



ST. JAMES' Connections

February-March 2025

INSIDE

From the Rector pg 3
Pusey House *George Westhaver* pg 12
Pilgrimage to Sri Lanka *Christopher Godfrey* pg 18
Hymn Translators: Part 1 *Michael Horsburgh* pg 31
+ MUCH MORE

CONTENTS

3	From the Rector
6	Life and Death in the New Forst <i>Robert Willson</i>
7	Milestones
8	Transformed in Hope <i>Ray Williamson</i>
10	The Pollyannas are the Global Majority <i>Paul Vallely</i>
11	St James' Institute Update <i>Paul Oslington</i>
12	Pusey House <i>George Westhaver</i>
15	Book Review: 'God's Gamechangers' <i>Margaret Knuckey</i>
17	Advent Latin Hymns <i>Michael Horsburgh</i>
18	Pilgrimage to Sri Lanka <i>Christopher Godfrey</i>
28	Culinary Creations <i>John Stewart</i>
29	Book Review: 'Anglo-Catholicism' <i>Raymond Nobbs</i>
30	Belonging <i>Sue Mackenzie</i>
31	Hymn Translators: Part 1 <i>Michael Horsburgh</i>
36	Colin's Corner
38	Music at St James'

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EDITORIAL POLICY

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

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

From the Rector



Hanging on a wall in the Rectory is a framed document, an extract from a reflection by the late British author and journalist Monica Furlong, about the role of the clergy. It was given to me by a good friend who knew that these words would challenge me and inspire me. I often encourage visitors to the Rectory to take a moment to read it. They usually read it and become very still and quiet. Some people have asked to take a photograph of it.

I've been thinking carefully about these words and the challenge they present not just to the clergy, but to every Christian person, and to the church as a whole.

Monica writes:

I am clear about what I want from the clergy. I want them to be people who can, by their own happiness and contentment challenge my ideas about status, success and money and so teach me how to live more independently of such drugs.

I want them to be people who can dare, as I do not dare, and as few of my contemporaries dare to refuse to work flat out and to refuse to work more strenuously than me.

I want them to be people who dare because they are secure enough in the value of what they are doing to have time to read, to sit and think, and who face the emptiness and possible depression which often attacks people when they do not keep the surface of their mind occupied.

I want them to be people who have faced this kind of loneliness and discovered how fruitful it is, and I want them to be people who have faced the problem of prayer.

I want them to be people who can sit still without feeling guilty and from who I can learn some kind of tranquility in a society, which has almost lost the art.

It may be true that it is only in so far as the clergy start by exploring their inner loneliness and its relation to Christian belief that all their hard work is going to reach others who, for one reason or another, are alone, and so begin to heal our society.

I find these words striking for several reasons. I really appreciate that Monica has called out the lie of our age: that to be successful means working flat out, burning ourselves out. It permeates our modern society and we can see the damage of this in every sector. What do we as a church and a Christian community have to offer to a world full of people who are burning out? What does Christ himself say? "Come to me all that labour and are carrying heavy burdens and I will refresh you." (Matthew 11:28).

We used to refer to these as the 'comfortable words' - we find them in the Communion Service from the *Book of Common Prayer*, immediately before the Communion itself. They form part of the words of invitation. These words remind us that in Christ we find our rest and our refreshment. That we are to come to him for nourishment. That we are not alone or left to suffer under the weight of these things in our own strength. What does it mean to 'come to Christ'? It means prayer, it means true discipleship, of putting away the distractions and idols of our lives, and putting Christ again at the centre of things. This will require discipline and focus. This will require courage.

Which is why I think Monica speaks of the 'problem' of prayer. Many people find prayer very difficult. Even the disciples say to Jesus, "Lord, teach us to pray" (Luke 11:1) and he gives them the words we refer to as 'The Lord's Prayer.' St Paul likewise has much to say about prayer, and in his Letter to the Romans he speaks about the gift of the Spirit in relation to prayer. "[t]he Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." (Romans 8:26-27).

What a great comfort to know that, even if we cannot seem to articulate the prayers we feel we need to pray, God searches our hearts, and the Spirit intercedes with depth beyond words.

And so we reach the question of silence. We stop running and we become still. We stop babbling and using more and more words and tying ourselves in knots, working ourselves into a frenzy, and we stop. Or at any rate, we should try to. Our modern world frowns on stopping. It is seen as weakness to stop, even sometimes as failure. Success means not stopping. Success means going faster, being bigger, of being hungry for more. I'm reminded of a remarkable and compelling scene in the award-winning National Theatre production of *The Lehman Trilogy* which came to Sydney last year. Fuelled by greed and flushed with success, the character of Bobby Lehman, nearing the end of his life, stands on the Board table in the office and

to the strains of 'The Beat Goes On' he dances the twist, and the entire set literally spins around him. The whirling, chaotic, noisy scene is meant to be one of triumph and joy at all this success and wealth, but in a master-stroke of writing, brilliant stage direction, design, and a committed performance by the talented trio of actors, the whirling scene at fever pitch plunges us into a hell of human creating. I have not witnessed a more damning critique of the lie of human excess, greed, power and selfishness on stage or screen, yet I fear it's playing out for real all around us.

So what to do against a backdrop of all this? How can we be a people who are brave enough to stop? To step down off the whirling Boardroom table, to stop racing around flat-out trying to keep up with ourselves, to stop our babbling and listen for the still small voice of calm?

Many people are familiar with the work and ministry of Franciscan friar and ecumenical teacher Fr Richard Rohr. One of his most profound meditations takes the text of Psalm 46 verse 10, "Be still and know that I am God."

Richard's meditation, what he refers to as a 'prayer of being' takes this form:

Find a quiet place, gently close your eyes and take a few deep breaths. You are taking a few moments to prepare to pray.

Either aloud or silently, say the words "Be still and know that I am God."

Pause. Take a few slow, deep breaths.

Then pray, "Be still and know that I am."

Pause. Take a few slow, deep breaths.

Then pray, "Be still and know."

Pause. Take a few slow, deep breaths.

Then pray, "Be still."

Pause. Take a few slow, deep breaths.

Then pray, "Be."

Amen.

I have led this meditation with small groups and large congregations, and will continue to do so. It is physically, mentally, and spiritually refreshing. In a highly stressful situation, I can now simply pray silently, "Be still" or "Be still and know" and that triggers in my mind and my heart that God is with me, that God is mighty and that I am not alone.

Many people find similar strength and peace in the saying of the daily offices of Morning and Evening Prayer. Regularly setting aside time to pray each day might seem at first like just another thing that has to be done in an already busy schedule, but people very often find that this relatively small investment of time tending to their spiritual needs, flows over into positive outcomes for their physical and mental well-being and has innumerable benefits in the short and the long-term.



The Lehmann Trilogy at the Theatre Royal
(Image: www.theatreroyalsydney.com/events/season-2024/the-lehman-trilogy/)

Perhaps in 2025 you might consider taking up this practice. Our Morning and Evening Prayer groups continue to meet online via Zoom, which means you can join in wherever you are. Or you may prefer to say the Daily Offices alone or with one or two others in your home, at work, or even (believe it or not) in church. It needn't be the formality of the prayer book services, either, but if you are new to the practice of daily prayer the structure and format might be helpful to get you started.

Short times of prayer and stillness each day are one thing, but what about the question of longer periods of prayer and time apart? Jesus frequently took himself away from the crowds and the chaos, and retreated to the mountain, or by the lake, or in a garden, to pray. This is the inspiration for my planned Lenten Retreat to Hobart in March. A few days to change our daily routine, to soak ourselves in the words of the scriptures, and to take time to be apart to listen to God, to be attentive to God, to seek to know God, and ourselves, better. The St James' Institute programme this year also contains some Quiet Days here in Sydney, which I commend to you.

Retreats can be daunting things at first, just as any time of quiet can be challenging for those who live in a world of so much constant noise, clatter, and busyness.



2018 Parish Retreat
(Image Supplied)

Returning to Monica Furlong's reflection, I am struck by her deep understanding of the loneliness which comes when we stop filling our lives with mindless distraction. Do we fear that in doing so we may have to face up to our own failings, the mistakes of our present and our past? Do we fear that, free from distractions, we might begin to discover who we truly are. I suspect that the paradox is this—that the worldly distractions we fill our lives with in an attempt to have a happy life, in fact keep us from discovering our true selves and learning to love the person that God has made us to be, and so that we might see how God is transforming us day by day into his true likeness, renewing and restoring us.

"Come to me all that labour and are carrying heavy burdens and I will refresh you."

We live in a world and an age which claims to have no need of God and the church. Yet I think the true message of Christian living and Christian community has never been needed more than it is today.

The challenge for us in this place is not to fall into the trap of just talking about it, but actually living it out.

As we stand at the beginning of a new year with some cautious hope, plenty of wariness, perhaps even some weariness, we have an opportunity to make some fresh decisions for the year ahead and how we might ready ourselves for what is to come.

As Christians, we are to be people of prayer. We must therefore tend to our inner lives, for no one else can do that for us. We cannot farm this out to someone else. Which is why I take Monica's words and apply them not simply to the clergy, but to all Christian people.



Labyrinth
(Image Supplied)

I want them to be people who can, by their own happiness and contentment challenge my ideas about status, success and money and so teach me how to live more independently of such drugs.... I want them to be people who can sit still without feeling guilty and from whom I can learn some kind of tranquility in a society, which has almost lost the art.

There is great strength here, and with that strength great resilience. I'm reminded again of Paul's words to Timothy, which form the concluding prayer at Morning Prayer every Monday and words which I chose to share at my induction as Rector in 2023:

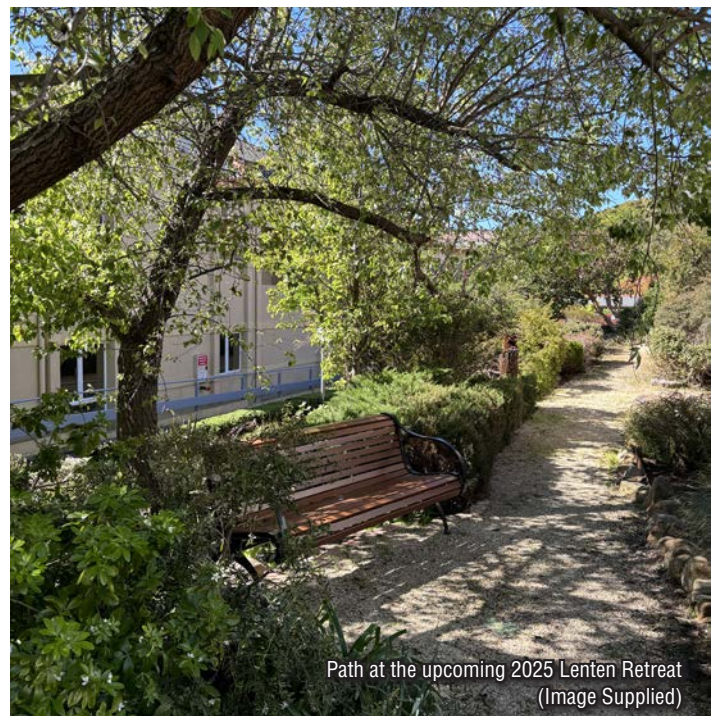
"God did not give us a spirit of cowardice but a spirit of power and of love and of self-discipline.

May we rekindle the gift of God within us.
(cf. 2 Timothy 1:6-7).

The Rev'd Christopher Waterhouse is the Rector of St James'.



2018 Parish Retreat
(Image Supplied)



Path at the upcoming 2025 Lenten Retreat
(Image Supplied)

Life and Death in the New Forest

Robert Willson

The word 'new' is a favourite word of those who want to impress listeners. In every field of human life to be 'new' is always attractive.

Years ago, my wife and I were taken on an exploration of a lovely piece of woodland in southern England. It is known as the 'New Forest'. Recently, I became curious as to why this ancient woodland was so named. There is in fact nothing new about it, except the name.

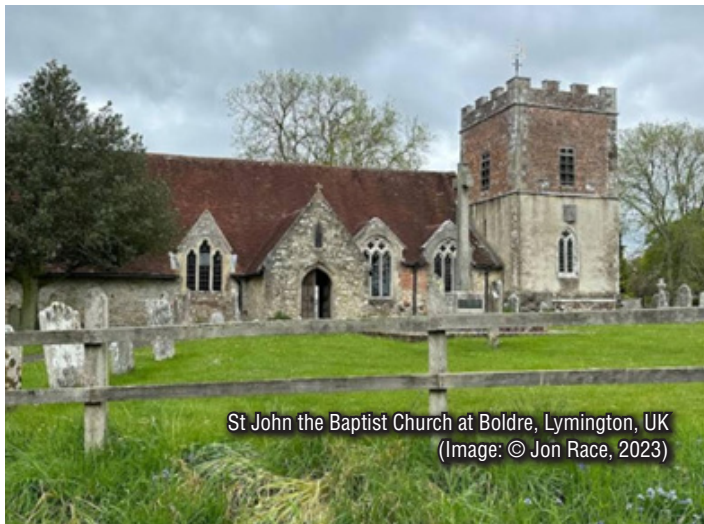
The area was named by William the Conqueror a thousand years ago. After his Normans conquered Harold at the Battle of Hastings in 1066, William was crowned King of England in Westminster Abbey. He took a survey of every part of his new kingdom for taxation purposes and we call this survey the 'Domesday Book'.

William loved hunting and was careful to set aside this vast woodland for the Royal Hunt, and it appeared as the 'New Forest' on early records. There William and his noble friends would hunt the stag.

