

S.^T JAMES' Connections

Bicentenary 2019-2024

August-September 2024



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ST. JAMES' *August-September 2024* *Connections* *Bicentenary 2019-2024*

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Front cover photo: Patronal Festival Sunday Orchestral Mass, 28th July
(Chris Shain, Images for Business)



Flowers in St James' on 21st July
(Image Credit: Chris Shain, Images for Business)

NEXT EDITION

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From the Rector



This edition of *St James' Connections* comes just a short time after our Patronal Festival celebrations. It was quite an extraordinary week in the life of St James', marking the inauguration of the new Bicentennial Pipe Organ, our annual celebrations of our patron saint, and the culmination of our bicentenary celebrations as this year we mark the 200th anniversary

of the consecration of St James'. While this anniversary is certainly about looking back and recognising the hard work and generosity of so many who have gone before us, there has been a palpable sense of looking to the future throughout these celebrations and about what the next chapter of the life and ministry of St James' might involve.

On behalf of everyone in the parish I express my thanks to each and every person who contributed in any way to the services and events during the Patronal Festival. When we speak of the ministry of the church, people tend to think we're referring only to those who lead the worship of the church and who are tasked with preaching and teaching. Yet a truer understanding of 'ministry' is to recognise that each of us has a ministry, and when we offer our gifts in the service of the parish, of one another, and of God's kingdom, we are engaged in ministry. It is for this reason that we collectively recognised a deeply prayerful and spiritual commitment to everything we did together during the Patronal Festival week, and indeed which underpins all we do in this place.

At the Choral Eucharist on Sunday 21st July, we welcomed former Rector Bishop Richard Hurford to Bless and Dedicate the new pipe organ, which was presented to us on the day by the President of the Dobson company, John Panning, who joined us for the festivities of the entire week. We were blessed to have not one but three choirs, including our own Choir of St James', The Choir of Trinity College, Melbourne, and The Choir of St Paul's College, Sydney.

On Wednesday 24th July, the eve of St James' Day, we were moved and inspired by the newly composed Evensong canticles by one of our former choristers, Joe Twist, who was with us in person for their world-premiere. Joe's canticles will become part of our regular repertoire and we hope that they might be sung by choirs far and wide for many years to come. Wednesday's service was an occasion to thank and acknowledge our generous Benefactors, Donors and Supporters, the work and support of the St James' Music Foundation and especially the Organ Appeal Committee, and the many donors who have supported the project. At Evensong we were honoured by the presence of Her Excellency the Honourable Margaret Beazley AC KC, Governor of NSW, and Mr Dennis Wilson.

On Thursday 25th July, St James' Day itself, our evening Choral Eucharist brought The Choir of St James' together with The St James' Singers and we welcomed former Rector Fr Andrew Sempell as our guest preacher. Once again, I acknowledge and pay tribute to Fr Andrew's great vision for this new pipe organ and for his leadership of the parish and the organ project through some very challenging years. A commemorative booklet charting the story of the pipe organ project has been produced and is available for purchase from the church and Parish Office. As has long been our tradition, a parish supper with a Spanish theme followed the St James' Day service, and our thanks go to the many people who volunteered and gave so generously to make this supper such a wonderful success. The ministry of hospitality is such an important part of what we seek to offer here, and occasions like this are a wonderful expression of that spirit of sharing together.

A capacity crowd attended the gala opening organ recital on Friday 26th July presented by the acclaimed organist and conductor James O'Donnell, Professor of Organ Studies at the Yale School of Music and the Yale Institute of Sacred Music, and former Organist and Master of the Choristers of Westminster Abbey. James joined us for the entire week, and we thank him for taking part in many of the liturgies of our patronal week, in addition to his outstanding recital. I had the great honour of interviewing him at the St James' Institute on Saturday 26th July as we heard more about his life and career, and his perspectives on the role of music education and training.

Finally, on Sunday 28th July the Patronal Festival celebrations reached their climax with the Orchestral Mass by Gabriel Jackson, commissioned and composed for the Bicentenary of St James' and we had the opportunity to thank and acknowledge the hard work of all our musicians. I want to say a particular thanks and congratulations to Warren Trevelyan-Jones for his leadership of the music department of St James' King Street and the precision and excellence of the music we have shared together. Warren's invitation to James O'Donnell was an inspired choice and it was wonderful to see, hear and experience James' many wonderful contributions to the week.

Later in this edition you will find some photographs of the week, and we thank Chris Shain for his generosity as parish photographer.

It is our constant prayer that those who have visited and worshipped at St James' have felt welcome and been greatly blessed by the services here. As we move into the latter part of 2024 our focus is on building up this community of faith and on finding new ways to connect and bring people together. I look forward to seeing what God has in store for us in this next chapter of our shared life here.

Making a Pilgrimage to Ethiopia

Andrew Proud

A bit about Ethiopia, first.

Ethiopia is often described as the roof of Africa. Much of it, north of the capital city, Addis Ababa, stands well over 8,000 feet above sea level. Although Ethiopia is landlocked, it is still, in many ways, an island kingdom. Ethiopia has been invaded and occupied three times in its history, but never for long. Each time, the invader was repelled, and she has existed, pretty much, to herself ever since. The landscape has been key to that. In the north, the seismic shifts that created the great Rift Valley, also created huge mountain ranges, deep-carved gorges and vast inland lakes. South of the capital city, vast plains, often dust-bowls in the dry season, stretch on for miles. Lakes teeming with endemic birds follow the Rift Valley south, towards Kenya. To the southeast, you'll find gentle green hills and lush vegetation. To the west, the highlands drop away to become part of the great Sud, the swamplands of South Sudan. And to the east, is a beautiful, arid landscape of rocky desert, leading to the Danakil, the hottest place on earth.

Ethiopia is a land of great beauty and constant surprises, and it is no wonder that she has long been regarded as remote, mysterious. What many, if not most, people do not know, is that Ethiopia has deep Christian roots. Unaffected by a Reformation, or an Enlightenment, or an Industrial Revolution, the Christianity you find here, in the Orthodox Church, has changed very little since the fourth century. So much so, that it is still much closer to the world of the New Testament than we are. It is to this extraordinary and beautiful land that we have been taking pilgrims for the past eight years.

A little on the Ethiopian Orthodox Tewahedo Church.

Ethiopia proudly traces a long history of connection with the land of Israel and its beliefs: from the Queen of Sheba's visit to King Solomon, in Jerusalem, to the Ethiopian eunuch in Acts Chapter 8, traffic flowed between the two for centuries. But scholars believe that Christianity began to appear, in a more organised way, in the fourth century, after two Syrian priests crossed the Red Sea and made their way to Axum, the capital of the Kingdom. From simple beginnings, and under the King's patronage, Christianity took root and spread quickly. For a long time, the Ethiopian Church was categorised as Coptic, because until the 1950s, its *Abuna* (Pope) was appointed from Alexandria. Like other Churches in the Oriental Orthodox family (the Egyptians, the Syrians and the Armenians) the Ethiopians were not present at the Council of Chalcedon, where it was affirmed that Christ has two distinct natures—human and divine. For centuries, because they believe that Christ's double nature is synthesised and held in God's divine nature (hence the word *Tewahedo*), they were wrongly referred to as Monophysites and taken for heretics. Thankfully, that wrong



was righted in the 1980s, when the difference between east and west was declared a misunderstanding. Today, observers predict that the Ethiopian Orthodox Church will become the biggest Orthodox Church in the world.

Ethiopian Orthodoxy is very Judaic in feel. Many of the holiness codes from the book of Leviticus are still kept; they fast for two whole days every week (eating only vegan food on those days) and some of the liturgy and sacred dance is thought to come from the Middle East.

Every Church has a separate standing area for women and men. In the centre of the building, or more rarely, at its farthest end, the Holy of Holies can only be entered by priests. There, the *Tabot* is kept—a wooden replica of the tablets of stone kept in the Ark of the Covenant, in Jerusalem, which is inlaid into the top of a small, square altar standing at the heart of the Holy of Holies. It is this *Tabot* which makes the building holy, and the faithful will often be seen, either reaching out to touch, or lean on the external wall of a church building, to feel God's *shekinah* glory radiating out through the stones. Each church is connected to a Saint, or an Archangel, who watches over the faithful. When you join them for the Eucharist, you are asked to stand perfectly still and not move about, in case you tread on the wings of angels.

As well as monks and nuns, who wander from place to place, the Church has four orders of ministry: bishops, priests, deacons and *debteras* (singers and lay theologians). Bishops have to be celibate, but all other clergy can marry and have families. Training is rigorous. Just as our forebears in the early Church did, candidates have to learn vast chunks of the Scriptures and the ancient commentaries of the early Fathers, by heart, and during the seven years it takes to train, they have to spend a year begging, to learn humility.

Why go on pilgrimage?

If you were a Christian before the Reformation, the chances are you would have gone on pilgrimage, sometime, somewhere, to seek pardon, or remission from Purgatory. If you had money, you might set out on the road to Jerusalem or, when that route was no longer safe, to Santiago de Compostela, in northern Spain. You could, of course, make a pilgrimage closer to home. If you lived in England, you might make for the tomb of Thomas à Becket in Canterbury, or St Alban, in St Albans, to seek health or blessing from the bones of the saint.

More recently, pilgrimage is becoming popular again, often understood now, as a journey with a purpose; a progress from place to place, which does not have to aim at reaching a particular, holy place.

For us at Tadele Travel, pilgrimage is about encounter. It is about connecting Christians from the wealthy, modern West, with the living faith of the ancient East. As such, it requires us to step out, beyond the familiar and routine of our everyday, with all its obligations and commitments, and to reach out, beyond ourselves, trusting that as we do, we shall encounter God in new and unexpected ways.

The goal of our pilgrimage

Lalibela, the goal of our pilgrimage, is a treasure. It has been described as the eighth wonder of the world and is, today, a UNESCO World Heritage site. Its origins lie in the eleventh

century, when, because of the Crusades, it was no longer safe for pilgrims to make the long journey to Jerusalem. King Lalibela, wanting to keep his people safe, and having received a vision from God, decided to build his new Jerusalem much closer to home, in his own lands, the Lasta Mountains.

What I think makes Lalibela unique is that, while we in Europe were experimenting with building upwards to glorify God, piling stone on carved stone, King Lalibela built his Jerusalem by digging down into the soft, tufa rock, by extracting rock, not adding to it. These rock-hewn churches of Lalibela were built in two distinct clusters, connected by a system of galleries and tunnels, laid out in such a way that pilgrims can pray their way through the story of salvation. For example, you can make a visit to the tomb of Adam, and walk along the River Jordan; you can visit the little Bethlehem and then stand in the house over Golgotha, the place of the skull. Then, there are other churches, named after the Saviour and His Mother, and the Angels and Saints of the Ethiopian Orthodox Tewahedo Church. Each of these churches has an outer courtyard and baptistry. With one or two exceptions, most of these churches are tiny, hardly big enough to hold more than twenty or thirty people at a time. And yet thousands visit every year. At the major festivals, you can scarcely move. So, another important difference between their churches and ours is that, while ours are built to hold and shelter many people from wind, rain and sun, theirs are built purely to house the Holy of Holies and to serve the liturgy, which is relayed by loudspeakers to the crowds, standing or prostrated in the courtyards, or crowding the rocks above the churches.

But then, standing all by itself, is the magnificent and iconic *Beite Giorgis* (St George's Church), a monolithic church, sitting in a deep, carved trench and shaped like a perfect Greek Cross. Because there is so little space in the trench itself, pilgrims at major festivals stand, close to the edge at the top of the trench, faces covered with their white cotton *gabis*, watching, waiting and praying.



