

S. JAMES' *Connections*

Bicentenary 2019-2024

October-November 2024

INSIDE

Faith, Work, and Economics: A Personal Story *Kara Martin* pg 4

D-Day Revisited *Ruth Bell* pg 17

In Conversation with Thomas Willson *Marko Sever* pg 24

Tithing *Sue Mackenzie* pg 36

+ MUCH MORE

ST. JAMES' *October- November 2024* Connections

Bicentenary 2019-2024

CONTENTS

From the Rector	p3
Faith, Work, and Economics: A Personal Story <i>Kara Martin</i>	p4
Anglican Diocese of Riverina <i>Donald Kirk</i>	p6
Vivaldi's Business Plan <i>Sam Wells</i>	p8
St James' Institute Update <i>Paul Oslington</i>	p10
Parliamentary Open House <i>Benjamin Franklin</i>	p12
Parishioner Profile: Yuko Matsumoto	p16
D-Day Revisited <i>Ruth Bell</i>	p17
The Importance of Mother-Tongue Scriptures <i>Robyn Davies</i>	p20
Culinary Creations <i>John Stewart</i>	p23
In Conversation with Thomas Wilson <i>Marko Sever</i>	p24
Women who Lead us in Song <i>Michael Horsburgh</i>	p28
Colin's Corner	p32
Christian Discipleship Shaped by Economics? <i>Paul Oslington</i>	p34
Milestones	p35
Tithing <i>Sue Mackenzie</i>	p36
Tales of Travellers <i>Robert Willson</i>	p38
St Laurence House: Breaking the Cycle <i>Jennie Piaud</i>	p40
A Distant Music <i>Christopher Waterhouse</i>	p42
Mixtures Concert Series.....	p44
Lunchtime Concerts <i>Aidan O'Donnell</i>	p45
Music at St James'	p46



St James' Church
(Image: © Piyush Bedi)

NEXT EDITION

The next edition of *St James' Connections* will be published on Sunday 1st December 2024.

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

From the Rector



In his book *A Future That's Bigger than the Past: Catalysing Kingdom Communities* Sam Wells (Vicar of St Martin-in-the-Fields) defines community as 'a society or neighbourhood in which people experience a particular quality of being together and belonging.' At our best as a church we strive to be a place of belonging and togetherness. Church brings people together who

may otherwise never meet. However, it's more than simply meeting people beyond our own comfortable friend circle. If we are serious about the life of our church, we must learn what it means to belong to one another, and to be attentive to those around us.

The Biblical framework for this is perhaps best expressed in 1 Corinthians 12 where St Paul exhorts his readers to understand what it means to belong to one another as members of the body of Christ. He speaks of many differing spiritual gifts and a variety of services, and of the one Lord. 'For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ... Indeed, the body does not consist of one member but of many... If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it. Now you are the body of Christ and individually members of it.' (1 Corinthians 12:12, 14, 26-27).

Here at St James', we seek to live this out in how we are with one another and our commitment to acts of loving service. I pen this article on the eve of Michaelmas as we move towards the latter part of the Christian year. The long season of Ordinary Time is now drawing to its close and the Sundays in these weeks ahead are punctuated by feasts and festivals. In November we will celebrate the great feast of All Saints. This year, we'll be marking the season from All Saints to Advent in a deliberate way as we observe 'Kingdom Season'—a time of celebration and reflection on the reign of Christ in earth and heaven. The last Sunday of Kingdom Season is Christ the King and so ends the liturgical year in the church, and we move to Advent. At its heart, this 'Kingdom Season' is about belonging. We are reminded that through our baptism we become members one of another in Christ. Our focus this year during these weeks will be on our commitment to the life and work of

the Kingdom of God, and of our sense of belonging to one another, of building a true sense of community in this place. One of the things that people are often surprised about when they encounter St James' King Street is the breadth of its mission and ministry. There are so many people in our parish who are involved in, and committed to, a wide range of ministries—many of them done without fanfare or acclaim. Yet, they are vital to our shared life here. I encourage you to attend our Parish Open Day on Saturday 23rd November from 9am as we seek to showcase the many ministries of the parish and ways that you can become more involved. There will be tours and demonstrations, a chance to visit parts of the building you don't usually see, to learn more about how our parish community functions, and to meet some of the people involved in the lesser-known ministries of St James' King Street. Full details will be published in the coming weeks. The Open Day will function like an orientation to the parish—suitable for those who are fairly new here, but also those who have been worshipping here for some time but who may not be aware of the breadth of the ministries of our parish.

This latest edition of *St James' Connections* once again showcases many of these ministries and the many acts of community-building and belonging which are part of parish life. I encourage you to give prayerful consideration to ways you might like to become more involved in the service of God and of His Kingdom here in this place.

Perhaps you might consider coming along to services you don't normally attend and introduce yourself to anyone you don't recognise. Attend a St James' Institute seminar, try one of the mid-week services or study groups (meeting again in Advent this year). There's more to this place than meets the eye, and I give thanks for each and every person who makes this a parish we are so proud to belong to. For here we strive to work together as members of the body of Christ, to serve together, to commit ourselves to building a community of love, acceptance, understanding and welcome, which proclaims the love of God and the good news of His Kingdom.

Why Doesn't the Church Talk About Faith, Work, or Economics?

A Personal Story



Kara Martin
(Image Supplied)

Kara Martin

There I was, the opportunity of a lifetime! I was offered my dream job: television reporter for a brand-new regional station on the south coast of Sydney. All the university study, the freelance work, the hundreds of applications... finally, it all paid off.

I was very green as a reporter. Most of what I had learnt was in a lecture room. I had managed to get several stories published, and worked in radio stations, but the demands of TV reporting were completely different.

Firstly, there was the need for teamwork: for papers and radio I had basically worked alone. For TV I had to work closely with the camera operator, the editor and the News Director.

Secondly, there was the pressure: I could take a day to write a story for the paper, radio was more demanding, but TV was insane! Three to four stories a day, every day.

Thirdly, there was the pecking order: to survive the pressure of putting a 30-minute news bulletin to air every night there was a strict hierarchy, and being the junior reporter, I was on the bottom. I had to do what I was told, when I was told, and try not to stuff it up.

As I attempted to be a good Christian in that context, there were additional pressures around ethics. As a new TV station, we were competing hard to attract an audience. So, the News Director insisted we adopt a sensationalist streak. That meant we had to talk it up. A story about a rise in flu cases became an epidemic. If someone died in a diving accident, we would be knocking on the door to get a response from the family.

I also struggled with the atmosphere of the newsroom. All

the stress led to a work culture that was defined by heavy alcohol drinking, lots of swearing and coarse joking to let off steam, and a lot of competition and conflict.

My Faith Crisis

As a young Christian, this was a difficult environment to work in. I felt very underprepared. What was a faith response to this alien world of work?

- Some Christians told me to be good, not to be impacted by what I saw or heard or experienced.
- Some told me to look for any opportunity to share the Gospel.
- Some told me my duty was to use my position to do stories about Christians or the church.
- Some told me to keep my head down and pray.
- Some told me that faith was only for Sundays.

I tried to get my pastor to help me, but he had difficulty understanding or engaging with my world of work. The teaching on Sunday was about spiritual matters rather than everyday issues. The application was usually confined to four options: pray more, read my Bible more, evangelise more, and/or do more things at church.

When I came across ethical issues, there seemed to be no wisdom to draw from. How did I stand firm when a strong-willed boss wanted to exaggerate a story, or reveal a source, or invade someone's personal grief?

I ended up being tempted to live two separate lives, the Christian Kara running youth group and Bible study, and praying during services on Sunday. Then there was the reporter Kara who was slightly more risqué with her language, and attitudes, and behaviour from Monday to Friday.

In my heart I knew this was unsustainable. It felt like I was living a double-life, and it was impacting on my relationship with God, and with others. I was not integrating faith and work, I was dis-integrating!

What does the Bible have to say?

While the *church* doesn't talk about the connection between faith and work, I discovered that the *Bible* has a lot to say.

- **Work is a good thing**—Genesis 1:26–28 tells us that we were made in the image of a God who works, who created the world. Genesis 2:5,15 tells us that we were created to work, with God, to steward his creation.

- **Working is cursed**—Genesis 3:17–19 tells us that disobedience led to sin entering the world and affects everything, including our work. However, it is the process of work which is impacted by sin, work remains a good thing.
- **Work can be redeemed**—Colossians 1:15–20 tells that all things on heaven and earth—including our work and workplaces—have been reconciled to God through Jesus. Our work can be part of that reconciling process, building for the kingdom.
- **Eternal work**—Isaiah 65:17–25 and Revelations 21:1–5, 24 help us see our work in light of the New Creation, and to draw inspiration from the possibilities that are only limited by our lack of imagination, or fear.

What has changed?

Having spent almost 40 years developing resources (four books, a podcast and videos), teaching courses for theological colleges, and challenging pastors to talk more about faith–work issues, there is still a long way to go.

I am conscious that there is a deeply entrenched neo-platonic dualism existing in most of our Christian organisations. God is contained within a building for two hours on a Sunday, and everything outside is secular, the devil’s playground.

Even *within* Christian organisations there is a lack of consistent application of biblical wisdom to the way such organisations function, and thoughtful organisational theologies are needed to slow down the creeping secular humanism.

This is not just an Australian problem, I have taught on these issues in Malaysia, Singapore, Indonesia, New Zealand, and all over the United States.

What we desperately need is a recognition of the value of the work itself, in alignment with God’s purposes in the world, and a deep desire to be missional in every area of life: doing (activity), being (identity), and becoming (formation).

In this way, we may fulfil a vision expressed by Christian philosopher Jurgen Moltmann that Christians ‘become men and women who can think independently and act in a Christian way in their own vocations in the world.’¹

Kara Martin is an author, lecturer, mentor and podcaster on rediscovering our vocations, and developing organisational theologies. She will be speaking at the St James’ Institute on ‘Liberating the Laity and Faith–Work Integration’ on 13th October from 2:00–4:00pm; and teaching with Paul Oslington on ‘Faith, Work & Economics’ at the St James’ Institute on 17th-18th October and 31st October-1st November 2024.

1 See Jurgen Moltmann, *The Experiment Hope* (Philadelphia: Fortress, 1975).

St James’ King Street

Advent Studies 2024: Psalms

beginning 25th November, and running for 4 weeks

Mondays	Chatswood	10:00am	Gail Ball	0413 183 787 gbal4873@bigpond.net.au
Tuesdays	Bowden Brae	11:00am	Sue Mackenzie	0404 070 737 semack53@gmail.com
Tuesdays	St James’ Hall	1:00pm	Paul Oslington	0406 098 993 paul.oslington@sjks.org.au
Wednesdays	St James’ Hall	7:15pm	The Rector	8227 1300 rector@sjks.org.au

Contact the group leaders or St James’ Parish Office to register (8227 1300)

Anglican Diocese of Riverina

Donald Kirk

Geographically the largest Diocese in the Province of New South Wales and, at the same time, numerically the smallest, the Anglican Diocese of Riverina has its origins in the cast-off territory of other Dioceses.

In 1881, the first Bishop of Goulburn, the Rt Rev'd Mesac Thomas decided to create a Diocese from the western portion of his Diocese, consulting with the Bishop of Sydney and, critically, with the financial support of the Hon. John Campbell of the Legislative Assembly of NSW. It took several years for this to come to fruition as they were seeking sufficient funds to endow the new Diocese. In deciding the boundaries of this new Diocese, given the distinctive name 'Riverina', it appears the Bishop of Goulburn handed over deeds for areas in the counties of governmental administration without consideration of existing Parish boundaries. Through this means Bishop Thomas made sure to keep Wagga Wagga and Albury in the Diocese of Goulburn. Thus, the new Diocese was largely farming land without a significant centre of population.

By 1883, plans were well under way, and the only two towns in the Diocese were vying to be the seat of the Bishop (and thus become a 'city' with a Cathedral). Hay was keen to have the Bishop but at that time they could not support a priest. They thought that having the Bishop living there meant a Cathedral would be built and the dignity of the place would grow. Deniliquin argued they had the better-established town and, what was then, the largest Church in the new Diocese. In the end, Hay was chosen because it had a railway link to Sydney.

Sydney Linton was chosen as the first Bishop of Riverina by the Archbishops of Canterbury and York and the Bishop of London, at the request of the Bishop of Goulburn. He was Consecrated in St Paul's Cathedral London on 1st May 1884, he and his family sailed to Australia on 15th January 1885, and he was installed as Bishop of Riverina in old St Paul's Hay on 18th March 1885. So began the life of a Diocese that began with almost nothing and has lived through the last 140 years with not much more.

By 1890, the Bishop of Bathurst, the Rt Rev'd Samuel Marsden, had convinced Bishop Linton to take over the far western portion of his Diocese with the Church of St James' Wilcannia in it. With the area of land that came with this place of worship the Diocese of Riverina stretched from the Victorian border to the Queensland border, and covered an area that is 37% of NSW, most of which is dry or desert land.

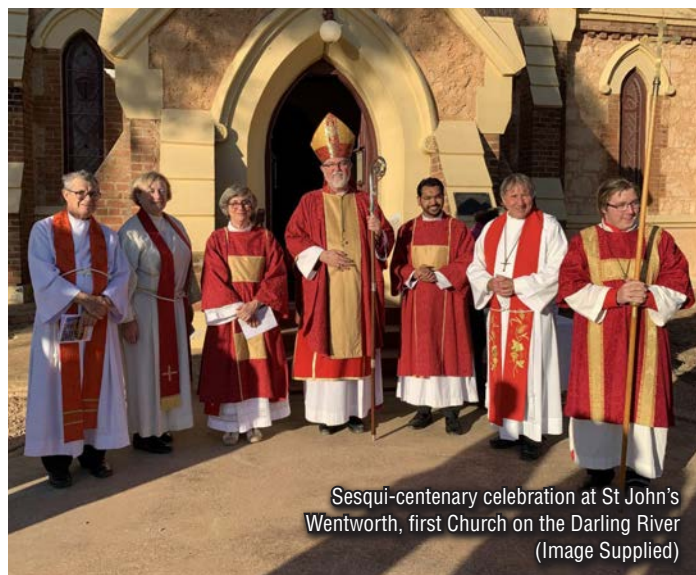
There are other Dioceses in Australia that were created by casting off the unwanted portion of land, and they have all failed and been absorbed into neighbouring Dioceses—St



A Sunday visit to St Stephen's, Ivanhoe, one of the most remote places in the Diocese (Image Supplied)

Arnaud, Kalgoorlie, Carpentaria—and the only reasons this did not happen to Riverina was the creation of the Murrumbidgee Irrigation Area and the discovery of silver at Broken Hill. The systems of irrigation that brought water to the land for crops, vineyards and orchards, also brought people and new towns. Leeton and Griffith are both products of this development and significant in the life of the Diocese. Both were designed by Sir Walter Burley-Griffin. (Yes, they too have the circular roads that Canberra is famous for.)

Today the Diocese is centred in Griffith, the largest town in the Diocese (27,000 people), and contains the Cathedral of St Alban the Martyr. It was promulgated as such at the centenary celebrations of the Diocese in 1984. There are 45 Churches in 21 Parishes within the Diocese served by 8 full-stipendiary priests, 5 half-stipendiary priests, and 5 non-stipendiary priests and a non-stipendiary deacon. Including the Bishop, there are 20 Clergy in the Diocese who faithfully minister, travelling great distances in some cases to do so.



Sesqui-centenary celebration at St John's Wentworth, first Church on the Darling River (Image Supplied)



125th Anniversary of the Foundation of St Stephen's Jerilderie (Image Supplied)



Confirmation at St Barnabas' Henty (Image Supplied)

The Riverina is one of the great food bowls in Australia, growing wheat, barley, rice, and orchards of citrus and almonds, as well as 25% of all the wine grapes grown in this country. It has a diverse population with people from many different countries of origin who call the towns of Riverina their home. In Griffith alone there are about 70 different nationalities represented in the population. We do all we can to offer Christian ministry to all these people who live in the Diocese.