The Hunter and the Hunted

But his son King William II ('Rufus'), who succeeded to the throne, became by a supreme irony, not the Hunter but the Hunted. We stood silently before the site of an ancient oak tree in the Forest where William died on 2nd August, 1100 AD. By accident, Sir Walter Tyrrell, riding beside the King, fired an arrow at a stag. It glanced off a tree and struck the King in the breast. He died instantly.

His bleeding body was loaded on a cart and taken to Winchester. Sir Walter fled to France and escaped the consequences of his actions, though he was not really to blame.



St John the Baptist Church at Boldre, Lymington, UK
(Image: © Jon Race, 2023)

But later, after seeing the site of the death of the king, we visited another slice of the history of the New Forest. It is the Parish Church of St John the Baptist at Boldre. This is the parish church of the southern part of the New Forest and it too has an ancient history, perhaps going back to Saxon times.

But for Australian Anglican Christians the 'new' aspect is the fact that Boldre was the last parish of the Reverend Richard Johnson before he was chosen to be the Chaplain to the First Fleet, as the ships gathered to sail to a new Penal Colony at Botany Bay on the other side of the world.

Richard Johnson

As we explored Boldre Church, I noted the memorial dedicated by the Bishop of North Sydney during the 1988 Lambeth Conference. Of more than 6,000 Anglican clergy who have served in Australia, Richard Johnson was the first. His work among the convicts and soldiers in early Sydney marked him out as a pioneer.

It has been claimed that Johnson was only appointed to the First Fleet by a group of pious men in a society called the Eclectic Society. However, the long-established missionary bodies of the Church of England, the Society for the Propagation of the Gospel (SPG) and the Society for Promoting Christian Knowledge (SPCK), also supported him and supplied him with books and tracts.

In his ministry in the new Colony, Johnson worked hard, and sometimes showed great courage. He defied warnings of dangers of disease in the fever-ridden Second Fleet. He ventured into the stinking ships to minister to convicts more dead than alive after the long voyage.

When Spanish ships visited Sydney, he took the Catholic priests on a tour of inspection and showed them warm friendship. Upon the departure of Governor Philip in 1792, Johnson found himself in serious dispute with the Lieutenant Governor, Francis Grose. He battled not only indifferent convicts but also hostile officials. He had to build a church at his own expense, and it was burnt down. Johnson however, proved a capable farmer as even his enemies admitted.

Professor Kenneth Cable

The late Professor Ken Cable, a noted historian of the Anglican Church and a former parishioner of St James', has written an excellent piece examining Johnson's ministry in *The Australian Dictionary of Biography*. Over many years, he compiled the Cable Clerical Index, giving details of more than six thousand Anglican clergy who served in Australia.

Again and again in my own research I turn to that splendid resource, now online. Richard Johnson was the first of that number.

It was a new beginning, and the memorial in Sydney reminds us that it is our duty to build on his foundations. Today his Bible and Prayer Book are treasures of St Philip's Church on Church Hill. But in Boldre, an ancient Church in the New Forest, we Australian Anglicans give thanks for a rich heritage and new beginnings.

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



The site of the death of King William II, known as Rufus, in the New Forest. The man in the red is Robert Willson. (Image: Supplied)

Recent Milestones

Holy Matrimony	Date
Pouya Shahbazi and Ann Rachel Nilsen	4 ^h January
Funerals	
Jill Rosemary Freeland <i>At Northern Suburbs</i>	23 rd December
Anna Gudgion <i>At Rookwood</i>	13 th January



Christmas decorations at St James' (Image Supplied)

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Transformed in Hope

Ray Williamson

Still quite early in another year, how hopeful are you feeling?

A ceasefire in Gaza? I heard one person speak of it in terms of “optimism”; another wrote that ‘ceasefire’ is “a word whispered with cautious hope”.

Two weeks ago, a columnist (Paul Vallely) writing in *Church Times* (the English church paper) reported that the *Ipsos Predictions Survey 2025*, which polls expectations and predictions in 33 countries for the year ahead, revealed that despite the cost-of-living crisis, terrible conflicts around the world, unchecked climate change, most people think that the year ahead will be better than last year. The column was given the headline, “The Pollyannas are the Global Majority”. The writer said that psychologists put it down to “optimism bias”. So, he concluded his article by saying:

What all this underscores is the importance of distinguishing theologically between optimism and hope in 2025. Optimism is a fleeting human-centric expectation that life will trend toward the positive. Hope, in contrast, requires a trust in the ultimate good and also calls on us to act in accordance with that trust. Hope demands an element of resilience and agency which optimism doesn't require. Only hope will triumph in the face of the trials of the year ahead.¹

Pope Francis has called for a new “diplomacy of hope” to ensure truth, forgiveness and justice.²

Interestingly, this year's Letter from the Taizé Community, written by the Prior, Br Matthew, takes up the theme of hope: *Hoping beyond all hope* is the title. In it, he writes: “Nurturing hope requires facing the reality as it is and seeing it in the light of God's promises”.³

From John's gospel, we have just heard of a wedding in Cana in Galilee (John 2.1-12).

The first three gospels are called the synoptic gospels because they are so alike in style and content. John's gospel is very un-alike! In company with the others, the fourth gospel tells something of the life of Jesus, but it does so in a very different way. It is probable that the source of the gospel was the apostle John, but that the writing went through several stages of development before the final version in the last decade of the 1st century CE. We might think in terms of a ‘Johannine School’, a group of John's disciples meditating on, and expressing ever more profoundly, the life and teachings of Jesus as they had been told by the apostle – developing a deep theological reflection on the life of Jesus.

The small Christian community to which that group belonged is generally thought to have been in Ephesus, where it would have been influenced by Greek philosophy – and this can be seen clearly in the gospel writing. But John draws primarily on the Jewish background, with the chief intention of declaring the conviction that all the faith and

religious practices of Judaism – incomplete in themselves – all their hopes and longings – have been fulfilled and brought to completion in Jesus.

Consider how John uses the ‘mighty works’ of Jesus. In the other gospels, that is what they are called, and there are lots of them. In the fourth gospel, there are just seven, and they are not called ‘mighty works’ or ‘miracles’; they are called ‘signs’! They are indicators; to use a play on words, they *sign-ify* something, and what they signify is their significance. They point beyond themselves to the One responsible for them

There are seven signs in John's gospel: water into wine; healing of the Official's son; healing of a lame man; feeding 5000; walking on water; healing of a blind man; and the raising of a dead man, Lazarus. Seven! And remember that in the Jewish understanding, ‘seven’ is the number of completeness, of perfection. You might say that the conviction that the gospel writer is conveying is that there is nothing that does not find its completion, its perfection, in Jesus.

Our gospel story today, of a wedding in Cana, declares this to be so. Naturally, it does so in the context of Jewish religion and culture. But a truth is being declared about the significance of Jesus that is relevant to every person in every situation – to us in our situation, to our world in its present distressing state.

We desperately need to hear a voice authentically witnessing to Jesus' message of non-judgemental acceptance, forgiveness, hospitality and love – a message of hope. He preached and practised a new way of being, a new way of thinking and acting, which he called ‘the Kingdom’, and he often used the image of a feast to describe it. And for him, the feast is a vast meal at which there is a place for everyone, with a priority for those whom human society rejects as outcasts.

In the first three gospels, this teaching is conveyed in many parables about a feast, most notably a wedding banquet. In the fourth gospel, there are no parables. But there are ‘signs’. Indeed, the first part of John's gospel can be called the ‘Book of Signs’. But then, the first sign occurs at a feast – a wedding banquet, no less. So, perhaps the story of the wedding in Cana in Galilee can be likened to a parable with Jesus as the central actor.

Notice how the writer of the story employs two uses of water – for washing and for drinking.

The water in the stone jars is for washing – for the Jewish purification rites. There are six of them. Remember: in the Jewish understanding, ‘seven’ is the number of completeness, perfection. ‘Six’ falls short: it signifies limitation, incompleteness, imperfection. The writer understands the six water-pots as standing for all the imperfection / limitation / incompleteness of the old Law, the old faith understandings and practices. Jesus is the one who transforms them.

¹ *Church Times*, No. 4482, 3rd January 2025, p.13

² *Church Times*, No. 4484, 17th January 2025, p.8

³ https://www.taize.fr/en_article39682.html

In the fourth gospel, placed at the beginning of Jesus' ministry, the truth embodied in this gospel 'sign' is that Jesus is the one who was bringing into the world and into the lives of people everywhere a completeness, a transformation, changing the whole basis of our relationship with God – from law to love. It is a transformation as profound, as absolute, as the change of water into wine. It is a transformation in which Christian hope is grounded.

At the celebratory event – a wedding feast – that marks a new beginning, a new relationship, with all the promise of new life – at such an occasion, the water set aside for the ritual use of washing for purification changes dramatically. Its use now is for drinking rather than washing, and the water – now wine – provides drink that does more than quench thirst. It becomes a symbol of the Word of God present in Jesus, the One in whom is fulfilled all that was promised in the rites and rituals of religion as well as the dreams and hopes of the people.

Jesus himself, figuratively speaking, is the 'good wine', which is left to last. The transformation of water into wine signifies that, in the person of the Christ, new life has come, a new relationship has been forged, the boundaries of our conventional world have been shattered, giving us a glimpse of a new hope.

That hope is found in the centre of this story, the guest at the banquet, who becomes the host: Jesus. It is his glory that radiates through the story from beginning to end, that gives it its force and its meaning. The extravagance, the superabundance of the wine, invites us to see that in the abundance and graciousness of Jesus' gift we catch a

glimpse of the identity and character of God. It shows us, yet again, how Jesus decisively changes the way we talk about and know God. It is a transformation as profound, as absolute, as the change of water into wine. It is a transformation in which Christian hope is grounded.

The extravagance, the superabundance of the wine! With all our concerns about our troubled, distressing, violent world, rather weighed down by a sense that the circumstances are beyond us, this morning we hear a gospel story that says that just in the kind of situation where we have run out of resources to cope, the glory of the love of God is manifest in Jesus: six water-pots of water transformed into wine, up to 600 litres of it! What the gospel writer is saying to us is the love of God that comes to women and men is enough and to spare – inexhaustible, more than sufficient for every situation and need. And so, it says to us that in all our situations, in every need of life, the love – the inexhaustible, unbounded love – of God is there enfolding us, is there to be lived in – with the eyes of faith keen and alert to perceive it.

So, the message conveyed by this gospel 'sign' is one of transformation: The Word of God in Jesus, a word and pledge of sacrificial love, is that reality which is finally able to transform us into persons redeemed and made new. The love of God, given flesh in Jesus, is the power to transform us – like water into wine. It can transform our uncertainties and fears into the power of love, to forgive, to be hospitable, to show compassion, and to hope.

This Sermon was given by The Rev'd Dr Ray Williamson OAM on the 19th January 2025 at St James' King Street.



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The Pollyannas are the Global Majority

The following article, referenced by Ray Williamson in his sermon on 19th January, first appeared in *The Church Times* on 3rd January 2025. It is reproduced here with the kind permission of the Editor of *The Church Times*.

Paul Vallely

Here's an interesting paradox. Despite the cost-of-living crisis, bloody conflicts around the world, the increased likelihood of nuclear war, and unchecked climate change, most people think that the year ahead will be better than last year.

This unlikely revelation can be found in the Ipsos Predictions Survey 2025, which polls expectations and predictions in 33 countries for the year to come. It reveals that only 65 per cent of people polled judged 2024 'a bad year for my country'—the lowest figure since 2019. A staggering 71 per cent globally believe 2025 will be better than 2024, even though two-thirds of them expect prices, taxes, and unemployment to rise, and 80 per cent expect rising global temperatures with more extreme weather events. The number fearing nuclear conflict has risen to 49 per cent.

The world's religions might once have offered a convincing explanation for such cognitive dissonance. Notions of divine providence, eschatological hope, redemptive suffering, repairing the world, or cyclical renewal might once have bridged the gap for Jews, Christians, Muslims, Hindus, and Buddhists in their different ways. But all that does not, I suspect, cut much mustard in the secular world.

Some explanation lies in regional biases. Countries such as India, Indonesia, the Philippines, and China—with young populations, emerging opportunities, and strong economic growth—contain the most optimists. European nations—with ageing populations, slow economic growth, and a heightened awareness of persistent global uncertainties—have the fewest. In China, 77 per cent think that AI technology will create new jobs; in Japan, 65 per cent predict that it will bring job losses.

Yet, everywhere people are more upbeat about their personal lives than about their national context. Psychologists put this down to 'optimism bias'—and the tendency, when looking to the future, to overlook potential risks or negativities and focus instead on favourable outcomes. We do this irrespective of gender, ethnicity, nationality, and age. It is why smokers, bungee jumpers, and gamblers think that it will be others who will be the unlucky ones.

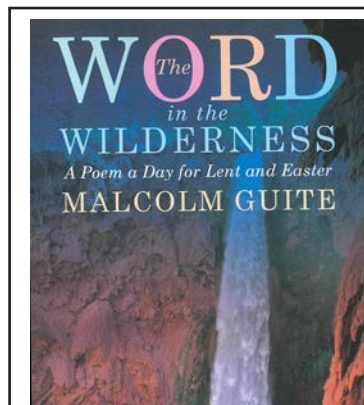
Added to that is a general faith in human ingenuity and technological progress. The Covid pandemic seemed apocalyptic, but it was neutralised with brilliant vaccines. Governments will similarly find technological solutions to climate change. Or so believe 84 per cent of people in China, in contrast to only 32 per cent globally who believe that.

There seems a wilful blindness about much of this optimism. How else can the West turn away from the world's worst famine in Sudan or acquiesce in Israel's reckless "collateral" killing of children, women, doctors, and journalists in Gaza. We support Ukraine against Russia, but only so long as we ourselves do not have to fight—and we will probably breathe a sigh of relief when Donald Trump does some dodgy deal with Vladimir Putin.

