief will make amends. He acknowledges that his son could have rivalled God in claiming his parents' devotion, thus extending his guilt in two directions: that he failed to love enough and that he was at risk of loving too much. Finally, he rests his hope in eternal life. If we ever needed reminding, public woes always have a private face.

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



St Laurence House (SLH Youth Services) is delighted to host the 2024 annual Shrove Tuesday – Pancake Night event.

Join us on Tuesday 13<sup>th</sup> February 2024 from 6:30pm to 8:30pm in the Christ Church St Laurence Parish Hall (Directly opposite Central Station clock tower).

Tickets are \$25 (and \$20 for pensioners and students).

Delicious foods, juices and of course pancakes are provided. Wine is by donation.

**Tickets are available through:**

- Click on the QR code provided and order your tickets on-line through DonorBox.
- the SLH website <https://stlaurencehouse.org.au/whats-happening/> where you can click on a purchase tickets icon.

- Reserve your tickets and pay at the door.

**Phone:**

- Greg Murray 0413 607 049
- Alan Soutar 0408 221 323
- The CCSL Parish Office on 9227 1300
- SLH Office 9349 6438

We look forward to seeing you on the night, to catch up with our valued supporters and to update you on our programmes to support children and young people in our care.



# Two Distinguished Nathans, Father and Son

## Robert Willson

The walls of St James' Church, now two centuries old, include a vast array of memorials to early citizens of Sydney, some still famous and others forgotten.

In the *Town and Country Journal*, 8<sup>th</sup> July, 1876, a reporter wrote of a visit he had made to St James' Church and being shown around by the sexton, Mr James McCabe. The sexton was proud to say that he had held that position for 31 years and could distinctly recall the convict era. Prisoners would be marched to the church from the Hyde Park Barracks and installed in the gallery for Evensong.

Newspaper reports from the early days of St James' recorded the noise and disorder of the compulsory congregation on Sunday evenings. Mr McCabe could remember that these conditions caused other folk to stay away.

The reporter wrote a most valuable account of many of the memorial plaques in St James'. Even then they formed a roll call of notable early citizens of Sydney and I have used them in writing these articles.

## Dr Charles Nathan

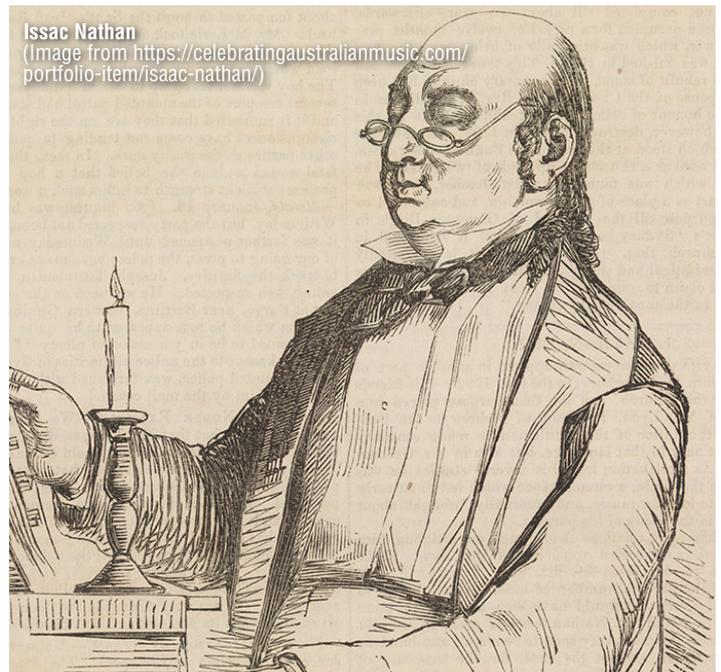
Reading through them, I noted the name of Dr Charles Nathan, FRCS, a famous early Sydney surgeon, and warden of St James'. Charles Nathan died in September 1872. I reflected what a pity it was that his equally noted father, Isaac Nathan, did not also merit a plaque. Isaac Nathan is acknowledged as the first musical composer in Australian history. Isaac was a musical pioneer and his son was a pioneer in the use of anaesthetics during surgery. Other members of the Nathan family went on to win distinguished places in modern Australian history.

The Nathan story began with the birth of Isaac at Canterbury, England, in 1790. His father was a Polish Jewish language teacher. Even as a boy, Isaac showed a passion for music, singing and composition. He became friends with Lord Byron and together they produced a collection of 'Hebrew Melodies' which were highly popular. Biographies of Byron give details, but when Byron left England, never to return, Isaac found himself without an aristocratic patron.

## Spy Mission

Isaac married twice. There is some mystery about his years in England because he became involved in a secret spy mission. He claimed that he had been promised two thousand pounds for his part in it but the payment was refused, and he and his wife and six children left for Australia, arriving in Sydney in 1841.

Isaac Nathan was a man of dynamic confidence and boundless optimism. Colonists with his musical talents were



Isaac Nathan  
(Image from <https://celebratingaustralianmusic.com/portfolio-item/isaac-nathan/>)

rare, and he very soon found his place. Perhaps he reflected on the famous words from Psalm 137, verse 4: 'How shall we sing the Lord's song in a strange land?'

The life of Isaac Nathan has been comprehensively detailed in a biography, *The Hebrew Melodist* by a descendant, Catherine Mackerras (Sydney 1963).

Charles Nathan, eldest son of Isaac, commemorated on the St James' plaque, was born in London in 1816. The article about him in the *Australian Dictionary of Biography* claims that his father's cruelty to him led him to run away from home. He managed to achieve high medical qualifications in England. However, as he later joined his family in emigrating to Australia, the cruelty must have been overlooked.

## Music and Medicine

Both Isaac and his son Charles became important members of Sydney society, Isaac in music and Charles in medicine. Isaac was organist at St Mary's Cathedral for a time and also was associated with St James'. Charles left his Jewish heritage behind and was a fervent Anglican, and a warden and trustee of St James'. It is claimed that both men were close admirers of Bishop Broughton during his episcopate. Further research is needed in the Broughton Correspondence to fill in the details.

Isaac also took a keen interest in Australian Aboriginal culture. In 1847 he wrote *Don John of Austria*, the first opera to be written, composed and produced in Australia.

The newspaper tributes to Isaac at the time of his accidental death in a tramway accident in Pitt Street in 1864, show how much admired he was in Sydney circles.

His son Charles achieved fame as the pioneer of the use

of anaesthetics in surgery. At first his work was bitterly attacked, but the tide soon turned to warm admiration. In later years he was a member of the Senate of the University of Sydney and an examiner in medicine at the University.

Both Isaac Nathan and his son Charles were dynamic members of Sydney society in their time and both made a rich contribution. Other descendants also have a prominent place in the history of Australia.

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





## TREVOR LEE & SON

PTY. LTD.  
FUNERAL DIRECTORS



SERVICING THE FUNERAL INDUSTRY FOR OVER 50 YEARS.

This proudly Australian owned family operated business offers 24 hour, 7 day service in all suburbs.

In your hour of need - Trevor Lee, Bernadette Lee (Nee O'Hare), Darren Lee &

Yvette Sheppard offer you personalised, attentive service at this difficult time.

Pre-paid funerals available.

Phone for a free booklet on 'What to do at the time of Bereavement'.

**Contact our team on:**  
 9746 2949 • 0411 743 334  
 tleeandson@bigpond.com • trevorleeandson.com.au  
 115 Wellbank St, North Strathfield 2137

We have no affiliation with any other Funeral Director.

## Mission and Outreach Project: There's hope on the streets

### **Robert Marriott**

Each year the Parish sets aside 10% of funds collected through the Parish offertory to support charitable causes. This action is rooted in the biblical exhortation to tithe to further the work of God in the community. Roughly \$30,000 is allocated each year. The allocation of these funds is reviewed by the Mission and Outreach Committee whose recommendations are then decided by Parish Council.

One organisation among several supported last year was Hope Street-Inner City in Woolloomooloo, run by Baptist Care. It was the grateful recipient of a \$5,000 grant to assist in its work.

Hope Street puts faith into action by providing care to marginalised inner-city residents. Its focus is on people living in social housing or sleeping rough. As we are well aware at St James', the need in these circumstances is indeed great. The Hope Street team provides much sought-after counselling, advocacy, case work and pastoral services. It runs a community café to allow otherwise isolated people to connect with each other.

This organisation was supported for various reasons. Its work fitted with an aspect of the Mission and Outreach Committee's 2023 grant criteria as supporting an important social justice initiative. The support was an ecumenical action. We are neighbours: the organisation's important services are offered locally in the inner city, close by the Parish boundaries.

The Mission and Outreach Committee membership now includes Holly Raiche (Chair), David Carver, Robert Marriott and Rod Ravenscroft.

The Committee recently undertook a review of its operation, including the criteria under which it will make recommendations for funding to Parish Council in the future. The revised criteria, approved by Parish Council, are now as follows:

- a) Mission of another diocese
- b) Overseas charity
- c) Youth and young people
- d) Education
- e) Indigenous Australians.

Recommendations for distributions in 2024 will be made following these criteria.

The Committee is happy to receive suggestions for potential recipients.

The need is great. We cannot solve all problems. Yet, in putting the commandment to "love your neighbour as yourself" in as far as our ability allows, we can make a difference and provide a positive contribution where it counts. Organisations like Hope Street will testify to that.

**Robert Marriott is a parishioner at St James' and a member of the St James' Mission and Outreach Committee.**

# Act for Peace

## Penelope Burton

Act for Peace is the overseas arm of the National Council of Churches. Teams with Act for Peace support people in situations of need, and address refugees, food shortages and crises in war zones and in border areas of war zones. Projects for such situations are about immediate relief, and medical and surgical aid. Afterwards, Act for Peace teams are built with Act for Peace leadership and expertise, and with the skills and strengths whenever appropriate of the local people.

In other countries where famine or food shortages are a problem, again immediate relief is programmed, and long-term strategies for improved food supply established. Farming techniques are analysed and agronomists may be employed who will work with the farmers to optimise crop production according to the weather and soil conditions.