Currently, we are making efforts to provide a proper endowment for the Bishop and for the Diocesan administration. We are not a large operation; the Diocesan Office consists of the Bishop, the Registrar and a part-time executive support person. The whole central operation and administration of the Diocese falls to these three.

We have a happy Diocese. When the opportunity arises—at Synod and other Diocesan events—the clergy and the laity of the Diocese look forward to getting together and being in each other's company. Ironically, it is the extreme distances between Churches and Parishes that cause this. The opportunities are infrequent, so we make the most of them.

Please pray for us. Your prayers will help us continue to bring the love of God in Jesus Christ to all in Riverina.

The Right Reverend Donald Kirk is the Bishop of Riverina. St James' contributes financially and prayerfully to the support of Riverina Diocese.



Worship at St Paul's Deniliquin (Image Supplied)



St Alban's Day at the Cathedral in Griffith (Image Supplied)

Vivaldi's Business Plan

Sam Wells

In Australia, much like in the US, everyone thinks St Martin-in-the-Fields is an orchestra. In the United Kingdom, everyone thinks it's a homeless shelter. The Academy of St Martin-in-the-Fields is over 50 years old and St Martin's today, with 350 concerts a year, offers the fullest concert programme in the UK. Meanwhile, the Connection at St Martin-in-the-Fields is the busiest homeless day centre in the country. Underneath, in the crypt, the church runs a thriving café and shop. The church's commercial operations have made it a substantial employer and centre of hospitality.

What do these three parts of the church's life have in common, and how do they embody the congregation's vision?

When I lived for seven years in North Carolina, I heard a radio show every Sunday morning as I was leaving the house. "Did you know," a gravelly and inviting voice would say, "that a great many of the classical pieces we love to listen to had religious origins?" As I occasionally heard in the South, "How 'bout that!" Or, as we used to say growing up in the west of England, "Well I never!"

The show was called "Great Sacred Music". It inspired me to try something similar at St Martin's. Combining the appeal of a concert with the ambience of a worship service, we've evolved a hybrid event that takes place every Thursday and attracts a regular crowd of 150 people. Ten choral scholars sing a collection of accessible classical music. I intersperse comments about the theology, context, and significance of each item, along with periods of reflection and a couple of congregational hymns.

One Thursday we presented Vivaldi's *Magnificat*. We at St Martin's are indebted to Vivaldi because his *Four Seasons* is our biggest moneymaker. We perform it around 20 times a year, and the visitors, especially the tourists, love it. But it turns out there's more to Vivaldi than the 'Rites of Spring'. This composer, who lived from 1678 to 1741, was also a Catholic priest and a violinist, and spent most of his life in Venice.

This is where it gets interesting. How did Vivaldi earn a living? When he wrote his *Magnificat* he was working as choirmaster at the Pietà, a charitable home for foundlings. Yes, the orphanage had the acclaim of being home to Vivaldi. But there's another story. The orphanage funded its work with a fascinating and brilliant business model: it trained the orphans to sing for their supper. Vivaldi's job was to compose pieces of music for this choir to sing and thus attract a wealthy congregation that would support and finance the institution through its donations and bequests. And there's another dimension: Catholic Europe did not countenance mixed church choirs in the early 18th

century. The boys were not a part of the choir. They left the orphanage and entered apprenticeships, while the girls stayed to constitute the choir. If you look at the score of the *Magnificat*, you'll see that the vocal bass parts are pitched high enough to be sung by an all-female choir.

Then if you look from the score of the music to the words of the canticle, you realise the significance of what Vivaldi was doing: he was taking lower-class young girls, with no hopes, prospects, or protectors, giving them a song to sing, and offering them a chance to bring about their own redemption and the liberation of others like them. They were truly singing Mary's song. Through them the Holy Spirit was exalting the humble and meek, and sending the rich away a good deal emptier. They were incubating the gospel of transformation just as Mary, in her womb, was incubating the Word of God.

It's a model that's been replicated elsewhere. Thirty years ago, the African Children's Choir began training orphans from Sudan, Uganda, Kenya, Rwanda, and elsewhere to sing, and over three decades the organisation has taken the groups on countless tours, and raised large sums to finance orphanages, schools, and other institutions.

Notice the ways this business model marks out the Pietà and its imitators as a dynamic form of social enterprise. It doesn't depend on pity; it doesn't begin with scarcity. It starts with people's talents and promise, not their neediness and suffering. It doesn't assume that the people with money have the answers and the solutions, while the people without money have the problems and the tragedy. It is a philosophy of abundance. But neither is it naive: the children are not the finished article—they need training, like anyone else. And they need to sing really good music so that people come to hear lively music, not to patronise the poor. But in learning to be a choir, the children learn the skills to be a human being: partnership, discipline, teamwork, training—and, yes, business sense and entrepreneurial imagination.

St Martin-in-the-Fields sits amid an unusual convergence of cultural, charitable, and commercial cultures. In Antonio Vivaldi we seem to have hit upon an individual who embodied all three—while at the same time being a priest. He really did have a vision of how to harmonise those sometimes-discordant melodies and thus sing Mary's song today. I wonder whether we can too.

The Rev'd Dr Sam Wells is the Vicar of St Martin-in-the-Fields in London.

This article has been adapted from one which first appeared in *The Christian Century*, an independent religious magazine in the United States of America. It is reproduced here with the permission of the author.



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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.



Images from the Parliamentary Evensong can be found on page 13 (Image: © Piyush Bedi)

*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
and Sue Mackenzie at semack53@gmail.com.

Any editing queries should be sent to Sue Mackenzie.

St James' Institute Update

Paul Oslington

It is good to see some *St James' Connections* readers taking advantage of our mid-year special offer to subscribe to the Institute for remainder of the year at half price, which is \$95 or \$85 concession. Single event tickets will remain \$25. You can subscribe on the website through Humanitix, or by telephoning Jonathan or Dianne in the St James' office. If you know someone who would be interested in finding out more about what we do, they would be welcome to sample an event as my guest and then consider subscribing. Or you might want to give them a subscription.

Andrew West from the *ABC Religion & Ethics Report* recorded our recent St James' panel discussion on the implications of the crisis in theological education for Australian intellectual life. It was an excellent discussion with Professor Peter Sherlock (former Vice-Chancellor of the University of Divinity and Chair of the Council of Deans of Theology and President of the Australian and New Zealand Association of Theological Schools), Rev Professor Jacqueline Grey (Professor of Biblical Studies at Alphacrucis University College), and Fr Fernando Montano (Vicar General for the Catholic Diocese of Parramatta). Theological colleges across the country are in deep financial trouble and closures and mergers are imminent. It is an opportunity for leading theological educators to work together for the common good across longstanding denominational divides. Theological research which enriches our national conversation is particularly at risk. In the absence of enlightened Christian leadership, the market will deliver a much more brutal outcome.

Our partnership with Trinity Theological College within the University of Divinity continues with Kara Martin and myself teaching on *Faith Work and Economics* in late October. Both Kara and I have written articles for *St James' Connections*

on the issues the course will address, and I hope you will join us in exploring them together in October. I will be giving a public lecture, "Why do conversations between economists and theologians go so badly?" on the opening night of the course from 5-6pm on Wednesday 16th October. Kara will be speaking on faith and work at the Institute on Sunday 13th October.

I am always keen to partner with others rather than duplicate events, and we will be partnering with the Economic Society of Australia to deliver a half-day workshop *Professional Ethics for Economists* on Friday 25th October. You can register at <https://esansw.org.au/event/55996>

We are also partnering with the newly established Australian Christian Legal Society led by Dr Mark Fowler and David Corbett. A group of young lawyers has been meeting at St James' on Tuesday mornings to think through what Christian faith means in the law, and their public launch event will be on 22nd October 2024. Former High Court Justice Patrick Keane AC will present a lecture, "Christian Inspiration and Constitutional Insights in NSW" chaired by the Hon. Justice Meek at Banco Court, NSW Supreme Court 5:30pm on 22nd October 2024, followed by drinks and canapés at St James' Church. Register via this link

We are rapidly approaching the season of Advent, and please have a look at the beautifully illustrated edition of *The Book of Psalms illuminated* produced by Australian artist Fiona Pfennigwerth which is available from the St James' office for the special price of \$40. We will be using it in our Advent studies. I hope you came to the Institute event on 29th September on the Psalms by the eminent Hebrew Bible scholar Rev. Dr Matthew Anstey, and don't miss Fiona's workshop about 'Word and Image' on 20th October.

Professor Mark Hutchinson will give us a preview of his commissioned history of St James' Church on Sunday 3rd November 2-4pm. He says it will include all the things the



The Psalms event with the Rev'd Professor Matthew Anstey on the 29th September (Image Supplied)

lawyers said he could not write in the book, so come along for an entertaining and thought-provoking talk.

I am looking forward very much to our 'Beating the Bounds of the Parish' event from 2pm on Sunday 17th November. It is an opportunity to pray for the city in which St James' has been placed, for the parliament, law courts, libraries, galleries, workplaces and shops. Please invite friends from other city churches to join us in what I hope will become a regular event for the churches.

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

St James' Institute
***The Psalms Illuminated* with Fiona Pfennigwerth**
20th October 2024
2:00-3:30 pm followed by refreshments
St James' Hall, Level 1 169-171 Phillip St, Sydney

This is a free event in preparation for our Advent studies.



Australian Christian Legal Society Presents

***“Christian Inspiration
and Constitutional Insights”
with His Honour Patrick Keane AC***

Chaired by the Hon. Justice Michael Meek, NSW Supreme Court

Tuesday, 22 October 2024

Banco Court, NSW Supreme Court

5:30pm

Drinks and canapes follow the lecture at
St James' Church, 173 King St, Sydney

\$40 for students

\$60 for professionals



Purchase Tickets:



Lecture given by the
Hon. Patrick Keane AC, former High Court
Justice and Federal Court Chief Justice

A Parliamentary Open House—Exploring History and Engaging with Democracy

Benjamin Franklin

On Sunday 25th August—200 years to the day of the Legislative Council's first ever meeting—the Parliament of NSW threw open its doors for a special *Open House* community event. Thousands of members of the public joined the parliamentary community, both past and present, to mark this momentous milestone.

The day began with a moving Welcome to Country and Smoking Ceremony in the forecourt. Visitors of all ages were invited to explore the Parliament's iconic building and learn more about its heritage, architecture and history.

The atmosphere was energetic with live music and a diverse programme, from exhibitions and historian-led talks to chamber tours, historical re-enactments and some of NSW's finest food and beverages available on the day. The Sydney Conservatorium of Music performed the world premiere of a music composition entitled *Reflect, Celebrate, Imagine*, commissioned especially for the Bicentenary. Each of the three distinct movements beautifully captured the spirit of this historic milestone.

After six months of travelling across the state in search of NSW's best public school speakers, the State Final in the Legislative Council Chamber delivered an unforgettable experience on the day; it was won by Sophia Huckel of Blue Mountains Grammar School (winner of the Bathurst regional competition).

A special highlight of *Open House* was, of course, the Interfaith Evensong hosted by St James' Church, our Bicentenary partner, that evening. It was my great privilege to work with The Rev'd Christopher Waterhouse and Thomas Wilson in the development of the musical programme, which the renowned St James' Choir brought to life, moving the congregation and making for a memorable and reflective celebration.

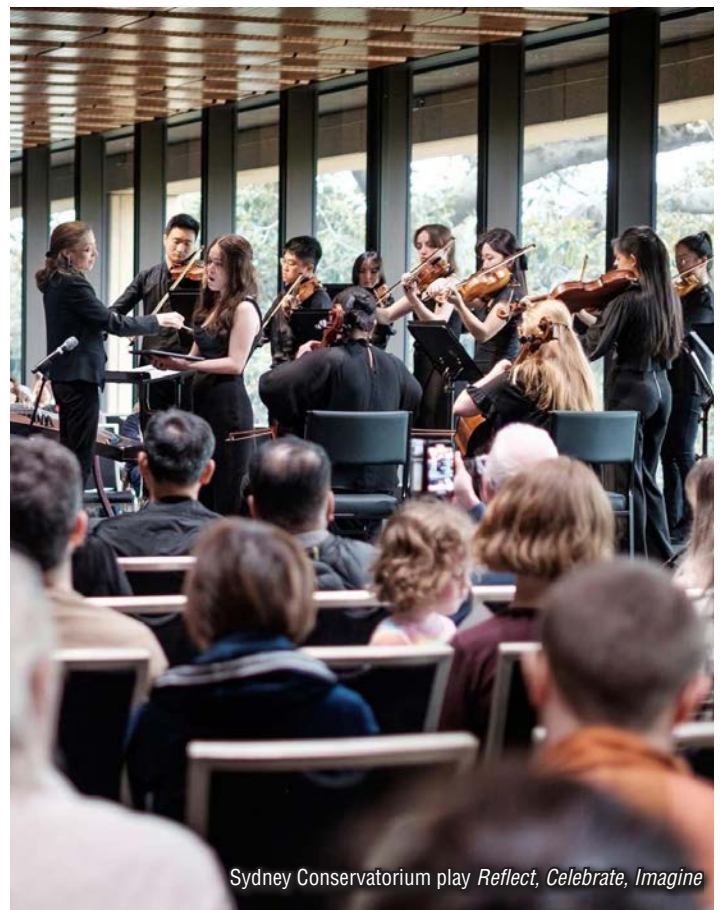
On behalf of the Parliament of NSW, I would like to extend my deepest thanks to The Rev'd Christopher Waterhouse, Thomas Wilson, Warren Trevelyan-Jones, the skilled choristers and musicians, and all of the St James' family who welcomed us so warmly and ensured that this special commemorative service was truly magnificent.

If you missed our *Open House* day, the Parliament of NSW is always open to the public through the week for guided tours, lunch, special events and even high tea, so please feel free to visit.

The Hon Benjamin Franklin MLC is President of the Legislative Council of NSW.



The Smoking Ceremony in the forecourt
(All Images by the Piyush Bedi)



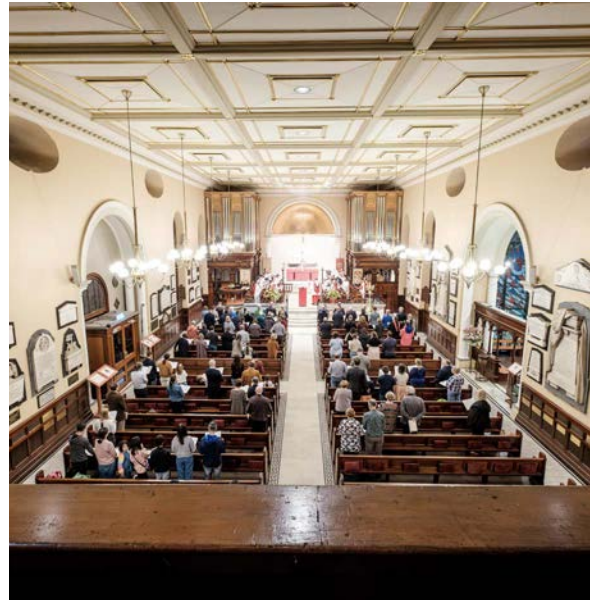
Sydney Conservatorium play *Reflect, Celebrate, Imagine*



The images following are from the Parliamentary Evensong







Parishioner Profile: Yuko Matsumoto

You mentioned a few years ago in an issue of *St James' Connections* that you first visited St James' on a trip to Australia. What attracted you to the church?