Each and every church and monastery acts as guardian to treasures, of international interest: Processional Crosses, Bibles, Psalters, Lives of the Saints, usually hand-drawn on parchment and usually locked away in back rooms. The clergy love to bring them out, to show them to visitors, and are even more pleased when we ask them to bless us with the cross before we depart.

All 20 churches in and around Lalibela are overseen by the *Komos*, the Hegumen, or abbot, who oversees hundreds of priests, deacons and *debteras* who serve the liturgy daily, for each one of these churches is a place of daily worship and pilgrimage. At major Festivals, especially *Lidet* (Eastern Christmas, 7th January), or *Timket* (the Baptism of Christ, 19th January) or *Fasika* (Easter, which is moveable), crowds flock to Lalibela. Some will fly in from the capital; many will make their way by coach, and many more walk, for days and many miles, across the mountains and through the villages to be there. To be among these pilgrims at a major festival is a thrilling experience: to be swept along in huge, torchlight processions, and to stand with the same crowd, waiting for the climactic, sacred moment to begin, or praying quietly, alone, in one of the church courtyards, is truly life-changing.

Lake Tana, Gonder and Axum

Usually, and if the security situation permits, we also take people on to three other important places: the vast inland sea of Lake Tana, with its myriad island monasteries; Gonder, the seventeenth-century capital of Ethiopia, with its walled imperial enclosure, its magnificent baptismal pool, its Portuguese-influenced castle, and its theological schools; and Axum, the capital of the Axumite kingdom, home to some magnificent carved stellae and, of course, the Ark of the Covenant itself. All are quite extraordinary.

Tadele Travel

So, how on earth would you get there? Well, you might want to think about coming with us.

My Ethiopian colleague, Girma Tadele, the owner of Tadele Travel, lives on the south coast of England with his family, who are



all Orthodox Christians. What is quite remarkable and beautiful is that Girma comes, originally, from Lalibela, from the same kinship line as King Lalibela himself. He and his family are well-known in the town and the region, and are held in high regard by the Orthodox and civic authorities there.

This gives us access to people and places most tourists cannot reach. My role is to act as spiritual leader, which I explain a little further down this article.

We are hugely fortunate to have, as our colleague on the ground, in-country, our expert guide, Fikru. Fikru lives and grew up in Lalibela and is an Orthodox Deacon. He has a family, and one of the very lovely things about our pilgrimages is that we get to sit with and eat with Ethiopian families.

We design each pilgrimage around one of the major festivals of the Christian year, and January, in the middle of the dry season, is the loveliest times to visit—particularly if you live in the UK! Although the sun can be quite strong at that time of year, and at that altitude, it is never hotter than 29 degrees Celsius.

Like any pilgrimage, our journey by air, by road and on foot, covers lots of ground and does present some challenges. For example, the long, slow, steep climb up to the magnificent cave church of *Yemrehana Christos*, up in the Lasta mountains above Lalibela; or the trek across the mountain plateau above the town itself, and the climb up, through a tunnel, to the remote little monastery of Asheton Mariam, on the high peak. But there's never any rush and we help one another out, as pilgrims have done in every age. And, in doing so, we have found that each group becomes a community of hope and trust and joy, sharing their stories and experiences, as well as their vulnerabilities, along the way.

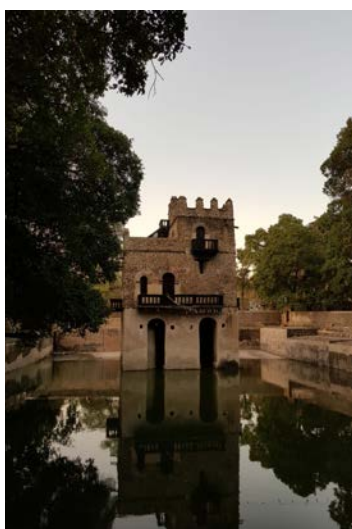
Because much is unfamiliar, we work hard at keeping our pilgrims informed. And because these are pilgrimages, not tours, we work hard at making sure there is ample opportunity to pause, reflect and pray.

Each pilgrim is given a booklet, a compendium of Ethiopian Orthodox prayers, gathered from several sources and translated into English. When read in our 21st post-industrial context, they sound and feel very traditional; strange, even.



But when prayed there, in Ethiopia, they come to life and take us, more deeply into the world of the Ethiopian Orthodox Church and the way her faithful see the world.

If we are not actually in a church first thing in the morning, praying with the faithful, we begin the day praying the same *Kidan*, together, under a tree or overlooking the mountains, from the hotel. There are prayers as you enter and leave church compounds, too, and private devotions, to help you focus on each place. There is always ample time for private, silent prayer in each place. We try to celebrate the Eucharist together, from time to time, again using the liturgy in the prayer compendium, and I offer a brief devotional address, each day, at an appropriate place, to explore key moments or themes in the pilgrimage, or to prepare us to move on, and what we shall see next. I also invite us to stop and listen to a passage of scripture from time to time, or to pray briefly during the day.



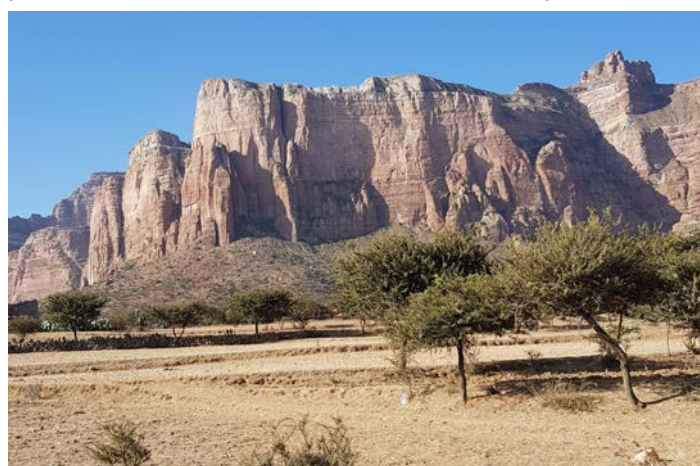
My hope and my prayer are always that as we each learn to see the world through different eyes, our pilgrimages remind people how deeply loved they are by God; how rich and diverse God's people are; and how rich the world is.

The current situation

Having come through the pandemic very well, the country tragically tipped over into a regional war in Tigray, the vast mountainous region in the northeast of the country. As things began to resolve there, further, regional conflicts erupted in the Amhara and Oromia regions. The last time we were there, in May 2023, Axum was off the map completely for security reasons. We had planned to go on, from Lalibela to *Bahir Dar* (Lake Tana) and Gonder, but gun battles broke out the day after we arrived in Lalibela, and we stayed there for the full eight days, which were wonderful. The British Foreign, Commonwealth and Development Office (FCDO) currently advise against all travel to the Amhara region, which rules out each and every location on our pilgrim route. Once the FCDO has declared travel unsafe, we cannot and would not promote our pilgrimages; and, of course, travel insurance becomes prohibitive. However, as soon as it is safe, we shall start planning and offering the next pilgrimage. Perhaps you would like to join us?

Bishop Andrew Proud was the Bishop of Reading in the Diocese of Oxford from 2011 until his retirement in 2019. Before 2011, he was Bishop of the Horn of Africa (within the Diocese of Egypt), responsible for Anglicans in Ethiopia, Eritrea, Somaliland, Somalia and Djibouti. He now lives in Northampton, UK.

(All images supplied by Bishop Andrew.)



Introduction to Pilgrimage

Paul Oslington

Pilgrimage seems to have captured the imagination of many Australians who never go near a church, especially young people. Thousands and thousands of us are travelling to Spain, Portugal and France to walk to Santiago de Compostela. Many lives have been changed. Films such as Martin Sheen's *My Way* 2011 and Bill Bennett's just released *The Way My Way* have attracted large audiences.

So, I thought it would be good to organise a conversation about pilgrimage at the St James' Institute on Sunday 2nd June, and was delighted that the three panellists I invited, Robert Marriott, Jane Asher and Cameron West, all accepted. Robert, who has written previously in *St James' Connections* about his experience walking the Portuguese coastal way to Santiago de Compostela, spoke further about his experience and that of many others at St James' Church who have walked the European pilgrimage routes. Jane reflected beautifully on what pilgrimage might mean in our Australian landscape, drawing on her own experience as a spiritual companion, pilgrim, and bushwalker. I loved her insight that walking a pilgrim route trains us to live our life as pilgrims. And that, especially in Australia, the church must be a guide and servant of pilgrims rather than seeing

itself as the destination. Cameron West outlined plans for an Australian pilgrimage route from Goulburn to Canberra, finishing right beside Parliament House at the foot of the cross at the Australian Centre for Christianity and Culture. I have to confess to a vested interest in this project, sharing the vision with Cameron and working with him to make it a reality. It flows from our shared vision in Canberra a couple of years ago. As Cameron explains in his article, we want it to be a distinctively Australian pilgrimage, walked with full consciousness that we share the land with indigenous people who have cared for it for thousands of years. We are not looking for dubious relics of saints beside Parliament House. Nor do we want to control or commercialise it, instead we aim to offer the route for any groups or individuals who want to walk it. May it be a blessing to many people. May it help clarify what it means to be Christian in this country.

I'm grateful to Robert, Jane and Cameron for writing up their excellent panel contributions, and I hope you enjoy them as much as I enjoyed the event in June at St James'. And of course, consider subscribing to the Institute so you can be part of conversations such as these.

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

Reflections on a Pilgrimage I

Robert Marriott

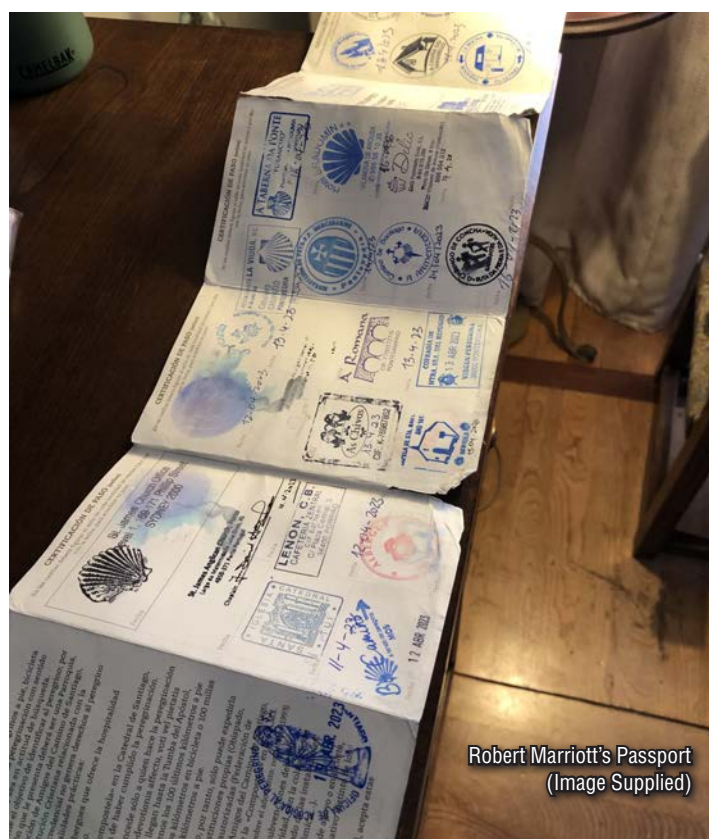
Easter 2023 had a perfect symmetry for me. I attended the Palm Sunday service at St James' King Street. I then travelled to Portugal where I attended Good Friday and Easter services at St James' Porto. These two places dedicated to our Patron Saint made a fitting beginning for my pilgrimage from Easter Monday that year to Santiago de Compostela.