In 2012 I saw such projects in action. Act for Peace ambassadors, Howard and Trish Graham from St James', with enormous skill and patience in planning and negotiating involving four countries and several airlines, organised a trip to African countries to see Act for Peace projects in action. With seven others from St James' and some 15 other Act

for Peace ambassadors from other churches, we travelled to Ethiopia, Zimbabwe and Kenya. To see the effects of projects was to appreciate their extensive ongoing benefits, to witness the effective application of donated money. In Zimbabwe, a visit to a village showed the obvious increase in corn yields in paddocks that used a ground cover of peanuts. This ground cover had multiple purposes. It was a mulch to reduce water evaporation, raised nitrate levels in the soil, and was a second income-producing crop. Nearby paddocks where the corn was grown as the sole crop had obviously fewer corn cobs on each plant. The villagers welcomed us enthusiastically with joyful singing and dancing, fed us with roasted corn cobs (I will quietly add that I now appreciate the difference between corn and sweet corn) and we departed to the emotional celebratory sound of ululation.

Herbs can be grown in sacks of soil standing a metre tall. A polystyrene pipe punctured with many drainage holes stands in the middle and water for plants is poured into this to gradually seep through the soil. The walls of the sack have slits that become pockets for each plant. The yields are good in a village we saw in Kenya, and the women sell the herbs at market. The money is then used to send at least

## St James' Organ Replacement & Restoration Appeal

### Striving for the third million!

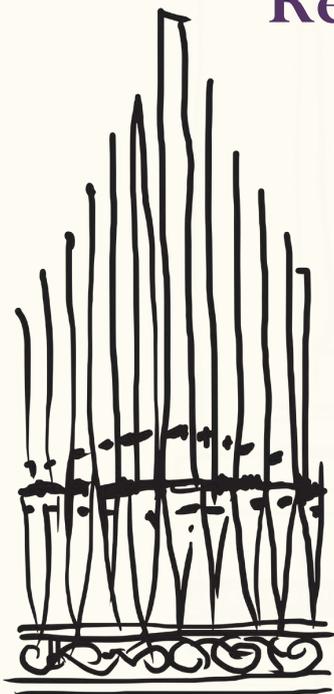
The COVID-19 pandemic has caused a shared feeling of general uncertainty and, with many now out of work, the capacity to give to worthy causes has been reduced. But thanks to your generosity, the St James' Organ Appeal has raised just over \$2 million in total pledges and donations.

#### 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](http://stjamesfoundationorganappeal.com.au)



The St James' Music Foundation

ABN 81 868 929 941

some of their children to the village school. These people own no land, and their menfolk, desperate for some income, have mostly moved to the city to find labouring work. Some of the women I met had previously earned a little by wielding picks to break up rocks to be used for road base. That is brutal work under the fierce sun for a pittance. The Act for Peace sack agriculture gives a much better income and restores dignity to these women.



Harvesting Peanuts in Zimbabwe  
Photo: David Brazier

sometimes limited. In the sacred town, Lalibela, much visited by tourists and pilgrims, the hotels use some 90% of the town's water supply.

Act for Peace supports projects in some of the numerous villages where at best it is subsistence living. Not only is poverty extreme, but also health services are rare, and schooling is limited. Land degradation and soil erosion are

In another Kenyan village a reforestation project was under way, led by two women, a formidable mother and daughter team who had educational advantages and were undertaking to teach the many unschooled village ladies to read, write and to master numeracy. On top of that, there was the reforestation project, and we, the visitors, were invited to buy a sapling which would bear the name of whoever we nominated. The surrounding land had been excessively cleared by colonisers which had destroyed the fertility of the soil. Reforestation is a step towards correcting the ecology of the area. Act for Peace is supporting this project which has manpower and enthusiasm but is dependent on donations to meet costs.

widespread, adversely affecting land productivity. There are several projects supported by Act for Peace which seek to establish improved knowledge of agricultural practices. Some techniques such as contour farming are needed and applied. Methods to hold back or prevent landslides have been introduced. The costs of materials for the programmes cannot be met by the farmers so funding by Act for Peace is needed, which is met as much as possible by donations. The farmers work earnestly to make the money go as far as possible such as by making wire-netting by hand. They wind single wire lengths around boards with nails placed in the appropriate pattern.

Ethiopia is a land that was well known to Judaic writers, mentioned much in the Old and New Testaments. It has an impressive Christian history and nowadays about 70% of the population is Christian, most within the Ethiopian Orthodox faith. A country with an admirable history, churches with intense religious art murals and innumerable winged cherubs on church ceilings, the land is steeped in spirituality. But poverty is extreme and water supply is

The stories we hear, the projects some of us have been privileged to see, show effective use of the abilities and skills of men and women living in difficult and challenging conditions, and the effective use by Act for Peace teams of donations and knowledge.

**Penelope Burton is a parishioner at St James' and has been an ambassador for Act for Peace at St James' for many years.**



Village in Ethiopia.  
Steep slopes show the need for contour farming  
Photo: CitizenFresh

# Trinity in Sydney

## Bob Derrenbacher

Since 2020, Trinity College Theological School has partnered with the St James' Institute to offer subjects in theology through the Trinity in Sydney programme, taught as intensive classes at St James'. This has been a successful partnership as there is a desire among many Anglicans in Sydney for the type of theological education offered at Trinity College.

The exciting line-up for the 2024 academic year is a mix of subjects on the Bible and practical theology:

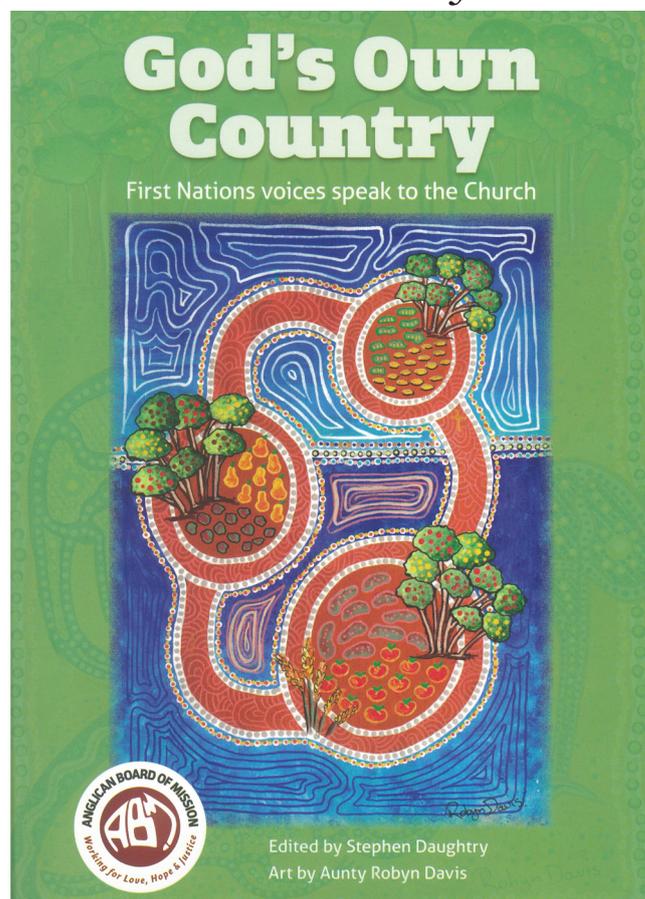
- In mid-February and early March, the Rev'd Canon Dr Bob Derrenbacher will be leading students in a study of *1 Corinthians*, a letter originally written to a divided church in Corinth, and one that has much to say to the contemporary Church, particularly as it tries to express a common vision as it lives with difference and diversity. Through a close reading of the letter, attention will be paid to St Paul's strategy for the letter, as well as the socio-economic and theological backgrounds of the Corinthian readers. (15<sup>th</sup>-17<sup>th</sup> February AND 29<sup>th</sup> February-2<sup>nd</sup> March 2024)
- In mid-June and early July, the Rev'd Dr Fergus King will be teaching *Handling Texts of Terror*. This intensive subject will consider how biblical texts have been used to justify cruelty and brutality, and whether more positive understandings may be gleaned from them. A number of core texts of the Jewish and Christian traditions will be read carefully to see whether the complaints brought against the texts remain valid, or whether these texts have been co-opted into the service of ideologies which are contrary to the justice of God. (13<sup>th</sup>-15<sup>th</sup> June AND 4<sup>th</sup>-6<sup>th</sup> July 2024)
- And then in mid-October and early November, Dr Paul Oslington and Kara Martin will be teaching *Faith, Work and Economics*. This subject will consider the complex historical, theological and scientific issues involved in the relationship between economics and theology, with special focus on the interaction between issues for individuals and organisations that the contemporary faith and work movement has taken up, and the system issues that economists study. As this intensive grapples with various intellectual issues, it will also wrestle with the practical problems and dilemmas of Christian discipleship in a culture shaped by economics. (17<sup>th</sup>-18<sup>th</sup> October AND 31<sup>st</sup> October-1<sup>st</sup> November 2024)

All three of these subjects may be taken for credit towards a University of Divinity undergraduate or post-graduate degree or award. For those not currently enrolled at the University of Divinity, anyone can enrol as an audit (non-credit) student. Members of the St James' Institute are entitled to the discounted audit rate of \$400 per subject.

For more information or to enrol, please contact Trinity College Theological School at [tcts@trinity.edu.au](mailto:tcts@trinity.edu.au).

**The Rev'd Canon Dr Bob Derrenbacher is the Dean of the Theological School, and Frank Woods Lecturer in New Testament at Trinity College Theological School, Melbourne.**

## Lent Studies at St James'



Our Lent groups will meet for six weeks commencing in the week of Monday 19th February.

- Mondays 10am, at Chatswood with Gail Ball and Fr John Stewart.
- Tuesdays 11am, at Bowden Brae with Sue Mackenzie.
- Tuesdays 1pm, St James' Hall with Dr Paul Oslington.
- Wednesdays 9:30am, Online with Libby Hindmarsh.
- Wednesdays 7:15pm, St James' Hall with the Rector.