I found a brochure of St James' church at the tourist information in Rocks, I got interested in Lunchtime Concert. When I went to the concert, I saw a sign of Choral Evensong. I wanted something new and decided to join it. The service had a solemn atmosphere and I felt calm. That was an amazing experience.

After the covid-19 pandemic started, I couldn't travel to Sydney and felt really stressed. That's when I remembered St James' church, and I found the service was livestreamed. The online service gave me a relaxing time during the stressful days.

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

I was born and have grown up in Tokyo, the capital city of Japan. My home town is in the centre of the city and there are a lot of schools and Buddhist temples around.

What do you do for a profession?

I am a part-time teacher in two private junior high and high schools. I mainly teach geography and history.

What do you enjoy about the online services from St James'?

I love the music in the service. I feel peaceful when I listen to the choir and the organ. I also love singing hymns. I also find it interesting to learn about Christianity and the services are very good opportunity to learn English for me.

Do you also attend a church in Japan?

No, I don't. There are some churches around my place, but their doors are always closed (for security reasons?) and there's a feeling that it's hard to enter.

You mentioned in a previous issue of *St James' Connections* you do not identify as Christian. Would you like to say something about your faith/spiritual journey over the years—how it began, some of the things you have learned, how it affects your daily life? Have there been any other influences on you?

Like other ordinary Japanese people, I don't have any specific belief. Buddhism is the most familiar religion

because I have grown up in the family which runs a Buddhist temple and I went to junior high/high school founded by a Buddhist monk. To me, religion is a source of wisdom and education that helps me to become a better person. Buddhism has taught me humility and a spirit of cooperation and I find the same from Christianity.

Even the person like me has prayed seriously. It was in March, 2011 when a huge earthquake hit Japan and it caused a nuclear reactor accident. I felt like everything was going to be lost and I was really devastated. When I felt powerless, I naturally turned to prayer for help. Looking back now, it may have been a selfish act. In Japan, there is a saying, "Pray to gods in times of trouble," and that is exactly what I did.

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

I like visiting museums and art galleries. Music is also my favourite thing. I started playing the viola about 10 years ago and I am a member of an amateur quartet. I'm still not very good at playing, but I love the pleasant sound of the viola.

Is there anything you'd like to share with *St James' Connections* readers that hasn't been covered here?

I have a cat named Mikeko. I like spicy food like curry. I love watching crime stories such as *Law & Order* or *Criminal Minds* on TV. I have visited Sydney many times since 2002. (To be honest, I don't like to travel by plane. I am scared of it and I feel really nervous before the flight.) My favourite place in Sydney is Art Gallery of NSW and I often went there after Choral Evensong at SJKS on Wednesday night.



Yuko's cat Mikeko
(Image Supplied)

D-Day Revisted

Ruth Bell

In June 2024, I travelled to Normandy to witness the commemoration of the 80th Anniversary of the D-Day landings. This occurred along a fifty mile stretch of the coastline on 6th June 1944. The arrival of massed Allied forces by air and then by sea was the turning point of World War II and led to the liberation of France and eventually the whole of Europe. The first stage was the airborne assault.

On many new airfields scattered across the south of England airmen had been preparing specifically for this day for many months. Prior to 1944, a considerable number had been training as pilots, navigators and support staff for over two years in Australia and Canada. They were a part of the Empire Training Scheme and were needed to add support to the Royal Air Force. Australia agreed to provide 28,000 additional aircrew.

My father enlisted at the age of nineteen and trained as a pilot and navigator, first in Australia and then in Canada. His eyesight was not considered 'perfect' and so he continued training only as a navigator; however, on some occasions he was required to take on the role of second pilot as well. In February 1944, he arrived in England and was attached to the RAF in Squadron 575. In other circumstances he would have been delighted at the location of his squadron. Broadwell RAF air base was surrounded by charming fields and villages in the Cotswolds, nineteen miles from Oxford.

It soon became clear that the emphasis had changed from Coastal Command to preparation for the invasion of Europe, and intense periods of day and night flying continued. As gliders were to play a significant role on D-Day, the aircrew had the additional challenge of mastering the complex skills required to tow gliders. Practice exercises were carried out with full teams of paratroopers wearing complete and bulky kit together with equipment. Weather conditions, particularly when flying at night, often added to the danger of manoeuvres and sadly casualties occurred.

Aircraft were grounded on 29th May 1944, and pilots and navigators were taken to Group Headquarters where invasion plans were finally revealed. Huge relief maps of the Normandy coastline and interior were studied, and

photographs and movies were displayed showing the route to be taken to the landing locations for the gliders and the 'drop zones' for paratroopers. The date was chosen having regard to the tide and wind for the ships, and the need for high cloud and early morning moonlight for the aircraft. These conditions occurred only three times each month and the original date set was 4th June (which happened to be my father's birthday).



Flying Officer Phillip Bell
(Image Supplied)

As the day drew closer, the meteorologists warned that conditions were likely to be most unsuitable with rough seas and low cloud. The operation was paused. On 5th June with a slight improvement in conditions, the order was given to proceed with the airborne assault commencing at midnight and the beach landings from 6am the following day. Any further delay would have resulted in postponement for a month. A chilling warning was given by General Eisenhower. If the Allies did not secure a strong foothold on D-Day, all forces would be ordered into a full retreat.

At 11:30 pm my father's aircraft transported twenty-one paratroopers and equipment (including two folding motor bikes) to Normandy from Broadwell air

base arriving at 1am, 6th June. A total of about 200 aircraft had set out together in darkness each with a designated 'drop zone'. These men were to assist in the securing of the two bridges which carried the road to the coast. The aim was to prevent enemy forces reaching the eastern flank of the beaches. As well they were to attempt to liberate nearby villages from German occupation. There are many memorials in the area noting the success of this initial stage. However, it took a toll of many lives, and Normandy was a fierce battleground for another two months. The target then was the liberation of Paris.

In a second mission in the afternoon, my father's plane towed and delivered a glider filled with more men and equipment. There was some delay between missions as repairs were needed to the plane which had come under severe enemy fire on its return to base!

In March this year, I received an email from a French couple who were the owners of a gîte we had leased in 2011. We had kept in touch, and spent time with them again in 2014 for the 70th D-Day anniversary. I found then that families of

veterans were held in great esteem. By 2014, the numbers of veterans were diminishing. The gratitude of the Normans, in particular, flowed through in a sort of 'reflected glory' to the families of these brave young men.

The email I received enquired if I was considering attending the 80th Anniversary of D-Day (or *Jour-J*) and encouraged me to do so. They were keen to accommodate me, and also friends or family for this key event. To my amazement the celebrations had been planned in great detail for a period of sixteen days. I was unsure about a trip to Europe and it took some time to make the decision. It was helped when my cousin Margaret agreed to come with me. She was familiar with Dad's war exploits as he had written a lengthy record of his time in the RAAF and RAF, and had circulated it to our family. After making the decision with only a month's notice, flights and bookings were made.

After six days in Paris, it was time to board the train at St Lazare for Normandy and embark on the primary reason for the trip.

We arrived in Caen on 1st June and were welcomed by our most hospitable hosts—Jacqueline and Hubert Lecorneur. Jacqueline cooked delicious meals accompanied by vegetables and herbs from their garden and eggs from three Breton hens. Hubert was the gardener, and also the curator of a large wine cellar in the basement. We had a very congenial time.

The central point of interest for me was the nearby (re-named) Pegasus Bridge where Dad's aircrew and many others dropped paratroopers and gliders very early on D-Day. A memorial museum has been built on this site, and this is the location for an annual ceremony of remembrance. Similar museums have been placed along the beaches and dozens of other strategic battle sites. Each community has its own local ceremony, and memorials are located throughout the area as a reminder of the date of their liberation.

Jacqueline and Hubert had visited the Pegasus Museum some weeks previously and spoken to the Director who



Ruth Outside a Replica Horsa Glider
(Image Supplied)

immediately allocated tickets for the Remembrance Service to Margaret and me. When Jacqueline and I arrived to collect the tickets, he asked about our connection and offered tickets to our hosts as well. As numbers are limited, Jacqueline was delighted. At this point I gave M. Nicholas some of my father's photographs and documents including a copy of his logbook entries. He was pleased to receive them for placement in the archives. He then took us outside to the Pegasus Bridge and the Caen Canal, and pointed out the field where my father's crew had dropped the paratroopers. This was possible as I had the details of the Parachute Brigade involved and the drop zone number.

In the grounds of the museum is a replica of a Horsa Glider. It was fascinating to climb inside and see the confined space for the occupants and marvel at the skill of the pilot. Once the connecting rope was released from the towing plane the pilot had limited means to govern speed and guide the glider to the correct landing zone. Fortunately, many succeeded with 352 gliders being used in the surrounding area on D-Day. This was the first time gliders had been used on a grand scale for the transport of men and equipment.

Jacqueline and I then walked across the bridge to visit the *Café Gondrée*. The owners of this now famous café had greeted the men from the first three gliders to land by the bridge at midnight on 5th June. They unearthed hidden bottles of champagne and joyfully welcomed and celebrated with these men. The café remains in the same family today, and is a popular meeting place particularly in June each year. I heard English voices and spoke to a family group having coffee at an outdoor table. I was pleased to meet Sean Wheeler, who was the son of a sapper (engineer) who arrived in the second glider. His father, Harry Wheeler, disconnected the wires on all the bombs on Pegasus Bridge and was one of the early D-Day heroes. It was an exciting moment to hear the story. We agreed to meet again at the memorial service the following day.

It was a thrill to attend the service at Pegasus on 5th June. It was held on this date rather than the 6th to mark the midnight arrival of the first allies to set foot on Norman soil. Their strategic actions preceding the major seaborne assault had been critical. I was surprised by the number of very elderly veterans who had travelled from England and the USA with family members and carers and the assistance of community groups.

Another attendee was a French woman who as a young girl witnessed the early morning arrival of Allied soldiers outside her home in nearby Ranville. The district had been under enemy occupation for four years. There are photographs of jubilant residents thronging the streets to welcome the men and offer them food and drink. Although there had been an active resistance network with some knowledge of the coming invasion, secrecy had been strictly maintained. At the same time, diversionary tactics were being employed indicating that Calais would be the probable location for the landings.



Navigator's desk in a Dakota Plane
(Image Supplied)

Another high point was a return visit to the Merville Battery, a major enemy fortification close to the British landings. This historic site now houses a C-47 Dakota aircraft identical to that in which my father had flown so many times. It was open for inspection, and I was able to see the cockpit and the tiny space behind for the navigator to sit with all his maps and instruments and call directions to the pilot. My father had mentioned the return to base under heavy fire. He sat beside the pilot balancing the maps on his knees and calling the route as they wove their way in and out of cloud. I was interested then to observe the bomb racks under the fuselage, and recalled that Dad had the chance to release bombs on the beaches hoping to explode some of the mines. The bomb racks had also been used to carry equipment which was dropped by parachute to the ground.



Ruth (Right) and Jacqueline in front of a Dakota Plane
(Image Supplied)

The atmosphere in western Normandy in early June was a mix of remembrance, celebration, and nostalgia. The sadness at the loss of so many lives is felt in the beautifully maintained war graves throughout the countryside. As well, there is a dark memory of the loss of so many local civilians prior to D-Day as the result of intense bombing by the RAF around Caen. This occurred tragically in the process of destroying communications and transport links and impeding the movement of enemy forces. Most of the city of Caen had to be rebuilt after the War ended, and it is acknowledged that the Norman people were sacrificed to save France.

Ruth Bell is a Parishioner of St James'.



War Cemetery near Caen, Normandy
(Image Supplied)

The Importance of Mother-Tongue Scriptures

Robyn Davies

'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.' (2 Timothy 3:16-17 NIV)

The Bible is the Word of the true and living God to us. It is the authority for our lives. Through his Word, God communicates with us, his people, and equips us for the ministries to which he has called us. His word reaches into our hearts and transforms our lives. Where would we be without it?

But, have you ever stopped to think what a privilege it is to have the very words of God in our heart language? In English we have the luxury of choosing not only which translation of the Bible we use, but also the medium through which we interact with Scripture.

In the late 1300s, John Wycliffe translated the Scriptures into English, the language of the people. At the time the Scriptures were in Latin, which laypeople could not understand. From then onwards, the Bible has been translated into a multitude of English versions.

However, many people groups in the world still do not have a Bible in their own language. Currently, 1,067 language groups have requested translation work, or it is likely there is a need for it.

Over 40 years ago, God challenged me about the great need for Bible translation. After receiving appropriate training, I went to Papua New Guinea (PNG) in 1987, as a Bible translator with Wycliffe Australia.

With over 840 languages, PNG is the most linguistically diverse country in the world. When I came to PNG, a mother-tongue translator, Rev. Eliuda Laen had been asking our organisation for help, as he had a great desire to translate God's word into Ramoaina, and was already doing his best to achieve that. Together with my Swedish

colleague, Lisbeth Fritzell, we joined him in this work. Lisbeth, like me had come to PNG as a Bible translator.

Living among the Ramoaina people on the Duke of York Islands in PNG, learning their language and culture, building relationships, being part of their community for over 20 years was the backdrop for working together with Rev. Laen, a team of Ramoaina translators and Lisbeth to translate the New Testament into the Ramoaina language.

By God's grace, the Ramoaina New Testament was finished

and a wonderful dedication celebration for its arrival was held in 2007. From beginning to end, the day, was one of great rejoicing and giving glory to God for what he had done.

What a wonderful sight was the great crowd of people, who had come to witness this special occasion. There must have been 2-3000 people, who had come from all the villages in the Duke of York Islands, as well as visitors from other parts of Papua New Guinea, Australia, Sweden, Fiji, and the USA. Many of them had tears of joy in their eyes.



The procession bringing the Kandas New Testament to the church and community (Image: © Bruce Hansen)

After the formal programme, people sat under the magnificent rain trees, looking at and reading their New Testaments for the first time. About 1,200 copies were sold that day. Many people told us how happy they were with their New Testaments, and how clear the meaning was. I remember on the Sundays following the dedication day seeing people using them in church. When the Scripture reading continued onto the next page, you could hear the rustle of everyone turning the page at the same time. In one village, Nakukur, they had a special service to mark that they had changed over to using the Ramoaina New Testament, instead of Tok Pisin¹ or English or Kuanua.

Let me tell you about one lady's response. On the morning of the dedication, Merian came to get a New Testament so that she could do the Bible reading during the programme. When I put it in her hands, she was overwhelmed with emotion, and began to cry, saying, "It's OUR Bible!"

1

Tok Pisin is a form of Melanesian Pidgin English used widely in PNG.

As well as the translation work, we wrote linguistic papers about the grammar and the sound system of the Ramoaina language, and helped with literacy in their mother-tongue mostly through training preschool teachers and producing materials for the schools as well as for private use. We also organised the dubbing of videos of Luke's Gospel and the Acts of the Apostles. This meant a lot of practising reading with those who were the speakers in preparation for it. Later, an audio recording of the New Testament was also made and is available on SD cards and Megavoice players (small solar-powered MP3 players). As the Ramoaina-speakers have a strong oral culture, these devices have proved to be very popular.

For decades, people have loved singing hymns in the Kuanua language, the language spoken by people in the Rabaul area. They mostly sing *a capella* in four-part harmony. How much better would it be to sing hymns in your mother-tongue that you understand well and feel in your heart? Together with some of the translators and some other musical people, we produced a hymn book with over 450 hymns.

As well as the hard copy of the New Testament, the text is available online for download or listening.

Since 2007, I have been able to help two other language groups, the Kandas and the Label, to translate the New Testament into their languages.

These were oral languages. No doubt when people wanted to write something, they would guess at the best way to communicate that based on their knowledge of Tok Pisin and English. So, we needed to develop a standardised alphabet that would suit each language. We use Roman script, as it is used for both Tok Pisin and English, which are the languages of wider communication in the area. It accommodates well the sounds found in both the Kandas and Label languages.