What all this underscores is the importance of distinguishing theologically between optimism and hope in 2025. Optimism is a fleeting human-centric expectation that life will trend toward the positive. Hope, in contrast, requires a trust in the ultimate good and also calls on us to act in accordance with that trust. Hope demands an element of resilience and agency which optimism doesn't require. Only hope will triumph in the face of the trials of the year ahead.

Paul Vallely is a writer, broadcaster, and consultant who specialises in philanthropy, business ethics, and international development.

Source: www.churchtimes.co.uk
Online and print subscriptions available.



St James' Lent Studies 2025

The Word in the Wilderness

Study groups begin the week starting 10th March

Copies of the book can be purchased from the parish office for \$25

St James' Institute Update



I am greatly looking forward to our 2025 events at the Institute. The programme brochure is available in the church and Parish Office, and further event details and subscription form are on the website. In these inflationary times, I've held subscription prices constant so an Institute subscription is excellent value, as well as expressing your support for the work of the Institute.

Sunday seminars include local indigenous history with Professor Grace Karskens, 'Reading the Gospels' with the Rev'd Associate Professor Bob Derrenbacher, 'Why Theology Matters to Australia' with Professor Peter Sherlock, 'Hope and Hell' with Dr Tony Golsby Smith, 'Shame and Genesis 3' with Dr Helen Blake, 'Theology in the Novels of Marilynne Robinson' with Dr Belinda Summers, 'Genesis' with Rev'd Dr Matthew Anstey, and 'God in the Poetry of Emily Dickinson' with Professor Ben Myers.

This year we will be trialling some seminars before Evensong on Wednesdays, which we hope will be a better timeslot for those working in the city. I've picked topics and speakers that I hope will appeal to a broad audience. The first of these will be 'The Silent Epidemic: Unravelling the Complexities of Loneliness Among Young Australians' on Wednesday 7th May from 5:00pm to 6:00pm with Professor Patrick Parkinson AM. The second will be 'The Future of the Cosmos' on Wednesday 13th August from 4:00pm to 6:00pm with Professor John Behr, one of the world's leading theologians, who will be in Australia for a conference on the contemporary relevance of the Church Fathers, hosted by Gospel Conversations and Alphacrucis University College. These Wednesday seminars are a great opportunity to invite family and friends, taking advantage of our invitation for non-subscribers to attend one event as our guest to see what we do.

I'm pleased Quiet Days are returning to the programme with a seminar then Quiet Day in May on 'Praying with Icons' both led by Dr Philip Kariatlis, and a 'Julian of Norwich' Quiet Day in October led by the Rev'd Catherine Eaton. For those with an interest in icons we are hosting an event around Michael Galovic's beautiful book of his art *Sailing Back to Byzantium*.

Our 'Beating the Bounds of the Parish' walk to pray for the fruitfulness of all that goes on in our city—art, music politics, business, finance, etc.—will happen on Sunday 30th November.

Lent and Advent studies this year will be based on poems for these seasons selected by Malcolm Guite. The books of poetry are able to be purchased from the St James' Office at the bulk discounted price I have negotiated with the publisher.

Trinity in Sydney is one of the most interesting parts of the Institute's work, and our 2025 programme includes the Rev'd Associate Professor Bob Derrenbacher teaching 'Jesus in Film' in March, a unit on 'Ecotheology' to be taught by Professor Neil Ormerod and Dr Sally Shaw in August, and the biennial unit on 'Anglican Church Law and Governance' split between Sydney in September and Melbourne in November. A new element this year is an online unit 'Early Rabbinic Interpretation of the Bible' with Dr Simon Holloway, which will run for 12 Tuesdays from 7:00pm–9:00pm from 25th February. You can either enrol for credit towards a Trinity University of Divinity Degree (FEE-HELP available for eligible students) or take advantage of the discounted audit rate of \$400 for St James' Institute subscribers.

I've had a few questions about the Goulburn-Canberra Pilgrimage route that my friend the Rev'd Cameron West and I are developing. It is moving slowly (no doubt to the relief of our Spanish major competitor) because we both have other heavy commitments and are working on a shoestring budget. However, we hope to run a supported walk of the route just before the international pilgrimage conference that will be held at the Australian Centre for Christianity and Culture on 3rd–6th June 2025. I am happy to talk further with anyone who is interested in this project.

Paul Oslington is Director of the St James' Institute.

A promotional graphic for the St James' Institute 2025 Season. The background is a textured, golden-brown pattern with stylized leaves and branches. Overlaid on this is the text: 'St James' Institute' in a large, white, serif font; '2025 Season' in a smaller, white, serif font; '\$195 Standard' in a large, white, sans-serif font; '\$175 Concession' in a large, white, sans-serif font; 'Register at' in a white, sans-serif font; and 'sjks.org.au/institute' in a white, sans-serif font.

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Pusey house: Founding Principles, Present and Future Hope

George Westhaver

Pusey House, Oxford, was founded on 9th October 1884 to be a centre, community, and home of theological study, worship, and pastoral care, and as a most fitting memorial to Dr E. B. Pusey. In his time Dr Pusey was Regius Professor of Hebrew, Canon of Christ Church, and a leader of the Oxford Movement. Pusey's biographer, Canon H. P. Liddon, hoped that the new institution would be both 'a home of sacred learning, and a rallying point of the Christian faith'. This meant that the House would not only promote 'those great and majestic studies which attend on Christian theology', but also examine the 'ever-changeful fashion' of the day. In other words, the charism of the House encourages serious engagement with contemporary trends and ideas, and conceptions of law and culture, while at the same time nurturing a thoughtful and robust faith nourished by rich worship. This combined life of faith and scholarship is expressed in hopeful and joyful service in the world and in the Church. Uniting the life of the mind and the life of prayer – keeping thought about God and God's world together with the movement of the heart toward God – these principles still offer a dynamic and living foundation on which to build up the life of the House.

Dr Pusey's emphasis on the doctrine of the Incarnation embodies a wonderful affirmation. In Christ, we are 'In-Godded, Deitate', human words speak divine wisdom, earthly signs communicate heavenly life, ordinary community is shaped into the grace-filled body of Christ, the academy becomes a school open to divine truth, and all things shine, in some measure, with divine light. This affirmation brings also a bracing challenge: to live into who we are in Christ, and to be transformed, not for ourselves, but for one another. The world desperately needs such Christiform disciples and Spirit-enlivened communities. The sacramental principle and the catholic life which inspired the leaders of the Oxford Movement still meet both contemporary needs and the same old and deep longings of the heart, and these all serve as graceful keys to unlock the treasures of divine life, of evangelical zeal with love.

It is both a privilege and a delight to see how the combined offering of liturgy, study, and community, continues to encourage and inspire those who are drawn into the life of Pusey House. We continue to be inspired by our motto *Deus Scientiarum Dominus* – The Lord is a God of Knowledge: 'What are all our sciences, what are all our fragments of knowledge, all our forms of studying and learning, but droplets from that fountain of which we long to drink in all



its fulness? *My soul is athirst for God, yea, even for the living God.*' Pusey House promotes serious scholarship by Christians, and witnesses to the basic principle that, because all forms of knowledge come from the one fountain of divine Wisdom and knowing, faith in Christ is a friend and handmaiden, not an enemy or hindrance, of the pursuit of truth in all its forms. That commitment is not always welcome, and may even be personally or institutionally costly, but it is a fundamental catholic and biblical principle.

Since we celebrated the 100th anniversary of the dedication of the Chapel of the Resurrection in 2014, we have continued to build on the heritage bequeathed to us. In response to the changing context of the University and the Church of England, the number of graduate students in Oxford, and the hopes of others, we responded to calls for catholic mission by becoming an all-year-round place of worship and learning, with High Mass every Sunday, full Holy Week, Easter, and Christmas celebrations, and with daily mass and offices most of the year. Sunday school takes

place most weeks. The Oxford Scriptorium—a gathering of Oxford-based Christian students and researchers, which comes together for study, prayer and fellowship—meets most days in term in the Library and common rooms of the House, and has been described by one alumnus of it as the “Christian Middle Common Room of Oxford”.

The academic offering of the House has been enriched with a programme of lectures, conferences, and colloquia, often undertaken in partnership with other institutions and colleges, and also by working together with St Cross College. This coming July we will host our fourth major theological conference. These conferences have previously attracted a worldwide collection of academics, scholars, clergy and interested lay people and have come to be one of the largest such conferences happening in the Church of England today. This summer we will consider questions of theological anthropology under the title *Creating the Image: Creation, Salvation and the Human Person* and we are grateful that many world class experts in this field have agreed to speak.

The number and character of the groups or partners meeting in the House on a weekly or occasional basis continues to grow. The pastoral ministry of the House, the community life, and all that makes this possible, have been amplified, and enlivened by the generous and creative ministry of teams of interns, dedicated staff, musicians, librarians and archivists, servers, researchers, priests, trustees, presidents, friends, supporters, donors, visitors, pilgrims, and community members, who together serve to shape the life and mission of the House, with our Library and Archive. All this enables us, by the gifts and graces of the indwelling Spirit which Pusey hymned and praised, to live



Rowan Williams with George Westhaver at a recent Theology Conference at Pusey House (Image Supplied)



A familiar face at the centenary service at Pusey House 2013. Prior to his ordination, Christopher was a server at Pusey House and part of the vocations group (Image Supplied)

into what were founded to be: a centre of theological study, a community of worship, and a home of pastoral care, in the hope that we send out rooted disciples for parishes and communities.

It is often the sense of those closest to both the opportunities and challenges before us that the life of the House flourishes only as an effulgence of super-abundant grace ('effulgence' was a favourite Dr Pusey word). This life has been given to us in the inspired generosity and sacrificial ministry of generations who have loved and continue to love this place, given in the prayers of friends, supporters, colleagues on both sides of the veil of Christ's flesh, angels ascending and descending on the Son of man, a gift of life growing through friendship and divine-human love. We give thanks for our inheritance, for innumerable gifts of grace, for lives of dedicated service, and even for treasure in all-too-earthen vessels. Let us also pray for such a measure of wisdom, faith, and hope that this House may continue to be a place of encounter, renewal, and *ressourcement* for God's people.

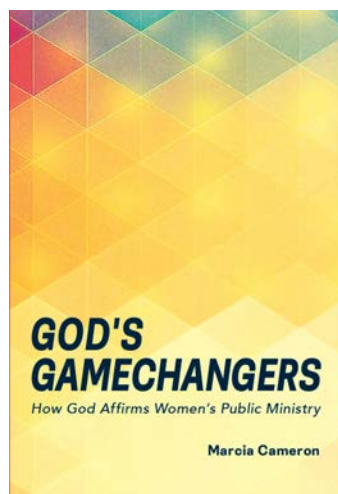
The Rev'd Dr George Westhaver is The Principal of Pusey House.



The Bishop of Oswestry with Confirmation candidates and their supporters (Image Supplied)

Book Review: God's Gamechangers How God Affirms Women's Public Ministry

By Marcia Cameron



Margaret Knuckey

This gem of a book is a compilation of interviews conducted by Marcia Cameron, from 2020 to 2022 with 11 women who use their gifts to serve God in various roles: Bishop, Assistant Bishops, an Archdeacon, a Rector, Assistant Ministers, and a retired missionary. Many are retired yet serving God in assisting the ministers in their churches in pastoral care, encouragement, preaching and teaching.

I'm privileged to count some of these women (including Marcia) as friends and acquaintances. Others, I have met when they have been speaking at conferences or in our Bible Study Group. It has been illuminating to read their stories through their answers to Marcia's probing questions and insightful comments.

In her Afterword, Marcia states,

These interviews have had powerful effect on me, the interviewer. I have been struck by each woman's gentle, dedicated and matter of fact approach to her ministry. If God gives gifts, then they ought to be used to serve His people. They have headed into their work despite opposition, sidelining and disparagement. This has meant self-discipline, self-sacrifice and perseverance.

Each one has been on a journey with God, some just beginning, some veteran travellers of many decades, ranging in age from one woman in her 30s to one in her 80s. Each hope for a time when all God-gifted women will be encouraged to use His gifts to serve both men and women.

Throughout the book, there is a common thread of how these women felt called by God to serve His church using their God-given gifts to teach and preach to mixed (that is, both men and women) congregations, bringing their unique gifts and a women's touch to the ministry of the church. All have met with opposition of some kind, in which it has been implied that they are outside of God's will. All have met this opposition with humility and grace as they serve God.

The interview technique works well. Each interview begins with some brief biographical information including training, qualifications and positions, past and present. Some introductions are longer than others covering many decades, other introductions are shorter, as the individual

woman's journey is only just beginning. The conversational style of the interviews is helpful, as Marcia adds comments or encourages the interviewee to expand on her statements.

Their ministries have been very varied across many parts of Australia and across the world. While each woman's story is uniquely personal, their journeys share some common experiences, including opposition, mainly from some men.

I lived in England during the debates of the 1980s and 1990s when women in ministry came to the forefront of life in the Church of England. I met and worked alongside many able women in the church, one as a Dean leading the Deanery and others as colleagues of my late husband. I found these women to have the same gifting as men in the ministry, easily able to lead parishes as their Vicar with the support of their congregations. It was very sad that the whole debate became so heated and divisive over the following decades, and continues in some places to this day.

The story of Mary and Martha in Luke 10:38-42 shows Jesus commending Mary for sitting at his feet and listening to him. Only disciples sat at the feet of a Rabbi! Yet Jesus states, "Mary has chosen what is better and it will not be taken away from her." Jesus had women disciples in his group, and the apostle Junia (Romans 16:7) served Jesus.

This book shows that women can still sit at the feet of Jesus and lead, teach, and preach. It features the testimonies of faithful women who heeded God's call to ministry, including preaching to mixed congregations and their witness to a faithful God. There are many books written about the arguments for and against women in ministry, yet this book is well worth reading because it speaks of the faithfulness of God to particular women in our local context as they serve Him for His glory.