We ask for a donation of \$12 towards the cost of the booklet. Please register at: [events.humanitix.com/sjks-lent](https://events.humanitix.com/sjks-lent)



Join renowned faculty from Trinity College Theological School, Melbourne,  
for intensives at St James' Institute, Sydney

Suitable for clergy and laity, for credit or audit

**1 Corinthians**

Taught by the Revd Canon  
Dr Bob Derrenbacker

15-17 Feb  
AND  
29 Feb-2 Mar 2024

**Handling texts of  
terror**

Taught by the Revd  
Dr Fergus King

13-15 Jun  
AND  
4-6 Jul 2024

**Faith, work and  
economics**

Taught by  
Dr Paul Oslington  
& Kara Martin

17-18 Oct  
AND  
31 Oct-1 Nov 2024

For more details, visit [trinity.edu.au/intensives](http://trinity.edu.au/intensives)



TRINITY COLLEGE  
THEOLOGICAL SCHOOL



UNIVERSITY  
OF DIVINITY



S.<sup>T</sup>. JAMES'  
INSTITUTE

# Some Thoughts on the Impact of COVID-19

## Sue Mackenzie

Although the year 2019 gave its last two digits to the title of COVID-19, for most of the world it was 2020 and 2021 before we felt the real impacts of it on our way of life and our health. Lockdowns of varying severity became the norm. And millions then and since have suffered from this debilitating virus, many to die from it. We became used to hearing daily updates from health ministers and health professionals as society grappled with how to control its spread and lessen its severity. No one travelled anywhere without a mask and all of us became proficient at undergoing health checks, whether PCR or RATs. Many of us also learnt patience as we queued to get PCR tests at drive-by clinics or hospitals. How life changed in such a short time!

We, however, were not alone in experiencing change. The natural world, too, was affected. One place this happened was in the canals of Venice, Italy. Previously, the impact of the many thousands of tourists and the cruise boats, vaporettos, and other water craft was seen in the turbidity levels of the water in the Venetian lagoon and the canals that criss-cross the city. The water was clouded by bottom sediments stirred up by the boat traffic. During the lockdown begun in March 2020, however, locals rejoiced to see fish and other wildlife in and on the water. The water was far less muddy, so that the bottom of the canals could even be seen. Also because of the cessation of shipping during the lockdown, air quality had improved.

Another rather unusual impact was on animals kept in zoos around the world. Understandably, many of these animals rely on human interaction to stave off boredom, heightened by the lack of need to hunt for food and the restriction in space for many. I remember during the time of lockdowns seeing video coverage of penguins being taken to visit museums and art galleries for stimulation. For example, some Humboldt penguins from the Kansas City Zoo were taken to the Nelson-Atkin Museum of Art in Missouri. To watch a short video on this visit on YouTube go to <https://youtu.be/C6buz-qJsNQ> Such a visit could occur at that time, of course, as both the zoo and the museum were closed to the public during the lockdown.

In contrast to zoo animals, just like us, the natural environment usually benefits from rest. This is the idea behind the practice of fallowing, something that has been a feature of many agricultural systems for thousands of years. In English medieval crop rotation systems, for example, some fields were planted, some were fallow and then usually after a year, the fallow fields were replanted and the others changed their crops again. Fallowing allows the soil to replenish nutrients and soil organisms like worms and beetles to flourish when cultivation is paused.

In tropical slash and burn systems, such as in Indonesia and Papua New Guinea, traditionally gardens that produced food crops were fertilised from the ash from trees felled and burnt, but once yields started to decline, a new patch of forest was cleared and the former garden left to regrow as



(Photo: Reuters: Manuel Silvestri, from <https://www.abc.net.au/news/2020-03-19/venice-canals-run-clear-amid-coronavirus-lockdown/12071378>)

secondary tropical rainforest. Eventually, after about 7 to 15 years, the original garden would be cleared again and the pattern would repeat.

The principle of rest permeates the biblical concept of jubilee, outlined in Leviticus 25:1-7:

The Lord spoke to Moses on Mount Sinai, saying: Speak to the people of Israel and say to them: When you enter the land that I am giving you, the land shall observe a sabbath for the Lord. For six years you shall sow your field, and for six years you shall prune your vineyard, and gather in their yield; but in the seventh year there shall be a sabbath of complete rest for the land, a sabbath for the Lord: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land. You may eat what the land yields during its sabbath—you, your male and female slaves, your hired and your bound labourers who live with you; for your livestock also, and for the wild animals in your land all its yield shall be for food.

Even though it is doubtful if this practice was ever taken up by the Israelites, its wisdom can be recognised. Creation gains much from rest. I believe that those people who advocate the practice of intensive agriculture, where fallowing does not occur, or the use of chemical fertilisers, rather than natural organic methods of restoring soil fertility, could pause and reflect on the wisdom of rest.

We, too, in our high-pressure, busy urban world, should take time to remember what it was like during the lockdowns, not the fear or the lack of freedom, but rather the pause, the time to enjoy the natural world around us, to spend more time with God, and to wonder at our God and our place in his world.

The words of the psalmist in Psalm 46:10 reinforce this: 'Be still and know that I am God!'

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

## Recent Milestones

Baptisms	Date
Eve Mercer Huggins	7 <sup>th</sup> January 2024
Evelyn Cobb-Clark	21 <sup>st</sup> January 2024
Chloe Olivia Eccles	4 <sup>th</sup> February 2024
Orlando James Robinson	4 <sup>th</sup> February 2024
Funerals	
Lawrence Robert Clifton-Bligh	22 <sup>nd</sup> January 2024



Check out our new video showcasing what you can look forward to when our Dobson Organ is finally installed!



The New Organ Console is installed in its final resting place (Jan 2024)  
Image: Chris Lock

# There's a Myanmar Roadshow Coming to you Soon!

**Tony Naake**



Women and children can often walk up to 3 miles a day to collect water for their villages. Image supplied by the Anglican Board of Mission

The war in Gaza and the Ukraine are deservedly taking all the attention in the news headlines. Please let's not forget the people of Myanmar who are still suffering under the military government since the coup on 1<sup>st</sup> February, 2021. Basically, the military has control of the large cities, apart from sniper attacks and bomb blasts from the resistance fighters. The resistance fighters mostly have control of the countryside, apart from the brutal attacks from the junta's air power.

Whilst the county continues to slide into economic depression, there are some glimmers of hope. The junta has suffered recent losses to several key towns on the China-Myanmar border and hundreds of military posts in the northern Shan State.

China is frustrated about the junta's inaction to keep control on the border—there have been Chinese casualties, junta-aligned militia are operating online scam centres run by trafficked people and trade has been disrupted between the two countries.

At last, I can report some good news! On January 13<sup>th</sup> it was announced that China had mediated a ceasefire with the Myanmar military and the alliance of three ethnic armed groups known as the Brotherhood Alliance. One would hope that this may lead to some stability in the region. However that plays out, the need for humanitarian relief and development will continue for many years to come.

Anglicans in Development (AID) has participated in two projects in Yaytarley Village: improved water, sanitation, and hygiene (WASH) and waste management and improving agricultural livelihoods. To date villagers have avoided contact with the military.

Through its Anglican partner, the Church of the Province of Myanmar (CPM), the Anglican Board of Mission (ABM) is supporting the people of Myanmar who have lost their means of livelihood as a result of cyclone Mocha and continuing political conflict.

Funds are being used to provide basic food and health needs of internally displaced peoples, help re-start livelihoods, and resettle families displaced from their homes. Also funds are continuing to be used for the WASH programmes and to improve the general lifestyle in the villages.

## The SJKS Myanmar Roadshow

Presented by AID (the community development arm of ABM) and St James' King Street.

Sunday 25<sup>th</sup> February 2024—12.30 pm for 1 pm

St James' Parish Hall, Level 1, 169-171 Philip Street, Sydney.

## Lunch and Learn

Enjoy a light lunch of authentic Myanmar food with wine or fruit juice. Hear first-hand (illustrated) stories from ABM pilgrims to Myanmar in 2020 and describe CPM's situation now.



The team prepare to serve the guests  
Image: Julie Evans

FREE admission. All food, wine and beverages have been donated, consequently 100% of donations received go to the Myanmar Emergency Appeal.

For catering purposes please register by 19<sup>th</sup> February. You can scan the Humanitix QR code or contact the St James' office:



email: [office@sjks.org.au](mailto:office@sjks.org.au) or  
telephone: 02 8227 1300. For any further information please contact Tony Naake 0418 252 069

### Support the People of Myanmar

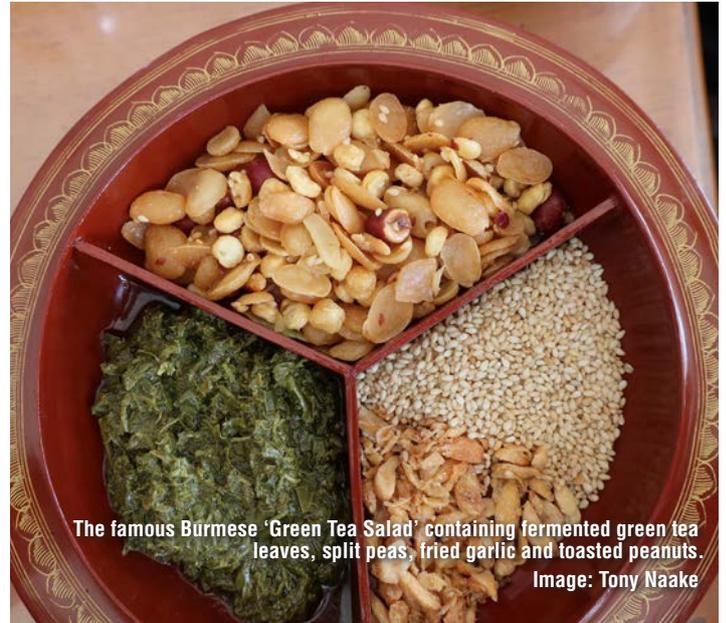
You will have an opportunity to donate to AID's tax-deductible Myanmar Emergency Appeal. If you cannot attend, please consider making a tax-deductible donation to the AID appeal by scanning the QR code to the right or visiting [www.abmission.org/supportmyanmar](http://www.abmission.org/supportmyanmar)



Donations to this appeal are tax deductible.

A generous supporter has offered to match \$ for \$ for the first \$2000 of donations received at the SJKS Myanmar Roadshow!