As with the Ramoaina translation, I worked with a small team of mother-tongue translators. I enjoy working together with them as we grapple with how to make the translation accurate, clear and natural. As we work, it gives me great joy when suddenly something in the Bible makes sense to one of the translators, the meaning becomes clear because it is in their mother tongue, or they see its application in their own life because their heart language speaks into their lives.

For example, in Matthew 4:16, we read about 'those living in the shadow of death'. In Ramoaina the word 'shadow' could be translated with *nion*, meaning 'spirit' or with *malur* meaning 'shade'. Initially we used *malur*. However, *malur* has a positive connotation in a hot sunny place, which clashed with the word 'death' and didn't make much sense. We ended up using *baboto* meaning 'darkness', resulting in the translation 'those whom the darkness of death covered over.'

As we were working on the Kandas translation of 2 Timothy 2:22a, 'Flee the evil desires of youth', one of the translators explained what he understood from how we had translated this verse. I was happy that the translation had captured the meaning well. Then he said, "My wife says that to me, but I didn't know that it was in the Bible." He knew that he needed to heed this instruction.

Here are a few words from Timothy, one of the Kandas translators:

"When I started to work with the Kandas translation team I didn't have a strong faith in God. But it is true, that it's just because I am doing the translation work that my faith in God has become strong. The book that I really like to read is Romans. Romans 10:13 (for, 'Everyone who calls on the name of the Lord will be saved.') strengthens and encourages me."



Robyn and the Label translation team working on the translation of the New Testament (Image: © Lisbeth Fritzell)

“One day as I was reading John 6 in Kandas, I saw that Jesus asks some hard questions. Lots of people who had been following him left, and then in John 6:67, Jesus asked the disciples if they were going to leave him too. That was a hard question, and Peter answered with ‘Lord, to whom shall we go? You have the words of eternal life.’ He gave a strong answer. It’s like Jesus is asking me this question. I have come to Jesus, there’s no turning back now. He is the one who gives eternal life.”

Bruno, another of the Kandas translators gave this testimony: “At a funeral in our village, the pastor read from the Kandas translation of 2 Thessalonians. He then preached in three languages, Label (his own language), Kandas (the language of most people present) and in Tok Pisin. We all were touched by the words from the translation, much more than when people read the Bible in English or Kuanua.”

Neiman, another translator, said, “I was asked to preach in one of our villages, and I decided to share about the

message in Revelation. I read chapters 4-6 from our translation. I read it slowly and just let the words in the Bible paint a picture for the people. Everyone sat very quietly and listened intently. My friend, who was sitting in the back of the church, said that he could tell that everyone was listening. The words in their own language were so clear!”

Robyn Davies has been serving with SIL in Papua New Guinea through Bible translation and Scripture engagement since 1987.



Selling Kandas New Testaments on the Dedication Day
(Image: © Ian Hutchinson)



A Kandas lady reading her newly-purchased New Testament
on the Dedication Day
(Image: © Miles Katay)

Culinary Creations at Clergy House Chatswood



Blueberry, Mandarin, and Chocolate Bake

Ingredients

200g of milk or white chocolate callets
(you can even mix)
The peel of ½ a mandarin (skin only, not pith), or orange
75g white sugar
220g unsalted butter at room temperature
90g caster sugar
3 medium/large eggs
1 tsp vanilla bean paste
220g plain flour
1 tsp baking powder
¼ tsp fine sea salt
125g punnet fresh blueberries
(you can use more if you wish)
Icing sugar for a light dusting prior to serving

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



With blueberries in abundance during this time of the year, is there a better time than this to enjoy a tasty treat?

Instructions

1. Begin by preheating your oven to 180°C. (I suggest 170°C if using a fan-forced oven.)
2. Grease and line the sides and base of a 23cm square or rectangular cake tin with baking paper.
3. Blitz the mandarin peel and white sugar for 10 seconds/speed 10 in a Thermomix or Blender.
4. Add the unsalted butter, caster sugar, eggs, vanilla bean paste, and mix for 40 seconds/speed 4 in your Thermomix or Blender.
5. Add plain flour, baking powder, sea salt, and mix for 15 seconds/speed 5 in the Thermomix or Blender.
6. Add the chocolate callets (you can use chopped cooking chocolate if you don't have access to callets) and mix for 20 seconds/reverse speed 3 in the Thermomix or Blender.
7. If there is any residue flour on the sides of the bowl, just gently finish mixing the ingredients in, using a spatula.
8. Transfer the batter to your prepared baking pan, level out, add blueberries evenly across the batter, gently pushing some into the batter with the back of a spoon.
9. Cover with foil and bake at 180°C/170°C fan-forced, for 30 minutes.
10. Remove the foil cover and bake for a further 10 minutes. The foil covering for the first part of the bake ensures that the top doesn't brown too much!
11. Leave to cool in the tin, and then carefully remove onto a cooling rack.
12. When ready to serve, lightly dust with icing sugar and then cut into pieces of the desired size.

Note that I haven't suggested serving sizes, as that, dear bakers, will be a test of your own self-control!

Enjoy!

In Conversation with Thomas Wilson

Marko Sever

First of all, Thomas, welcome to St James'. How have you enjoyed your first few weeks in the hot seat?

I could not be happier to be at St James'—a place and community that I have known and admired since I first arrived in Sydney in 2010. And I could not have come at a more exciting time, with the parish having just celebrated its Bicentenary, as well as having recently installed a new Rector and a new organ! Whilst I already knew many people, I've been enjoying getting to know many more new faces, and everyone has been so warm, welcoming, and patient with me as I learn the ropes. As for the 'hot seat', I'm relishing the challenge of getting to know the wonderful new Dobson organ, and I'm very grateful to you for letting me on the bench to play for services now and then. This has been nerve-wracking for me at times—I'm having to brush up my playing of Anglican psalmody, amongst other corners of the repertoire—but occupying that particular seat is a great privilege and pleasure.

Until recently, you were the Director of Music at St Mary's Cathedral, where you regularly conducted for Popes, Cardinals, and Archbishops. What were some of the musical highlights from your time there?

Thirteen years is a decent stint in a busy place like St Mary's Cathedral, and there were certainly many highlights, including performing with the Cathedral Choir for two popes: in 2011, when Pope Benedict XVI opened 'Domus Australia'—the Australian pilgrimage centre in Rome, and in 2018, when we sang with the Sistine Choir for Pope Francis' Papal Mass in St Peter's Basilica on Pentecost Sunday. Other musical highlights included concert collaborations with The Choir of St James'—Monteverdi's 'Vespers of 1610', and 'A Venetian Coronation' directed by Paul McCreesh. I'll never forget Stephen Cleobury (then Director of Music at King's College, Cambridge) working with the St Mary's boy choristers on several occasions over the years; a somewhat stressful proposition for their choirmaster, but greatly affirming and invigorating for the whole choir. The great occasions certainly left their impression, but perhaps I cherish some of the more intimate and routine moments even more: morning rehearsals with the boys, having the privilege of observing the musical development of successive generations, and working regularly with the Cathedral's extraordinary team of lay clerks—the professional adult singers in the choir.



Thomas Wilson and Marko Sever
(Image: James Farrow)

We both spent some time working at Westminster Cathedral, though at different times. What would you say you gained most while working there in terms of your musical identity, and how has this shaped you?

Although I was brought up and remain a Roman Catholic, I am very grateful that my parents sent me to Anglican schools, where I discovered and developed my love of church music. There was no serious music to be found in Roman Catholic churches in the part of New Zealand where I grew up (although there were a few beacons of excellence elsewhere in the country), so my introduction to sacred choral and organ music was all thoroughly grounded in the Anglican tradition. It wasn't really until I went to London and almost miraculously (it felt like divine intervention at the time) was offered a job that hadn't previously existed at Westminster Cathedral—Assistant Organist, and then Precentor (a kind of liturgical coordinator)—that I truly began to appreciate the glories of the Roman Catholic tradition, substantially based in Gregorian chant and Renaissance polyphony. Cognoscenti will be aware that the Choir of Westminster Cathedral is undoubtedly one of the finest choirs in the world, and it remains the only Cathedral Choir to have won the coveted Gramophone

Award for 'Best Choral Recording of the Year'. I remember asking James O'Donnell, who had been Master of Music at Westminster Cathedral prior to heading down Victoria Street to Westminster Abbey, what he thought it was that made the sound of the Cathedral choir so distinctive and musically satisfying. He said he thought there were three major factors:

the building which, although cavernous, is ultimately quite well acoustically disposed to singing, particularly with respect to the apse where the choir sings, which acts like a sound shell, enabling the singers to hear one another, encouraging a well-produced and projected sound;

the repertoire: Gregorian chant can be like vocalise (singing exercises) when well-sung, helping to develop the natural shaping of musical lines, and uniformity of tone, thanks to the neutral Latin vowels; Renaissance polyphony takes this several steps further, and the choir's renowned manner of singing music by composers like Palestrina and Victoria relies on the healthy singing technique learnt by singing the chant; and then all of this applies to romantic music—Brahms and Bruckner, for example, and even to more modern and contemporary works;

the liturgy, whereby the choir sings Vespers and Mass every day—the regularity of the liturgical format, and the thread of Gregorian chant running throughout, assist the choir in constantly refining the way it sings.

All of this was formative, even transformative for me. Over several years I gained experience working with the boy choristers, played the organ for services, concerts, broadcasts and recordings, conducted the choir, and learned about the life and rhythm of this remarkable Cathedral. The music and liturgy, the sound of the choir and the organ, and that particular repertoire, has undeniably shaped my musical identity. In the years since, I've learnt that Westminster Cathedral, as glorious as it is, presents one way of doing things, and I consider myself very fortunate to have been immersed in that for a time. And now I enjoy discovering and developing new and different ways of doing things, inspired by various venerable traditions.

As church musicians, we're generally required to keep a straight face in a service, especially when things are going spectacularly wrong. Is there a time in your career where you struggled to keep your composure during a service?

Too many to recount, and several that would be inappropriate for these hallowed pages! I recall various mispronunciations in readings that led to considerable mirth, and a lay clerk who so amused himself at the sound of a particular Latin word as he sang it ("*sileas*"—I'll leave the readers to work out the Latin pronunciation and likely ramifications) that he broke down into a fit of uncontrollable laughter mid-solo. Also, the unexpected sight of a priest suddenly appearing to administer Holy Communion

wearing a surplice that was decidedly more lace than linen (think grandma's negligée!), but perhaps my favourite was when an elderly priest stood still at the end of Mass, and instead of processing out, announced—his voice booming through an otherwise silent Cathedral—“Oh dear, my legs appear to have gone to jelly.” And then, while the bemused congregation stood digesting that information, he added, “Wouldn't have happened 20 years ago!”

We both also went to the Royal Academy of Music in London and studied from the same organ teacher, David Titterington. Who were some of your other musical mentors?

I shall be forever grateful to my high school music teacher, Nigel Williams, himself an organist and choir director, who inspired me and set me on the path I've followed ever since. His great mentor had been the extraordinary organist, harpsichordist, and conductor Anthony Jennings, who later became Director of Music at St James', sadly dying very shortly after taking up the position. I was fortunate to have worked with and learned a great deal from Martin Baker and Matthew Martin, Master of Music and Assistant Master of Music respectively at Westminster Cathedral during my time there.

What's the funniest thing a chorister ever said to you?

Though it took me a moment to see the funny side, I do remember a little boy asking me how old I was one day after rehearsal. I must have looked a little surprised, possibly annoyed, and asked why he wanted to know. He said he thought I must have been about 50. Horrified, (I must have been in my thirties at the time), I was about to admonish the lad, when he continued, “Yes, at least 50, because my dad's 50, and you know so much more than he does.”

St James' has a very different musical tradition to what you've been used to. What are some of the things you're looking forward to doing most while you're at St James'?

My earliest love of church music was awakened through hymn and psalm singing in the chapel at my Anglican primary school. The whole school attended Matins every morning, and I used to love singing the *Venite*, and used to try to make my poor sister sing it at home whilst I attempted to hammer it out on the piano. I am absolutely loving returning to my roots, therefore, with the wonderful musical tradition here at St James'. Coming so recently from the Roman Catholic musical tradition, much of the repertoire feels a bit like forbidden fruit, and to continue the metaphor, it tastes delicious!

**Now for some quickfire questions
Howells or Stanford?**

I so want to say Stanford, mainly because I get bored of hearing damp-eyed organ scholars profess their undying love for Howells' music (usually having bothered to listen to very little else). However, if I'm being honest, I do love much of Howells' music, and it can have such a profound effect, especially when heard within the liturgy.

Palestrina or Victoria?

Well, Victoria's music would not be as we know it were it not for the influence of Palestrina. I stand in awe of Palestrina's mastery and the monumental architecture of his greatest polyphonic works, but I find myself needing to catch my breath, or wipe my eyes when I encounter the poetic beauty and rhetoric of Victoria's music.

Do you have a favourite composer?

Johann Sebastian Bach.

Favourite plainsong mode?

No. But my favourite piece of plainsong is the antiphon *O sacrum convivium*, which is Mode V.

Favourite hymn tune?

'Passion Chorale'

What's your favourite cuisine?

I am a carnivore.

Thank you for your time, Thomas.

Marko Sever is Organist and Assistant Director of Music at St James'



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The Foundation's primary purpose is to build a strong ethically invested capital base so that investment income can be distributed to fund parish activities.

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The St James' Music Foundation provides financial assistance primarily for the production and performance of sacred and

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Women who lead us in Song

Michael Horsburgh

In my article, 'More One Hit Wonders', which appeared in the last issue of *St James' Connections*, I discussed 'At the name of Jesus' by Caroline Noel. I asked myself how many other women hymn writers appear in the *New English Hymnal* (NEH). The answer is that, including Noel, there are 13 women hymn writers. This excludes women who translated hymns from languages other English. I will deal with translators in a later article.

Of the 500 hymns in NEH, 17 were written by the 13 women. Of these, 12, including Noel, are one hit wonders. The 13th woman was much more prolific. The writers are, in alphabetical order:

Cecil Frances Alexander (née Humphreys) (1818-1895):

'Once in royal David's city' (NEH 34)

'There is a green hill far away' (NEH 92)

'The eternal gates lift up their heads' (NEH 133)

'Jesus calls us! O'er the tumult' (NEH 200)

'All things bright and beautiful' (NEH 264)

In addition, Alexander produced a metric version of 'St Patrick's Breastplate', presented in NEH as two hymns: 'I bind unto myself today' (NEH 159) and 'Christ be with me, Christ within me' (NEH 278). They can be sung separately or with the latter inserted after verse 5 of the former.

Harriet Aufer (1773-1862)

'O praise our great and glorious Lord' (NEH 116)

Maud Oswell Coote (1852-1935)

'The *Son of Consolation*' (NEH 167)

Charlotte Elliott (1789-1871)

'Just as I am, without one plea' (NEH 294)

Emily Elizabeth Steele Elliott (1836-1897)

'Thou didst leave thy throne and thy kingly crown' (NEH 465)

Eleanor Farjeon (1881-1965)

'Morning has broken' (NEH 237)

Dorothy Frances Gurney (née Blomfield) (1858-1932)

'O perfect Love, all human thought transcending' (NEH 320)

Rosamond Herklots (1905-1987)

'Forgive our sins as we forgive' (NEH 66)

Mary Fawler Maude (1819-1913)

'Thine forever! God of love' (NEH 463)

Caroline Noel (1817-1877)

'At the name of Jesus' (NEH 338)

Christina Rossetti (1830-1894)

'In the bleak midwinter' (NEH 28)

Jan Struther (1901-1953)

'Lord of all hopefulness, Lord of all joy' (NEH 239)

Love Maria Whitcomb Willis (1824-1908)

'Father, hear the prayer we offer' (NEH 357)

Your first reaction might have been the same as mine; I was surprised by how many of these women's hymns were well known. These were no also-ran poets. My discussion will begin with the prolific CF Alexander.