I end with Marcia's final comment from her Afterword.

They are women who have learned to wait. They have needed considerable patience and grace. May their stories encourage every reader to thank God for their faithfulness and their giftedness. May these stories change hearts. May God continue His kingdom work through such gamechangers.

Margaret Knuckey lives at Bowden Brae, Normanhurst, and attends the chapel services and Bible Studies there which are led by St James' folk. She is the widow of an Anglican clergyman who served in Tasmania and in England.

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Advent Latin Hymns

Michael Horsburgh

Have you noticed that three of the Advent hymns in the *New English Hymnal* (NEH) have the same last verse?

All praise, eternal Son, to Thee
Whose advent sets Thy people free,
Whom, with the Father, we adore
And Spirit blest for evermore. Amen.

This kind of verse is called a 'doxology' and, in NEH, warrants ending the hymn with 'Amen'. The hymns are:

- NEH 1: 'Creator of the stars of night'
- NEH 2: 'O heavenly Word of God on high'
- NEH 12: 'On Jordan's bank the Baptist's cry'

The doxology in each of the four hymns is a translation from a Latin original:

Qui liberator advenis,
Fili, tibi laus maxima
Cum Patre et almo Spiritu
In sempiterna secula. Amen.

How did this happen? The answer is not straightforward. We might think that there had been an ancient tradition making this verse the proper last item in an Advent hymn. If we did, we would most probably be wrong. Let me explain.

Hymn 12 is a translation by John Chandler of a Latin original by Charles Coffin (1676-1749), *Jordanis oras praevia*. The Latin doxology at the end of this hymn is the Latin above.

Hymn 1 is a translation of a Latin hymn from the 7th century, *Conditor alme siderum*. The original ends with a doxology, but not the one in the NEH translation, which is by John Mason Neale. The original Latin doxology of this hymn translates as:

To God the Father, God the Son,
and God the Spirit, Three in One,
laud, honour, might, and glory be
from age to age eternally. Amen.

Hymn 2 is a translation, made by the editors of NEH, of a 10th century Latin hymn, *Verbum supernum prodiens*. The doxology of that Latin original reads:

All praise and thanks to thee ascend
For evermore, blessed One in Three;
O grant us life that shall not end,
In our true native land with Thee.

I haven't yet mentioned Hymn 14 in NEH, 'The advent of our God'. This is a translation by Henry Putman (1861-1935) of *Instantis adventum Dei*, also by Charles Coffin, the author of NEH 12. The original of this hymn has the same Latin doxology as Hymn 12, but Putman's translation is a little different:

Praise to the incarnate Son
who comes to set us free,
with Father, Spirit, ever one
to all eternity. Amen.

In short, we have two hymns by Charles Coffin with the same Latin doxology but with different translations by Neale and Putman. We have two other hymns that originally had different Latin doxologies, but that appear in NEH with Coffin's doxology in Neale's translation. I conclude that the common doxology is the work of Charles Coffin.

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



The Choir of St James' Performs at the NSW Parliament's Bicentenary Carols (Image: NSW Parliament)



The Rector performs a poem at the NSW Parliament's Bicentenary Carols (Image: NSW Parliament)

Anglican Board of Mission (ABM) and Anglicans in Development (AID) Pilgrimage to Sri Lanka

From 18th to 30th October 2024

Christopher Godfrey

What follows is a day-by-day description of our activities while on the pilgrimage.

Day 0 – the group meets up at Colombo

The pilgrims are Fr John Deane, Kumar Rasiah, Lyn Bannerman, Colin Bannerman, Tony Naake, Paul Lee, Christopher Godfrey, Simolyn Delgado, Krishnee Nair, and Tony Senewiratne.

Flying in the direction of Colombo from Sydney, the initial meet-up happened in Singapore as different connecting flights from Sydney had been taken. Fr John, however, met us at Colombo Airport in Sri Lanka.

At the airport, our terrific Delmege guides (Driver Mr Madu and his assistant Mr Ananda) were on hand to smooth our transition to the minibus and equatorial climate and the world of Tuk Tuk traffic.

Check out the nice picture of us all apart from Tony Senewiratne with our Sri Lankan flower lei necklaces.



The pilgrims at Colombo airport
(Image: supplied)

A question: Were we real pilgrims? We certainly did not conform to the stereotypical image of austere and (miserable?) religious types in constant prayer. More like the fun and naughty pilgrims of Canterbury Tales. Fr John managed to oversee the right balance of Christian worship, education and culinary exploration. Thanks, John!

Day 1 – Marino Beach Hotel

Here we met up with Tony Senewiratne, who accompanied us for the rest of the trip, and with Kumar, acted as local expert. Tony had special knowledge of his own organisation's aid project throughout the country.

The Marino Beach Hotel is modern and on the beachside. Clean and well run, it was great to experience a decent hotel and the food. This was the beginning of my own personal food battle: how to limit intake with such an array of both Sri Lankan and European dishes. We all had our introduction to the local breakfast mainstay—the Sri Lankan Egg Hopper.



The Sri Lankan Egg Hopper
(Image supplied)

Kumar was an enthusiastic coach for all of us— “try this” and “try that”.

Outside the climate was very hot and humid, and from the rooftop horizon pool, the swimmers could look out over the sprawling equatorial city of Colombo and the Indian Ocean.

On the street, the traffic was crazy, and life was a bit intimidating for someone like me with little experience of developing country travel.

We spent two nights here and from then on it was a new hotel and place every day; Kumar driving us with endless enthusiasm.

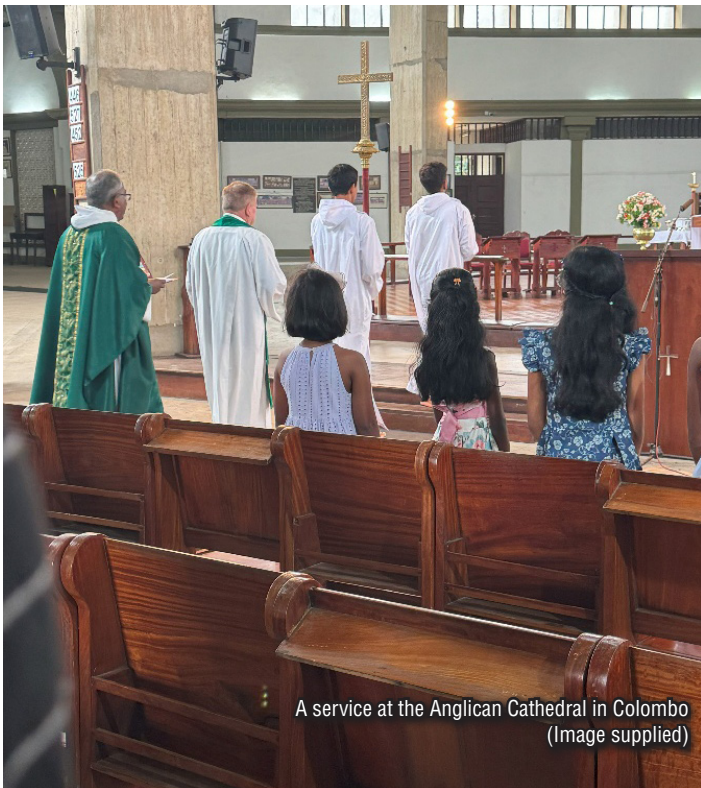
We visited The Rt Rev'd Dushantha Rodrigo, Bishop of Colombo, for a very interesting evening and attended a service in the Cathedral.



An evening with Bishop Dushantha Rodrigo
(Image supplied)



(Image supplied)



A service at the Anglican Cathedral in Colombo
(Image supplied)



Christ Church, Mutwal – Church of Ceylon in Colombo
(Image supplied)

We also visited the Roman Catholic cathedral, a fascinating Buddhist temple and the historical Anglican Church, of Christ Church, Mutwal.

We saw Tony's medical/dental centre and could spend time with the doctor and dentist. Interesting details of funding and practicalities of aid were covered by Tony.



(Image supplied)



After our first night, it was busy busy and go go trying to keep up with Kumar's enthusiasm. This was when I developed my morose pattern of thinking "Please Kumar No More Temples—only to be followed by "That Was Great Kumar—Glad I Didn't Miss Out!" (In future abbreviated to P.K.N.M.Ts.)

Day 2 – still at Marino Beach.

Day 3 – 20th October—Drive to Jaffna

A very early start saw us on our bus and heading north to Jaffna. The plan was to make the long drive and take a more leisurely drive back south.

On the way, we dropped in at the Elephant Orphanage. This is a nice example of wildlife and eco-tourism. The elephants were fascinating and the guides knowledgeable. It was interesting to see how limited the resources and infrastructure are compared to wealthy countries. An equivalent venue in Europe or Australia would have had sophisticated merchandising, cafes and audiovisual displays. Some sort of economic lesson there. Even if the essential attraction—the animals—are the same. I didn't miss the merchandise, by the way.



At the Elephant Orphanage (Image supplied)

Closer to Jaffna we visited the Vavuniya Diocesan Peace Centre. This is a project funded by ABM AID and in the area affected by the civil war. It was my first contact with people in the frontline of conflict and reconciliation.



The Peace and Reconciliation Centre (Image supplied)



At the Peace and Reconciliation Centre (Image supplied)

The young psychologist working at the centre was an example of how developed country mental health skills could be applied in a developing and war-traumatised culture.

Around this time, we could see from our air-conditioned bus the classical Sri Lankan terrain of flat paddy fields, abundant water and palm or coconut trees. As we moved north, the country became flatter and drier.

Every time I exited the bus, the heat and humidity hit like a wave. It was then I thought that next time I would have to acclimatise in some way to really get the most out of this sort of trip.

Near Jaffna, we stopped at the Sangupiddy Bridge. Adjacent to Jaffna is a maze of shallow waterways which lead to the ocean. Kumar could describe in detail how the civil war between Tamil insurgents and the Sri Lankan army or navy was fought out on these stretches. The Tamil Tigers seem to have had quite sophisticated fighting methods in this area.

We arrived at Jetwing Jaffna Hotel later in the evening.

Day 4 – October 21st – Jaffna

Jetwing Jaffna Hotel is in an interesting and busy part of town, but we arrived late and left first thing in the morning. Before heading south, we visited Jaffna Fort, originally built by the Portuguese and later the Dutch. We heard about the European history of the fort.



At Jaffna Fort (Image supplied)

The fort was also a site of an important battle in the Sri Lankan Civil War, and it was here that our guide Mr Ananda was wounded in the Civil War, when serving in the Sri Lankan army. We stood among the fort walls looking over ground that was right in the centre of artillery barrages and destruction. All was very quiet now, but a sobering thought.



A time of reflection at Jaffna Fort (Image supplied)

Going south towards Trincomalee, we drove through more typical north Sri Lankan country. Drier than the south and flat. Some interesting wildlife, roadside cattle, and elephant fences were seen from the bus.

We passed through Civil War battle sites and memorials. One beach area looked very pleasant but nearby there had been a massive slaughter at the end of the war.

The memorials all celebrated the Army/ Sinhalese troops and not the Tamil Tigers.

Day 5 – 22nd October – Trincomalee.

We stayed at Trinco Blu Hotel on the beachfront. This was a nice location, but the hotel was a little run down.

The beach was long and sandy, and in the distance could be seen fishing boats and other Sri Lankan vessels. The beach was set up for tourism, but the reality is that Aussie beaches are cleaner and better. A few of us swam here and it was okay, but the water was warm with a low surf.

The area is known for its scuba diving and so perhaps offshore is more impressive.

We did have a chance to rest a little here which was needed.

Day 6 – October 23rd – Polonnaruwa and area.

We drove south to Batticaloa and began one of the most interesting cultural days on the trip. At Batticaloa was a beautiful Hindu temple on the headland. From the vantage point of a small shrine on the headland cliff, we could look back towards the beaches where we had stayed the previous night.

This was part of the Puthukkuduyiruppu temple complex. Its approaches and surrounds gave a taste of authentic



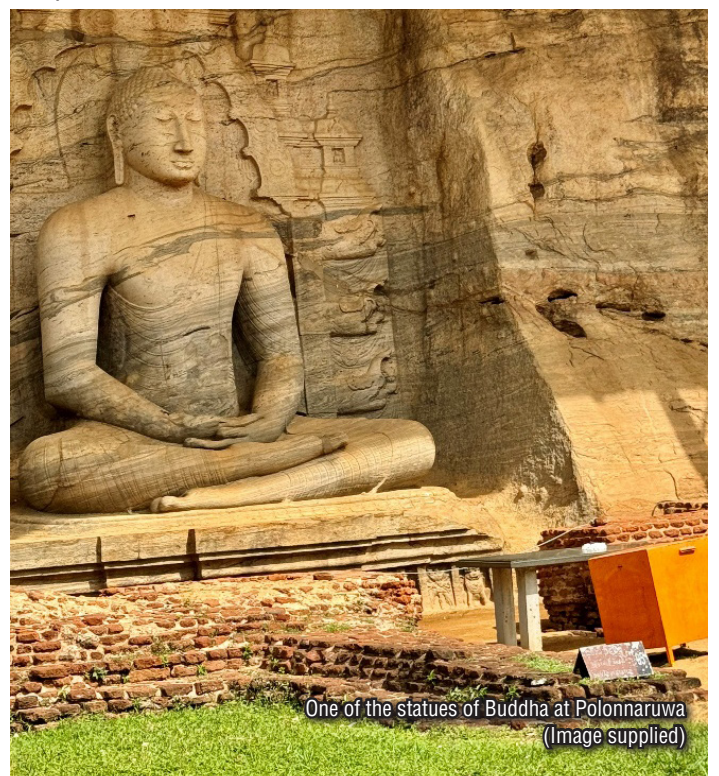
The Puthukkuduyiruppu Hindu Temple (Image supplied)

Tamil/ Hindu culture. There were small stall holders, souvenirs and one grim beggar. The view from the cliff-top shrine was superb: breathtaking blue ocean with little fishing boats far below.