Pilgrimage is popular

In 2023 I was among 446,035 pilgrims who undertook the journey to Santiago by one route or another. This is double the number who did so in 2013.

The Pilgrimage appeals to all ages. In 2023, 18- to 45-year-olds made up 39.6% of the total walkers, 40.9% were between 46 and 65, with the over 65s and under 18s making up the remaining 19.5%.

Add in all the other major pilgrim routes in the Christian world, like that to Walsingham in the UK or the Via Francigena from Canterbury to Rome, let alone other major pilgrimages such as the Hajj in the Islamic world, and there are thousands of pilgrims on the road at any one time.



Robert Marriott's Passport
(Image Supplied)

What is a Pilgrimage?

I have friends who are cricket tragics. When the Ashes are played in England, they have journeyed there to follow the Australian team at all the 'sacred' places: Edgbaston, Lords, Headingley, Old Trafford and The Oval. This is their 'pilgrimage'. Then for those who enjoy walking—on a traditional pilgrim route or in the bush—what is the difference between 'just' walking and pilgrimage?

Dictionary definitions note that a pilgrimage is a journey to a 'sacred place' that can lead to personal transformation. It is a physical and inner spiritual journey in whatever shape it takes.

My journey had the obvious goal of visiting the place where St James is especially venerated. So, for me, that was the spiritual focus I shared with many others.

The beginning and the end are just as important as the middle.

The actual walking bit is certainly important. It's on the road that the pilgrim meets others, shares observations, experiences new places and faces challenges—overly chatty fellow pilgrims, persistent rain, harsh heat or blisters included.

Pre-pilgrimage planning is essential. Anticipation is a gift. Do you have the right gear? Have you 'walked in' your boots? What about all the maps and information on key places enroute? As with any travel, the planning can be almost as enjoyable as the adventure itself. I relished the time I spent some six months prior to my departure getting to know the extraordinarily helpful sales assistant at Paddy Pallin in Kent Street, as I tried out just about every form of walking boot the store had in stock. My feet were glad I did.

It's also not over when it is over. It is important—I'd say critical—to have time at the end to 'unpack' thoughts, to consolidate and make sense of things. For me, this was achieved by reporting into family back home each evening, not least to assure them I had 'made it' each day. After arrival in Santiago, it was unexpectedly by having a chat over an afternoon coffee with Sister Alicia, a volunteer nun-counsellor at the Pilgrim Office. She gently probed me with searching questions. "Well, did the pilgrimage make any difference to your faith?" "What did you find out about yourself?"

Some lessons from the journey

The physical experiences were incredible. The scenery in rural Portugal and Spain was breathtaking. The villages were wonderfully picturesque. The local food at little wayside cafes and bars was simple but honest, and often served with

more than acceptable local wines.

Emotional experiences added a deeper layer of significance.

There was a mindfulness brought about by simply putting one step in front of the other. With the ability to slow down, there was an opportunity to really take in the sights, to pause and look about. What an uncommon sensation in our usual busyness.

There was a lightness that came from only carrying essential things.

A wider perspective was possible by not being pressured by normal day-to-day preoccupations.

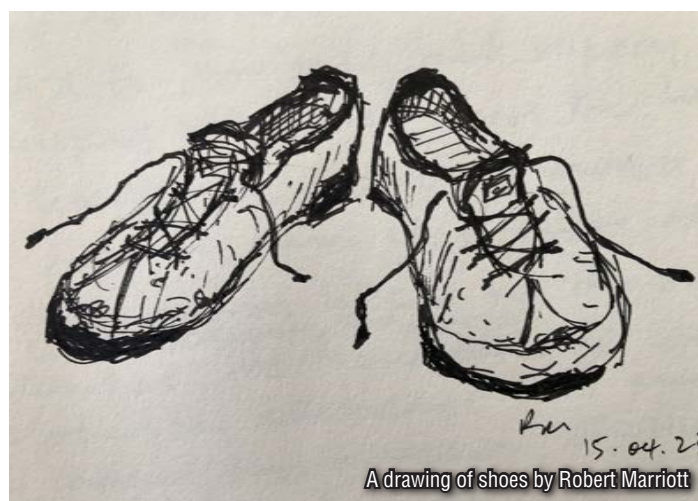
It was a lesson in optimism to learn that the Camino would provide. The signs along the route marked the way, no fear

of getting too lost. Metaphorical signs also abounded. The kindness of strangers was uplifting. For instance, there were lessons in hospitality to be learned from an obliging older Spanish woman, owner of a farmhouse in which I stayed, who insisted on generously giving me supplies for the next day's journey, despite our only being able to communicate by hand signals and in broken Italian.

The spiritual focus of the journey was sharpened at two sacred places. The Gospel at a crowded Pilgrims Mass I attended in the Spanish town of Pontevedra was the Easter-tide story of the road to Emmaus. I realised I, too, was on an Emmaus Road to encounter the Lord. At the Pilgrims Mass in Santiago Cathedral just after the consecration, an attendant made it clear in Spanish and English that this was the most sacred part of the liturgy. He said bluntly—but powerfully—that we were now in the presence of Christ.

This pilgrim had indeed arrived at the intended destination. How does being in the presence of Christ shape the day-to-day pilgrimage ahead?

Robert Marriott is a parishioner of St James'.



A drawing of shoes by Robert Marriott



Robert Marriott's Backpack
(Image Supplied)

Reflections on a Pilgrimage II

Jane Asher

Psalm 84:5 Blessed are those whose strength is in you, who have set their hearts on pilgrimage. (NIV)

Walking a pilgrimage is not for everyone—yet this Psalm calls everyone to be a pilgrim. All of us can learn the pilgrim way, can set our hearts on pilgrimage, whether or not we walk a pilgrim route. I have been privileged to walk two established pilgrim routes in Europe. Here are three way-points that helped me to keep the pilgrim path.

Plan, be ready for anything, and trust that whatever happens will be good

Seven years ago, a great friend of ours in South Africa died suddenly. Six months later I asked his widow if she would like to walk a Camino with me. That summer we walked from Porto to Santiago de Compostela—The Portuguese Way—a pilgrim walk in the company of grief. Steps taken in making peace, befriending grief. I still remember the very early morning before sunrise when we started walking from our hostel in Porto—the streetlights were still lit. Two middle-aged women with no experience and no Portuguese looking for the next yellow arrow, with a guidebook, a retreat booklet of prayers, and all they needed for two weeks on their backs. I also remember a scorching hot day, and the ministering angel of a Portuguese man our own age riding his bicycle into his yard, then beckoning us under the shade of his verandah and feeding us piles and piles of fruit and ice-cold water—he and his wife had no English and we had no Portuguese.



Our Portuguese route led us along many streams, and in our hearts we drank of the living water. (Image supplied)

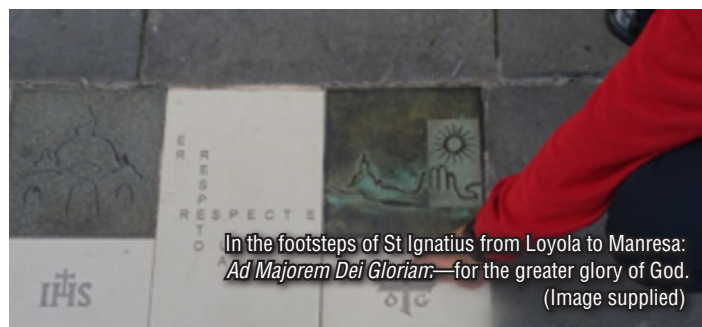
Be receptive to the landscape

Peregrinos (pilgrims in Spanish) means strangers who walk in the fields, as opposed to those who tend the fields. Pilgrims keep walking through different landscapes, they move through the fields. Jesus referred to the landscape as He taught, and as we walked, personal parables emerged as the landscape changed.

In 2022, my husband and I joined a small group to walk the 650km Ignatian Camino. We set off with our Jesuit guide, Fr

Jose Iriberry, to follow in the footsteps of St Ignatius from Loyola to Manresa, Spain. The route was through forests, then along the mighty Ebro River, over the dry semi-desert *meseta* to the cave of St Ignatius in Manresa.

Each landscape led us into personal interior journeys through which God touched, healed and directed us.



In the footsteps of St Ignatius from Loyola to Manresa: *Ad Majorem Dei Gloriam*—for the greater glory of God. (Image supplied)

Simplicity and silence

On these pilgrimages we had to be able to carry our own bags—so it is necessary to travel light. In ancient times a pilgrim had a staff and a begging bowl. The message is clear: leave your clutter behind. This simplicity translated into the way time was spent as we walked.

How did we prepare? Prayer is the heart of pilgrimage, and so being organised for prayer and reflection is essential. For two hours in the morning, we walked in silence so we could pray as we walked. The Ignatian Camino was an opportunity to pray the Spiritual Exercises of St Ignatius. (See <https://ignatiancamino.com/>)



A statue of St Ignatius at the crossing of paths: in Alfaro the Ignatian Camino heads east, and the Way of St James heads west. (Image supplied)

The Exercises led us through a way of dealing with our sin—that difficult moment that must be faced. Pilgrimage is an opportunity for renewal, not an act of penance.

We were encouraged to listen with the ears of our hearts (St Benedict) and look back on our lives with gratitude.

This is perhaps where we need to acknowledge the connection between this way of walking and praying and the Aboriginal teaching on prayer. *Dadirri* is 'inner, deep listening' and 'quiet, still awareness'. (Miriam-Rose Ungunmerr)

(See https://www.miriamrosefoundation.org.au/wp-content/uploads/2021/03/Dadirri_Handout.pdf)

Are the only real pilgrim routes the ones with an ancient history to an established destination and published guides? Perhaps in Australia the landscapes are our cathedrals?

We walked a pilgrimage in order to learn how to live as pilgrims, to grow in our capacity to live as pilgrims in all of life.

This is our deep prayer:

Lord, I want to know you more clearly, love you more dearly, and follow you more nearly.

Jane Asher is a parishioner of Sacred Heart Parish, Pymble. She is also a spiritual companion, pilgrim, and bushwalker.

Pilgrimage in Australia?

Cameron West

Pilgrimage is 'the facilitation of an inner journey by means of an outer journey', and for this to occur there must be engagement between person, place and text. Pilgrimage is experiencing a resurgence precisely because it is a form of spirituality that is inherently embodied, holistic and contextual; it has irreducibly temporal, spatial, and social dimensions. However, for reasons practical and theological, historical and geographical, many Australians experience pilgrimage overseas—whether on the Camino or at Lourdes, at Gallipoli or on the Kokoda track—rather than in Australia. Increasingly, Australians are open to a pilgrim spirituality, but are unlikely for it to be informed by either Australian places or Christian texts. Not only does this attach significant financial and ecological burdens to pilgrimage, thereby making it inaccessible for many Australians, but it also has unfortunate implications for those of us who think that Australian places and Christian texts belong together (and could fruitfully be 'read' or 'performed' together in mutually informing ways).