Cecil Frances Alexander



CF Alexander (Image: Wikipedia)

In NEH, Alexander is referred to as 'Mrs CF Alexander', the only lay person to have been given any form of title. This is an almost universal practice and not peculiar to NEH. Some ecclesiastical titles are noted by NEH, but not consistently. I mention this because it shows her as a person not to be treated lightly.

Known to her family as Fanny, Alexander was

born in Dublin in April 1818, the third child and second daughter of John and Elizabeth Humphreys, a land agent to the Irish peerage. In 1833, she moved to her father's new house in Strabane, County Tyrone. There, in 1850, she married the Rev'd William Alexander, who, much to the discomfort of her family, was six years her junior. Alexander later became Bishop of Derry and, in 1896, the year after his wife's death, Archbishop of Armagh, the Irish Church's Primate.

Alexander's poetry career began in her childhood, encouraged by Walter Hook, the Dean of Chichester, a notable high churchman and adherent of the Oxford Movement. Hook wrote the preface to her first volume, *Verses for Holy Seasons* (1846). Encouraged by her father, she travelled widely, meeting Sir Walter Scott and, importantly, John Keble and Edward Bouverie Pusey. She was widely known; her long poem, 'The death of Moses' was frequently recited by the American Mark Twain as an encore in his public performances. Alexander's most famous collection was, however, *Hymns for Little Children*

(1848) edited and with a preface by John Keble, the Oxford Movement leader. The volume includes a series of hymns about 'Holy Baptism', divided into sections around the three promises exacted from godparents at the baptism of an infant in the 1662 *Book of Common Prayer*. The second of these promises is about accepting Christian doctrine as captured in the Apostles' Creed, which we still use. For the phrase, 'Maker of heaven and earth', Alexander presents:

MAKER OF HEAVEN AND EARTH.

ALL things bright and beautiful,
All creatures great and small,

Apart from the much criticised third verse, which seems to accept social distinctions as divine command, the hymn has survived intact.

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate.

Lack of concern for the poor cannot be inferred from this verse. She was well known for her social activism within the limits of her Tory upbringing and her sex. Her Oxford Movement adherence from within the Calvinist-orientated Church of Ireland is evidence of her independent mind. Not an early feminist, she nevertheless held a high view of the role of women, rejecting the upper class 'lady bountiful' posture and holding a more interdependent view of class than her contemporaries.

For the nativity, Alexander wrote:

WHO WAS CONCEIVED BY THE HOLY GHOST
BORN OF THE VIRGIN MARY.

ONCE in royal David's City,
Stood a lowly cattle shed,

And for the death of Jesus:

SUFFERED UNDER PONTIUS PILATE,
WAS CRUCIFIED, DEAD, AND BURIED.

THERE is a green hill far away,
Without a city wall,

Thus, three hymns for children have entered the adult repertoire of hymns. 'The eternal gates lift up their heads' is the NEH version of an Ascension hymn (NEH 133) published in Alexander's *Hymns Descriptive and Devotional* of 1858:

The Ascension.

THE golden gates are lifted up,
The doors are open'd wide,
The King of Glory is gone in
Unto His FATHER'S side.

'Jesus calls us, o'er the tumult' was contributed to a hymnal published by the Society for Promoting Christian Knowledge (SPCK) in 1852. Nothing phased Mrs Alexander. Her hymn on the Feast of the Circumcision might not, however, be to everyone's taste:

The Circumcision.

JESUS, on Thine eighth day led,
Even then the Lamb that bled,
Circumcised that we might see
A redeeming infancy:
By those drops, the first red rains
Bursting from Thy bleeding veins,
Grant to us for Thy dear merit,
Circumcision of the spirit.

Jan Struther



Jan Struther (Image: Wikipedia)

Now for something completely different. If Alexander was a devout clergy wife and Oxford Movement protégé, Jan Struther was a church-going agnostic. Jan Struther was the pseudonym of the twice-married Joyce Anstruther, later Joyce Maxtone Graham and Joyce Placzek. Her father, Henry, was a Scottish politician and Member of Parliament, her mother, Eva, a poet and author. In 1923, Struther married Anthony Maxtone Graham, an insurance broker with Lloyd's of London. After three children, the marriage broke up and she began a relationship with historian Adolf Placzek, 12 years her junior, whom she later married in 1948, five years before her death.

In 1937, Struther began to write a column in *The Times*, the diary of an ordinary woman. She created a character, Mrs Miniver, and collected the columns into a novel, published in 1939. Her novel became the basis for the 1942 movie featuring Greer Garson as the eponymous character.



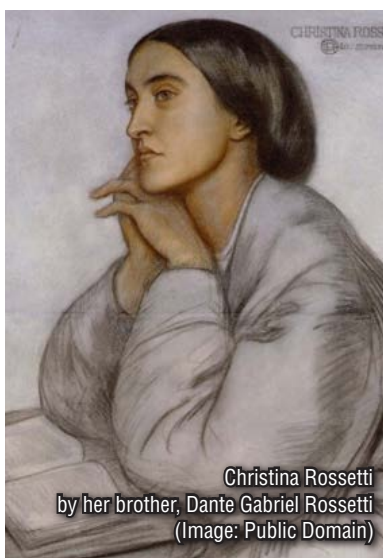
Greer Garson as Mrs Miniver
(Image: Variety 1942)

'Lord of all hopefulness', the first hymn at the marriage of the Duke and Duchess of Sussex, was first published in Percy Dearmer's 1931 edition of *Songs of Praise*, set to 'Slane', which is still the preferred tune. The tune, 'Miniver' by Cyril Taylor (1907-1992) was written specifically for this hymn. Struther contributed 12 hymns to Dearmer's hymnal, possibly her entire corpus, including a delightful hymn for children:

DAISIES are our silver,
Buttercups our gold:
This is all the treasure
We can have or hold.

Those familiar with the movie will know that it begins and ends in church with a children's choir processing to the hymn, 'Children of the Heav'nly King'. This was not by Struther, but by John Cennick (1718-1755), a Methodist preacher who wrote for John Wesley the popular grace 'Be present at our table Lord'.

Christina Rossetti



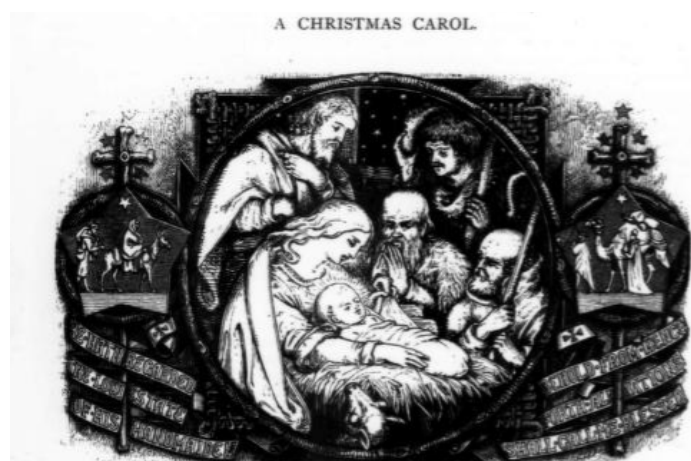
Christina Rossetti
by her brother, Dante Gabriel Rossetti
(Image: Public Domain)

From a dedicated hymn writer, we moved to an agnostic journalist. Now we come to the daughter of an Italian political refugee, a younger contemporary of Mrs Alexander and an associate of the Pre-Raphaelite Brotherhood, which included her brother, Dante, John Ruskin, Holman Hunt and John Everett Millais. She was the model for her brother's paintings of the Virgin Mary, *The girlhood of the Virgin Mary* and *Ecce Ancilla Domini (the Annunciation)*.

When she was 14, Christina Rossetti suffered a nervous breakdown and left school. After her breakdown, she and her mother became increasingly involved in the emerging Oxford

Movement through their attendance at Christ Church, Albany Street, St Pancras (since 1989 St George's Antiochian Orthodox Cathedral). In its Anglican days, it was a major London centre for the Tractarians. Rossetti became ill again in 1857 and suffered a crisis that prevented her receiving the Sacrament. She continued to have bouts of depression and, in later life, a form of hyperthyroidism and breast cancer. She died in great pain in 1894.

Her Christmas hymn, 'In the bleak midwinter', first appeared in the New York-based *Scribner's Monthly* in January 1872 under the title, 'A Christmas Carol':



I.
In the bleak mid-winter
Frosty wind made moan;
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter
Long ago.

NEH has set the hymn to Gustav Holst's 'Grantham' although Harold Darke's setting is also popular, particularly among choirs.

Also now popular, Rossetti's poem, 'Love came down at Christmas' was first published in 1885 in her *Time Flies: a Reading Diary*. This book provided spiritual readings for every day and for the moveable feasts of the Christian year.

December 29.

LOVE came down at Christmas,
Love all lovely, Love Divine,
Love was born at Christmas,
Star and Angels gave the sign.
Worship we the Godhead,
Love Incarnate, Love Divine,
Worship we our Jesus,—
But wherewith for sacred sign?
Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love the universal sign.

Rossetti was considered the natural successor to Elizabeth Barrett Browning and is regarded as a

continuing influence on later poets, including Gerard Manley Hopkins, Virginia Woolf and Philip Larkin. She is well represented in anthologies of Victorian poetry.

Eleanor Farjeon



Eleanor Farjeon
(Image: Time and Tide)

If Rossetti was popular, Farjeon was the writer of an international hit, performed by Cat Stephens, later known as Yusuf Islam.

Born into a literary family, daughter of a novelist, sister to authors and a composer, Farjeon lived within London's literary and theatrical milieu. Amongst her friends were DH Lawrence, Walter de la Mare and Robert Frost. After World War I, she earned her

living as a poet, journalist and broadcaster. She was the recipient of the 1955 Carnegie Medal for British children's books, the inaugural Hans Christian Andersen Medal and the inaugural US Regina Medal for children's literature.

Farjeon joined Struther in publishing her hymns in Dearmer's 1931 *Songs of Praises*. She contributed four hymns, one of which was 'Morning has broken', written specifically for the old Gaelic tune 'Bunessan'. Dearmer approached Farjeon, saying that he needed a hymn to give thanks for each day and nominated the tune he wanted it sung to.

BUNESSAN. (55-54 D.)
In moderate time. Old Gaelic Melody

Thanks for a Day.

MORNING has broken
Like the first morning,
Blackbird has spoken
Like the first bird.
Praise for the singing!
Praise for the morning!
Praise for them, springing
Fresh from the Word!

2 Sweet the rain's new fall
Sunlit from heaven,
Like the first dewfall
On the first grass.
Praise for the sweetness
Of the wet garden,
Sprung in completeness
Where his feet pass.

3 Mine is the sunlight!
Mine is the morning
Born of the one light
Eden saw play!
Praise with elation,
Praise every morning,
God's re-creation
Of the new day!

Raised in a mixed religion family (her father was Jewish and her mother Christian), Farjeon must have exhibited her faith sufficiently to cause Dearmer to ask for her help

in compiling his hymnal. Noted for her pacifism, Farjeon became a Roman Catholic in 1951 and described her faith as 'a progression toward which my spiritual life moves rather than a conversion experience'.

Dorothy Frances Gurney



Dorothy Frances Gurney
(Image: © www.hymntime.com)

At home in 1833, the Blomfield family was singing hymns and had come to 'Strength and Stay', a tune composed by John Bacchus Dykes for St Ambrose's hymn, 'O Strength and Stay upholding all creation' (NEH 248 ii). Her sister said, "What is the use of a sister who composes poetry if she cannot write new words to a favourite tune?" She wanted appropriate words for that tune to be sung at her marriage. Gurney produced 'O perfect love'.

"The Lord do so to me and more also, if ought but death part thee and me."
mf **O** PERFECT Love, all human thought transcending,
p Lowly we kneel in prayer before Thy Throne,

The hymn first appeared in public in *Hymns Ancient & Modern* (A&M) 1889 edition, not to Dykes' tune but 'Life and Love' by WH Monk, A&M's musical editor. It appears in NEH set to both Dykes' tune and 'Welwyn' by A Scott-Getty. Like Alexander, Gurney was a clergy wife, but also a clergy daughter in a long line of clergy, including a bishop of London. She married the actor Gerald Gurney in 1897. In 1904, Gurney was ordained an Anglican priest but, in 1917, both converted to Roman Catholicism. This may not be surprising as both Gurney and her husband espoused definite Anglo-Catholic principles.

In 1913, *Country Life* published a poem by Gurney entitled 'The Lord God planted a garden', which referenced the Genesis creation narrative of the Garden of Eden. Its fourth verse has entered history:

The kiss of the sun for pardon,
The song of the birds for mirth,—
One is nearer God's heart in a garden
Than anywhere else on earth.

The perfect excuse for gardeners to avoid church attendance! Probably not Gurney's intention.

This has been a journey of surprises through the lives of five women hymn writers. Few in number, they excel in influence. I will complete the series in my next article.

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

Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church

S. JAMES' LITERARY CLUB.

An excellent paper was given to the Club by Miss Chadwick last month, taking for her subject the Arthurian legends, and dealing chiefly with the stories compiled by Sir Thomas Malory and published by Caxton in 1485. The paper covered a large field in a short space, tracing the three branches of legends, which Malory had wielded together, back to the mists of antiquity. Readings were compared from Tennyson's "Idylls of the King" and Malory's "Morte d' Arthur", chiefly to show that Malory had in his rendering greater charm and a more human touch. The greater part of the legend of the Holy Grail was read, and Miss Chadwick finished by speaking of the romantic revival and its influence on the life of this beautiful allegorical history of the soul of man and its warfare on earth.

Our next evening will be conducted by the President (Miss Fraser), who will deal with the life and work of Wordsworth. The date of the meeting is Tuesday, October 14th.

CHILDREN'S PAGE.

Not long ago you believed that the world was peopled by wonderful living beings called fairies, and you loved to think of them as dwelling among the lovely things of the earth; always ready to help some poor mortal in distress. Now many of you have grown too old to believe in fairies, and I can hear you scorn the idea of their existence. But there are spiritual beings, working unseen by human eyes—far more wonderful, purer and holier than fairies, whom even grown-ups believe to be real. These are the Angels, the messengers of God.

Of course you have heard about Angels, and pictured them, perhaps, with great white wings, clad in shining raiment. Do you remember how they sang when Christ was born; how they appeared to the shepherds guarding their flocks outside Bethlehem; how they came and ministered to Jesus in the wilderness, and how the Angel of the Lord rolled away the stone from the tomb on the glorious Resurrection morn? Hundreds of times you will find mention of them in the Bible, and they are always carrying out God's work, appearing as young men, surrounded by

the mystical glory of Heaven.

Angels are spirits, they have never been men, they do not sin like us, they existed before the world was created, and they dwell on high with God and worship Him day and night. They are God's own servants and carry out His commands. They guard and keep us, they strengthen us when temptation is nigh, and comfort us in the hour of sorrow. It is recorded by S. Matthew that Jesus once said that these Angels, even they who give us their watchful care and protection, are given the highest honour in Heaven, for they "always behold the face of the Father".¹

There is a beautiful window in S. James' Church on which is depicted the figure of S. Michael, chief of all the Angels in Heaven. In one hand he holds a flaming sword, in the other a balance. His foot rests upon a dragon, which represents none other than Satan, for in the last days, when Jesus shall come again, His Angels shall overcome the dragon, and love shall triumph over sin. Then the Angels of the Lord shall gather in the faithful from the four quarters of the earth, and we shall dwell for ever with God, and learn the Angels' songs, and worship the hand² even as they do now. Remember that window, and let S. Michael remind you of the Angels who guard and watch over those who love the Lord and keep His commandments.