**Tony Naake is a parishioner at St James'.**



The famous Burmese 'Green Tea Salad' containing fermented green tea leaves, split peas, fried garlic and toasted peanuts. Image: Tony Naake

# January at St James'



The Law Service (29/1/2024)  
Photo: (L to R) The Rev'd John Stewart, The Rev'd Richard Schwedes, Associate Professor Michael Horsburgh AM, The Most Rev'd Kanishka Raffel, Archbishop of Sydney; The Rev'd Christopher Waterhouse, The Rev'd Ken Day  
Photo: Fr Glenn Maytum



Construction continues in the Church  
Photo: Images for Business



Due to the Church being out of commission, a service is held in the Hall (14/1/2024)  
Photo: Images for Business

# The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

## The St James' Foundation Ltd.

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

## The St James' Music Foundation

The object of the Music Foundation is:

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

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

## The St James' Church Building and Property Foundation

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

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

### Donation form for:

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

### Directors:

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

Name .....

Phone .....

Mobile .....

Address .....

Postcode .....

Email .....

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



\$ .....

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



\$ .....

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



\$ .....

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



\$ .....

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

OR

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

OR

Please debit my:  Visa  Mastercard

Card No. ....

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

Signature .....

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

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

# The new organ: we are about to see and hear it!

## Donate now and help complete the project

### Robert Marriott

Our dream is becoming a reality.

After a longer than expected wait, all is on track for our new Dobson organ to be inaugurated in July 2024. We are indeed at an exciting time for this major project to mark our bicentenary.

Three container loads of parts and pipes arrived in Sydney in December 2023, having safely made their way by road and sea from the Dobson workshop in Iowa. A team of technical experts from Dobson landed in Sydney in early January 2024. They will assemble the parts within the church building in January and February. We will definitely give them a Sydney welcome.

During this relatively short time, the front section of the church will become a construction site again, partitioned from the rest of the building. Services will take place in the body of the nave. Your forbearance will be appreciated. We have experienced this kind of inconvenience before when the old organ was removed and when the ceiling acoustic work was being undertaken. This time is different: from March we actually will be able to see the new instrument in place.

Following the installation, the majority of the Dobson team will return to the USA. Key personnel will remain to undertake what will be a longer and precise task of 'voicing' the organ, tuning each of the thousands of pipes to meet required musical specifications. That process will be completed by around early July. The new instrument will then be ready to be properly played and heard.

Plans are well in hand to officially launch the new organ at St James'-tide, from 25<sup>th</sup> July, 2024. Special services are planned, along with an exciting programme of special recitals and concerts. Details will be made available in due course. Stay tuned.

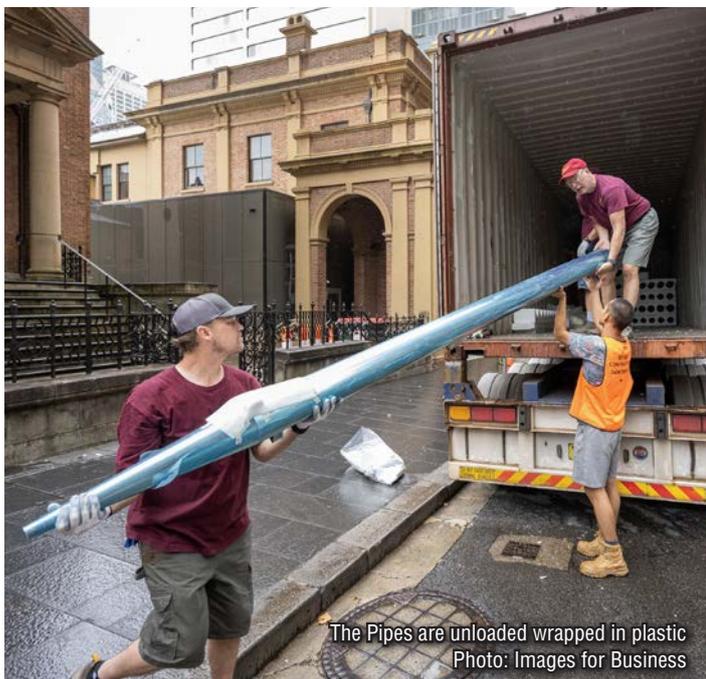
There has already been some advance publicity about the arrival of the instrument on ABC news platforms, broadcast on Saturday 23<sup>rd</sup> December. This news item underlines the importance the organ will have for the future of music making in the parish, but also its contribution to the music scene in Sydney more generally.

Through the generosity of wonderful supporters, the Organ Appeal to fund the new instrument has raised a total of \$2.3 million toward the \$4 million total cost. As you might imagine, we have already spent this sum to get to where we are at the moment. The Appeal now aims to raise a total of \$3 million by July, to reduce as much as possible the level of loan funds needed to complete the works.

We need your help to reach this target. If you have not donated before, now is a perfect time to do so. If you have, perhaps you might consider adding a further amount to your previous donation? Donations are tax-deductible, and can be made at [www.stjamesfoundationorganappeal.com.au](http://www.stjamesfoundationorganappeal.com.au) All donations make a difference.

It is now a matter of months before we are able to share the thrill of witnessing the organ's first performances. At that time, we will be able to proudly say we have all contributed to making a game-changing and fabulous new investment in the future of wonderful music of St James'.

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



The Pipes are unloaded wrapped in plastic  
Photo: Images for Business



The Console is unloaded from the third container  
Photo: Images for Business



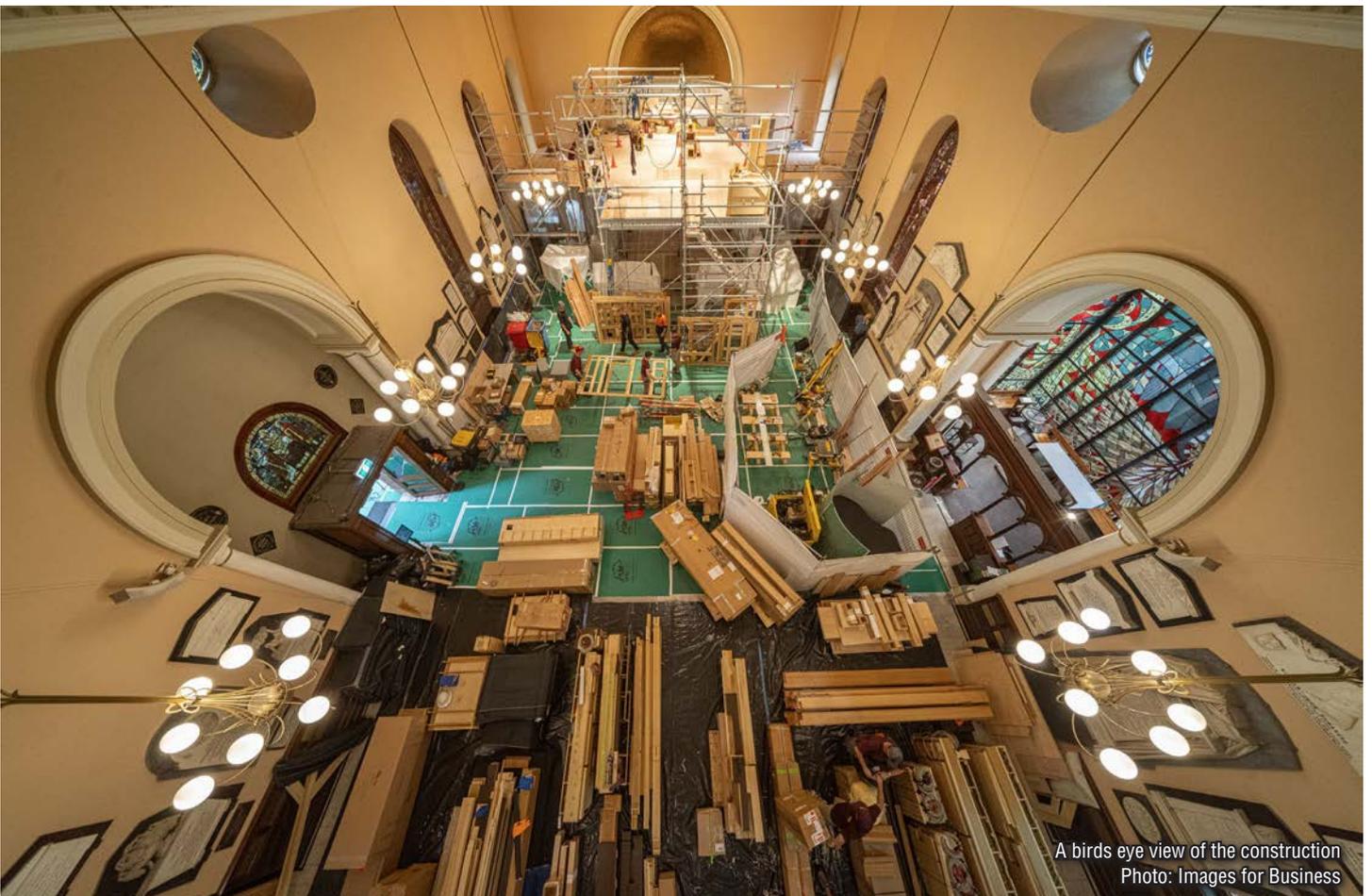
The Initial Dobson team  
Photo: Images for Business



The completed north case, ready for  
façade pipes. Photo: Chris Lock



The Church partitioned for Sunday Services  
Photo: Images for Business



A birds eye view of the construction  
Photo: Images for Business



The installed console of rift-sawn white oak, black walnut, Carpathian elm burl, rosewood, and ebony .Photo: Chris Lock

## The Ordination of John Carroll and the Holy Eucharist

### Robyn Carver and Tony Naake

It was a wonderful day seeing John Carroll ordained as a priest with five others at the Cathedral Church of Christ the King, Newcastle on Saturday 2<sup>nd</sup> December, 2023.

Afterwards, Father John in his new role as a priest blessed many who came forward. It was a happy occasion also to catch up with many from St James' and a celebration lunch continued at Customs House near Newcastle beach. Tony Naake was MC and a tribute speech was made by MichaelHorsburgh. Father John Carroll thanked everyone for their support and with his wife Sue cut a delicious cake.

John has been an active member of St James' since 2000 with a range of activities. We asked him to summarise: "We were encouraged to come to St James' by someone named Paul Lee ... and we ended up being married there in August, 2002. .... As well as being involved in Sister Freda (the Sister Freda Mission to the homeless) and a reflection/mediation group, we 'headed up' the Greeters' group (Sidespeople).