On the way out of town, we paused at the Dutch fort which, being on important sailing routes, was highly valued by European colonial powers. The original fort was Portuguese and built in 1628: such stunning evidence of Europe's early colonial expansion which changed the world!

We then backtracked north and west to enter the region of the ancient kingdoms. There are a number of world heritage listed sites. One is Polonnaruwa, where Thomas Merton was inspired by the huge Buddha statues which lived up to their reputation. They did have a calmness and stillness beyond other statues we had visited.

On the way, we climbed to the Rangiri Dambulla Cave Temple.



One of the statues of Buddha at Polonnaruwa (Image supplied)



Stairway to Rangiri Dambulla Cave Temple (Image supplied)



The Rangiri Dambulla Cave Temple (Image supplied)

That night we stayed at Deer Park Hotel in Giritale.

Day 7 – October 24th – Kandy

We drove to Kandy, passing by the Sigiriya Rock Fortress—a bout of ‘P.K.N.M.Ts’ stopped a plan to walk to the summit. This was still part of the ‘ancient kingdom’ area.

The approach to Kandy was the start of the higher hill country. On the outskirts of the city, busy winding ascending and descending streets had a different feel to the lower flat plains. We visited the big Buddhist temple and palace where the tooth relic of Buddha is held. Here again, we could sense that Sri Lanka had a highly developed civilisation. The Kandyan kings had built the temple in the late 17th century.



In Kandy (Image supplied)

In the evening, we attended the Cultural Dance Show and then checked into our hotel for the night.



A dance show in Kandy (Image supplied)

Day 8 – October 25th – Kandy, Kurunegala and school visit.

Our agenda today included a visit to the Bishop of the Kurunegala Diocese, The Rt Rev’d Nishantha Fernando, and a potential ABM AID site in the diocese.

With the bishop as a guide, we visited a possible Anglican school project and farm, which to my surprise, aimed to produce organically farmed chili for the Japanese market.



With the Bishop of the Kurunegala Diocese (Image supplied)



At the chili farm (Image supplied)

We had backtracked to visit Kurunegala and so returned up the winding road to Kandy. Our aim was to drive to the higher hill country and tea plantation area, but on the way, we stopped to visit a very inspiring Anglican school—Mowbray College.



Mowbray College (Image supplied)

We were able to view the student art display and buy some student paintings. The impressive headmistress—Manoranjani Kingsly—spoke to us about the students from the Tamil tea plantation worker families. This was quite confronting, and the dynamic and confident young women pupils who showed us around were evidence that good work has good outcomes. The girls were as confident and articulate as our young Australians living in a much richer country. This visit was one of my most memorable events of the trip and one in which I of course showed some 'P.K.N.M. Ts' signs again and yet enjoyed every moment. (Apologies, brother Kumar.)

Heading off late to the higher plantation area we wound through increasingly mountainous terrain. There was rain and an increasingly cooler climate, which I found refreshing indeed.

We checked into Araliya Green Hills Hotel late in the evening.

Day 9 – October 25th – Nuwara Eliya.

This hotel was probably my favourite. The cooler climate was part of this, but the smaller town and mountains were picturesque.

The plan was to catch the train from Nuwara Eliya to Ella. This apparently is a classic train journey, and it lived up to expectations.



Chris on the train journey (Image supplied)

The train station was an authentic 'subcontinent experience' with busy locals and tourists of all nations. Tony and Paul visited the signal box, and the rest of us absorbed the atmosphere of this hill railway station. The train could be seen winding its way across the other side of the valley on its way to us. Very picturesque, and I suspect heaven for train buffs.

The train was comfortable and the passengers a mix of tourists and locals. Travelling through the plantations, we could see the tea pickers with big baskets on their backs. These were the Tamil labourers we had discussed at the Bishop's place in Colombo at the start of our journey.

There were mountain vistas to be seen, and steep slopes of Australian Eucalypts originally planted for commercial use.

Local refreshments vendors passed up and down the carriage but none of us dared risk a taste.

Day 10 – October 26th – Ella

It was a great train journey and our destination—Ella—was high in the mountains and my favourite spot of the trip.

Our bus and guides met us at the very busy station and took us to the road near our hotel. An adventurous Tuk Tuk convoy took us all to the boutique hotel perched on the mountainside of Ella.

It was cool, and from our hotel we looked out over the most magnificent mountain terrain which dropped away at our feet. Mists, waterfalls and blue sky—it had it all. See Simolyn's photo of this paradise.

I could have stayed in this area for some time, but time did not permit.



A mountain paradise at Ella (Image supplied)

Day 11 – October 27th – to Yala

Off we headed the next morning by Tuk Tuk to meet the bus and head off to Yala.

We were descending again now, and passed by Ravana Falls below Ella. With Kumar's assistance, I purchased several crystal stones from a local. Kumar assured me it was a good price—but then why did the guy give me a freebie add-on? Buying stones was amusing to some of the pilgrims but ... don't start me on stone collecting....



On the road to Yala (Image supplied)

The waterfall was impressive, and we stopped to check another fall off the road soon after.

Kumar and I made fools of ourselves by swimming in the creek and sitting under the falls. Two sad old men half naked—oh please no more! (We both suffer from F.O.M.O. syndrome so just had to do it!)



The plunge pool at the base of the falls (Image supplied)

Coming down to the hot plains, I sensed once again the heat outside the air-conditioned bus. My motivation dropped and I opted out of the Kataragama Devalaya Temple visit.

We were there to do the Jeep Safari tour in the Yala National Park the next day.

En route, we had lunch at a seafood restaurant which was a very nice venue. Apart from the lower price, I found that seafood in Sri Lanka was not always better than in Australia. I suspect that, like the beaches, we are spoilt. It would be interesting to get a Sri Lankan cook to do these dishes with our Australian ingredients. (Larger, fresher, even if pricier!)

Day 12 – October 28th – Yala National Park then Galle

The animals don't sleep in, so we met at the front of the hotel in the dark morning and headed off in the jeeps.



Our journey at dawn in the Jeep Safari tour (Image supplied)

A 30-minute drive through paddy fields and palm trees brought us to Yala National Park.



At the Park (Image supplied)

The coastal terrain is flat with lakes and inlets. There was almost a dry red Australian look to the country. The big difference, of course, was the wildlife. We stopped to see roadside elephants, buffalo, interesting chicken-like birds, a mongoose and several crocodiles. There were many, many bird species but unfortunately, we had no expert advice or binoculars to appreciate these. No monkeys were seen but there had been plenty of these seen on our previous stops (Ravana Falls, for example).

I am sure much more could be enjoyed with more time and explanation (e.g. environment, ecology and species description). This would need a longer stay and coordination with expert guides.

The Chaarya Resort Hotel was of good standard but by this time I was getting fatigued in general and tired of the heat. It was good to stop and rest for the day.

I don't know the best strategy for that climate. Constantly going in and out of air-conditioned buses perhaps made me less tolerant?

We bused off to Galle after lunch.



At Galle Fort (Image supplied)

Galle is a coastal city on the south coast of the island. It has a lot of European history, and the large Galle Fort area was an interesting stop-off. We walked along the fort walls to look out over the ocean. Galle was an important shipping stop between Europe and Asia, and so a key to Europe's colonial expansion in the 17th century. The fort was established by the Portuguese in the late 1500s and taken over by the Dutch in 1640.

It was the most important port in Sri Lanka for 200 years.

The whole city is a world heritage site.

After a fresh strawberry lunch across the road from the sea, we retreated to our beachside hotel.

Day 13 – October 29th – Galle to Colombo and airport.

I suspect we were all fatigued now after our 'one night one stop and move on' 10 days. We headed north to Colombo but made two last stops. One was to a turtle hatchery and the second to the Madu River for a boat ride.



At the Turtle Hatchery (Image supplied)

The Madu River was interesting and very tropical in its heat, brown water and mangroves. We visited a cinnamon farm and travelled up and down the river in an open boat. This reminded me of a sort of colonial boat trip through hostile jungles and mangroves. (See Joseph Conrad's *Heart of Darkness* or any Hollywood jungle movie for the vibe).



Some of us enjoyed a fish foot 'massage' at the fish farm.

I was over the heat by now and ready to go home but a real treat was still to come. Despite my usual feeling of P.K.N.M. Ts, we visited Kumar's old school in Columbo.

It was interesting to see the very 'western' school with its good facilities and nice buildings. The young students looked and moved like private school boys in Sydney.

It was an example of how complex societies in so-called undeveloped countries are. The famous chapel was very nice.

After this visit, we headed to the airport. On the way to the school, we dropped Tony Senewiratne near his home, so we lost our other local expert. Thank you, Tony, for all your expert advice and answers to stupid questions from me!

Once in the airport, we all switched to 'flight mode'. Everyone apart from John was on the same flight. Kumar stopped in Singapore. The rest of us went on to Sydney on the dreaded long-leg flight.

I declared my visit to a farm site and the border force people efficiently sprayed my boots. I was not to go to any farms back in Australia, but the process was smooth and efficient.



A fish foot massage (Image supplied)

(A big tick for Aussie quarantine process)

So, to end—we returned "tired but happy" from our journey.

My highlights were the high country, the train trip, the Buddha statues at Polonnaruwa and the school visits to Mowbray College and Kumar's school.

I needed four days to get over jet lag, a non-stop trip and some 'curry signs'.

A huge thank you firstly to John Deane, who allowed us (like modern Canterbury Pilgrims) to self-regulate our religious activities, have fun and enjoy the super abundant food.

Secondly, thank you to Kumar Rasiah, who was a tireless prompter and facilitator. His running dialogue with the guides from the back of the bus was hilarious. His local knowledge of sites, cricket venues and politics was invaluable.

Finally, thanks to Simolyn Delgado from ABM who discretely did the administrative work, management of cash fund, organising hotels and herding us along. The trip made us aware of the needs of the people in Sri Lanka, and ABM provides opportunities to donate to projects in Sri Lanka, where the people are suffering an economic crisis. The Anglican Church through AID has begun a partnership with the Diocese of Colombo. To donate, visit abmission.org/projects/sri-lanka.

Christopher Godfrey is a parishioner at St James'.



In the Chapel at Kumar's old school (Image supplied)

Build for the Future

Donate to the St James' Foundation



Robert Marriott
Chair

St James' Church has a vital ministry in Sydney. The parish is held in high regard in the community. Its fine musical tradition is widely enjoyed and appreciated.

The cost of this ministry is rising each year. If you want St James' to continue to grow, consider donating or making a bequest to The St James' Foundation.

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.

The St James' Church Building and Property Foundation provides financial assistance to assist in the maintenance and upkeep of the historic church building, one of the gems of Sydney's iconic Macquarie Street precinct. Donations to this Foundation are not tax deductible.

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

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Culinary Creations at Clergy House Chatswood



Upside-down Pear and Ginger Cake

I find this family favourite is best when prepared a day in advance, as it allows the syrup to fully absorb into the cake.

As I usually prepare this in a Thermomix, simply modify your steps if using conventional methods.

Ingredients

- 2 tsp of lemon juice (fresh or bottled)
- 115 g milk (full cream or light)
- 100g butter (cut in 2cm cubes)
- 220 g brown sugar
- Tin of pear halves

(Note that aesthetically you need halves, not quarters or slices. These are hard to find, and sadly, I've not been able to find any produced in Australia. I have supplied a picture of the only halves I can find, bought from Coles and imported from South Africa.)

- 30-50g walnuts halves
- 75g treacle
- 1 large egg
- 115g plain flour
- 2 tsp ground cinnamon (less if you prefer)
- 2 tsp ground ginger (less if you prefer)
- ½ tsp bicarb soda
- ¼ tsp salt
- ¼ tsp ground nutmeg
- 1/8 tsp or a pinch of ground cloves



Ready, set, bake

- Preheat your oven to 180°C (in a fan-forced oven I drop it back to 170°C)
- Butter the sides and base of a 20cm springform cake pan
- In a small bowl, combine the lemon juice and milk. Set this aside to allow the mixture to sour.
- Place 50g of the butter and 110g of the brown sugar in a Thermomix bowl/saucepan then heat 3 min/90°C/speed 3. Pour into prepared tin, spreading it out evenly.
- Drain pears through a sieve then arrange them on butter-sugar topping, cut side down and place walnuts between pears. You can substitute pecans, if preferred.
- Place the remaining 50g butter in a Thermomix bowl/saucepan and heat 1 min/50°C/speed 3.
- Add the remaining 110g brown sugar, the reserved soured milk, treacle, and egg then mix 10 sec/speed 6.
- Add flour, cinnamon, ginger, bicarb soda, salt, nutmeg and cloves then mix 10-20 sec/speed 6. Ensure that the cake batter is fully mixed, as you don't want any lumps of flour.
- Carefully pour cake batter over the top of the pears, noting that this is a very liquid cake mixture, which generally ensures that there are no air bubbles.
- Bake 45-50 minutes, depending on how hot your oven runs, until a skewer inserted in middle comes out clean.
- Leave to cool 15 minutes in the tin before turning out onto a plate.
- You can either serve warm, or as I mentioned earlier, I like to let it rest overnight and serve cold.
- Accompany with cream, ice cream, or both!
- Enjoy!