From The Monthly Church Messenger October 1924

PARISH NOTES

1.—The Rector is expected to arrive in Sydney by the Ormuz on Saturday, November 29.³

2.—There will be a Corporate Breakfast in S. James' Hall on Sunday, November 30, at 10 o'clock, the day after the Rector's return.

3.—On Saturday, December 6, there will be a launch picnic to entertain the Rector. Tickets at 1/- each may be obtained from the Sacristan.

7.—The "Clothes Day" on October 31 resulted in the collection of the following useful gifts:—For men: 43 coats, 34 vests, 44 pairs of trousers, 16 ties, 60 collars, 17 pairs of boots, 2 pairs of slippers, 2 pairs of braces, 36 pairs of hose, 20 undergarments, 50 shirts, 3 overcoats, 10 hats. For women and children: 63 dresses, 39 blouses and jackets, 22 hats, 82 undergarments, 10 pairs of hose, 9 scarves, 12 coats,

28 pairs shoes and slippers. Miss Boswell and her lady helpers, as well as all those who generously donated these gifts, are warmly thanked.

14.—The Annual Synod of the diocese has been adjourned *sine die*.⁴ A special session will probably be called about May next. The elections resulted in the exclusion from, all committees of all who do not belong to what is known as the extreme “Evangelical” party.

15.—Special attention is drawn to the lecture to men in S. James’ Upper Hall, at 8 p.m., on Friday, November 14, by Mr. A. C. Willis, on the subject of “Christianity and Labour Ideals.” All men will be welcome on this occasion. The Men’s Guild Office will be said in the Church at 7.45 p.m.

16.—We are most grateful to Mr. Justice Harvey for an excellent Talk to Men on “Christianity and Law” on October 17, in S. James’ Upper Hall.

17.—This series of “Talks to Men” on the relationship between Christianity and Politics, and Law, and Industry, and Business, given by men who are the most capable of dealing with the various subjects, provides an opportunity which, unfortunately, many of the men of S. James’ have failed to realise. The Men’s Guild, who have organised these lectures, expected that there would be great audiences. The subjects and the speakers certainly warrant the expectation, fortunately,⁵ the men of S. James’ have failed to realise.

From *The Monthly Church Messenger* November 1924

NOTES

1. Matthew 18:10
2. I suggest that the word should be ‘Lord’.
3. The Rector, The Rev’d Philip Micklem, had been on leave for 11 months.
4. With reference to business or proceedings that have been adjourned with no appointed date for resumption.
5. The word should be ‘unfortunately’.

Personal Note:

Thank you to Sue Mackenzie for keeping the tradition of COLIN’S CORNER alive during my recent illness

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



Satined glass window of St Michael in St James’ King Street (Image: Chris Shain, Images for Business)

What does Christian Discipleship look like in a contemporary culture shaped by economics?

Paul Oslington

The faith and work movement has grown rapidly in recent decades, reacting to churches' neglect of their people's lives outside of Sunday. Books such as David Miller's *God at Work: The History and Promise of the Faith at Work Movement* (Oxford University Press, 2006) and Andrew Lynn's *Saving the Protestant Ethic: Creative Class Evangelicalism and the Crisis of Work* (Oxford University Press, 2023) describe and assess the movement. It is centred in the US but Australia has been a thought-leader through organisations such as Reventure and authors such as Robert Banks in *Going to work with God* (Bible Society, 2005) and *Daily work as divine vocation: a Christian perspective* (Ethos, 2019) and Kara Martin's *Workship 1&2* (Graceworks, 2017 and 2018).

St James' parishioners might be tempted to see the faith and work movement as a symptom of evangelical pathologies—the prioritisation of saving souls over a broader vision of God's purpose for the cosmos, and the exaltation of powerful preacher-leaders upon whom the salvation of souls is seen to depend. But that would be too hasty given the all-too-common problems of dualism and clericalism within the Anglican traditions that St James' inhabits. The revolt against dualism and clericalism within our tradition is represented by books such as that by the late John Hughes *The End of Work* (Blackwell, 2007), and even the former Pentecostal now Anglican Miroslav Volf's classic *Work in the Spirit: Toward a Theology of Work* (Oxford University Press, 1991).

A recent development in the faith and work movement has been the attempt to add economics to the discussion—adding an E to make FW into the FWE movement. This hasn't been terribly successful because those in the movement who recognise the importance of economics typically haven't had the professional training to get beyond the platitudinous or cringeworthy commentary. It is not an easy task to add economics because the faith and work movement has focused on individual and organisational ethics, while economics is about the properties of large systems. Most of those writing on faith and work were trained in Christian ethics and theology, with a smattering of successful entrepreneurs and business managers. Their training seldom included system thinking, and individual and system ethics are often in tension.

One of the deepest thinkers about these tensions was the late twentieth century Anglican theologian and economist Paul Heyne. He asked what good it would do for drivers to

follow the advice of Christian ethicists that individual drivers lovingly give way to other drivers at intersections. Traffic chaos and probably hospitalisations would follow. Instead, he counselled driving purposefully to one's destination, subject to the rules of the road, which surely leads to better outcomes for everyone. Just as Adam Smith in the *Wealth of Nations* suggested pursuing one's own interests, while obeying the rules of the market, would lead to better outcomes.

The issues are more complex than just conflicts between individual and system ethics, because individual and system perspectives interact. Consider the leader of a Christian organisation dealing with a poorly performing worker, perhaps because the worker's skills are a poor match for the role. If the leader's theologically informed view of markets is that markets are evil jungles that exploit workers, then they will be tempted to hang on to the worker to the detriment of the organisation. If on the other hand they believe that labour markets match workers reasonably efficiently to jobs, they will be more inclined to fire the worker. If labour markets work efficiently, the worker will actually be better off in a new role better matched to their ability; even more so if we follow Adam Smith in seeing markets as an expressions of God's providential care for humanity. Whatever theological interpretation we place on markets, the view we take of their efficiency matters for individual decisions faithful Christians make in the workplace.

Another example is the ethics and theology of competition. Is competition unseemly (a terrible crime for Anglicans) and inevitably damaging; something that Christians should avoid? Or is it a mechanism for harnessing God-given human creativity for the benefit of all? The view of competition preached in our churches matters for the young entrepreneur sitting in the pew, and for public policy in all sorts of areas including health and education. It even matters for our view of competition between churches in the religious marketplace, something Adam Smith wrote about in the *Wealth of Nations* (I've written a chapter on this in the *Routledge Handbook of Economic Theology*, and there is also a chapter in my *Oxford Handbook of Christianity and Economics*).

In designing the upcoming Trinity in Sydney course on *Faith Work and Economics*, Kara Martin and I have brought together our expertise in faith and work integration and in economics to help participants to think through these issues. We want to stretch their biblical and theological vision, as well as develop practical wisdom for the dilemmas

they face in the workplace, and offer guidance on a few complex economic policy issues.

It is a unique opportunity—no other course like it is currently offered anywhere in the world.

Faith Work & Economics.

**Trinity in Sydney Intensive at St James' Institute
17th-18th October and 31st October-1st November, 2024**

The unit may be taken for credit towards a University of Divinity undergraduate or post-graduate degree, or students in other degree programmes can apply to credit the unit towards their degree. FEE-HELP is available for Australian students. Anyone can enrol as an audit (non-credit) student, with St James' Institute subscribers entitled to the discounted rate of \$400.

Further details at <https://www.trinity.unimelb.edu.au/theological-school/trinity-in-sydney> or email paul.oslington@sjks.org.au

Paul Oslington is Director of the St James' Institute, and Professor of Economics and Theology at Alphacrucis College in Sydney.

COUNSELLING AT ST JAMES'

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

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

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

Recent Milestones

Baptisms	Date
Thomas Henry Dale	29 th September
Henry Albert Nuth Mayo	5 th October
Weddings	
Grant Robert Kynaston and Rebecca Ruth Brown	17 th August
Funeral	
David John Rossell	15 th August
Immurement	
David William Cheetham	8 th September
Service of Thanksgiving	
Neil Inall OAM	16 th September



Organ Stops on the Bicentennial Pipe Organ
(Image: Chris Shain, Images for Business)

Tithing

Sue Mackenzie

In both the *Oxford Dictionary of English* and the *Macquarie Dictionary* the word, 'tithe', is defined as a tenth of income being given as a tax in support of clergy and the church. Historically, this tax was paid in kind, so in medieval Europe and the UK, a tenth of several farmers' agricultural produce was collected and then stored in tithe barns. These barns were usually associated with the rectory or the village church. Village priests were not obliged to pay tithes; the tithes were the means of their support. It was not until the Tithe Act of 1836 that English farmers were permitted to pay their tithes in money rather than produce. The origin of the practice, however, goes back to the days of Abraham.

Tithing, apparently, was common throughout the Middle East¹, where its purpose was mostly for sacred use by priests, but it could also be part of the income of political leaders, such as kings. This is why when the Israelites asked the prophet Samuel to appoint a king for them like the other nations had (1 Samuel 8:4), God told Samuel to warn the people by telling them of the 'ways of the king who shall rule over them.' (1 Samuel 8:9).

One of these warnings concerned the tithes the king would require of his people: "He will take one-tenth of your grain and of your vineyards and give it to his officers and his courtiers.... he will take one-tenth of your flocks, and you shall be his slaves..." (1 Samuel 8:15-17).

The Bible records how Abraham gave a 'tenth of everything' to King Melchizedek of Salem who was also 'priest of God Most High' (Genesis 14:18). Melchizedek provided bread and wine to Abraham and blessed him. Then Melchizedek called down a blessing from God upon Abraham and praised God for giving Abraham victory over his enemies.

Once the Israelites settled down in Canaan and became farmers and herders, rather than the wanderers they had been, they produced their own food from their own land; they were subsistence farmers. However, because of the obligation of the tithe, they had to produce enough to give a tenth as an offering to God for the support of the tribe of Levi, who were unable to produce for themselves, having no land. The Levites lived in the towns. They were not given their own portion of land when Joshua settled the tribes of Israel, because 'the priesthood of the Lord is their heritage' (Joshua 18:7).

In return for their support, the Levites were to minister to the people through their service in the Tent of Meeting and later the Temple; they were the clergy. This was reinforced in Nehemiah 10:37-39. Here Nehemiah, the governor of the exiles who had returned to Judah from Babylon, reinstated the covenant between the people and God. The tithes were to be used for the clergy and those who worked in the 'house of our God.' In medieval times, the purpose of tithing in Europe was also to support the clergy and the work of the church.

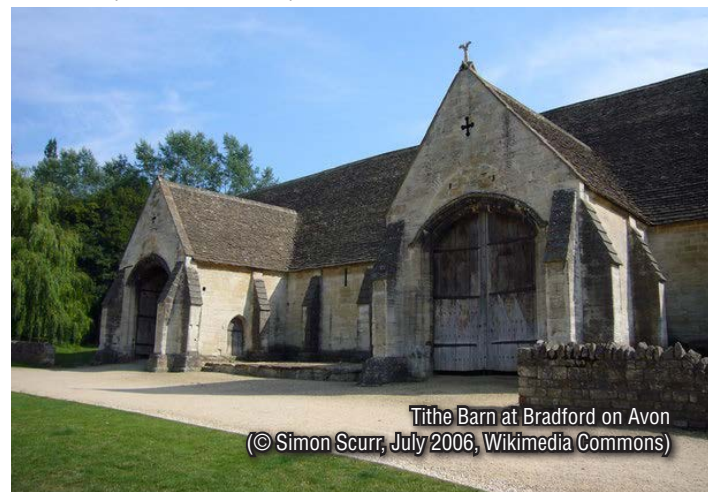
After Genesis, tithing appears next in the biblical record in the instructions given to the Israelites in Leviticus and Numbers—see Leviticus 27:30-33 and Numbers 18:21-24. In both cases, the Israelites are to offer their tithes to God. The tithes are holy, that is set apart from ordinary use. The tithes are in the form of agricultural produce. As is noted in Deuteronomy 14:22-23, the people are to tithe their grain, wine, oil, and the firstlings from their flocks and herds. All these belong to God; after all the productivity of the land and animal life is a gift from God, the creator. (See Leviticus 27:26, 30.)

In Deuteronomy, the regulations about tithing are expanded. In this case, the people were told to consume the tithe. They were to celebrate God's goodness to them, much like Abraham did with King Melchizedek.

One of the purposes of this celebration was to encourage the people to 'fear' the Lord their God 'always'. Interestingly, if the people lived too far from the place of celebration, they could turn their tithe into money, and then use that money to buy food and wine close to the place of celebration. The time of rejoicing could then take place with all the household joining in. However, almost as an afterthought, the people were told not to neglect the Levites, but to provide for them so they could celebrate too. (See Deuteronomy 14:22-27.)

The way they were encouraged to do this was to gather the 'full tithe' for the year and store it in their towns. Not only was this to supply the needs of the Levites, but it was also to feed the resident aliens, orphans and widows who lived in the towns. God's response to the people's obedience would be to 'bless' them in all the work that they undertook (Deuteronomy 14:29). This gives us a clue as to the true spirit of the practice of tithing—social welfare for those unable to support themselves.

However, by the time of Amos, the people are more focused on their own pleasure rather than on satisfying the spirit of God's laws. Although they tithed (Amos 4:4), they oppressed the poor; they were dishonest and violent. They were instructed to 'seek good and not evil', and to 'let justice roll down like waters, and righteousness like an ever-flowing stream.' (Amos 5:14, 24)



Tithe Barn at Bradford on Avon
(© Simon Scurr, July 2006, Wikimedia Commons)

¹ See entry by Hemchand Gossai on p. 1315 in *Eerdmans Dictionary of the Bible*, Eerdmans, Grand Rapids Michigan, 2000.

Malachi likewise chides the people. In this case they were not tithing enough: 'Bring the full tithe ... and thus put me to the test, says the Lord of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing.' (Malachi 3:10).

The practice of tithing was still going on in the days of Jesus, although like Amos, Jesus pointed out the shortcomings of people's behaviour—see Matthew 23:23. He still, however, encouraged tithing: "...woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practised, without neglecting the others."

Jesus also encouraged sacrificial giving. The example of the widow's mite in Mark 12:41-44 teaches us that it is not the amount we give but our attitude towards giving. The widow gave "all she had to live on" said Jesus.

In the days of the early church as described in The Acts of the Apostles, we find the spirit of the practice of tithing is taken further. Now people do give in abundance, recognising God's abundant mercy upon his people—see Acts 2:43-47. The apostle Paul encourages corporate giving, too, when he writes to the Corinthian Christians (see 1 Corinthians 16:1-3). The recipients in this case are the Christians in Jerusalem. The Galatian Church is also collecting for them.

When viewing these Biblical examples together, I believe the message is that God wants us to recognise that we have an obligation to the church and the clergy to support them, and an obligation to the poor and disadvantaged in our society. Moreover, we are to give in a disciplined and regular way, with generosity, but also sacrificially. God will provide for our needs and bless us.

A modern example, reported recently in the media, will illustrate this. It concerns a couple, Dr Ken Elliott and his wife Jocelyn from Western Australia who worked as missionaries in Djibo, Burkina Faso for 44 years from 1972 in a hospital that they founded.

He operated on thousands of patients from all over West Africa, but they didn't ask others for funds. Rather they prayed. And God blessed them. As Ken said, "It was just amazing how we got what we needed when we needed it."

For instance, '... surgical equipment, and much else besides, came from the gift of an unused Cold War emergency hospital that the American ambassador gave them as an unsolicited gift. Friends, relatives, strangers, churches in countries they had never visited, came through with donations.'