Father John blesses Father John Image Supplied

I also ran a marriage preparation course for couples being married in St James' .... And was a Lay Reader."

John will always hold St James' deeply in his heart. In a recent conversation with him he stated:

"I want to express my thanks to all members of the St James' congregation who have been part of my journey to priesthood. .... The last 20 plus years have enabled me to grow as a Christian in the Anglican Tradition. .... You will always be in my prayers."

### Robin Carver and Tony Naake are parishioners at St James'



Father John with the Carvers Image: Tony Naake

# Counselling Connection

## A NEW YEAR: ITS CHALLENGES AND POSSIBILITIES

Welcome to 2024—a time in human history which can be viewed as at the crossroads of survival or annihilation, taking into account: the current wars and conflicts going on around the world, the continued threats of cyber-crime and future unbridled AI technology that could replace us; the hottest global temperatures on record, causing exponential climactic devastations throughout our planet; the ongoing destruction of our life-supporting ecosystems due to climate change, over-extraction and deforestation; and the proliferation of plastics and other pollutants which degrade the waterways that supply our fresh water systems and house the habitats of living organisms at the base of our food chain. That's the dire macrocosmic picture of our current times, while the microcosmic realities of our daily personal lives are beset with inflationary economic fallout resulting from both Putin's continued war in Ukraine and the current Middle Eastern turmoil. This, together with long standing social and economic inequities has triggered an increase in homelessness, domestic violence, criminality and mental and physical illness.

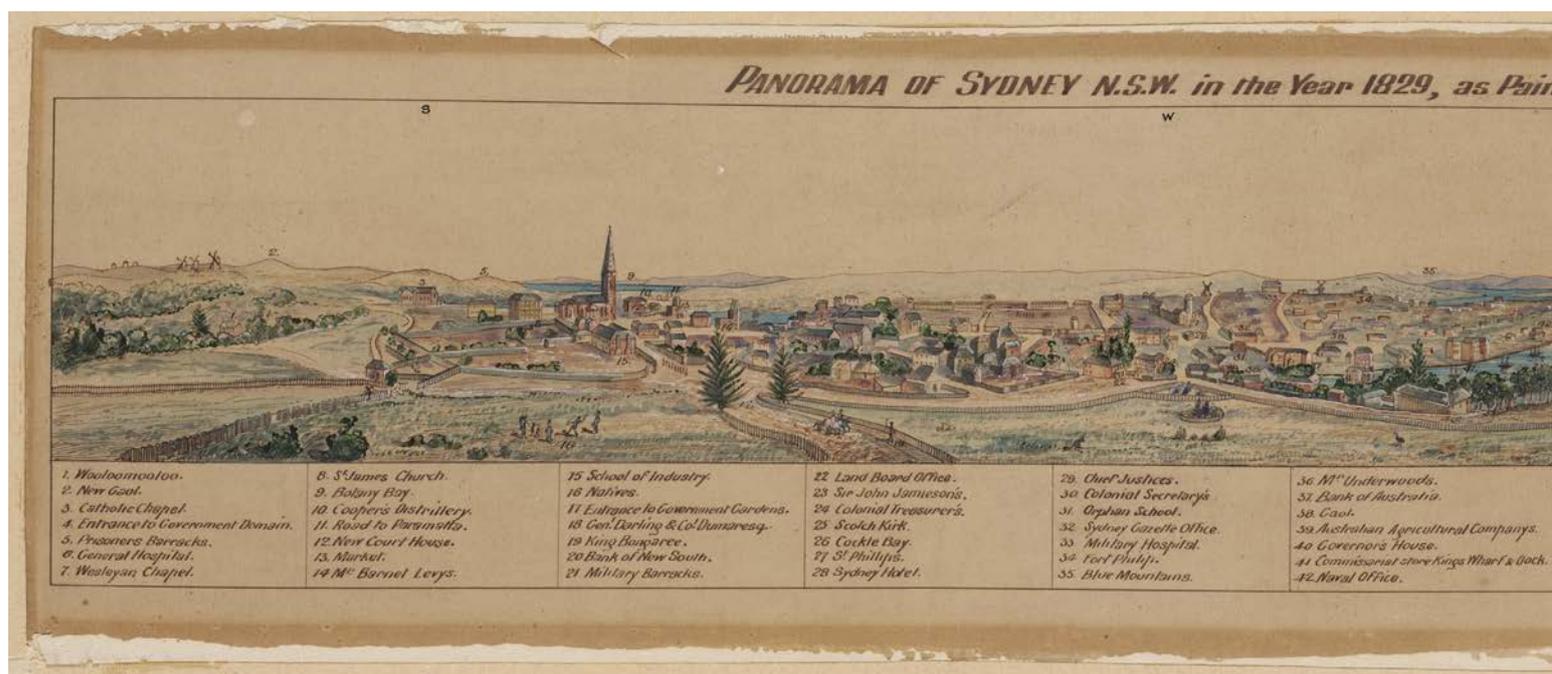
While we await political, environmental and economic solutions from our governments, finding personal ways to cope during this onslaught of crises and the constant barrage of negative media coverage of it, though challenging, is possible. During the COVID-19 lockdowns we learned some good lessons regarding achieving a more satisfying life balance. The imposed down-time allowed us to take stock of our lives—our personal needs, values, passions and priorities, which had often been neglected due

to the ongoing pressure of life's demands. In particular, we learned the value of taking time out to express ourselves in so many new areas of creativity which, for some, have burgeoned into more pleasurable newfound careers. Through the need to isolate during COVID-19, many of us discovered in solitary outdoor activity the healing sensory aspects of nature walks which increased our resilience, perspective, hope and courage. We learned to savour the miracle of nature in all its variety, balance and brilliance. This, in turn, helped us to find a sense of internal balance, healing and harmony, while inspiring our creative juices in all our chosen artistic expressions. [For those interested, please see my article on 'Savouring', *St James' Connections* Dec. 2020-Jan. 2021 issue (available online at [www.sjks.org.au](http://www.sjks.org.au)). On this note, while we currently seek solutions to both the dire global and personal issues confronting us, perhaps we can also opt to continue to infuse our lives with a deeper connection to nature and the awe it inspires, harnessing the spiritual and mental fortitude to best address the many challenges, as well as comfort our hearts and minds.

I wish you all hope, healing and inspiration for the coming year!

*Loretta*

**Loretta King is a psychotherapist, counsellor and life coach. She specialises in many areas of mental health and wellbeing, and works with individuals of all ages, couples, families and groups. She is available by appointment at Counselling @ St James'.**



# Lent and Easter at St James'

Ash Wednesday 14<sup>th</sup> February: 7:30am Holy Eucharist  
 12:30pm Lunchtime Eucharist  
 6:30pm Choral Eucharist

Palm Sunday 24<sup>th</sup> March: 8:00am Holy Eucharist  
 10:00am Choral Eucharist

Holy Week 25<sup>th</sup> -27<sup>th</sup> March: 12:30pm Lunchtime Eucharist  
 6:30pm Holy Eucharist

Maundy Thursday 28<sup>th</sup> March: 12:30pm Lunchtime Eucharist  
 6:30pm Choral Eucharist  
 with footwashing

Good Friday 29<sup>th</sup> March: 9:00am Stations of the Cross  
 12:00noon Liturgy of the Cross  
 7:30pm Tenebrae

Easter Day 31<sup>st</sup> March : 6:00am Easter Vigil  
 10:00am Choral Eucharist



Painted by Robert Burford, and Exhibited in Leicester Square LONDON.



- |                            |                          |                      |                           |   |
|----------------------------|--------------------------|----------------------|---------------------------|---|
| 43. Mr Campbell.           | 47. Macquarie Fort.      | 51. Pinchgut Island. | 55. Light House.          | 59. Botanic Gardens & residence of Mr Fraser. |
| 44. Dames Point & Battery. | 48. Government Stables.  | 52. Garden Island.   | 56. H.M.S. Myrmidon.      | 60. Native climbing a Gum.                    |
| 45. Phoenix Bulk.          | 49. Fort Jackson.        | 53. North Head.      | 57. Point Piper.          |   |
| 46. H.M.S. Success.        | 50. H.M.S. Fly & Volage. | 54. South Head.      | 58. Kangaroo & Dog Dance. |   |

Panorama of Sydney in 1829 by Robert Burford  
 Image: Dixon Galleries, State Library of New South Wales

# Thank You

## Andrew and Rosemary Sempell

We have been retired for over eighteen months now, and enjoying life in the country tending the herd of cattle and establishing the garden. We have been having an excellent season with ample grass for the cattle, a growing abundance of vegetables and fruit, and the enjoyment of eating our own 'highly marbled' meat!

One thing that has taken some time to complete is the purchase of artworks as part of the gift from the St James' parishioners when we left. This is now complete, and we take this opportunity to share with you what we have done, and express our gratitude.

The Wardens asked Rosemary what Andrew might like as a parting gift. Two ideas were discussed. First, the commissioning of a painting of St James' that would complement one of All Saints' Cathedral, Bathurst painted by Graham Lupp a local Bathurst artist. The picture now hangs in the entrance hall of the house and a limited number of copies were available for purchase as a fundraiser for the new pipe organ.

The second idea was to purchase some sculptures for the garden at 'Longdown'. We therefore began looking at the works of several of the local sculptors. The first purchase was a set of three spheres made from old horseshoes, which are moved around the garden and have become talking points for visitors.

During a discussion with Libby and Ross Hindmarsh, we discovered that the Rosby Winery at Mudgee holds an annual 'sculpture in the garden' exhibition. We had a delightful day in October last year viewing a remarkable array of pieces both big and small. From this we purchased an additional three works: 'Embrace' by Emma Ferris, 'Reflection' by Jeffrey Hallinan,

and 'Westlin Winds' (words of a Robert Burns poem) carved in stone by Ian Marr. The words read:



'Not vernal showers  
to budding flowers  
Not autumn to the farmer  
So dear to me  
as thou to me  
My fair, my lovely charmer'

Our twelve years at St James' was a most enjoyable and fulfilling experience, for which we thank God! It is now good to remember you all through works of art that have become an ongoing presence in our lives.