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

Book Review: Anglo-Catholicism in Australia and New Zealand, a Short History

by David Hillard

Raymond Nobbs

I am unaware of any other book which so effectively covers and contrasts the development of Anglo-Catholicism in these two countries. For those of us who value the form of service and style of ministry here at St James', it should be essential reading. Although this movement was substantially suppressed here in the Archdiocese of Sydney, it took root in various parts of Australia, especially in country areas and particularly in Queensland. With respect to New Zealand, however, the impact was not as widespread.

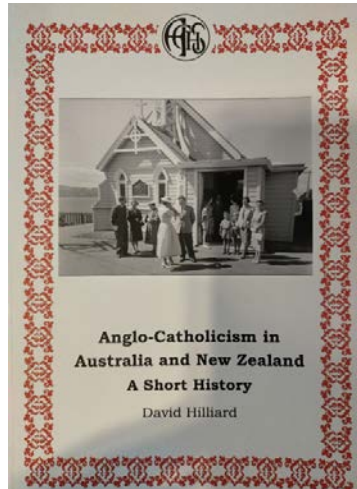
The book begins by detailing the activities of the early pioneers who largely came from England, as well as the growth of religious orders here in the Antipodes. Readers will appreciate that the book cites activities in the Australian church scene as recent as 2022.

As the author points out, Anglo-Catholics in Australia, as elsewhere in the Anglican Communion, have never formed a tightly integrated movement. They were, as we know, all born from the Oxford Movement. Yet, within a framework of common ideas about apostolic succession, the sacraments and the central role of the Church in mediating salvation, they were, and remain, diverse in outlook, with few organs or institutions to link them together or promote common goals.

The spread and permeation of Catholic influence in Australia was uneven. Anglo-Catholicism took deep root in the rural, tropical and outback dioceses and eventually had a significant presence in the major urban dioceses, except for Sydney, which had the largest diocesan membership in the country. Some, half-jokingly, detected a correlation with climate. When an English member of the Society of St Francis conducted a preaching and teaching tour of Australia in 1955-56 he was told on his arrival that he would find "Churchmanship rising with the average temperature of the dioceses as they approached the equator."

Most bishops appointed to metropolitan dioceses (places like Brisbane and Perth) and to regional centres (such as Ballarat, Goulburn, Grafton, Armidale, Bathurst, Rockhampton, North Queensland and Riverina) were Tractarian or Anglo-Catholics, and brought with them a developed ceremonial and theology of the Eucharist. However, the Diocese of Sydney remained a bastion of evangelical theology and worship, in distinction from many other parts of the Anglican Church in Australia, although some parishes such as St James' King Street and Christ Church St Laurence in the city took a decidedly different and more catholic theological and eucharistic path.

Over time, each Australian diocese developed its own ethos, traditions and predominant theological outlook which differed in subtle ways from its neighbours. Much depended



on a bishop's personality and theological views. It should also be noted that until the last decades of the twentieth century the Anglican Church was the largest religious body in Australia.

In the course of the Australian section of the book such themes, amongst others, are considered: ritualism, eucharistic vestments, controversy and conflict, religious communities, social action, ecumenism, women priests, and the present-day scene.

Turning to the scene in New Zealand, the first bishop there was George Augustus Selwyn who has been described as 'a towering figure in the colonial church, far-sighted and

energetic.' However, from his arrival in 1841 Selwyn had a fractious relationship with the Church Missionary Society (CMS) missionaries who had been there since 1814 (two decades before the beginnings of the Oxford Movement) and resented his determination to intrude on their independence and control their activities.

In nineteenth-century New Zealand, in every region except the Scottish colony of Otago where Presbyterians were dominant, the Anglican Church was, in adherents, the largest religious denomination, in many places comprising over half the population. The influence of the Oxford Movement was first felt in the colony of Canterbury which had been founded in 1850 as a distinctly Church of England settlement. Significantly the principal town was called Christchurch. By 1900, the two southern dioceses of Christchurch and Dunedin had more clergy of High Church or Anglo-Catholic views than anywhere else in New Zealand.

As in England, the general trend in New Zealand was towards more elaborate worship and the decoration of church interiors, in line with Tractarian and ecclesiological principles. Here again such themes, amongst others, are considered: controversies, parish missions, religious communities, theological colleges, the church union debate, and the ordination of women.

However, Anglo-Catholicism did not flourish in New Zealand. Unlike Australia, no diocese (with the possible exception of Dunedin) had a succession of High Church or Anglo-Catholic bishops who appointed and promoted Anglo-Catholic clergy and established a dominant and self-confident tradition. There, Anglo-Catholicism was essentially a clerical movement.

This comprehensive account will be of particular appeal to all who are interested in the spread of Anglo-Catholicism in this part of the world, from the nineteenth century right up until the present time. The penetrating insights this book displays also illuminates our understanding of Anglo-Catholicism generally.

Raymond Nobbs is a parishioner at St James'.

Belonging

Who is in and
 Who is out?
 You turn our judgements
 Upside down
 Lord,
 Son of David,
 Son of Abraham,
 Son of Man,
 God the Son.
 Descendant of Rahab:
 Prostitute!
 Of Tamar:
 Deviant!
 Of Manasseh:
 Child abuser!
 Of Ruth:
 Asylum Seeker!
 How fine the arguments
 Of Exclusion sound
 To those who
 Cannot see—
 To those who when you walked this earth
 Walked by on the other side;
 Condemned the leper,
 Accused the blind,
 Rejected the 'demon-possessed'.
 And many still misread
 Your Word;
 Side with the Pharisee and the Scribe.
 Yet patiently
 You stand and wait—
 For all to hear,
 To truly see,
 To realise,
 To recognise,
 And to follow:
 The one who perfectly fulfilled
 The prophecies of old;
 Who touched the
 Unclean,
 Who ate with
 The scorned,
 And who even now—
 Takes us by the hand
 In love.

A poem by Sue Mackenzie, written at the last St James' Quiet Day to be held at St John the Evangelist, Birchgrove, on 7th December, 2019. Sue Mackenzie is a parishioner at St James' and on the editing team of *St James' Connections*.



St John the Evagalist Church in Burchgrove
 (Image: Sam Srinivasan Google Maps)



Birrang (or 'journey to another place')
 (Image: dcoeev.gov.au/sites/default/files/images/birrang)

Hymn Translators: Part 1

Michael Horsburgh

Not surprisingly, we sing our hymns in English. This hides the fact that, in the *New English Hymnal* (NEH), 125 or one quarter of the hymns are translated from other languages, principally from Greek, Latin and German, although one is from Swahili and another from Danish. The task of a translator of hymns is difficult. The translation must, of course, be accurate, but the final product must also be satisfactory as verse and as a hymn. That is, it must be both singable and satisfy the emotions of the singers.

The 125 translated hymns in the NEH involve 52 translators, of whom the most prolific is John Mason Neale (1818-1866), who is responsible for 30 items. Percy Dearmer (1867-1936) comes next with 11, Thomas Alexander Lacey (1853-1931) with 7 and Catherine Winkworth (1827-1878) with 6. Alongside Winkworth are three other women, Frances Elizabeth Cox (1812-1897), Jane Montgomery Campbell (1817-1878) and Mary Byrne (1880-1931), whose translation of 'Be thou my vision, O Lord of my heart' (NEH 339) was rendered into verse by Eleanor Hull (1860-1935). Several hymns have been translated by the editors of NEH and one by 'Anonymous'. I have not included them in my count.

In this article, I will deal with the four leaders. In Part 2, I will discuss the remaining three women and some others.

John Mason Neale

Neale is renowned as one of the great promoters of the Oxford Movement, particularly the ritual developments of its later period. But, if you looked for his most popular relic, it would be 'Good King Wenceslas', which he wrote in 1853. His carol was based on the legend of Saint Wenceslaus I, Duke of Bohemia (907-935) and set to the tune '*Tempus adest floridum*' ('Eastertime has come'), a 13th century spring carol.



John Mason Neale, from Eleanor A. Towle, *John Mason Neale: A Memoir* (1906).

Neale was born in London to the Rev'd Cornelius Neale and Susanna Neale, daughter of John Mason Good, a surgeon and apothecary who devoted himself to writing on medical and religious subjects. Neale's parents are described by John Julian, editor of the 1902 *Dictionary of Hymnology*, as 'very pronounced evangelicals'. John's first names, and those of his grandfather, are derived from his mother's ancestor, John Mason (c1645-1694), a Calvinistic Anglican priest and author of 'How shall I sing that majesty' (NEH 373).

Despite his evangelical heritage, Neale joined the Oxford Movement at Cambridge, where he matriculated in 1836. He was the outstanding classical scholar of his year but was prevented from taking a first class degree by a rule that required graduating in mathematics as well. He graduated BA in 1840, the year before that rule was abolished. His scholarship was, however, recognised by Dowling College, where he was elected Fellow and Tutor. He won the Cambridge University Seatonian Prize, awarded annually since 1750 for the best English poem on a religious subject, eleven times.

While at Cambridge, he was a co-founder of the Cambridge Camden Society, also called the Ecclesiological Society. Its journal, *The Ecclesiologist*, advised church builders on the design of church buildings, promoting Gothic Revival architecture. This journal influenced Edmund Blackett in his practice. A form of the society still exists.

In 1861, the society published Neale's paper, *The History of Pews*, which discussed the building of box pews in English churches. Attached to his papers was a report of a sub-committee of the society on the desirability of bench pews rather than the box form. The report argued that church seating should provide for kneeling, standing and sitting for the three activities of prayer, praise and listening. In addition, everyone in the church should face east, which was often not the case with box pews, where the occupants could sit on at least two sides, some facing west. I have referred to this because the same argument was used by our turn of the 20th century rector, William Isaac Carr Smith, to justify the reordering of St James' to its present configuration. Both the paper and the report used the unusual spelling 'pues', leading me to suspect a common authorship; we can remember Neale for more than his hymns. Our interior might be part of his memorial.

Ordained deacon in 1841 and priest in 1842, he also married Sarah Webster, which required Neale to resign his College fellowship. In 1843, he was made vicar of Crawley in Sussex, but ill-health forced him to resign. He was then made Warden of Sackville College, an almshouse in East Grinstead, where he remained until his death in 1866 at the age of 48. His position was like that of Septimus Harding in Anthony Trollope's *The Warden*. Indeed, Trollope admired the Tractarians and counted Neale amongst his friends. Trollope's description of Harding's Hiram's Hospital resembles Sackville College.



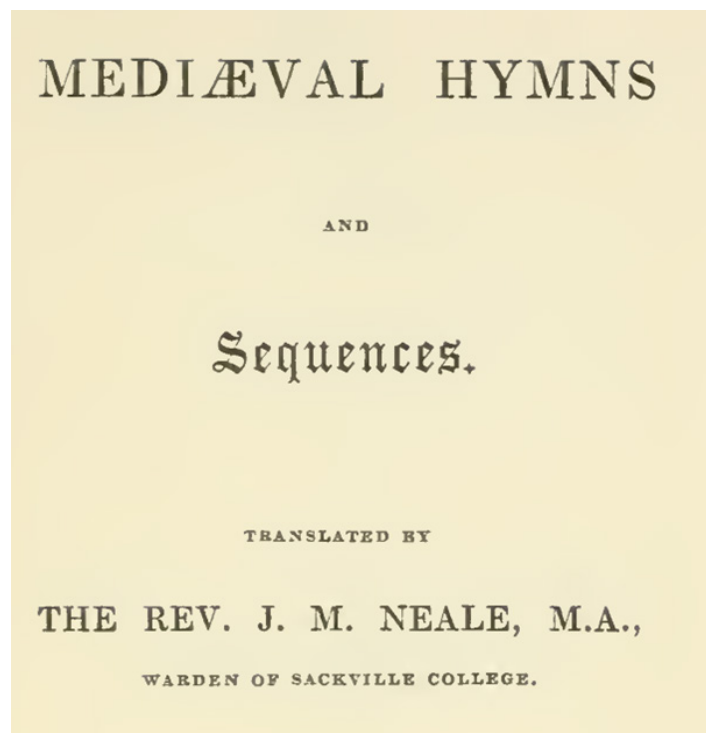
Sackville College
Image: <https://londonlifewithliz.com>

In 1854, Neale co-founded the Society of St Margaret, a women's religious nursing order, occasioning controversy that, on several occasions, resulted in violence and arson. From 1847 to 1863, the Bishop of Chichester inhibited Neale from exercising any ministry in the village of East Grinstead, reputedly because of his ritualistic practices in his college chapel. Unrewarded in England, Neale was awarded a Doctor of Divinity by Trinity College in Connecticut, USA.

It is said that, on one occasion, Neale visited John Keble for consultations about a forthcoming hymnal. Keble showed him a new hymn that he had written but was required to leave the room for a while. When he came back, Neale queried his claim that the hymn was new by showing him the text in Latin. Keble was appalled that he could have unwittingly plagiarised an earlier text. Neale relieved him by admitting that he had made the translation while Keble was out of the room.

Amongst Neale's familiar hymn translations are:

- 'The royal banners forward go' (NEH 79), from the Latin of Venantius Fortunatus (530-609)
- 'Come, ye faithful, raise the strain' (NEH 106), from the Greek of St John of Damascus
- 'The Day of Resurrection' (NEH 117), from the Greek of St John of Damascus
- 'Christ is made the sure foundation' (NEH 205) 7th century Latin
- 'Of the glorious body telling' (NEH 268) from the Latin of St Thomas Aquinas.



Vexilla Regis prodeunt.

This world-famous hymn, one of the grandest in the treasury of the Latin Church, was composed by Fortunatus, on occasion of the reception of certain relics by S. Gregory of Tours and S. Radegund previously to the consecration of a church at Poitiers. It is therefore strictly and primarily a processional hymn, though very naturally afterwards adapted to Passiontide.