Our proposal

With our proposal for a Camino for Canberra, Paul Oslington and I are in our own ways seeking to take seriously the rich—but often overlooked—resources that both Australian places and Christian texts have to offer for a pilgrim spirituality. In overview, we propose an approximately 110km route between St Saviour's Cathedral Goulburn and the cross at the Australian Centre for Christianity and Culture on the southern shore of Lake Burley Griffin, in view of Parliament House. The start and end points are in some sense arbitrary, unconnected to any particular story such as Santiago Matamoros, or of Gallipoli as some kind of ethnogenesis. However, not expecting pilgrims to have a commitment to a specific narrative before setting out, does mean that the journey is not freighted with meaning—

even if any outcome of the inner journey remains much less determined than the destination of the outer journey. Indeed, as I explore below, simply offering the opportunity to walk (or, perhaps cycle) this route poses an invitation for consideration of central and perennial issues of pilgrimage, framed by a particular context.

Person: pilgrim, tourist or hiker?

A rite of passage for many Australian children is a school trip to Canberra to visit national monuments and gain an initial education in civics. And until recently, the national capital was dismissed as a dull and lifeless city filled with bureaucrats, so that other than working through a checklist of national institutions and other landmarks, there was no reason to return after the childhood trip—certainly, in comparison to Kakadu, Uluru, the Daintree and Sydney's harbour with its bridge and opera house, Canberra held limited appeal. And while international tourists might also be drawn to Australia's beach locations such as Bondi and the Gold and Sunshine Coasts, Australians have typically imagined themselves as connected with both the beach and *the bush*. This latter connection is easily expressed in the growing interest in long distance hikes, from recent accounts of wilderness adventures on the very challenging Australian Alps Walking Track, to the controversial public-private partnerships offering luxury walks in National Parks. In contrast to these approaches, we wish to offer a way for people from all over Australia and the world to not just 'do Canberra,' for walkers to not just stay in the bush or keep away from others in exclusive wilderness lodges. By walking in daily stages, usually from town to town, we hope for people to meet as strangers who wouldn't have otherwise interacted except that now they find themselves acting as guest and host. In this way, people aren't excluded from walking because they seek to do so as a tourist or hiker, but they are given the opportunity to become a pilgrim.

Place: Indigenous or military

St Saviour's Cathedral, like many churches was a site for the outpouring of grief that came from Australia's losses in World War I. Its Soldiers' Chapel was dedicated in 1922. The following year, construction began on the Rocky Hill War Memorial (and later museum) also a prominent landmark in Goulburn, to open in 1925. In that year, the Australian War Memorial was established, finally to be unveiled in 1941, with a significant and controversial \$540m expansion nearly completed. Walking the route from Goulburn to Canberra inevitably involves encountering places commemorating Australians who died in wars in foreign lands.

Australian places are also becoming increasingly recognised as having significance as indigenous sites. From routine Acknowledgements of Country to elaborate ceremonies of Welcome to Country, a sense of place informed by Australia's indigenous history is more possible than ever. This, too, is controversial, with reactions including dismissive indifference and resentful antagonism. The possibility of Australian places as sites of commemoration for Australians who died 'on country' as a result of colonisation is particularly delicate, with other projects such as Making Peas/ce working much more deliberately to promote commemoration of the dead from Australian colonial conflicts, nationally. Our goal is more modest, hoping for the route to provoke curiosity and critical questioning. Without deconstructing the militarisation of Australian history, we hope for more than one story about the meaning of Australian places to be told and heard, and for pilgrims to imagine that the meanings attached to the places they walk aren't necessarily mutually exclusive.

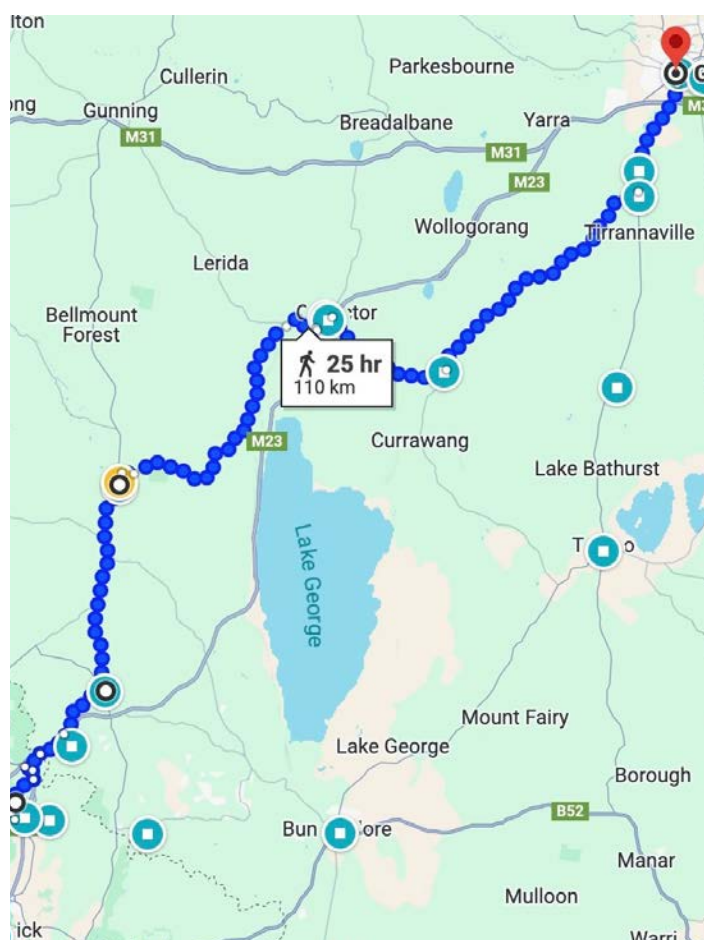
Text: religious or secular?

Finally, the route, especially its start and end points, raises the question of pilgrimage as a religious activity. The resurgence of pilgrimage in the west has most certainly not (yet) been matched by a resurgence in other religious practices or of affiliation, with many of those making pilgrimages claiming, variously, to be 'spiritual', 'non-religious' or 'secular'. While all of these terms can be contested (and possibly should be) is it any more possible to be non-religious than non-economic or non-political? Is it possible to be non-spiritual? Given the theological history of the term, do Christians make the best secularists? What is important to note here is that pilgrim spirituality is an opportunity for religious communities to engage with people who would likely be otherwise unwilling to do so. However, pilgrimage shouldn't be seen as some cheap or easy evangelistic gimmick! For those with a Christian commitment, pilgrimage can be a way of practising one's faith in public, of growing in understanding in discipleship (when Jesus called the first disciples to follow him, they did so on foot) and of deepening one's spirituality.

Next steps

I'm grateful for my own experiences as a pilgrim overseas, and draw on these as a priest and as a padre. I believe it's neither possible nor desirable to simply import the benefits of those experiences into this context. Yet I also believe that neither should Australians have to go overseas to experience pilgrimage spirituality firsthand and then have to process how to bring them back 'home' on their own. Instead, Paul Oslington (the Director of the St James' Institute) and I are working to develop an authentically Australian opportunity to experience pilgrimage spirituality that can't simply be reduced to tourism or a hike, that takes seriously Australia's settler and indigenous history on our route, and that makes Christian faith more visible and accessible to more Australians. While much of the route has been driven, the poet Antonio Machado reminds us that 'the way is made by walking'. We hope to walk the route from end-to-end later this year, as an initial step to establishing longer-term improvements for the physical infrastructure needed to support pilgrims and to provoke interest from churches and other community groups in hosting them.

Cameron West is an Army chaplain at ADFA in Canberra. He is responsible for providing religious ministry as an ordained Anglican cleric to Christians in defence, pastoral care to those in his unit, and advice to Command regarding welfare, ethics and morale.





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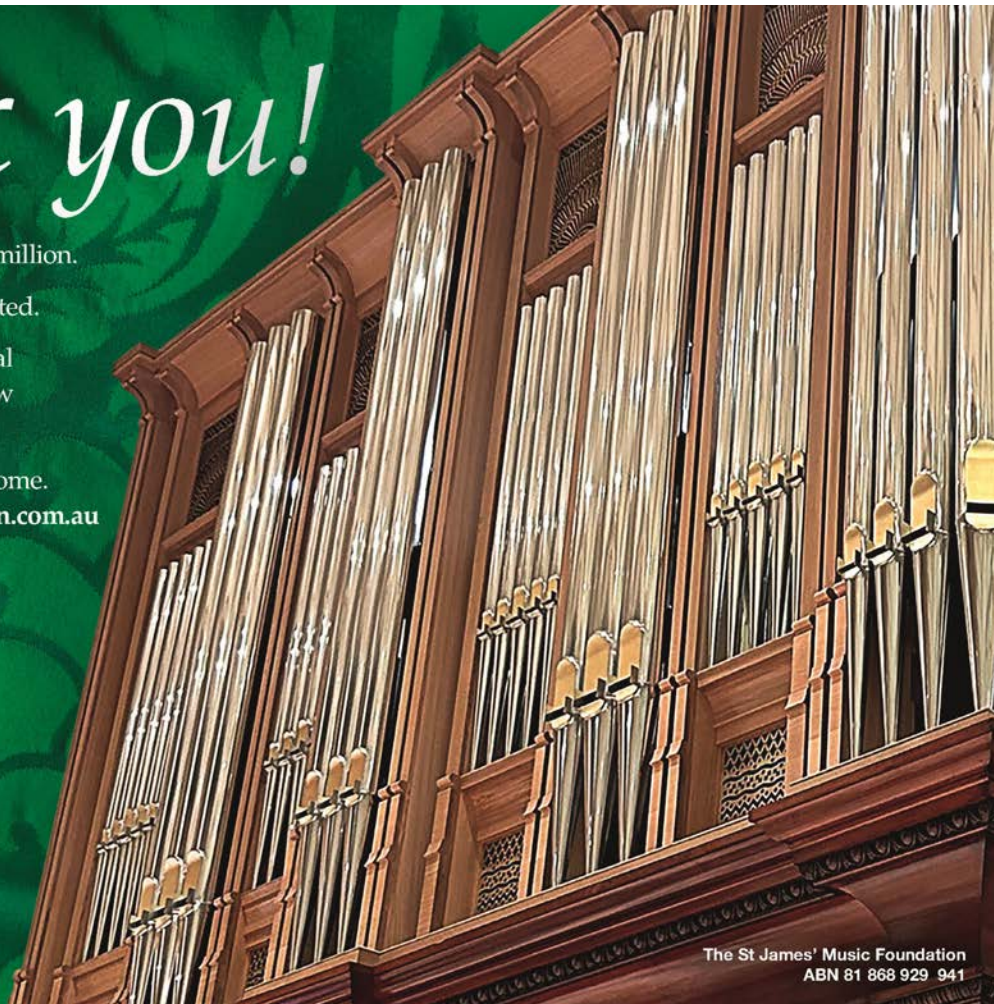
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More One Hit Wonders

Michael Horsburgh

This article is about some more popular hymns that are also the only appearance of their author in the *New English Hymnal* (NEH). As I mentioned in the first of this series, an author's verse must first enter the public arena before it can be selected to appear in a hymnal. Even then, it must have sufficient appeal to encourage its continued appearance. Tastes in hymn texts change, so a hymn that continues to be published must have some characteristics that make it survive. Poetic quality, a subject presented in an attractive way, an emotional engagement that reflects the experience of singers, will all contribute. Verses must also be linked to a singable tune. Tastes in music also change so a tune must either itself be a survivor, or a new tune is found.