Ken was the full-time surgeon. Jocelyn raised and educated their children. Ken also was his own anaesthetist, although he did have voluntary assistants who came from Europe, North America or Australia, staying for various lengths of time.

The story doesn't stop there, as in January 2016, Ken and Jocelyn were kidnapped by Al Qaeda-linked Islamist militants. While Jocelyn was soon released, Ken spent seven years and four months as a hostage in the Sahara Desert. He was quietly released last year, aged 88. There was no ransom paid, but hundreds of people had prayed for his

release. And God honoured their prayer. The full story, as reported by Jonathan Holmes for *Foreign Correspondent*, can be watched on ABC iView and ABC In-Depth YouTube.²

The message of this modern-day example is that God does provide for our needs. But often, he will do so using his people. This is why we should pray and give generously and regularly of our money, our skills, and our time, believing that God will bless us abundantly. It is also why as a church St James' tithes. It is the function of the Outreach Committee to direct these funds, so that not only is the clergy supported, but also the disadvantaged are too, in the spirit of Deuteronomy and the early church.

As the apostle Paul wrote to the Christians in Corinth in 2 Corinthians 9:6-8:

'...the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.'

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



Inside the Tithe Barn at Lacock (© Rob Farrow, December 2013, Wikimedia Commons)

Tales of Travellers

Robert Willson

Over the years I have been fascinated by studying the memorials around the walls of St James' Church. It is a great pleasure to research and write about some of them. In the 19th century, early colonists came by sailing ships and many kept diaries to record tales of their voyages.

Most of us enjoy travel and, even if we cannot travel ourselves, we enjoy reading such tales. When John Masters retired after a life of service in the British Army in India, he decided to write about his experiences. A friend said that in writing a gripping story, begin with someone going on a journey. We ask, where is this person going? What will happen?

Jesus knew this very well. One famous parable begins: "A certain man went down from Jerusalem to Jericho, and fell among thieves..." Immediately the interest of the reader or listener is aroused.

St Paul was one of the greatest travellers of the ancient world. To follow in his footsteps is to see much of what was then the Roman Empire. It was said of him that he could never see a road winding over a mountain without wanting to follow it. He could never see a boat riding at anchor without wanting to sail to distant shores. And everywhere he went he proclaimed the Gospel.

St Luke recorded the final epic voyage of Paul to Rome in the last two chapters of the Book of Acts.

I shall never forget an occasion when my daughter and I were travelling along a road in southern Turkey. Our driver pointed out the peaks of the cloud-capped Taurus mountains on our left. We stopped and I walked a little way towards them. I recalled that Paul tramped through them on foot.

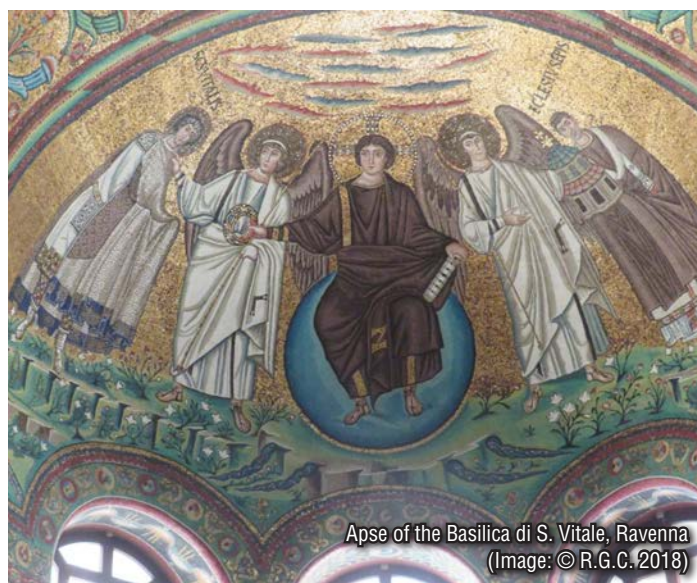
On another occasion, we visited the Island of Crete. Paul's journey to Rome nearly ended on the south coast of that island.

My wife and I made a number of trips, mainly across the British Isles and Europe. Recently I discovered a diary of a trip we made nearly 30 years ago in Italy, from Venice in the north to Sicily in the south, and of course including Rome. Our experiences were scribbled with a biro late at night. I decided to transcribe the record and add images and notes from the internet, which of course hardly existed at that time. We have lived through a revolution in technology.

The record may be of interest to our grandchildren. I share the record of a few places of Christian significance in this article.

RAVENNA

I had long wanted to visit Ravenna, and the short time there inspired me to obtain a copy of the book on Ravenna by British historian Judith Herron. If you are interested in the story of how the Christian Church survived the fall of the western Roman Empire, her book is a most readable introduction.

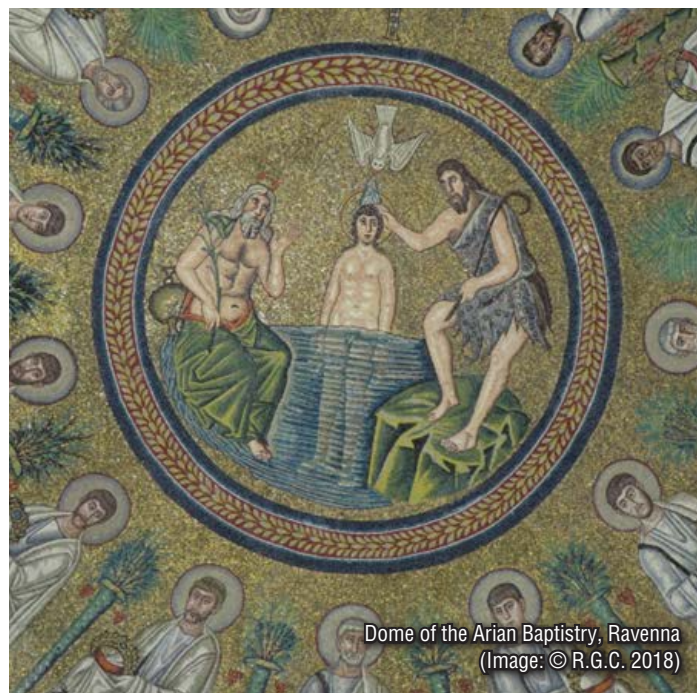


Apse of the Basilica di S. Vitale, Ravenna
(Image: © R.G.C. 2018)

When I was a kid, novels like *Quo Vadis*, later made into an epic film, held me enthralled. Not far from St James' in Sydney was a small shop that sold stamps and coins, and my pocket money was spent on Roman coins in copper and silver. I collected coins with images of famous Emperors like Augustus and Hadrian. Such coins are common and inexpensive.

Ravenna interested me because that city served as the last capital of the Roman Empire for most of the 5th century. In Ravenna eight buildings are listed as World Heritage: 'Early Christian Monuments of Ravenna'.

Because of the crowded streets of the city, tourist coaches are only able to visit one famous Basilica, that of Sant'Apollinare Nuovo. We were awed at the glorious mosaics in the Byzantine tradition, covering the walls of the Basilica. Some treasures were lost in the bombing of World War II, but much survived, and has been faithfully restored.



Dome of the Arian Baptistery, Ravenna
(Image: © R.G.C. 2018)

ASSISI

After Ravenna we travelled a short distance to another famous Christian site, that of Assisi. It is of course associated with St Francis, who was born there in 1181. I made my profession as a member of the Third Order of the Anglican Franciscans in 1988. I note that my Profession and Rule of Life was signed by the late Bishop Ken Mason. I remember meeting him in St James' one Sunday.

Francis was the son of a prosperous merchant who later disowned him. After a serious illness, he became an ascetic, taking vows of poverty, prayer and with a special care for outcasts and lepers. In 1209, the Pope sanctioned a new Order, the Friars Minor (OFM), called Grey Friars from their habit.

Francis was never ordained a priest but embraced lady poverty.

In 1212, a second order for women, led by his follower St Clare, was founded. Our granddaughter has been educated by a school named in her honour.

The Friars Minor expanded rapidly and sent missionaries across the world. Francis travelled to many countries. His teaching and example were joyful, with a celebration of nature as reflecting the creation of God, with special love for flowers, birds and animals.

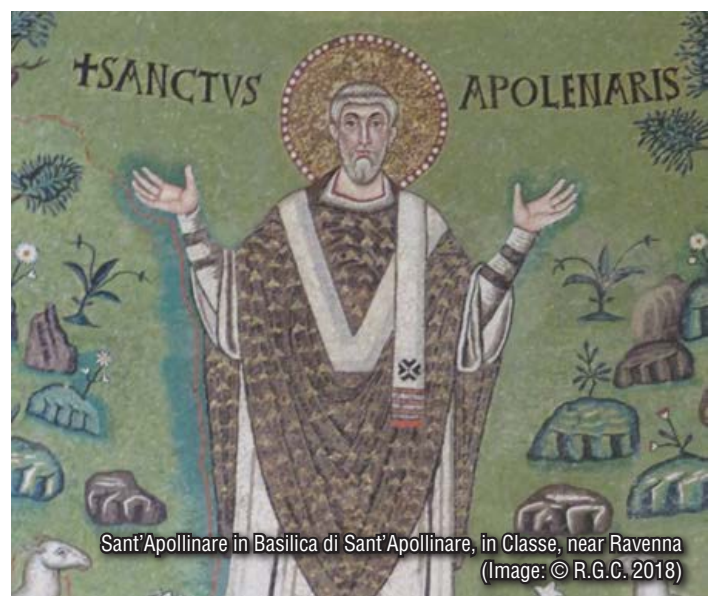
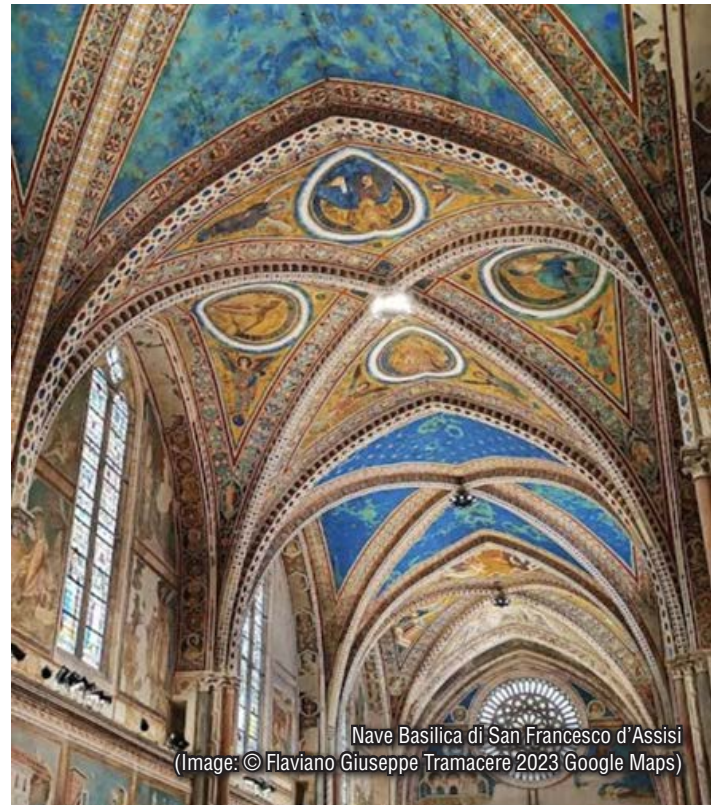
Later Francis founded a Third Order, Tertiaries, for the laity who wish to follow his example.

Francis died in 1226. Recently the Pope named him as patron of Ecologists. His aim was, as he said, to walk in the steps of Jesus. His fame is worldwide. No prize for naming which famous United States city is named after him. The Spanish Missions to America are marked on the map.

Today the vast Basilica in Assisi reminds us of the influence of Francis on the Christian world, but I wonder what he would think of it in the light of his own embrace of poverty and simplicity.

Bishop John R Moorman, a learned Anglican scholar, was a world authority on the life and work of Francis of Assisi. Bishop John wrote several books about him, such as *St Francis of Assisi* (Second Edition 1976).

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



St Laurence House works towards breaking the cycle of homelessness and poverty.

Jennie Piaud

For 48 years St Laurence House has been giving hope to children and young people who through no fault of their own, find themselves homeless. What started out as genuine Christian kindness through providing a good meal, a hot shower and a place to find some solace; has grown into an accredited well-recognised homelessness service—but at the core still providing those same basic values and more.

The homelessness crisis is complex, and many intellectual minds have worked at seeking the root cause and how as a society we might fix the problem. At St Laurence House, we cannot undo the trauma that these young people have faced, or the reasons that they would rather be homeless than live at home. Statistics in Australia point to the three leading causes of children and young people becoming homeless as—escaping family and domestic violence, child abuse, and family breakdown. However, what we can do is work towards making them feel safe, starting the healing process and allowing them to find the spark that ignites their hope for their own future—a future without homelessness and poverty, a future where they are seen and valued.

As therapeutic youth workers, we treat every young person individually. It is so important to see the young person as a person with value. That sounds like perfect sense; however, these young people are often so traumatised, that we simply have to meet them where they are in the moment, and see them through non-judgmental eyes, and use that as the starting point for ongoing care and support.

At St Laurence House we believe that safety and stability are the first key milestones we need to achieve. The young people need to know that they are safe, and that this safety is not going to be removed from them without warning. During this critical stage of our engagement with young people, we see a relaxing or letting down of their guard. They start to engage with the staff and other young people in the house. This takes time, and for some longer than others.

Studies have shown that being homeless significantly disrupts a young person's participation in education. This can be through moving schools on a regular basis or not attending school at all. It doesn't take long for this to lead to disengagement and falling behind in critical learning stages, and it can be a steep slope for them to climb back up. We aim to work with the young people in our care to get them engaged in their education—through maintaining current school placements, working with school counsellors and

specialist teaching staff, and additional tutoring provided out of school hours. Once young people feel that they are making progress, we see a noted change in their outlook for the future. They dare to hope that maybe they could achieve a small goal such as passing a subject, through to bigger goals such as achieving their HSC and aspirations of tertiary education.

Young people who have been through traumatic circumstances such as family and domestic violence or child abuse will have mental health scars. These are scars that cannot be seen but are evident in the way the young person views the world around them, and how they respond to their environment. St Laurence House prioritises mental health and physical health care. Poor nutrition, poor sleep, uncertainty and feeling constantly unsafe have significant impacts on mental and physical health. We work with our health partners to ensure every young person gets the health care they need to improve their physical health and work on healing their trauma to improve their mental health. Over time we see improvements, and young people also see new ways to deal with problems as they arise.

Being a young person is meant to be a time in life when you can have fun and feel free to enjoy friends and activities. We believe that social inclusion and participation is key to improving long term outcomes for young people. We run in-house programmes to assist young people improve their independent living skills, try new activities such as sports and arts and crafts, and participate in community activities. In the recent school holidays, our young people engaged in numerous activities—included here are snapshots of some of those happy moments.



St Laurence House is undertaking a Social Return on Investment (SROI) study at the moment in conjunction with Linda Kurti of StillPoint. We know that we get good results for young people who participate in our medium-term program—however we want to be able to quantify those results rather than talk anecdotally. We will be measuring outcomes such as level of education, independent living skills, physical and mental health wellbeing, employment, and engagement in house activities and social activities. We will be scoring these outcomes on arrival at the service, after 6 months, after 12-18 months, and over the longer term, i.e. 2-6 years. We want to prove that longer-term accommodation—coupled with solid evidence-based trauma-informed care programmes get results—and provide young people with hope for their future.

Jennie Piaud is (Acting) Executive Officer and ARMCo Chair at St Laurence House Youth Services.