THE Royal Banners forward go :
The Cross shines forth with mystic glow :
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

Catherine Winkworth

Catherine Winkworth was born in London on 13th September 1827 to Henry Winkworth (1793-1869), a silk manufacturer, and his wife, Susanna (died 1841). Her paternal grandfather had been an Anglican priest functioning as chaplain to Horsemonger Lane Gaol in Southwark. In 1829, the family moved to Manchester, where her father's factory was. There, Catherine Winkworth, who remained an Anglican, was influenced by the Cross Street Chapel, a prominent Unitarian church that was also home to the novelist Elizabeth Gaskell, whose husband, William, was the minister. At that time, Unitarianism was the driving force behind what became known as 'Manchester liberalism', which promoted pacifism, anti-slavery, freedom of the press, and the separation of church and state. In 1862, she moved to Clifton, near Bristol, where she was active in women's education. Winkworth died suddenly of a heart attack near Geneva, Switzerland, on 1st July 1878.



In 1845, several years after the death of her mother, on the remarriage of her father, and at the age of 18, Winkworth went to stay for a year with an aunt in Dresden. Apparently, under the influence of the Gaskells, she had already begun to study German and refined her skills while she was away. Thus began her interest in German hymnody.

This interest led Winkworth to publish three volumes of hymn translations:

- *Lyra Germanica*, 1st Series, 1856
2nd Series, 1858
Illustrated, 1868
- *The Chorale Book for England*, 1863 (translations and music)
- *The Christian Singers of Germany*, 1869 (an historical study of German hymnody with selected translations).

The hymns in *Lyra Germanica* were selected from *Allgemeines evangelisches Gesang und Gebetbuch zum Kirchen-und Hausgebrauch*, published in 1833 by Christian Charles Josias, Baron von Bunsen (1791-1860), the Prussian ambassador in London from 1841 to 1854. Bunsen had given this book to Winkworth on her return from Dresden and she dedicated the volume to him. *Lyra Germanica* was an instant success and approved by the representatives of Lutheran churches in England. In 1865, Theodore Kubler, minister of the German Protestant Reformed Church in London published a set of historical notes for each of its hymns. His preface lauded Winkworth's translations, saying that her book was 'not only the greatest favourite with the public, but decidedly the best.' It was a substantial task, containing 103 hymns in the first series and 121 in the second, both organised first for the liturgical year and then for special occasions.

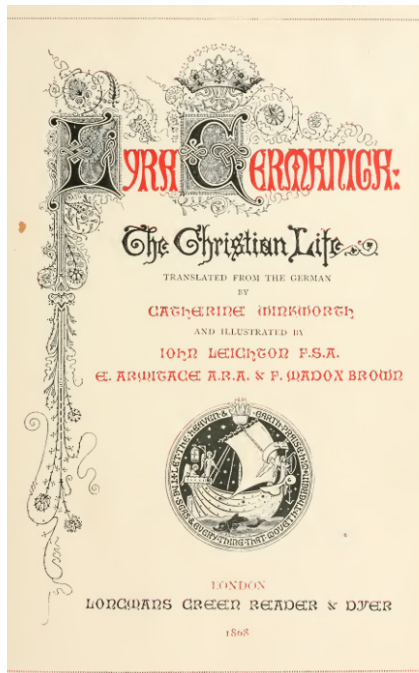
Lyra Germanica:
HYMNS FOR THE SUNDAYS AND
CHIEF FESTIVALS OF THE
CHRISTIAN YEAR.

TRANSLATED FROM THE GERMAN BY
CATHERINE WINKWORTH.



LONDON:
LONGMAN, BROWN, GREEN AND LONGMANS.
1855.

147. d. 133.
Digitized by Google



Winkworth described her style of translation:

In translating these hymns the original form has been retained with the exception that single rhymes are generally substituted for the double rhymes which the structure of the language renders so common in German poetry, but which become cloying to an English ear when constantly repeated. ... a hymn that sounds popular and homelike in its own language must sound so in ours if it is to be really available for devotional purposes.

Winkworth is highly regarded in English speaking Lutheran churches and remembered in their liturgical calendars. She is less represented in NEH than her reputation would justify. Of her six entries in NEH, we most frequently sing:

- 'Now thank we all our God' (NEH 413)—from the original by Martin Rinkart (1586-1649)—from the 2nd Series and set to the tune specified the *Chorale Book*
- 'Praise to the Lord, the Almighty, the King of Creation' (NEH 440)—from the original by Joachim Neander (1650-1680)—from the *Chorale Book* and set to the tune specified there.

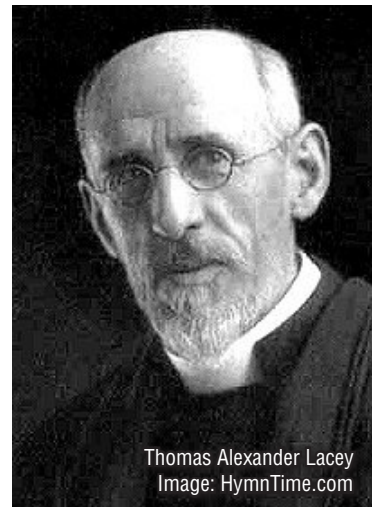
THE CHORUS OF GOD'S THANKFUL CHILDREN.

TOW thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

I think that Winkworth truly valued tradition. In all the editions of *Lyra Germanica*, she used the long form of the letter 's' (ſ), which had gone out of fashion in about 1800.

Thomas Alexander Lacey

Every Sunday in Advent, we are indebted to Lacey for his translation of the Latin hymn, 'Veni, veni, Emmanuel', 'O Come, O come, Emmanuel' (NEH 11), which is just as well, because we sing his other six NEH hymns much less frequently. The Latin original was based on the plainchant 'O Antiphons' from the monastic practice of the 8th or 9th centuries. Although a Latin metrical version was written probably in the 12th century, its text was discovered in Germany by John Mason Neale in an appendix to the German Jesuit hymnal, *Psalterium Cationum Catholicorum*, in its seventh edition of 1710. Neale brought the text to light and his translation, first published in his *Mediaeval Hymns and Sequences* of 1851, is used in many hymnals. The tune, *Veni Emmanuel*, was adapted by Thomas Helmore from a tune in a 15th century French Requiem Mass and was published along with Neale's translation. Lacey's translation was produced for the *English Hymnal* of 1906, of which he was an editor.



Thomas Alexander Lacey
Image: HymnTime.com

Lacey was born in Nottingham on 20th December 1853. His father died before he was three, leaving his 21-year-old mother without an income. She opened a school for girls, where Lacey was able to learn Latin. His linguistic skill brought him ultimately to Balliol College, Oxford, where, in 1871, he was a freshman with Charles Gore (1853-1932),

later Bishop of Winchester, Birmingham and Oxford, and founder of the Community of the Resurrection (the Mirfield Fathers). Lacey always acknowledged the effect that Gore had on him.

He was ordained deacon in 1876 by the Bishop of Ripon, who subsequently refused to ordain him priest unless he promised never to wear vestments, which promise Lacey refused. The bishop relented in 1879 with the proviso that Lacey took an appointment in another diocese. After several benefices, he became Warden of the House of Mercy in Highgate, London. This institution, founded in 1854 as the London Diocesan Penitentiary, was for the reformation of 'fallen women'. Many of its inmates were unmarried mothers. Between 1859 and 1864, poet Christina Rossetti, author of 'In the bleak midwinter' (NEH 28), about whom I have written earlier, was a volunteer at the institution, which may have been the inspiration for her poem *Goblin Market*.

In 1894, Lacey and Father Frederick Puller SSJE, were the Latin experts behind the submission of the Church of England's delegation to Rome, asking Pope Leo XIII to validate Anglican orders. The response, issued in the Papal Bull, *Apostolicae curae*, declared Anglican orders 'absolutely null and utterly void'. Despite this failure, Lacey's role was widely acknowledged and applauded. Made a Canon of Worcester Cathedral in 1919, Lacey died on 6th December 1931.

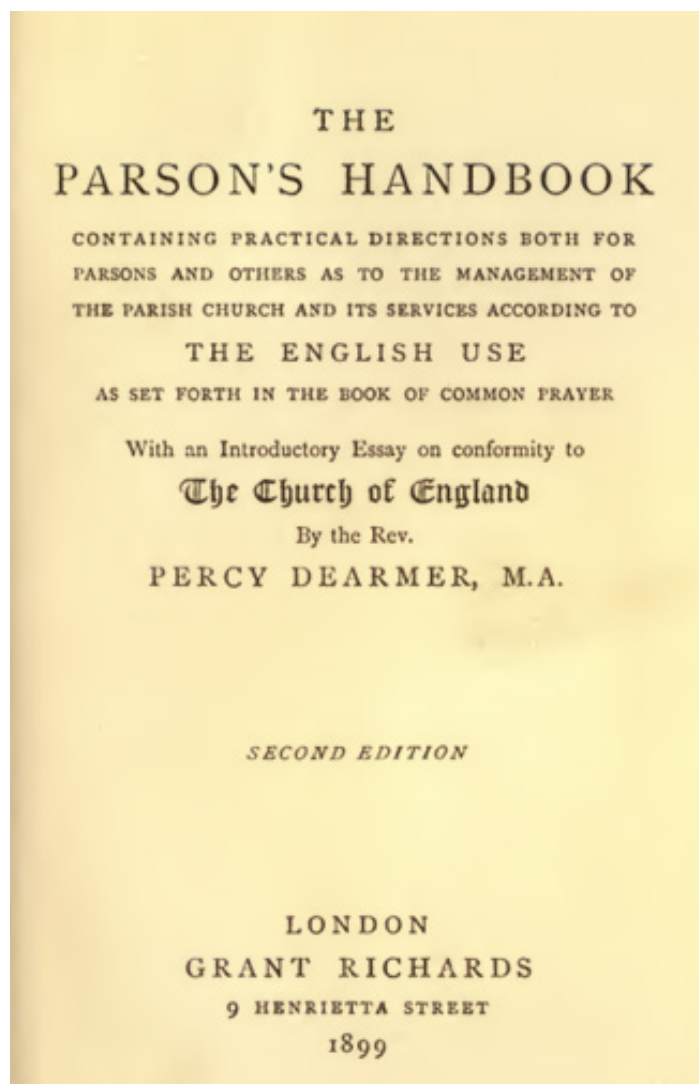
We should not be surprised that the translators of Latin and Greek hymns were also Tractarians. One of the Oxford Movement's principal objectives was to emphasise the historical links between the Church of England and the early church, demolishing the view that it was solely a product of the Reformation, but was a continuation of the ancient church in England.

Percy Dearmer

If we owe much to John Mason Neale, we owe more to Percy Dearmer, the author of *The Parson's Handbook*, a practical guide to liturgy and parish practice that went through 13 editions from 1899 to after his death in 1936. He was the chief proponent of the 1906 *English Hymnal*, *Hymns of Praise* in 1925 and *The Oxford Book of Carols of 1929*, all three with the co-operation of Ralph Vaughan Williams and Martin Shaw. Between 1901 and 1915, he was vicar of St Mary-the-Virgin, Primrose Hill, where our former rector, Howard Hollis, was before coming to us. Born in Kilburn on 27th February 1867 to an artistic family, Dearmer studied at Westminster School and Christ Church, Oxford. He was then secretary to Charles Gore, the principal of Pusey House. He was ordained deacon in 1891 and priest in 1892.



Percy Dearmer
Image: The Telegraph



INTRODUCTION

THE object of this Handbook is to help, in however humble a way, towards remedying the lamentable confusion, lawlessness, and vulgarity which are conspicuous in the Church at this time.

Dearmer left Primrose Hill in 1915 to be chaplain to a British Red Cross ambulance unit in Serbia, accompanied by his wife, Mabel White, who died there of typhus. Mabel Dearmer was an illustrator, principally of children's books, and served in Serbia as a nursing orderly.

Dearmer did not return to parish ministry after the war. Instead he devoted himself to research and writing until, in 1919, he was elected Professor of Ecclesiastical Art at King's College, London. In 1916, he married his second wife, Nancy Knowles, with whom he indulged an interest in spiritualism. In 1920, they jointly published *The Fellowship of the Picture; An Automatic Script*, which purports to be messages from a group of spirits called the Fellowship of the Picture and dictated by automatic writing.

Dearmer and his first wife were dedicated Christian Socialists and pacifists, and he was for a period secretary of the Christian Social Union, later the Industrial Christian Fellowship. Other members included Henry Scott Holland, Frederick Dennison Maurice and William Temple. It was closely related to the Oxford Movement and can be

compared with the American 'social gospel' movement.

Dearmer was a Canon of Westminster from 1931, and died of a heart attack in his Abbey cloister residence on 29th May 1936, aged 69. He is buried in Westminster Abbey.

His hymns in NEH include:

- 'Unto us a boy is born' (NEH 39) from 15th century Latin
- 'Sing my tongue the glorious battle' (NEH 78) *Pange lingua gloriosi*, Venantius Fortunatus (530-609)
- 'O blest creator of the light' (NEH 150) *Creator lucis optime*, Latin 8th century or earlier
- 'Strengthen for service, Lord' (NEH 306) Syriac 4th century, with C W Humphreys (1840-1921).

This last hymn is a good example of the value of translations in bringing to our use hymns that we could never otherwise know. John Julian says that this hymn originated in the liturgy of the Syro-Malabar Church, a Syriac Eastern Church based in Kerala, India. This church traces its origins back to the apostle Thomas. Its language, Syriac, is a version of Aramaic, the language spoken by Jesus. In its original location, it was said by the deacon as the people were receiving communion. Julian says that the Syriac original was translated into prose by Neale, versified first by Humphreys and, with his consent, partly rewritten by Dearmer for inclusion in the *English Hymnal*.

More in Part 2 (April-May edition).