**The Rev'd Andrew Sempell was Rector of St James' from 2010 until 2022. He and his wife, Rosemary, were generous in their provision of hospitality to parishioners and other visitors at the Rectory, a practice they continue at 'Longdown', their current home at Black Springs.**



Three Spheres made of Old Horseshoes  
Image Supplied



'Reflection' by Jeffrey Hallinan of Dubbo  
Image Supplied



'Embrace' by Emma Ferris of Mudgee  
Image Supplied

# The value of community: Morning and Evening Prayer

## Audrey Blunden

I have set this out in three parts:

1. **PEOPLE**—the value and great privilege of belonging to the St James' community.

A little way into 2000, with Covid Lockdowns, masks, limited numbers able to attend St James' King Street services, one of my St James' (SJ) friends told me about the new Morning Prayer (MP) gatherings using Zoom.

It was wonderful to join MP the next morning, and be accepted into the new group. There were some of my long-standing SJ friends, whom I had known for years, and with whom I have shared the ups and downs of our lives. The second group were people I met and greeted at services and chatted to over morning tea, though we hadn't been close friends. The third new group are brand new SJ friends—somehow we hadn't met—they went to a service at a different time, or were involved in different SJ activities. Now I feel we are all good friends, and share in such a special part of our lives. MP sets the day, being up and about and ready to join by about 8:20am every weekday morning.

## 2. REGULAR DAILY PRAYER TOGETHER

I had not attended Morning Prayer or Evening Prayer (EP) at SJ in person. I usually 'belonged' to the 11am service, loving the music. A few years earlier, I was part of the group which founded The SJ Friends of Music. I quote Father Andrew at the opening service, "Music brings us into the presence of God".

However, regular morning prayer with others was new and is now a special part of my life. The beautiful words of the Prayer Book, thanking God for the start of a new day, sharing opportunities to do the Old Testament (OT) and New Testament (NT) readings, regular prayers for dioceses

world-wide and in Australia, for those in need, the sick, and the recently departed (those who have died recently).

Then, in the evening, at EP, thanks for the day and prayers for the night ahead.

The formal parts of MP and EP are beautiful.

Of course, the short time before the opening of the prayer service, and afterwards, are a special part for the prayer community, sharing news, seeing the wonderful pictures in our Virtual backgrounds, general news about SJ and the general community.

People from other communities, other countries, sometimes appear because the SJ website invites all to join.

## 3. LEARNING

I have learned so much about our own faith through the experience of daily OT and NT readings. I grew up in an Anglican family, went to Sunday school, and was a boarder at a school run by Anglican nuns, with daily chapel services, Sunday Mass, and classes in school.

Once I joined our SJ Zoom MP and EP, I realised how inadequate my knowledge of the Old Testament was, in particular. I value the opportunity, through our regular gatherings, to read the books of the Old Testament, and to be able to learn so much about the readings from our friends: the meanings and how the readings are interpreted. Especially, we all value being able to ask Associate Professor Michael Horsburgh AM for help in understanding the readings. This has led on to my joining Lent and Advent study groups. How much we learn from them!

Thank you SJKS, and Catherine McClellan for coordinating MP. What a valuable community we have!

**Audrey Blunden is a parishioner at St James'.**

## Travelling to London?

A number of *St James' Connections* readers choose to stay at this London Bed & Breakfast.

Self-catering facilities, excellent transport links (only 20 minutes to the city), reasonable rates.

Contact Rachel:

+44 208 694 6538

+44 7970 024 995 (mob)

rachelallen1234@gmail.com



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

## 100 YEARS AGO at St James' Church - Parish Notes

### ***CENTENARY OF THE CONSECRATION.***

-----

It is not often that a church celebrates the centenary of three events connected with its beginning, but such has been the case with the Church of S. James. The centenary of the laying of the foundation stone was celebrated in 1919, and that of the first service in 1922. It is right that both these events should have been remembered on account of their association with the early history of this continent and the beginnings of the Church in Australia. But the important event for the parish is the consecration of the church. Hesitancy as to the ultimate use of the building, unfurnished completely when the first service was held, the consecration—delayed unnecessarily—settled the question definitely, and set apart this house for the worship of God. Therefore it was felt that this event was the one which we should remember with gratitude to Almighty God, and which should be marked with such acts of worship as it was possible for us to offer. The hundredth anniversary of the consecration fell on February 11th, and on this day, the previous and following Sundays, special services were held. The Press of this city were seized with the historical importance of the event, and liberally gave notice to it by articles and photographs in the daily press. We are deeply grateful to them for their help in this direction. The choir and servers, and all connected with the services, were enthusiastic in their efforts to make the celebration a worthy one. Amongst the parishioners and in this great city the event was spoken of freely, and all were looking forward to its arrival. Expressions of congratulation and sympathy were forthcoming from other states, which showed the widespread interest aroused. Now we chronicle the celebration, we find it difficult to express the great joy through which we have passed. The wonderful services, the inspiring sermons, the beautiful music, the atmosphere of devotion and consecration when crowds of worshippers gathered together, provide an experience which will dwell in the memory of many for a considerable time. The celebration has left us glad and thankful. It has encouraged us to go forward and make fresh and greater history for this Church of S. James in the new century of consecration now beginning.

### CENTENARY SERVICES

#### **Sunday 10<sup>th</sup> February**

8 a.m. Holy Communion

9a.m. Sung Eucharist and Address

10.45a.m. Litany of the Church, sung in procession.

11a.m. Choral Eucharist. Preacher: Bishop of Armidale.

7.15p.m. Festal Evensong and Procession. Preacher: Bishop of Carpentaria.

#### **Monday 11<sup>th</sup> February**

7.30a.m. Sung Eucharist

11.30a.m. Procession and Choral Eucharist. Preacher: Bishop of Armidale

7.30a.m. Festal Evensong and Procession.

#### **Sunday 17<sup>th</sup> February**

8a.m. Holy Communion

9a.m. Sung Eucharist

10a.m. Breakfast in S. James' Hall.

11a.m. Procession and Choral Eucharist. Preacher: Bishop of Goulburn

3.30p.m. Children's Service

7.15p.m. Festal Evensong, Procession and Te Deum. Preacher: Bishop of Goulburn

### THE MUSIC.

One of the outstanding features of the Festival was the excellence of the musical rendering of the services. It was the result of diligent and careful preparation by Mr. Allman and the choir. Our best thanks are extended to them all. Their efforts have called forth wide and deep appreciation, because their contribution, both at the Eucharists and the festal Evensongs made those services times of real spiritual exaltation. On Sunday, February 10, the setting of the Eucharist and evening service was Stanford in B flat, the anthem at Evensong being "How lovely is Thy dwelling-place" (Brahms). On February 11 the service at the Eucharist was Ireland in C. At the

evening service the setting was Smart in F, and the anthem was, “O come, let us worship” (Mendelssohn). On the Sunday within the octave the setting was Harwood in A flat, and at Evensong the choir sang magnificently Handel’s “Hallelujah Chorus.” At the Sung Eucharist at 9 a.m. the service was, Eyre in E flat.

### THE SOCIAL GATHERING.

The centenary was not without its social side; The children were given a supper and party on the evening of February 11, and they had a very joyous time. Presents were given by members of the congregation, and the children vied with each other in competition to be possessors of them. At night a social gathering for parishioners was held in Loosen’s Café, to which as many as possible of the parishioners came. Mr. Russell took charge, and addressed the gathering. Captain Watson was the chief speaker, and gave an address of an historical nature. To him and to all who took part in the evening’s entertainment we are grateful (sic), and Mr. Herbert was deputed to express it on the occasion. A delightful musical programme was provided by visiting artists, Miss Peggy Alwyn, Mrs. Allman, Mr. Charles Smythe, Dr. Archdall, and Mr. Harry Thomas, each and all giving their services most readily. The only regrettable feature was the fact that being unable to have our own hall, and with no hall nearby available, we had to be satisfied with a room which only held about 260 persons. We are very sorry for those of our number who were disappointed. Although timely warning was given, some failed to purchase tickets early. However, the evening passed off very pleasantly, and friends had an opportunity for friendly chatting around little tables nicely arranged and replete with dainty and tasteful viands and cakes.

### APPRECIATION OF THE FESTIVAL.

We have been told that never before has there been such a widespread expression of appreciation as that which this celebration has called forth. Indeed we have received such expressions from many of the visiting clergy. One old priest of the diocese writes: “I have never attended a more beautiful or more uplifting service of the Holy Eucharist. Everything was perfect.” From parishioners and visiting laymen the same words of thankfulness have been given. Even from many who differ from us in some things words of encouragement have been uttered. This should be gratifying to us all. Undoubtedly the high order which the celebration reached was due to the co-operation of clergy and people. All did their share thoroughly and well. At the breakfast after the Eucharist on Sunday, February 17, the Wardens moved a vote of thanks to the clergy for their efforts in preparation for the centenary. The clergy desire to thank all who helped them, both in the preparation and in the services, including the Ladies’ Committee and those ladies who so beautifully decorated the Church for the Festival.

From *The Monthly Church Messenger* March 1924

**Colin Middleton is a 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 celebrate the bicentenary of the Church’s consecration? If so, please contact the Parish Office at [office@sjks.org.au](mailto:office@sjks.org.au). Borrowed material will be photographed or digitised and returned to its donor.

# Parish Contact Directory

Address – Level 1, 169–171 Phillip Street, Sydney, NSW 2000  
 Phone – 8227 1300 Web – [www.sjks.org.au](http://www.sjks.org.au) Email – [office@sjks.org.au](mailto:office@sjks.org.au)

RECTOR AND EDITOR .....	The Rev'd Christopher Waterhouse	8227 1300
ASSOCIATE RECTOR.....	The Rev'd John Stewart.....	8227 1304 (ah 9410 3077)
ST JAMES' INSTITUTE.....	Dr Paul Oslington.....	8227 1300
HEAD OF MUSIC .....	Warren Trevelyan-Jones .....	8227 1306
ASSISTANT HEAD OF MUSIC.....	Marko Sever .....	8227 1306
OFFICE ADMINISTRATORS .....	Dianne Ward/Jonathan Elcock.....	8227 1300
ACCOUNTANT .....	Michelle Chan.....	8227 1302
COMMUNICATIONS MANAGER .....	James Farrow.....	8227 1301
ST JAMES' CONNECTIONS EDITING TEAM*	James Farrow, Sue Mackenzie.....	0404 070 737 (Sue)
COUNSELLING @ ST JAMES' .....	Loretta King.....	8227 1300
PASTORAL CARE COORDINATOR.....	Chris Cheetham .....	0407 017 377
FACILITIES MANAGER .....	Tony Papadopoulos .....	8227 1312

\*The *St James' Connections* Editing Team welcomes submissions from readers, whether parishioner or not.  
 All submissions should be sent to:  
 James Farrow at [James.Farrow@sjks.org.au](mailto:James.Farrow@sjks.org.au)  
 and Sue Mackenzie at [semack53@gmail.com](mailto:semack53@gmail.com).  
 Any editing queries should be sent to Sue Mackenzie.