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A Distant Music—*Incarnatus 1*

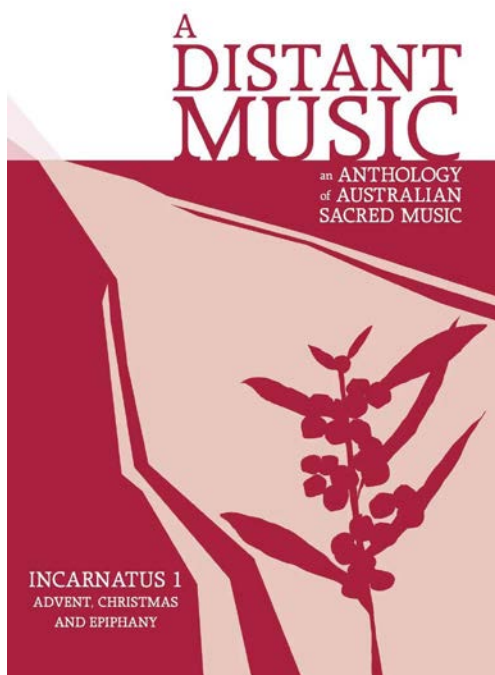
Christopher Waterhouse

Here at St James', we have a long-established tradition of commissioning new choral works for the liturgy, and we have been greatly blessed over the years to have many very talented composers in residence. It is our hope that new choral works are sung, not just once for the occasion for which they have been commissioned, but might enter into the regular repertoire of the Choir here and elsewhere.

St James' is not unique in this regard. Many churches, chapels and Cathedrals have reclaimed the role of the church as a great patron for the arts, and composers are hard at work to give their voice to the great texts of the liturgy and the worshipping life of the church. With the support of generous donors and clergy who treasure the tradition of sacred choral music, we are seeing a rise in the number of new works written and sung in the regular liturgy of the national church.

What often happens is that the new compositions are performed at the church or chapel where the composer is based. So the question is, how do we raise the profile of Australian composers writing for the liturgy, and how might we showcase some of these excellent works for other choirs to sing?

'A Distant Music' is the name given to an anthology of Australian sacred music which seeks to publish works by Australian composers and to introduce choirs and congregations to composers that they may not have encountered before. The third volume in the anthology is now available.



Incarnatus 1 is our first collection of works suitable for the seasons of Advent, Christmas, and Epiphany.

This new collection contains 17 choral works by Australian composers. They are:

Adam lay ybounden (Dulcie Holland), *Away in a manger* (David Drury), *Carol of the Birds* (W.G. James, arr. Roland Peelman), *Coventry Carol* (arr. Daniel Riley), *A Cradle Hymn* (Philip Carmody), *The holly and the ivy* (arr. Anthony Hunt), *In Advent heat* (Peter Campbell), *Joseph and Mary* (David Swale), *A lady that was so fair and bright* (Owen Elsley), *Little Lamb* (David Banney), *Little Stars* (Jonathan Zwartz, arr. Roland Peelman), *Lullaby* (Keren Terpstra), *Lullay my liking* (Patrick Baker), *Magpie Morning* (Vaughan McAlley), *Nativity* (Brooke Shelley), *Now have good day* (Michael Leighton Jones), *Videntes stellam magi* (Huw Belling).

The anthology continues under the leadership of the editorial committee of Michael Fulcher, Michael Leighton Jones, Daniel Mitterdorfer, Brooke Shelley, and The Rev'd Christopher Waterhouse.

A Distant Music – Incarnatus 1 is published by Crescendo Music Publications and is available from adistantmusic.com.au

Christopher Waterhouse is the Rector of St James' King Street and a founding member of the A Distant Music editorial committee.

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:

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Deep in the wild Southern Ocean, halfway between Australia and Africa, a snowy volcano, almost three thousand metres high, rears up from the sea like a great white whale. Five times it tried to kill the first team that sought to reach its summit. Yet back they sailed, through the worst seas in the world, this time with legendary explorer Bill Tilman as their skipper.

This is the extraordinary tale of those first attempts to climb Big Ben, the smoking glacier ringed volcano on Heard Island, Australia's loneliest, remotest outpost. It's a tale told with quirky humour by those who were there, backed up with their beautifully shot archival expedition footage. Paul Jarman's brilliant music score, pays tribute to the utter boldness of the quest, bringing to life this little known moment in Australian history.

One of the least known but most audacious adventures of the 20th Century.




Live Q&A Event HAYDEN ORPHEUM
6.30pm Tuesday 15th October
Tickets, trailer & other dates & locations
via QR or www.michaeldillonfilms.com.au



Cantata Service
JS Bach

Aus tiefer Not schrei ich zu dir, BWV 38



The Choir of St James'
& BachBand@StJames'

20th October, 4:00pm
All Welcome

St James' King Street Parish Open Day

Saturday 23rd November
9am-2pm

9:00am: Morning Prayer

9:30am-12:30pm: Tours of the Church

12:30pm: Lunchtime Eucharist

1:00pm: Lunch

The Mixtures Concert Series

The series includes three more fantastic opportunities to enjoy fine music in Sydney's oldest church, with Sydney's newest organ! *Wide Brown Land* is a rare chance to hear the evocative sound of the didgeridoo resounding through St James', creating new music with our new organ.

Come along on **Sunday 27th October** at 4pm to hear one of Australia's finest didgeridoo players, Mark Atkins, also recognized internationally for his collaborative projects with some of the world's leading composers and musicians, and David Drury, who needs no introduction to St James'. Having been Organist and Director of Music here, David has toured England, France, Germany, Canada, the USA and New Zealand as an organ recitalist, and plays regularly with the Sydney Symphony Orchestra, and orchestras across the country. David is known for his extraordinary skill and flair as an improviser; he is the only Australian to have won the Tournemire Prize for Improvisation at the St Albans International Organ Competition.

Christmas will come early this year, as we welcome the outstanding young musicians of the Australian Youth Orchestra to join The Choir of St James' and our very own young organist star, Marko Sever.

On Sunday 30th November at 5pm they will combine to perform the luscious *Oratorio de Noël* by Saint-Saëns, and Poulenc's stunning *Organ Concerto*. This promises to be a thrilling collaboration, not to be missed! And give yourself, and your friends and family, the gift of music this Christmas! Come to celebrate the joy and wonder of Christmas at St James' on Sunday 15th December at 6pm

when the Choir and Orchestra of St James' will present Christmas scenes from Handel's *Messiah*, interspersed with favourite carols by the incomparable John Rutter. And come ready to sing—audience participation required! The very stones of our beloved church will resound with Christmas cheer as we all sing the best-known carols together with the choir, orchestra, and of course our fabulous organ.

Tickets for all concerts are available online, and through the Parish Office.

\$60 (General Admission)

\$40 (Friends of Music)

\$20 (Children and Students)



The First Mixtures Concert
(Image Supplied)

THE FRIENDS OF MUSIC AT ST JAMES' PRESENTS

MIXTURES

CONCERT SERIES 2024

SUPPORTED BY

CITY OF SYDNEY




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ST JAMES' CHURCH, KING STREET, SYDNEY



WIDE BROWN LAND

STORIES AND MUSIC FOR DIDGERIDOO AND ORGAN
featuring MARK ATKINS (didgeridoo) and DAVID DRURY (organ)
SUNDAY 27 OCTOBER 2024, 4PM

BONBONS DE NOËL

SAINT-SAËNS Oratorio de Noël
POULENC Organ Concerto
Choir of St James'
Australian Youth Orchestra
featuring Marko Sever (organ)
SATURDAY 30 NOVEMBER 2024, 5PM

A ST JAMES' CHRISTMAS

Christmas scenes from HANDEL's *Messiah*,
seasonal gems by JOHN RUTTER and favourite CAROLS sung by all!
Choir and Orchestra of St James'
SUNDAY 15 DECEMBER 2024, 6PM

Lunchtime Concerts

Aidan O'Donnell

The Wednesday lunchtime concert series continues in St James' during October and November, as usual showcasing a variety of musical instruments. We begin by welcoming back Consort 8 at the beginning of October. Both piano and organ feature in the weeks that follow, along with flute and voice. Then towards the end of November, we will hear from our St James' organ scholar, James Brew.

So, we invite you to join us on Wednesdays at 1:15pm-2pm either in St James' Church or online to experience musicians from a diverse array of backgrounds, mediums, and styles.

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

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

There is also ample opportunity for people to experience music at St James' at worship services every Sunday at 11am at the Choral Eucharist and every Wednesday with Choral Evensong at 6.15pm. Once a month, Choral Evensong is also offered on Sunday afternoon at 4pm and Sung Eucharist at 9.30am.

There remains one concert left in the St James' International Organ Festival. We are delighted that former organ scholar, Sarah Kim, now residing in France, can play the new St James' Bicentennial Organ for us on Saturday 16th November. Page 26 in *St James' Connections* provides opportunity for you to book tickets to attend her concert in person or online.

Wednesday 2nd October, 2024
Consort 8

Wednesday 9th October, 2024
Agus Sandjaya – Piano

Wednesday 16th October, 2024
Elias Wilson – Tenor

Wednesday 23rd October, 2024
Baroque Flute Duo

Wednesday 30th October, 2024
Sam Giddy – Organ

Wednesday 6th November, 2024
Daniel Kearney – Piano

Wednesday 13th November, 2024
TBC

Wednesday 20th November, 2024
James Brew – Organ

Wednesday 27th November, 2024
Helen Xu – Flute

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



Sunday 10th November

Remembrance Sunday

9:30am Choral Matins

with an Act of Remembrance

**Sung by The Choir of
St James'**

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 via our YouTube channel: St James' King Street

Choral Music

Wednesday 2nd October

6:15pm – Choral Evensong

(Lower voices)

Responses: Leighton Jones

Canticles: Smith – *Magnificat à 4*;
Morago – *Nunc dimittis octavi toni*

Anthem: Wood – *View me, Lord*

Sunday 6th October

9:30am – Sung Eucharist

Setting: Dudman

11:00am – Choral Eucharist

(Sung by The St James' Singers)

Setting: Darke in F

Motet: White – *A prayer of St Richard of Chichester*

4:00pm – Choral Evensong

(With the Guild of Church Musicians)

Responses: Clucas

Canticles: Brewer in D

Anthem: Vaughan Williams – *Let all the world*

Wednesday 9th October

6:15pm – Choral Evensong

Responses: Smith

Canticles: Nicholson in D flat

Anthem: Brahms – *Geistliches Lied*

Sunday 13th October

9:30am – Choral Matins

Responses: Tomkins

Canticles: Boyce in C

Anthem: Mendelssohn – *Above all praise*

11:00am – Choral Eucharist

Setting: Magalhães – *Missa O Soberana luz*

Motet: Victoria – *Vidi speciosam*

Wednesday 16th October

6:15pm – Choral Evensong

Responses: Sanders

Canticles: Harwood in A flat

Anthem: Tomkins – *O God, the proud are risen*

Sunday 20th October

9:30am – Choral Matins

Responses: Radcliffe

Canticles: Francis Jackson – *Temple Service*

Anthem: Radcliffe – *God be in my head*

11:00am – Choral Eucharist

Setting: Tye – *Missa Euge bone*

Motet: Taverner – *Quaemadmodum*

4:00pm – Cantata Service

Bach – *Aus tiefer Not schrei ich zu dir*, BWV 38

Wednesday 23rd October

6:15pm – Choral Evensong

(Sung by The St James' Singers)

Responses: Leighton Jones

Canticles: Stanford in B flat

Anthem: Hurford – *Litany to the Holy Spirit*

Sunday 27th October

9:30am – Choral Matins

Responses: Ayleward

Canticles: Alcock – *Te Deum in B flat*

Stanford – *Jubilate in B flat*

Anthem: Tomkins – *O sing unto the Lord a new song*

11:00am – Choral Eucharist

Setting: Mozart – *Missa brevis in D*, K. 194

Motet: Gabriel Jackson – *O sacrum convivium*

Wednesday 30th October

6:15pm – Choral Evensong

Responses: Smith

Canticles: Howells – *Westminster Service*

Anthem: Gibbons – *O clap your hands*

Saturday 2nd November – All Souls' Day

6:30pm – Orchestral Requiem Eucharist

Setting: Fauré – *Requiem*

Sunday 3rd November – All Saints Sunday

9:30am Sung Eucharist

Setting: Dudman

11:00am – Choral Eucharist

(Sung by The St James' Singers)

Setting: Sumsion in F

Motet: Ives – *There is a land of pure delight*

4:00pm – Choral Evensong

Responses: Rose

Canticles: Howells – *St Paul's Service*

Anthem: Martin – *Laudate Dominum*

Wednesday 6th November

6:15pm – Choral Evensong

Responses: Reading

Canticles: Wood in D

Anthem: Balfour Gardiner – *Evening Hymn*

**Sunday 10th November
Remembrance Sunday**

9:30am – Choral Matins with Act of Remembrance

Responses: Radcliffe

Canticles: Stanford – *Te Deum in B flat*
Ireland – *Jubilate in F*

Anthem: Bainton – *And I saw a new heaven*

11:00am – Choral Eucharist

Setting: Vaughan Williams – *Mass in G minor*

Motet: Vaughan Williams – *Lord, thou hast been our refuge*

Wednesday 13th November

6:15pm – Choral Evensong

Responses: Morley

Canticles: Sumsion in A

Anthem: Harris – *Our day of praise is done*

Sunday 17th November

9:30am – Choral Matins

Responses: Ayleward

Canticles: Howells – *Collegium Regale*

Anthem: Rutter – *A crown of glory*

11:00am – Choral Eucharist

Setting: Francis Jackson – *Communion Service in G*

Motet: Francis Jackson – *Remember for good, O Father*

Wednesday 20th November

6:15pm – Choral Evensong

Responses: Gabriel Jackson

Canticles: Wise in E flat

Anthem: Britten – *A Hymn of St Columba*

Sunday 24th November – Christ the King

9:30am – Choral Matins

Responses: Martin

Canticles: Ives – *Canterbury Te Deum*

Walton – *Jubilate*

Anthem: Vaughan Williams – *Let all the world*

11:00am – Choral Eucharist

Setting: Dove – *Missa brevis*

Motet: Philips – *Ecce vicit Leo*

Wednesday 27th November

6:15pm – Choral Evensong

(Sung by The St James' Singers)

Responses: Nelson

Canticles: Sumsion in G

Anthem: Bairstow – *Save us, O Lord*

All Souls' Day
Choral Requiem
with **Orchestra**

Saturday 2nd November, 6:30pm

Fauré Requiem

The Choir &
Orchestra of St James'



DATES FOR YOUR DIARY

OCTOBER

- Sunday 20th 2:00pm Psalms Workshop
- Sunday 20th 4:00pm Bach Cantata
- Sunday 27th 4:00pm Mark Atkins & David Drury
Mixtures concert

NOVEMBER

- Saturday 2nd 6:30pm All Souls Requiem Orchestral Mass
- Sunday 3rd All Saints Sunday
- Sunday 10th 9:30am Matins with an Act of Remembrance
- Saturday 16th 5:00pm Sarah Kim Recital
International Organ Festival
- Sunday 17th 2:00pm Beating The Bounds Of The Parish
- Saturday 23rd Parish Open Day
- Sunday 24th Christ the King
- Monday 25th Advent Studies Begin
- Saturday 30th 5:00pm The Choir of St James' &
Australian Youth Orchestra
Mixtures Concert

DECEMBER

- Sunday 1st 7:30pm Advent Carols
- Sunday 15th 6:00pm The Choir and Orchestra of St James'
Mixtures Concert
- Wednesday 18th 1:15pm & 6:30pm Mid-week Lessons and Carols
- Thursday 19th 6:30pm Mid-week Lessons and Carols
- Sunday 22nd 7:30pm Nine Lessons and Carols
- Tuesday 24th 6:15pm Christingle
- Tuesday 24th 10:30pm Night Eucharist of the Nativity
- Wednesday 25th 8:00am & 10:00am Christmas Day