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



The Frog Princess "by Mrs Percy Dearmer"

Image: Wikimedia Commons

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Information on Lunchtime Concerts can be found on our website at:
sjks.org.au/music

Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church

From the Parish archives
100 YEARS AGO at St James' Church

A LECTURE ON INDIA.

On Monday, February 23, the Rector¹ will show a series of lantern slides illustrating his tour through North India, and in many cases made from photographs taken by himself. First will come Calcutta, along with some pictures of village life in the low-lying land forming the Delta of the Ganges. Then comes Lucknow, with illustrations of the famous Residency, held so valiantly by British and loyal Indian troops during the Mutiny, and of the palaces of the former kings of Oudh. Delhi comes next, the ancient capital of the Moghul empire and the future capital of British India, where the new city on the Delhi plains is being built. Seven Delhis have arisen in the course of history, and some monuments of the older Delhis will be shown. Then follows Agra, another of the Moghul capitals, and the Taj Mahal, built by Shah Jehan as the tomb of his beautiful queen. Twenty miles from Agra is Fatehpur Sikri, the city of Akbar, built in Queen Elizabeth's reign by the great Emperor, and abandoned after only twenty years of royal residence. The palace still stands practically intact, and the great courtyard where Akbar played chess with girls for counters. Then follows Peshawar with its blend of many races, and the Khyber Pass linking Afghanistan with India, through which invasion after invasion has descended from Asia to the rich plain of Northern Hindustan, and up and down which still pass in endless procession caravans of camels carrying merchandise from one country to the other. Jeypoor comes next, a native state, governed by its own Maharajah, where tigers are kept caged in the open street, and carpets, brasswork, and dyed silk are manufactured in native fashion. The last city shown is Nasik, sacred to the Brahmins, where pilgrims come from far and near to bathe in the holy waters and pay their dues at the temples.

From *The Monthly Church Messenger* February
1925

NOTE: There was free admission to the lecture. However, a collection was taken and proceeds, less expenses, were donated to the Lockhart River Mission, NT.

¹ Rev. Philip Arthur Micklem (Rector from 1917-1937)

THE ENGLISH HYMNAL.

This book was first published about seventeen years ago. Since then it has slowly grown into popularity, and now is being adopted in steadily increasing numbers of churches throughout the Empire. In view of the extraordinary conservatism which exists concerning hymns, that is a remarkable testimony to the value and suitability of this book as a hymnal for church worship. It has met with criticism, but so does everything new. It has been said that certain old hymns are missing from the collection. Either permission to include them could not be obtained, or they were considered inferior to many which had been included. The better collection of hymns compensates for the loss of one here and there. While the book as a whole is Catholic in character, it is none the less evangelical for being so. At the same time, many of the older hymns have been delivered from sickly and sentimental tunes, which were unworthy, both of the poetry and the worship of God. The poetry of the book is fine, and much of it familiar, while the tunes chosen are noble and strong. The compilers have a keen sense of what is best in the British temperament. "It is not a party book," says the preface, "expressing this or that phase of negation or excess, but an attempt to combine in one volume the worthiest expressions of all that lies within the Christian Creed from those ancient fathers who were the earliest hymn-writers down to contemporary exponents of modern aspirations and ideals."

The English Hymnal often gives us back the original words and tune, freed from the adaptations and alterations to suit the whim of compilers. The tunes come from many sources: The British Isles, Germany, Swiss, French, Italian, Spanish, Flemish, Dutch, and American, and included in the selection are the best specimens of each style. Many of them date back to the 16th or 17th century. The compilers have endeavoured to adapt the hymns for congregational purposes, realising that hymns are the province of the people. Those who have worshipped in a Church where this hymnal is used and known have been impressed with its suitability for congregational singing. The hymns are all set in a lower pitch, and should be within the range of the average voice.

There are a large number of hymns which will be new to the congregation of S. James'. Some of the more difficult the choir will sing as anthems until such time as they can be used for congregational purposes. In this way the choir at the Choral Eucharist during Lent will sing the following: 318, French Traditional Carol; 70, an adaptation by Bach of a 17th century tune; 313, R. Wagner, 19th century; 100, ascribed to Bach; 311, 14th century.

A valuable feature of the selection is the restoration of the "Office Hymns" for morning, and evening prayer. These are the traditional hymns sung in early times on each Sunday. Many of these tunes are unfamiliar. Some of the hymns are arranged for choir and congregation. These are sung antiphonally. On Passion Sunday, at Evensong, one of these hymns will be introduced: Hymn 102, "O Sacred Head Surrounded." The tune, which is familiar to the congregation, is an adaptation by Bach of a 16th century melody. The two verses which the choir will sing are sung to a further harmonisation by Bach, which he included in his "Passion according to S. Matthew." A beautiful 16th century hymn will be sung on the same day as the sequence hymn, No. 98, "Drop, drop, slow tears." The harmonies of the above hymns are exquisite.

There are, however, many simple tunes among the new hymns which can be easily learned. During the time of transition we ask for all to be as generous and patient as possible. We do become attached to particular things, and changes are always irksome. If they are for the best, it is worth the trouble we suffer. The hymns will be carefully selected, and we feel sure will meet with the approval of all. Further, we are convinced that in the end this book will satisfy all. One last word of appeal: shall we let ourselves learn the new tunes when we meet them at the services? If only we will, then certainly we shall soon find ourselves at home in the English Hymnal.

From *The Monthly Church Messenger* March 1925

NOTE:

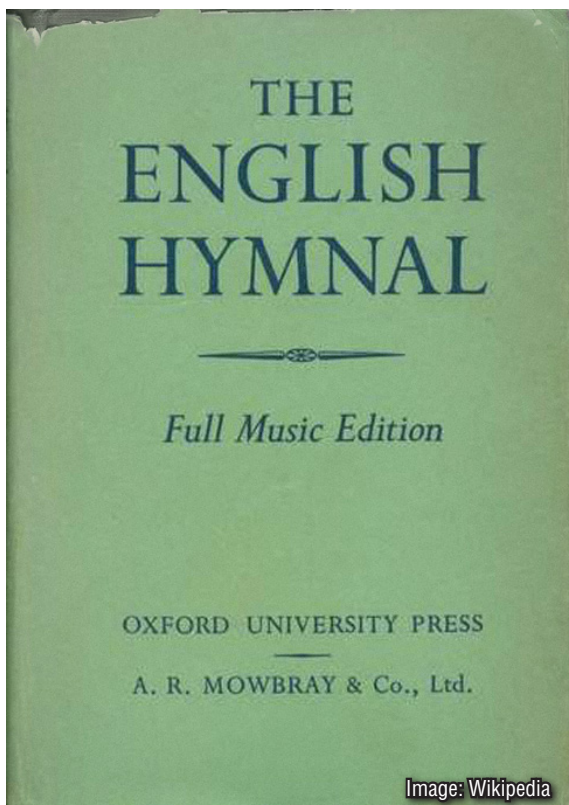
The English Hymnal is a hymn book which was published in 1906 for the Church of England by Oxford University Press. It was edited by the clergyman and writer Percy Dearmer and the composer and music historian Ralph Vaughan Williams, and was a significant publication in the history of Anglican church music.

The Parish Council at its meeting in June 1923 agreed to the adoption of *The English Hymnal*, in lieu of *Hymns Ancient and Modern*. A sub-committee was appointed to plan the implementation of the change.

At its July Meeting that year, the Parish Council resolved to immediately purchase copies of the new book and music for the choir. The purchase of a general stock for the use of the congregation was deferred, pending the Rector making arrangements for the purchase when in England.

By January 1925, a consignment of 600 copies was received. This was considered sufficient for the use by the congregation, except in exceptional circumstances. *The English Hymnal* was to be used from 1st March 1925, the First Sunday in Lent. It continued in use until it was replaced by *The New English Hymnal*, which was published in 1986 and introduced at St James' by the Rector, the Rev'd Peter Hughes, in 1988.

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



THE CHRISTIAN YEAR

PASSION CHORALE. (76, 76, D.) **102** Melody by H. L. HASSLER, 1564-1612.
 Very slow and solemn $\text{♩} = 42$. Adapted and harmonized by J. S. BACH.

The image displays a page from a hymn book containing the musical score for Hymn 102. The title 'THE CHRISTIAN YEAR' is at the top. Below it, the hymn is identified as 'PASSION CHORALE. (76, 76, D.)' with the number '102' in large bold font. The melody is attributed to 'H. L. HASSLER, 1564-1612' and is 'Adapted and harmonized by J. S. BACH.' The tempo and mood are described as 'Very slow and solemn' with a time signature of $\text{♩} = 42$. The score consists of three systems of music, each with a treble and bass staff. The lyrics 'O sacred head, sore wounded' are printed at the bottom right of the page, with a note '(Image: Hymnary.org)' below them.

Music at St James'

View upcoming services and concerts at sjks.org.au/music

Sunday 2nd February – The Presentation of Christ in the Temple

10:00am – Orchestral Eucharist

(The Choir of St James' and Bach Akademie Australia)
 Setting: Mozart – *Mass in C major (K. 257) Credo*
 Motets: Tallis – *Videte miraculum*
 Holst – *Nunc dimittis*

4:00pm – Choral Evensong

Responses: Clucas
 Canticles: Howells – *Collegium Regale*
 Anthem: Eccard – *When to the temple Mary went*

Wednesday 5th February

6:15pm – Choral Evensong

Responses: Smith
 Canticles: Purcell in G minor
 Anthem: Mundy – *O Lord, the maker of all thing*

Sunday 9th February

9:30am – Choral Matins

Responses: Smith
 Canticles: Ireland in F

11:00am – Choral Eucharist

Setting: Schubert – *Mass in G*
 Motet: Anerio – *Venite ad me omnes*

Wednesday 12th February

6:15pm – Choral Evensong

Responses: Sumsion
 Canticles: Gibbons – *Second Service*
 Anthem: Morley – *Nolo mortem peccatoris*

Sunday 16th February

9:30am – Choral Matins

Responses: Sumsion
 Canticles: Britten – *Te Deum in C, Jubilate in E flat*

11:00am – Choral Eucharist

Setting: Palestrina – *Missa brevis*
 Motet: Albinoni/Giazotto arr. Cameron – *The Beatitudes*

Wednesday 19th February

6:15pm – Choral Evensong

(Sung by The St James' Singers)
 Responses: Banney
 Canticles: Stanford in C
 Anthem: Morris – *Lord our heavenly Father*

Sunday 23rd February

9:30am – Choral Matins

Responses: Reading
 Canticles: Gibbons – *Te Deum (Short Service), Jubilate (Second Service)*

11:00am – Choral Eucharist

Setting: Berkeley – *Missa brevis*
 Motet: Duruflé – *Ubi caritas*

Wednesday 26th February

6:15pm – Choral Evensong

Responses: Martin
 Canticles: Leighton – *Second Service*
 Anthem: Leighton – *Let all the world in every corner sing*

Sunday 2nd March

9:30am – Sung Eucharist

Setting: Dudman

11:00am – Choral Eucharist

(Sung by The St. James' Singers)
 Setting: Haydn – *Missa brevis Sancti Ioannis de Deo*
 Motet: Franck – *Panis angelicus*

4:00pm – Choral Evensong

Responses: Leighton
 Canticles: Martin – *The St John's College Service*
 Anthem: Dove – *Seek him that maketh the seven stars*

Wednesday 5 March – Ash Wednesday

6:30pm – Choral Eucharist

Setting: Byrd – *Mass for four voices*
 Motets: Allegri – *Miserere mei, Deus*
 Byrd – *Emendemus in melius*

Sunday 9th March

9:30am – Choral Matins

Responses: Plainsong
 Canticles: Plainsong – *Benedicite*; Howells – *Benedictus (Canterbury)*

11:00am – Choral Eucharist

Setting: Palestrina – *Missa Emendemus in melius*
 Motet: Malcolm – *Scapulis suis*

Wednesday 12th March

5:30pm – Choral Evensong

Responses: Plainsong

Canticles: Byrd Fauxbourdons

Anthem: Sheppard – *In pace, in idipsum*

8:00pm – Compline*

Sunday 16th March

9:30am – Choral Matins

Responses: Plainsong

Canticles: Sumsion – *Benedicite in B flat*

Stanford – *Benedictus in B flat*

11:00am – Choral Eucharist

Setting: Berkeley – *Mass for five voices*

Motet: Byrd – *Ne irascaris, Domine*

Wednesday 19th March

5:30pm – Choral Evensong

(Sung by The St James' Singers)

Responses: Banney

Canticles: Stanford in C

Anthem: Morris – *Lord our heavenly Father*

8:00pm – Compline*

Sunday 23rd March

9:30am – Choral Matins

Responses: Plainsong

Canticles: Archer – *Benedicite*

Moore – *Benedictus (Fauxbourdons)*

11:00am – Choral Eucharist

Setting: Sumsion – *Communion service in F*

Motet: Byrd – *Civitas sancti tui*

Wednesday 26th March

5:30pm – Choral Evensong

Responses: Ayleward

Canticles: Stanford in G

Anthem: Philips – *Ne timeas Maria*

8:00pm – Compline*

Sunday 30th March

9:30am – Choral Matins

Responses: Plainsong

Canticles: Dyson – *Benedicite in F*

Stanford – *Jubilate in C*

11:00am – Choral Eucharist

Setting: MacMillan – *Westminster Mass*

Motet: D. Lobo – *Pater, peccavi*

**During Lent, we will be adopting a different pattern of evening services on Wednesdays. Evensong will be at the earlier time of 5:30pm, a short service of Compline (Night Prayer) at 8pm.*



The Choir of St James' performs at 'A St James' Christmas' (Image Supplied)



Director of Music Thomas Wilson conducts at the NSW Parliament Bicentenary Carols (Image:)

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SAT 1ST NOVEMBER



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