Tram in Front of St James' Church  
 Late 19<sup>th</sup> Century  
 Glass Plate Negative  
 Source: Powerhouse Tyrrell Collection

# Culinary Creations at Clergy House Chatswood



## Moist almond flour and carrot cake

This is an amazing alternative to the traditional carrot cake, especially for those who are gluten intolerant.

### Ingredients:

100 grams grapeseed oil

225 grams blanched almonds (or almond flour if you prefer to use ready prepared)

300 grams carrots (quartered into 3cm lengths)

15 grams vanilla paste

3 med/lg eggs

100 grams brown sugar

2 tsp baking powder (you can use gluten free if you have it. Otherwise, standard is fine)

2 tsp ground cinnamon

2 tsp ginger powder

¼ tsp salt

### Cream cheese frosting:

90 grams raw sugar

Zest from one orange (no pith)

90 grams unsalted butter

125 grams cream cheese



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

## Preparation steps

1. Preheat your oven to 170°C, grease and line a 19/20cm springform cake pan
2. Now to make your almond flour, which is not to be confused with almond meal (being, almonds with their skin). Place the 220 grams of almonds into a Thermomix bowl/blender for 10 seconds at speed 7. Repeat for a few more seconds if required, until you have a fine powder-like consistency. When done, set the almond flour aside in a small bowl.
3. It is now time to blitz the cut carrots in the Thermomix/blender for 5 seconds, speed 6.
4. Now, add the grapeseed oil, vanilla, eggs, sugar, baking powder, cinnamon, ginger, salt, and the reserved almond flour, and mix in the Thermomix/blender 10 seconds, speed 5. Repeat a couple of seconds if required.
5. Pour the cake batter into the prepared cake pan and bake for approximately 45-60 minutes until it's cooked. (The Clergy House oven is fan-forced, so 50 minutes was adequate.) Use a cake skewer to test! Once removed from the oven, leave the cake in the pan for 30 minutes, before transferring to a rack.
6. Next is the frosting. In a clean and dry Thermomix bowl/Blender add the raw sugar and orange zest and blitz for 50 seconds, speed 10 (maximum).
7. Scrape down the sides of your Thermomix bowl/blender and repeat blitzing for another 50 seconds, speed 10.
8. Add the butter (if still firm cut into 2cm squares), and blend 5 seconds, speed 5.
9. Add the cream cheese and mix for 25 seconds, speed 5. Now spread the frosting onto the cooled cake, and place in the refrigerator for 30 minutes.
10. Once frosting is set, place approximately 30 grams walnuts, and 30 grams shelled unsalted pistachios into the Thermomix bowl/Blender and blitz 8 seconds, speed 4 (Don't be surprised if the pistachio nuts don't chop). Decorate the cake with the chopped nuts, like in my photo. You can opt to use assorted whole nuts, like almonds, hazelnuts, or pecans.
11. There is another Caribbean version of this cake using plain flour, pineapple, and various spices, but that, dear bakers, is for another edition. Enjoy!

# An Organist goes on Holidays

## Marko Sever

Last November, I was fortunate to revisit the UK for the first time since I'd left in 2022, following a six-year stint as a wide-eyed and bushy-tailed organ scholar. Part of the reason for the trip was a thirst-quenching desire to play on 'proper' organs once again, having been without one for several years now. Within hours of landing at Heathrow, I went straight to my spiritual home in the northern hemisphere—Westminster Cathedral, where I was just in time for the 10:30am Latin Mass. It was bliss to be back in my former place of work, where I'd spent two years as Organ Scholar, living and working in the community which became very dear to me.

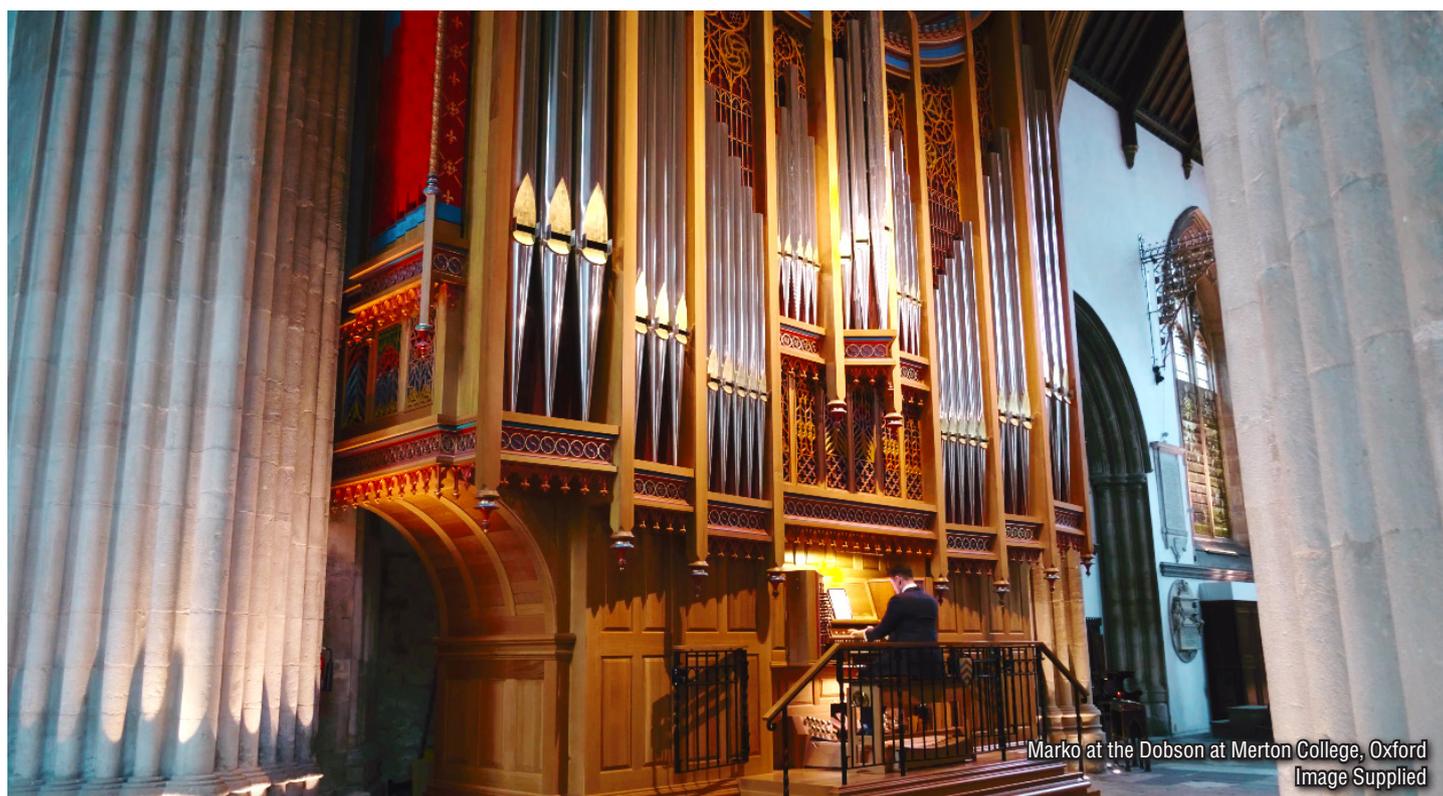
To be giving a recital there the following Wednesday certainly put a skip in my step, providing the much-needed inspiration to see me through the final stages of the St James' organ project. It was also encouraging to see a number of Australians present in the audience, including Mthr Kathryn Bellhouse from St Peter's Eastern Hill Melbourne, Fr Glenn Maytum, Daniel Ferguson, and fellow organist Hamish Wagstaff (currently on loan from us to the UK), demonstrating once again how small the world is, and that no matter where you go, an Aussie is never far away!

But the party didn't stop, because that following Sunday I was to give another recital on my other favourite organ in town just down the river at St Paul's Cathedral, a place

which continues to fascinate me to this day, not just for its sheer size, but also its architectural beauty. As an organist, it never ceases to amaze me how reverberant the building is when the organ plays, especially when you use the Dome Organ (yes, there are bits of organ scattered throughout the place). This suited the repertoire I had chosen, particularly the Jiří Ropek *Toccata* which was written for this building and premiered here by John Scott, the late great Organist and Director of Music from the 90s.

While at this point I was conscious that I needed a holiday, there was one more place that I had to go and visit, which was Merton College, Oxford, housing the only other Dobson organ outside of America. Seeing it up close, the craftsmanship was incredible, and that's before even switching it on. One of the things I like to do when visiting a new organ is to test out each stop individually, then various combinations of stops, before eventually building to a 'tutti'. While the tutti is an impressive sound, the true test for the quality of any organ is in the voicing of its individual stops. As our own Dobson organ begins to take shape, I look forward to seeing how John Panning masterfully voices each individual pipe to create the best possible tonal quality for St James'.

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



Marko at the Dobson at Merton College, Oxford  
Image Supplied

# INTRODUCING JAMES BREW, OUR NEWEST ORGAN SCHOLAR

## ***When did you first become interested in music?***

I've loved music for as long as I can remember—I have very fond memories of going to group keyboard lessons with my mum when I was 4 and her teaching me recorder and how to sing. My formal music training started in 2013 with Sydney Childrens' Choir and with private piano lessons that same year, but I think I really got into classical music about 2 years later when I was 8. I would put on music every night to sleep—early favourites of Debussy and Mussorgsky eventually giving way to more experimental high modernism as I got more and more into composing by the end of primary school. I started Organ in year 7 having already fallen in love with seeing magnificent instruments in Sydney being played such as in the Town Hall and Opera House.