'Sweet Sacrament divine' (NEH 307)

Towards the end of June, we sang, as an offertory hymn, 'Sweet Sacrament divine'. This hymn is a double one hit wonder, for both text and tune. More than that, both text and tune are by the same person, Francis Stanfield (1835-1914). Stanfield was an English Catholic priest and son of the marine painter, Clarkson Frederick Stanfield (1793-1867). He published a collection of hymns in 1858 and 'Sweet Sacrament divine' first appeared in the *Catholic Church Hymnal* of 1908, with the author's own tune 'Divine Mysteries'.

92

Corpus Christi.
Gesù sacramentato. Rev. F. STANFIELD.

71.

1. *p* Sweet Sa-cra-ment di-vine! Hid in Thine earth-ly home,
 2. *mf* Sweet Sa-cra-ment of peace! Dear home of ev-ery heart
 3. *p* Sweet Sa-cra-ment of rest! Ark from the o-cean's roar,

Lo! round Thy low-ly shrine, With sup-pliant hearts we come;
 Where rest-less yearnings cease, And sor-rows all de-part;
 With-in Thy shel-ter blest, Soon may we reach the shore.

Je-sus, to Thee our voice we raise, In songs of love and
 There in Thine ear, all trust-ful-ly, We tell our tale of
 Save us, for still the tem-pest raves, Save, lest we sink be-

heart-felt praise, Sweet Sa-cra-ment di-vine! Sweet Sacrament di-vine!
 mis-er-y, Sweet Sa-cra-ment of peace! Sweet Sacrament of peace!
 neath the waves, Sweet Sa-cra-ment of rest! Sweet Sacrament of rest!

4. *mf* Sweet Sacrament divine!
 Earth's light and jubilee,
 In Thy far depths doth shine
 Thy Godhead's majesty:
 Sweet Light, so shine on us, we pray,
 That earthly joys may fade away,
 Sweet Sacrament divine.

The hymn made its way into Anglican hymnals through its appearance in NEH, being too late to catch its predecessor, the *English Hymnal* of 1906. As the original title 'Corpus Christi' indicated, this hymn is about the Real Presence of Christ in the Eucharist, characterised by the phrase, 'Hid in Thine earthly home'. For Stanfield this meant the doctrine of transubstantiation, although it is not mentioned directly. That doctrine is far from the only explanation of the Real Presence, so the use of the hymn does not imply the acceptance of any specific theological theory. Its Catholic characteristics probably made it less attractive to Anglican hymnals other than those, like NEH, with a catholic leaning. As far as I can tell, NEH was the first Anglican hymnal to include 'Sweet Sacrament divine', but it has since appeared in *Common Praise*, the 2000 version of *Hymns Ancient & Modern* (A&M), the 2000 edition of *Complete Anglican Hymns Old and New* and the 2010 hymn book of the Church of the Province of West Indies.

At the name of Jesus (NEH 338)

Caroline Maria Noel (1817-1877) was the daughter of Anglican clergyman and hymn writer, Gerard Thomas Noel (1782-1851), a conservative Calvinist. Her mother was a patron of evangelical clergy and a supporter of Wilberforce's attempts to abolish slavery. None of Gerard's hymns proved as successful as his daughter's 'At the name of Jesus'. This hymn was first published in 1870 in her *The Name of Jesus, and Other Poems, for the Sick and Lonely* as an eight-verse poem for the Feast of the Ascension. NEH has a six-verse version.

Ascension Day.

AT the Name of Jesus
 Every knee shall bow,
 Every tongue confess Him,
 King of Glory now.
 'Tis the Father's pleasure
 We should call Him Lord,
 Who from the beginning
 Was the mighty Word.

**Mighty and mysterious,
 In the highest height,
 God from Everlasting,
 Very Light of Light!
 In the Father's bosom,
 With the Spirit blest,
 Love, in Love Eternal,
 Rest, in perfect rest.**

The title of Caroline Noel's collection tells the story of her life. She wrote poetry between the ages of 17 and 20 and started again at the age of 40, when she developed a serious chronic illness. Her published volume appeared first in 1861, with an enlarged edition in 1870, when 'At the name of Jesus' first appeared. Subsequent editions brought in additional poems. She intended her verses for private reflection, not public singing and 'At the name of Jesus' is her only verse now used as a hymn. Caroline Noel is sometimes compared with Charlotte Elliott (1789-

1871) ('Just as I am' (NEH 294)) whose severe illness also prompted her hymn writing.

The diagnosis of Caroline Noel's sickness is unclear. One source describes it as lasting '... for more than twenty years, with seasons of extreme suffering and weakness, so extreme at times, that the end seemed imminent; a peculiar sensitiveness of nerve and brain, which could seldom bear the presence of earthly friends; long nights and days of throbbing sleeplessness'. Charlotte Elliott's illness was described as 'crippling fatigue' which has led some to suggest that it was PTSD arising from family deaths. Perhaps Caroline Noel's illness was similar.

'At the name of Jesus' first appeared in A&M in its 1875 edition, where it was set to the tune, 'Evelyns' by W H Monk (1823-1889), who was the musical editor of A&M, and composed his tune for this hymn. Ralph Vaughan Williams, the musical editor of the *English hymnal*, composed 'King's Weston' for this hymn. NEH uses 'Evelyns' with 'King's Weston' (NEH 50) as an alternative. 'St Cephas' by Howard Augustus Crosbie (1844-1918), an Anglican priest, has also proved popular.

All hail the power of Jesu's name (NEH 332)

We find another double one hit wonder in 'All hail the power of Jesu's name' by Edward Perronet (1726-1792) with its tune, 'Miles Lane' by William Shrubsole (1760-1806), written for the hymn. The Perronet family arrived in the UK from France in about 1680 as Protestant refugees. Edward's father, David, an Anglican priest, was an associate of the Wesley brothers. Edward followed his father's leanings and became one of John Wesley's lay preachers, being involved in some of the violent attacks on the Methodist movement. Wesley's journal for 18th October 1749 said:

We came to Bolton [from Rochdale, where there had been a disturbance] about five in the evening. We had no sooner entered the main street than we perceived the lions at Rochdale were lambs in comparison to those at Bolton. Such rage and bitterness I scarcely ever saw before in any creatures that bore the form of men. They followed us in full cry to the house where we went; and as soon as we had gone in, took possession of all the avenues to it and filled the street from one end to the other. After some time the waves did not roar quite so loud. Mr. P[Perronet] thought he might then venture out. They immediately closed in, threw him down and rolled him in the mire; so that when he scrambled from them and got into the house again, one could scarcely tell what or who he was.

Perronet broke with Wesley over his refusal to allow his preachers, technically laypersons, to celebrate Holy Communion. In a letter dated 3rd September 1756, Wesley condemned those of his preachers who preached predestination (Calvinism) or administered the sacrament. Perronet offended on both counts. He believed that, as a divinely called preacher, he had the authority to celebrate

the sacrament. He defected to an independent chapel in Canterbury, part of the Countess of Huntingdon's Connexion, a Calvinist offshoot of Methodism, where his predestination belief was acceptable and he could celebrate the sacraments.

William Shrubsole, a son of a blacksmith, was born in Canterbury and became a chorister at its cathedral. For a short time, he was a music teacher in London, before being appointed, at the age of 22, as organist at Bangor Cathedral in Wales. His habit of attending nonconformist meetings, described by the cathedral authorities as 'conventicles', led, first, to warnings, and, ultimately, to his dismissal from his position for having given 'great offence to the Dean and Chapter'. He then obtained a position at Spa Fields Chapel in London, part of the Countess of Huntingdon's Connexion and next to her London residence, where he remained until his death. That Connexion is the link between author and composer. Shrubsole was described in 1794 as singing with an alto voice. His tune's name is a corruption of St Michael's Lane, where there was a dissenting chapel. Perronet is said to have left his estate to Shrubsole.

Shrubsole was buried in Bunhill Fields Burial Ground, which he shares with John Bunyan, Daniel Defoe, William Blake, Isaac Watts, and Susannah Wesley, the mother of John and Charles.

It appears that both the first verse and the tune of this hymn were first published in the *Gospel Magazine* for November 1779. Both text and music were unattributed, although, as the facsimile text shows, a later handwritten identification was made:



The full text, still unattributed, appeared in the *Gospel Magazine* of April 1780. It was then published in 1785 in Perronet's anonymous *Occasional Verses, Moral and Sacred. Published for the Instruction and Amusement of the Candidly Serious and Religious*.

ON THE RESURRECTION.

[23]

I.
ALL hail the power of JESU's name!
 Let Angels prostrate fall;
 Bring forth the royal diadem,
 To crown Him LORD of All.

II.
 Let high-born Seraphs tune the lyre,
 And, as they tune it, fall
 Before His face who tunes their choir,
 And crown Him LORD of All.

III.
 Crown Him, ye morning stars of light,
 Who fix'd this floating ball;
 Now hail the strength of ISRAEL's might,
 And crown Him LORD of All.

IV.
 Crown him, ye martyrs of your GOD,
 Who from His ALTAR call;
 Extol the stem of JESSE's rod,
 And crown Him LORD of All.

V.
 Ye seed of ISRAEL's chosen race,
 Ye ransom'd of the fall,
 Hail Him who saves you by His grace,
 And crown Him LORD of All.

VI.
 Hail Him, ye heirs of DAVID's line,
 Whom David LORD did call;
 The GOD incarnate, man DIVINE;
 And crown Him LORD of All.

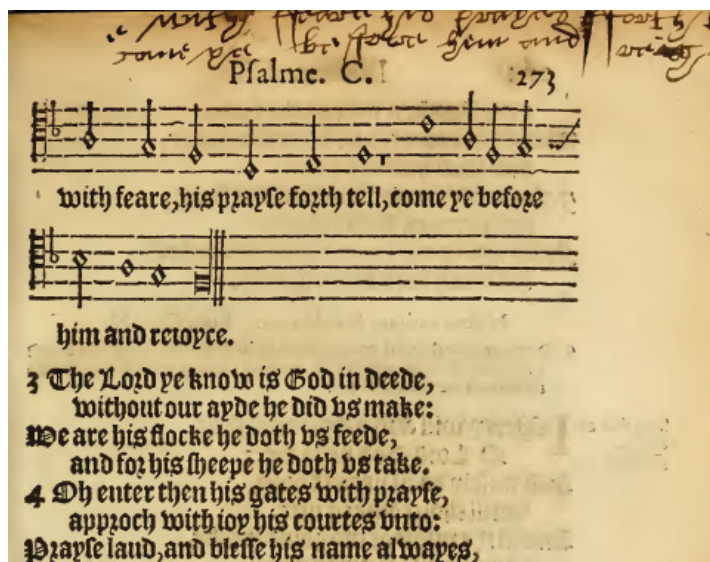
VII.
 SINNERS! whose love can ne'er forget
 The WORMWOOD and the GALL,
 Go—spread your trophies at His feet,
 And crown Him LORD of All.

VIII.
 Let every tribe, and every tongue,
 That bound creation's call,
 Now shout in universal song,
 The CROWNED LORD of ALL!

Although the text is Common Metre and has, therefore, many available tunes, 'Miles Lane' remains the most popular.

All people that on earth do dwell (NEH 334)

Finally, 'All people that on earth do dwell'; one of the best-known metrical psalms, along with its tune, 'Old Hundredth'. During the reign of Mary I, from 1553 to 1558, English Calvinist clergy took refuge in Geneva, where they began creating a metrical version of the Book of Psalms for singing in church. At that time, only verses derived from biblical texts were acceptable. They built on work already begun by Thomas Sternhold (1500-1549), a courtier at the court of Edward VI. The resulting collection was ultimately published in 1562 as *The Whole Booke of Psalmes. Collected into English Metre by Thomas Sternhold, John Hopkins and Others*. The translation of Psalm 100 in that volume is attributed to William Kethe (d. 1594).



Kethe is believed to have been born in Scotland, but his first known appearance is among the Marian exiles in Frankfurt in 1555. A dispute arose there about the use of Edward VI's 1552 *Second Book of Common Prayer*. Calvin sent John Knox from Geneva to resolve the dispute, which appears to have been over the order for the Eucharist. The dispute was unresolved, and Knox was forced to return to Geneva, taking some exiles, including Kethe, with him. He is known to have been in Geneva in 1557. Ten of his metrical versions were included in Sternhold and Hopkins, but only Psalm 100 survived when, in 1717, Nahum Tate and Nicholas Brady's *New Version of the Psalms of David* superseded the 'Old Version'. On his return to England in 1561, Kethe became rector of Child Okeford in Dorset, where he remained until the year before his death.

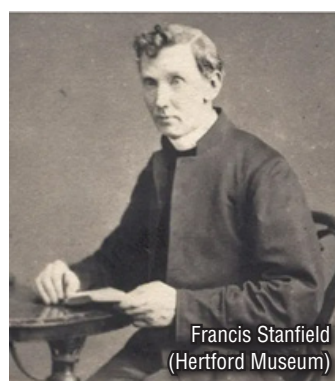
The tune 'Old Hundredth' is commonly attributed to Louis Bourgeois (c. 1510-c. 1560) a French composer, although not by the editors of NEH, who attribute it generally to the *Genevan Psalter*. Bourgeois was the musical editor of that volume and responsible for the music in England and, subsequently in the New England colonies. His settings were originally in unison, as dictated by John Calvin, but harmonised versions were available.

In 1551, Bourgeois fell out with the civic authorities for altering the tunes for some well-known psalms without permission. As evidence of the close relationship of church and state in Geneva, he was imprisoned. Released after Calvin's intercession, he left Geneva for his hometown of Lyon in France bearing a long-standing grudge. He may have returned to the Catholic Church.

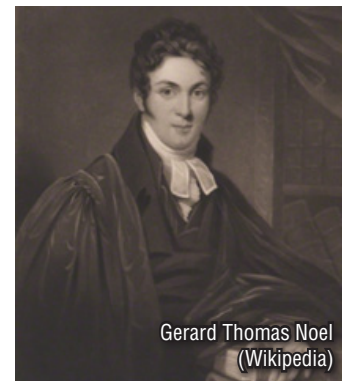
Whilst some tunes from the *Geneva Psalter* have survived, 'All people that on earth do dwell' is the last remaining metrical psalm of the 'Old Version' now in common use. 'Old Hundredth' is its almost universal tune, despite its Long Metre offering many alternatives.

This survey of one hit wonders has covered hymns by a Catholic priest, a conservative evangelical Anglican woman, a fiery non-conformist and a Marian refugee. What we learn is that hymns that survive tend to be independent from their origins. They express what we can all agree with and what we can all experience.

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



Francis Stanfield
(Hertford Museum)



Gerard Thomas Noel
(Wikipedia)

Parishioner Profile: Robert Moore



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

I walked in off the street about 15 years ago. Time flies. I did not know much about St James' but had an inkling it might be right for me.

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

I was born in Sydney, but not bred here. My parents came from Western Australia. My older brother and I were born in Sydney, and my younger sister in Brisbane. We returned briefly to Sydney, but then relocated when I was 6 years old to a new frontier—the North of Western Australia, where my father was employed as an electrical engineer in the mining industry. I went to school up there, and even did a gap year working after high school. My mother likes to say we have red dirt in our veins.

What do you do for a profession?

I am an architect. I moved to Perth to get my degree, and began my career there. Then I worked in Hong Kong for a few years, and briefly in the USA. When it was time to move back to Australia I chose Sydney, thinking there would be more opportunities than Perth. I work for quite a large firm of architects, mostly working on large-scale commercial projects.

Do you undertake any roles at St James' such as Reader, Intercessor, Sidesperson, Flower arranger etc?

I do some reading at the Morning Prayer group.

What do you enjoy about St James'?

Most of all I love the music, and the formality of the worship. This is not for everybody, but it is for me.

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

My parents were both Methodists—so my middle name is Wesley. Of course, they merged with others to form the Uniting Church, and there was a small Uniting Church congregation in our small mining town. For a while in Sydney I was attending a Uniting Church in Newtown, and was baptised there as an adult believer. I regard St James' as my main church, but typically once a month I am at my wife's church, which is non-denominational. Meanwhile, I like to visit St Mary's Cathedral from time to time during my lunch break.

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

I was brought up in a Christian household, and my parents have remained members of the Uniting Church for all these years (although my father is recently deceased). As a teenager, I drifted away into some kind of elliptical orbit, not attending church regularly for many years, but on the other hand always interested in reading about it. After leaving the parental home, most years I would visit my parents at Christmas time, and would always attend church with them. That was a golden thread of connection. After moving to Sydney, I had a couple of unsuccessful attempts to reconnect with church. Then I met the woman who would become my wife, and she is a very dedicated and lively Christian, and so I took it that the Holy Spirit was telling me to take things seriously. Now I feel that I am on the right path, with ongoing learning from the Bible, and the inner feeling that the Spirit is with us always. But still much to learn.

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

Reading, sketching, travelling, eating. Playing my guitar.

Earlier in the year, you travelled to Italy and spent several weeks there. What prompted this journey and did it fulfill your expectations?

My wife has a great love of travel—as long as it is in Europe or Japan (and occasional visits to her hometown, Singapore). And I don't need much persuasion to come with her! Maybe because I work on new buildings I like to look at old buildings—why do they seem so much better, more soulful?

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

I would like to thank everyone at St James', and especially the Morning Prayer group. You have been very patient with me!

Fifty Years of Travel: The USA and I

Beverley Horsburgh

Does travel broaden the mind? Australia has always suffered from the tyranny of distance. Does that make us parochial in our outlook? With family in America, we have travelled extensively in the USA. But our travels started in 1976. Michael had a teaching exchange for a semester at the University of Alabama in the City of Tuscaloosa, onetime capital of the state. We exchanged houses and cars with a senior professor in the university's School of Social Work. This was not where I wanted to go on my first overseas trip! I had seen *In the Heat of the Night* a 1967 film set in Mississippi, next door to Alabama. Rod Steiger is a racist sheriff confronting a black detective played by Sidney Poitier. This was not the society I wished to visit. I was persuaded by the thought that we could come home via the UK and Europe, although my mother suggested that we leave Simon at home.

Simon was 10 years old and went to the local school, quite an experience for him. Integration had taken place some years before. Tuscaloosa's suburbs were racially segregated and integrating local schools was implemented by bussing black kids in each school day from their distant homes. This was not a popular policy. Those whites who could afford it established an 'Academy' for their children, which, although technically not segregated, effectively was. Racism was present not far under the surface and often above it. Older black people in the queue at the supermarket (the curiously named 'Piggly Wiggly') regularly stood aside to allow us to go first. If you went walking in our neighbourhood, a police car would soon crawl by. If you were white, it kept going. It made me think of our indigenous peoples, the need for recognition and acceptance, the difficulty of social change.

I had to adjust to not having a job and making my way in a community that was so very different. The people made a difference. Our next-door neighbour in the suburb of High Forest wanted to show me the old South, as she had experienced it. Not a Southerner, she had come from Chicago with her husband who, as a young physicist, had worked on the Manhattan Project in Los Alamos with Enrico Fermi, developing the atomic bomb. She met regularly with several retired women professors and would take me to lunch with them. The Dean's wife, also not from the South, took me under her wing and made sure I was included in her life. A long friendship was formed, lasting until her death, some years ago at 101. While we were in Tuscaloosa, Jimmy Carter was elected President. The Dean's wife was an ardent Democrat and held a Democrat only election party at which we were given honorary status. So, people make a difference. Getting to know them is difficult without introductions and a community to be part of. I audited a course in American history and wrote lots of letters home.



(Image Supplied)

Language was a bit difficult. We were not always understood in the South. Learning that we were from Australia, misunderstood as Austria, our command of English was complimented, and our accent forgiven.

Simon liked America from the start. One of his classmates was the son of a state senator who later entered Congress, first in the house of Representatives and later the Senate. When we were in the UK in 1979, he invited Simon to spend Christmas with his family. The experience of Washington and the Congress cemented his love of the country. So, it was not difficult for him to travel there in the early 1990s as a backpacker. In Boston, he ultimately met our daughter-in-law Amy, and the rest is history. He has now been in America for nearly 30 years, and, as many of you know, is now a dual citizen and the father of two sons.

I have been reading a recent book, *The Forever War*, by Nick Bryant, which outlines the longstanding fault lines in US society and politics. We all know the situation now, but it has been a long time coming. America has always been a polarised society. We were in the USA when Donald Trump was first elected. The next day, many churches in strongly Democrat Boston were open for prayer.

We were there also for 9/11. Americans exhibited little understanding of their country's foreign policy and could not understand why anyone should hate them so much. One of the planes that hit the Twin Towers had been regularly taken

by Simon in an earlier job that took him to the west coast of the country. We visited New York soon after and walked as far as we could to the site. The dust was extraordinary. Groups of citizens congregated in parks debating what the country should do next. The suggestions ranged from stunned inaction to aggressive nuclear punishment.

Celebrations are another difference. Thanksgiving is a national event, bringing everyone home if possible, cutting across religion and social divisions, turkey and pumpkin pies a must. Christmas coming so close demands different food; no turkey and never plum pudding.

Other celebrations and traditions that differ are weddings, funerals, and schooling. High school graduation is a big event. It is when young people going to university leave home to live in dorms at least for the first year. An important rite of passage.

The seasons rule life more than in Australia. Winter brings snow. Snow brings shovelling. The joy of Spring is seeing the bulbs coming through the snow after being buried for months. The flowers are abundant and beautiful trees in full leaf. Summer in New England is more humid and tropical that you might imagine. The Fall follows and as the temperature drops the trees change colour; yellow, orange, red. Then the magnificent leaves die and fall. That 'fall' brings raking up. The weather changes: the trees are bare, and then Winter arrives again.

My time in Alabama gave me many experiences that I could never have had without it. I counted the days until we left but, on reflection, I am so glad I went. How else could I have experienced these amazing differences.

Travel has taught me tolerance and respect for difference.

Beverley Horsburgh is a parishioner of St James'.