## ***What drew you to the Organ?***

What's not to love about the organ, really? I guess I was very drawn to it, being such a precise, complex, and old instrument. I was very drawn to the amount of musical, artistic and mathematical features related to organs and organ building—from the portable organ in the Lady and the Unicorn tapestries to the way different mixtures and combinations work or the physics of how each stop makes its unique sound. I started playing organ at a time when I was interested in playing as many instruments as I could, so when I got the option to play an instrument that is itself such a work of art and feat of engineering, I couldn't say no.

## ***Are you involved with music at school?***

Yes, very much so. Other than being one of the nine students doing Music 2 and Music Extension for my HSC and taking lessons in voice, tuba and organ at school, I am also involved in our top a capella ensemble—the Grammarphones, as well as the School Orchestra, School Choir and Wind Ensemble. I also attend composition club with our fantastic composition teacher, Dr Nicholas Vines, where each week we present and analyse pieces of music, composers or musical movements.

## ***What brought you to St James'?***

My very first experience of St James' was going to Midnight Eucharist when I was about 12. It was such a different experience to the church I was used to—walking into this grand room, walls adorned with intricately carved memorials, a booklet with all the words written out, a highly structured service with a Kyrie and Gloria and all the rest, and a choir processing in bright red robes with white frocks on top—there were so many candles and even someone waving incense! Everything seemed very formal and traditional in a way I wasn't used to, let alone the incredible

music and choir. I remember being amazed at how perfect the choir seemed and thinking “wow, they must have been rehearsing for months for this.” I certainly never thought that just 3 years later, I'd start singing in that choir and intimately learn the structures and formalities, but also the room for spiritual expression in such a high church setting. Of course, when my singing teacher—Dr Koen van Stade—told me there was a spot open for a tenor scholar under 18, I immediately auditioned and was delighted to start working in the choir in August of 2022. It wasn't until then that I came to appreciate how little rehearsal the choir gets for each service, and just what incredibly high calibre musicians everyone is. As I continued to work here, that building I loved walking past on the way to school, that I went to once for Christmas, slowly became the special and holy place for me that it is today.

## ***Do you have any favourite composers?***

Yes! I'm a huge fan of Ravel and Debussy as I mentioned earlier, and of course Stravinsky and Beethoven are hard to go past. That being said, I'm also a huge fan of Bartok, Scriabin, Poulenc and Schoenberg or even Berio or George Crumb.

## ***What are your future goals?***

I'm certainly not one to aim low! The current goals lean towards overseas tertiary music study, either in Europe, the US or as an organ scholar at Oxford or Cambridge. One day I hope to be a fully professional musician and composer hopefully in a career where my passions of singing and organ-playing will also be utilised.

## ***Aside from music, what are some hobbies of yours?***

I enjoy a whole manner of things! I particularly enjoy art, from drawing and painting to printmaking and etching, landscapes to architecture to portraiture. I find it's a fantastic way—not just of expressing myself and refining my technique—to contrast my very busy work and school life. I also really enjoy writing poetry and reading, as well as spending time outdoors, going for bush walks and picnics or going camping with my family, all for much the same reason as to why I love art.

## ***What do you like about being a church musician?***

My love for being a church musician is (auspiciously) three-fold. Firstly, and especially here at St James', I love being able to work every week with such incredible musicians and being able to make an income out of my music—it's a privilege that so few people who love music get. I also love the sheer amount of music we get through. My library of

pieces I love and know has opened up so widely over the past year and a half I've worked here. Most importantly, I also love being able to use the gifts that God has given me to glorify him in worship and to provide that spiritual experience for the congregation. Since I was about 6, I've been singing with my mum, and sometimes with my

dad playing bass, at the Baptist church we go to—we've always been an active church family, my dad often leading the service or preaching, and my mum regularly leading the worship team—and I've always viewed it as a way of expressing God's greatness and love.

# Music at St James'

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

## Sunday 4<sup>th</sup> February – Candlemas

### 9:30am – Sung Eucharist

Sung by The St James' Singers

Setting: Dudman

Motet: Stanford in G – *Nunc dimittis*

### 11:00am – Choral Eucharist

Introit: Reger – *Mit Fried und Freud ich fahr dahin*

Setting: Victoria – *Missa O Magnum Mysterium*

Motet: Harris – *Behold, the Tabernacle of God*

### 4:00pm – Choral Evensong

Responses: Smith

Canticles: Wood in F

Anthem: Dove – *Vast ocean of light*

## Sunday 11<sup>th</sup> February

### 9:30am – Choral Matins

Responses: Ayleward

Canticles: Stanford in B flat

Anthem: Brahms – *How lovely is thy dwelling place*

### 11:00am – Choral Eucharist

Setting: Shelley – *Messe sans regretz*

Motet: Shelley – *Praise the Lord*

## Wednesday 14<sup>th</sup> February – Ash Wednesday

### 6:30pm – Choral Eucharist

Setting: Byrd – *Mass for Four Voices*

Psalm: Allegri – *Miserere*

Motet: Byrd – *Emendemus in melius*

## Sunday 18<sup>th</sup> February

### 9:30am – Choral Matins

Responses: Byrd

Canticles: Sumsion in B flat *Benedicite*

Canticles: Vaughan Williams in D minor *Benedictus*

Anthem: Purcell – *Hear my Prayer, O Lord*

### 11:00am – Choral Eucharist

Introit: A Lent Prose & Tallis – *Litany*

Setting: Palestrina – *Missa Emendemus in melius*

Motet: Purcell – *Remember, remember not, Lord, my offences*

## Wednesday 21<sup>th</sup> February

### 6:15pm – Choral Evensong

Sung by The St James' Singers

Responses: Nelson

Canticles: Dyson in C

Anthem: Wesley – *Wash me thoroughly*

## Sunday 25<sup>th</sup> February

### 9:30am – Choral Matins

Responses: Byrd

Canticles: Gibbons – *Benedictus* from *Short Service*

Boyce – *Jubilate in C*

Anthem: Lloyd – *View me, Lord*

### 11:00am – Choral Eucharist

Introit: A Lent Prose & Tallis – *Litany*

Setting: Palestrina – *Missa Je suis déshéritée*

Motet: Monteverdi – *Domine ne in furore*

## Wednesday 28<sup>th</sup> February

### 6:15pm – Choral Evensong (Upper Voices)

Responses: Archer

Canticles: Moore *Canterbury Service*

Anthem: Hurford – *Litany to the Holy Spirit*

### **Sunday 3<sup>rd</sup> March**

#### **9:30am – Sung Eucharist**

Setting: Dudman

#### **11:00am – Choral Eucharist**

Sung by The St James' Singers

Introit: A Lent Prose & Tallis – *Litany*

Setting: Webster – *Missa Dorica*

Motet: Tallis – *A new commandment*

Motet: Attwood – *Teach me, O Lord*

#### **4:00pm – Choral Evensong**

Responses: Martin

Canticles: Leighton – *Second Service*

Anthem: Byrd – *Ne irascaris/Civitas sancti tui*

### **Wednesday 6<sup>th</sup> March**

#### **6:15pm – Choral Evensong**

Responses: Morley

Canticles: Byrd – *faux bourdon service*

Anthem: Sheppard – *In pace*

### **Sunday 10<sup>th</sup> March**

#### **9:30am – Choral Matins**

Responses: Smith

Canticles: Gibbons – *Benedictus* from *Short Service*

Canticles: Boyce – *Jubilate in C*

Anthem: Chilcott – *God so loved the world*

#### **11:00am – Choral Eucharist**

Introit: A Lent Prose & Tallis – *Litany*

Setting: Victoria – *Missa quarti toni*

Motet: Lobo – *Pater peccavi*

### **Wednesday 13<sup>th</sup> March**

#### **6:15pm – Choral Evensong**

Sung by The St James' Singers

Responses: Leighton Jones

Canticles: Moore – *Third Service*

Anthem: Mundy – *O Lord, the maker of all thing*

### **Sunday 17<sup>th</sup> March**

#### **9:30am – Choral Matins**

Responses: Radcliffe

Canticles: Jackson – *Benedicite in G*

Canticles: Vaughan Williams – *Benedictus in D minor*

Anthem: Walton – *Drop, drop, slow tears*

#### **11:00am – Choral Eucharist**

Introit: A Lent Prose & Tallis – *Litany*

Setting: Howells – *Missa Aedis Christi*

Motet: Byrd – *Infelix ego*

### **Wednesday 20<sup>th</sup> March**

#### **6:15pm – Choral Evensong**

Responses: Sumsion

Canticles: Watson in E

Anthem: Howells – *Like as the hart*

### **Sunday, 24<sup>th</sup> March – Palm Sunday**

#### **10:00am – Choral Eucharist**

Setting: Hassler – *Missa octava*

Passion: Drury – *Mark Passion*

Motet: Cardoso – *Turbæ quæ præcedebant*

### **Thursday 28<sup>th</sup> March – Maundy Thursday**

#### **6:30pm – Choral Eucharist**

Setting: Palestrina – *Missa brevis*

Footwashing Motet: Latona – *Mandatum*

Motet: Morales – *Asperges me Domine*

### **Friday 29<sup>th</sup> March – Good Friday**

#### **9:00am – Stations of the Cross**

#### **12:00noon – Solemn Liturgy of the Cross**

#### **7:30pm – Tenebræ**

### **Sunday 31<sup>st</sup> March – Easter Day**

#### **6:00am – Great Easter Vigil – Choral Eucharist**

Setting: Di Lasso – *Missa Congratulamini mihi*

Motet: Taverner – *Dum transisset Sabbatum*

#### **10:00am – Choral Eucharist**

Setting: Mozart – *Coronation Mass*

Motet: Stanford – *Ye choirs of new Jerusalem*

# St James' International Organ Festival

Celebrating the inauguration of  
The Bicentennial Pipe Organ

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

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

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

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

**S<sup>T</sup>.JAMES'**  
Bicentenary 2019-2024  
sjks.org.au

173 King Street, Sydney



Proudly sponsored by:

**The St James' Foundation Limited**

as trustee for  
The St James' Music Foundation and  
The St James' Church Building and Property Foundation

ABN 94 087 665 192