Grandson Ian and daughter-in-law Amy.
(Image Supplied)



(Image Supplied)



Piggly Wiggly supermarket in
Tuscaloosa, Alabama
(Image Supplied)

St James' Patronal Festival: 21st-28th July

Images courtesy of Chris Shain, Images for Business



John Panning presents The Bicentennial Pipe Organ (Opus 99) to the Parish of St James' King Street Sunday 21st July



Bishop Richard Hurford blesses the organ



Bishop Richard Hurford blesses the choir



Bishop Richard Hurford blesses the organ



The Gospel Acclamation



Fr John Stewart gives his sermon





The Combined Choirs and Clergy, Servers, and Lay Assistants
Sunday 21st July



The 2024 Parish Photo,
St James' Day, Thursday 25th July



James O'Donnell playing The Bicentennial Pipe Organ
on Sunday 28th July



James O'Donnell at The Bicentennial Pipe Organ console



James O'Donnell with the Choir



The Rector introduces the opening recital of The International Organ Festival given by James O'Donnell, Friday 26th July



James O'Donnell In Recital





The Patronal Festival Sunday Orchestral Mass,
Sunday 28th July



Thomas Wilson is commissioned as
Director of Music Sunday 4th August



Warren Trevelyan-Jones welcomes Thomas
into St James' Music department



The Rector In Conversation with James O'Donnell
Saturday 27th July
(Image Credit: Chris Shain, Images for Business)

St James' Institute

The Psalms Illuminated with Fiona Pfennigwerth

20th October 2024

2:00-3:30 pm followed by refreshments

St James' Hall. Level 1 169-171 Phillip St, Sydney

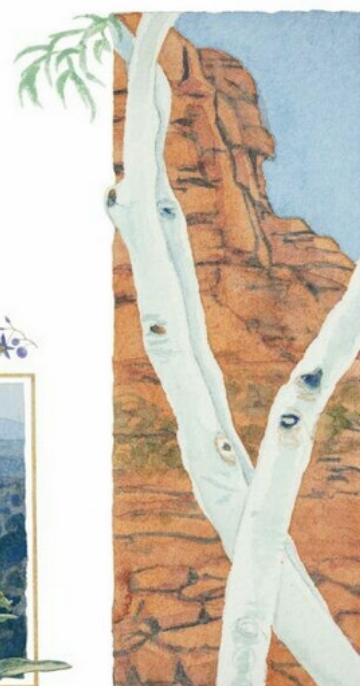
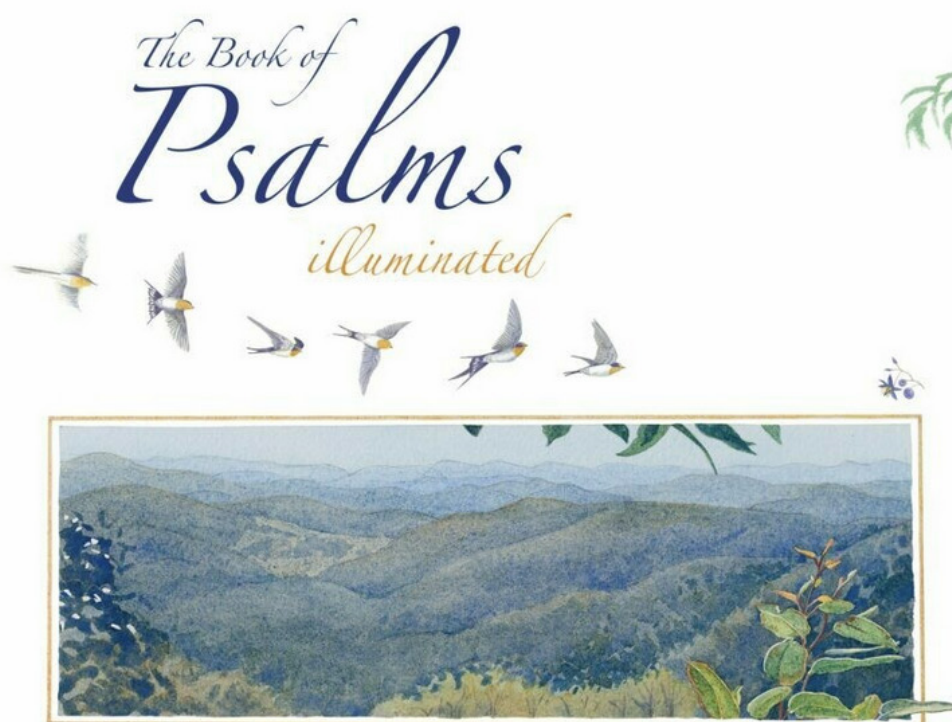
Our 2024 Advent studies on Psalms are using the beautiful illustrated edition of the Psalms by Australian artist Fiona Pfennigwerth. Fiona travelled around Australia for a year painting the Psalms into our Australian landscape, and we are privileged to have her in Sydney to speak about the book, as well as the connection between visual art and the Christian scriptures (drawing on her thesis at St Marks

National Theological Centre in Canberra/Charles Sturt University).

More information about her art is available at <https://fionapfennigwerth.info/> and the hardcover book will be available at the special price of \$40.

This is a free event in preparation for our Advent studies

You may also want to come along to St James' Bach Cantata Service which immediately follows in the church from 4:00-5:30pm.



St James' Institute Update

Paul Oslington

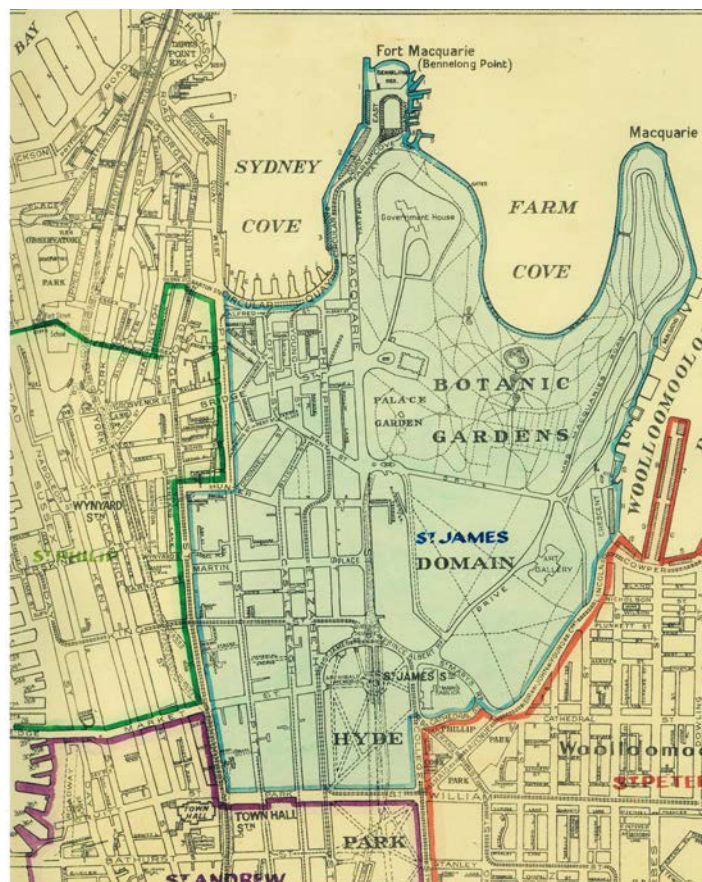
For *St James' Connections* readers who have not yet subscribed to the Institute there is a mid-year special offer to subscribe for the remainder of the year for half price. A full year's subscription is \$195 (or \$175 concession) but for the remainder of the year it is \$95 (or \$85 concession). Single event tickets will remain at \$25. You can subscribe on the website through Humanitix, or by telephoning Jonathan or Dianne in the St James' office. If you know someone who would be interested in finding out more about what we do, they would be welcome to sample an event as my guest and then consider subscribing. Or you might want to give them a subscription.

On Sunday 7th July John Sandeman gave us an engaging insight into "The Joys and Perils of Religious Journalism", drawing on his time as founder and long-time editor of *Eternity News*. John's desire for *Eternity News* to bypass the selectivity and spin of various churches media arms didn't always make him popular, but I think one of the lessons of recent church history is that cover-ups just make problems worse, to the detriment of the churches, and harming gospel ministry. The closure of *Eternity News* by the Bible Society in John's view is not the end of independent religious journalism, and John notes the continuing community interest in religion (more so than the internal affairs of churches) represented by *ABC Religion and Ethics*, *CPX*, and podcasts such as *Undeceptions*.

The second of our three-part series on indigenous theology (in partnership with Pitt St Uniting and the Eremos Institute) is coming up on Sunday 11th August 2–4pm at Pitt St with Professor Anne Pattel-Gray, Head of the University of Divinity School of Indigenous Studies. The third will be on Sunday 8th September. Free for St James' Institute subscribers, or book at the Eremos website.

A new event not in our printed programme from 4–6pm on Thursday 15th August will explore the implications of the crisis in theological education for Australian intellectual life. It will be a panel discussion featuring Professor Peter Sherlock (former Vice Chancellor of the University of Divinity, Chair of the Council of Deans of Theology and President of the Australian and New Zealand Association of Theological Schools), Rev Professor Jacqueline Grey (Professor of Biblical Studies at Alphacrucis University College, past President of the Society for Pentecostal Studies and involved in ecumenical dialogues through her appointment to the Faith and Order Commission of the World Council of Churches) and Fr Fernando Montano (Vicar General for the Catholic Diocese of Parramatta). The event will be recorded from St James' Hall for Andrew West's *ABC Religion & Ethics Report* so please come along and be part of the studio audience and you will have an opportunity to ask questions.

Another addition to our programme is 'Beating the Bounds of the Parish' on Sunday 17th November from 2pm. The beating of bounds has a long history in the Church of England, being important for determining rights of burial and taxation, but it also involved prayer for divine blessing upon the harvest. The harvest within our Parish is no longer wheat, but come along and join us in praying for the fruitfulness of all that goes on in our city, the parliament, law courts, libraries, galleries, workplaces and shops. I'm grateful to Fr Christopher for this historic map of St James' Parish.



Our partnership with Trinity Theological School within the University of Divinity continues with Kara Martin's and my teaching on 'Faith, Work and Economics' in October. These Trinity in Sydney subjects may be taken for credit towards a University of Divinity undergraduate or post-graduate degree, or for possible cross credit towards many other Australian theological and other degree programmes. FEE-HELP is available for eligible domestic students. Anyone can enrol as an audit (non-credit) student, and this is a remarkably good deal for members of the St James' Institute who pay the discounted rate of \$400 per subject.

Ideas and feedback about the Institute are always welcome.

Paul Oslington is Director of the St James' Institute.

St James' Oldest Memorial

The Earliest Memorial in St James': Commodore Sir James Brisbane

Robert Willson

In October of the year 1826, almost 200 years ago, a 74-gun ship of the Royal Navy, HMS *Warspite*, entered Sydney Harbour, and anchored near where the Opera House stands now.

She would have signalled on the way to the authorities on shore, that she had a desperately ill naval officer on board. It was Commodore Sir James Brisbane, and he was dying. He had contracted dysentery while serving in Burma as Commander-in-Chief in the East Indies.

The newspapers of the day reported that the sick man was taken ashore to a residence in Macquarie Place. Apparently his wife and family accompanied him in a horse-drawn wagon. Although he clung to life for several weeks, the best medical attention could not save Brisbane and he died at about 10am on the morning of 19th December, 1826.

The *Australian* newspaper reported 'A deep gloom pervades the *Warspite*. Officers and Crew alike, who deplore the serious loss they have sustained by the death of their commander. Sir Jame Brisbane CB, was a good officer and a worthy man.'

His name would have been familiar to residents of Sydney because his cousin, Sir Thomas Brisbane, had been the former Governor of the Colony for some years, succeeding Governor Macquarie.

After the death of Commodore Brisbane, moves were undertaken to place a handsome memorial tablet in St James' Church and the memorial features what appears to be the only known portrait of him. The tablet has the distinction of being the earliest such memorial in the

Church, and the beginning of a long tradition, almost unique in Australia. The tablets there are almost a roll call of notable people and events in the history of Sydney and the Colony. The Brisbane memorial, dedicated in 1830, was the first of many.

Sir James Brisbane was born in 1774 and came from a distinguished Naval family. He was a son of Admiral John Brisbane and his younger brother also rose to be an Admiral. Brisbane appears to have gone to sea in 1787 at the age of 15 years.

It was the period of the French Revolutionary Wars and the Napoleonic Wars which lasted until 1815, ending with the

defeat of Napoleon at Waterloo. I had Scottish ancestors who served in the 79th Regiment of the British Army in the same action-packed period, so I have a special interest in it.

Brisbane served under Lord Howe and Horatio Nelson and performed important duties before the battle of Copenhagen. Space does not allow for a full record of his career but he was regarded as an

expert on coastal and riverine operations.¹ The Internet will fill in his career in more detail.

Brisbane married Jemima Ann Ventham, and his wife and family accompanied him on his last posting to the East Indies. They returned to England via South America after his death.

In 1815 he was appointed a Companion of the Order of the Bath and was knighted the following year. In 1826 Brisbane was appointed Commander-in-Chief of the East Indies Station and took part in the First Anglo-Burmese War. Apparently in Burma he contracted the fatal illness which cost him his life in Sydney.

While we do not have details, we may be sure that the senior officers on the *Warspite* would have planned to take Brisbane home to England, after he fell ill. However, they



The Bombardment of Algiers, 1815
(Image: Public Domain)

¹ An example of one of the battles in which he took part took place in 1815 is pictured here. Brisbane commanded the *Queen Charlotte* at the brutal Battle of Algiers on 27th August 1815, where she suffered casualties of eight men killed and one hundred and thirty-two wounded.

faced the possibility that he might die at sea on the long voyage. With the consent of Lady Brisbane, they headed for the nearest British settlement, which was Sydney, where he died. His funeral was held at the Devonshire Street Cemetery on 21st December, 1826, which is where he was buried. The service was conducted by Archdeacon Thomas Hobbes Scott who was the senior Anglican clergyman in the Colony at that time. It was the custom in those years to hold funerals in cemeteries rather than churches which is the reason his funeral was not held at St James'.

Sir James Brisbane was not a famous Naval officer like Nelson and no heroic deeds are credited to him, but he was an expert in coastal naval operations and an efficient and popular Officer and Commander. Major reference books ignore him but the memorial in St James' reminds us of dramatic events in the building of the British Empire two centuries ago. He deserves to be remembered.

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



Memorial of Commodore Sir James Brisbane
(Image Credit: Chris Shain, Images for Business, 2013)

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Morocco—al-Maghrib, 'the land of the sunset'

Robert Marriott

Is it the influence of the classic 1942 American film *Casablanca* starring screen icons Humphrey Bogart and Ingrid Bergman? The names of cities like Marrakesh, Fes and of course Casablanca itself conjure up images of the romantic and the exotic. Add in the sweeping deserts of the interior and the grandeur of the mighty Atlas Mountains. Morocco is an enticing place to experience.

Katie and I were fortunate to visit Morocco in May this year. We came away with several insights from this country that has been at the crossroads of civilisations for millennia, from the Phoenicians and Romans, through the Muslim conquest in the seventh century, to being a French protectorate from 1912 to independence in 1956.

The central role of the Mosque

One of the must-see sites in Casablanca is the imposing Hassan II Mosque. Opulently finished in gorgeous patterned marble and woodwork, it gloriously showcases Moroccan Islamic architectural design and artisanal excellence.

It is breathtaking. Its prayer hall has a surface of two hectares. Its minaret stands at 210 metres, the second tallest in the world, topped by a laser pointing to Mecca. It is unique, built unlike any other mosque on a promontory overlooking the ocean.

While perhaps not quite as architecturally splendid, no Moroccan town is without a mosque and minaret. 99% of Moroccans are Sunni Muslim. Yet, one local guide took great pains to point out that Morocco enjoys a tolerant and even progressive society. All religions are allowed. There's an outpost of the Church of England in Tangier. One Sunday we were taken to a Catholic Church not far from Hassan II. Religious extremism is not part of the culture.

Great bread and mint tea

For Moroccans, good bread is absolutely the staff of life. While the country's cuisine is famous for its couscous and tagines, and souk stalls are laden with fresh food and fine spices, bread is a big part of the daily meal.

Street vendors as well as communal bakers turn out mouthwatering flatbreads and loaves of every variety. It was fascinating to participate in a baking class in Tangier where some of the secrets of breadmaking were generously shared, and the results eaten with relish.



Mint tea is the national beverage, not to be missed. Made with green tea, spices, sugar and fresh mint leaves, it is perfect for the climate. Its preparation follows a strict procedure. It is drunk at mealtimes as well as throughout the day, but it is especially a drink of hospitality, served to guests as a sign of welcome and respect.

Community spirit: the Women's Co-operative and football

We were guests one morning at a Women's Co-operative in Taroudant, a small town inland from the port of Agadir. As women make up only 22% of the workforce, several such Co-operatives have been established to empower women by providing jobs and an independent income in what is traditionally a patriarchal society. It was encouraging to see younger women involved as well, given that youth unemployment is a staggering 32%.

The main activity of the Co-operative is to produce oil from the indigenous argan nut. As Katie (an honorary member for the morning) can attest, the hand-grinding process is intense. The oil extracted is used to make a range of culinary and cosmetic products for sale which are of top quality and high therapeutic value.

Goats managed by itinerant goatherds on the dry and

scrubby plains around the town put up a stiff competition for the argan nut as a food. Yes, it was a goat—several in fact—that we saw in argan trees! Their dexterity is incredible.

Moroccans are also obsessive about football and their national team. Groups of boys and young men seem always to be playing on roadside dirt pitches. Morocco team jerseys feature prominently in bazaars. It is a source of pride and excitement that with Spain and Portugal, the country is co-host of the 2030 World Cup.

What does a Women's Co-operative and a football team have in common? Both struck us as grass-roots activities that positively contribute to building esteem, and which encourage community involvement and cohesion.



“Here’s looking at you, kid”

While being the setting for many famous lines in the movie, the famous Rick’s Café where Bergman’s character meets Bogart’s was fictional. There is a Café that takes that name now. It was set up by an ex-American diplomat in the aftermath of 9/11 to attract mainly American tourists, many of whom appear to think they are having a cocktail at the real place.

Like any other country, and movie settings, there is more to Morocco beyond tourist sights and impressions.

As for religious practice and culture, it was intriguing that none of the people at church that Sunday were Arab. The congregation was an expatriate community from sub-Saharan Africa. Another guide mentioned that women were not obliged to wear the traditional veil. It is true, many don’t. Yet, a throw-away comment was striking. “If ladies wanted to wear tight clothes that expose all the ‘exciting bits’”, the guide continued, “they can be expected to be followed by men even if they ride the bus”. It must be said, we did not notice huge crowds of men on buses. While the official stance is pluralism, there are still laws against conversion outside Islam, and homosexuality and extra-marital relationships can face criminal sanction.

The arid countryside near major cities, the setting for many of those dirt football pitches, is strewn with wasps of plastic waste that blow over the countryside. There is still much to be done in the way of environmental management.

While these things are jarring to the Western mind, the Moroccan way of life, faith and hospitality are to be respected as the county continues to evolve. Perhaps countries like Morocco, with its heritage, might be well placed to assist in brokering peace in other ‘crossroads’ places like the Middle East, even over some mint tea?

Robert Marriott is a parishioner of St James’.
(Images supplied.)



Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church

S. JAMES' PATRONAL FESTIVAL.

On Thursday, July 24, a service for women was conducted by Canon Carr-Smith, who gave an address to a large congregation. Afternoon tea followed in S. James' Hall, after which the children met for tea and games. On the Feast of S. James (Friday) the Choral Eucharist was celebrated at 7.30 a.m., Canon Carr-Smith being the celebrant. The service was sung to the setting of Stanford in B flat. At 10.30 a.m. there was a plain celebration of Holy Communion, with a sermon by Canon Carr-Smith. Evensong was sung at 7.30, after which there was a Procession, Canon Carr-Smith being the preacher. The services throughout the day were well attended, and the Church was beautifully decorated.

On Saturday the Parish Luncheon at 1.15 was attended by some two hundred persons, the guests of honour being their Excellencies the Governor-General and Lady Forster. The Ven. Archdeacon D 'Arcy Irvine, Vicar-General, Ven. Archdeacon and Mrs. Boyce, Canon and Mrs. W. Hey Sharp, Rev. T. Rilhouse Taylor, Rev. Dr. and Mrs. Pritchard, Rev. John Ferguson, Mrs. A. J. Brady, Rev. C. I. Lee, Capt. Watson, and Mr. J. S. Hawthorne attended as invited guests. Apologies had been received from the Ven. Archdeacon and Mrs.-Davies and Rev. F. W. O. Greville and Miss Macarthur Onslow.

Canon Carr-Smith occupied the chair, and was supported by the Churchwardens, Messrs. A. E. Norden, Capt. Grainger, and W. Herbert.

The toast-list was as follows:—"The Church and King," proposed by Canon Carr-Smith; "The Governor-General," proposed by the Rev. J. F. S. Russell; "The Parish," proposed by the Governor-General, and responded to by Canon Carr-Smith; "Our Guests," proposed by Mr. A. E. Norden, and responded to by the Ven. Archdeacon D'Arcy Irvine and the Rev. John Ferguson; "Absent Friends," proposed by Capt. Grainger—"The Ladies," proposed by Mr. W. Herbert, and responded to by the Ven. Archdeacon Boyce.

A cablegram from the Rector¹ was read, in which he expressed his greetings to the parishioners in their celebrations.

Thanks to the Ladies' Committee, an excellent luncheon was provided, and served by the members of the Girls' Guild, to all of whom our warmest thanks are due.

A men's walk followed the luncheon, and proved a

successful feature of the celebrations, as evidenced by the appetite which greeted the excellent tea provided by the ladies for them on their return.

The Annual Meeting of the Men's Guild was held in the Upper Hall, at which the office-bearers were elected for the ensuing year, and other business transacted. A service for men was held in the Church at 7.30 p.m., at which Canon Carr-Smith gave an address.

On Sunday, July 27, the services throughout the day were of a festal character. At the chief service of the day—the Choral Eucharist at 11 a.m.—the setting for which was Smart in F, Canon Carr-Smith preached an eloquent sermon appropriate to the Patronal Festival. At Evensong Canon Carr-Smith was again the preacher, in the presence of a very large congregation. The anthem was Handel's "Hallelujah Chorus." Great credit is due to the acting-organist, Mr. Ranclaud, and to the choir for the splendid way in which the music was rendered at all the Festival services.

On Monday evening a social was held in S. James' Hall which attracted a very large crowd. A number of excellent musical items were given, as well as recitations, and a humorous sketch entitled "Two Lunatics." We thank very sincerely Mr. Harry Thomas and all those who helped in the entertainment, which was greatly enjoyed by everyone. The inevitable supper followed, without which the Feast of S. James' would have been considered incomplete. For this we were again indebted to the same ladies who had been feeding us almost continuously since the Thursday preceding. Disappointment was expressed in many quarters that there had not been a more extensive feed provided in the form of a tea meeting, but it is supposed that what was provided turned out to be sufficiently satisfying to those who came. Canon Carr-Smith, whose birthday it was, took the opportunity of giving a homely talk to the friendly gathering assembled, and received a great hearing.

The Festival was in every way successful, and we were blessed with perfect weather.

The clergy assisting at the services in the Church were the Revs. Dr. Pritchard, C. I. Lee, J. W. McGrath, J. F. S. Russell, and. R. P. Massey.

Thanks are due to the following for donations towards the expenses of the Festival:—Mrs. Parry, 10/-; Mrs. Staines Hall 10/-; Mrs. Brady, £1; Miss Price, 10/-; Mrs. Bray, £1; Miss Austin. £1; Mrs. Fellowes-Lukis, 5/-; Miss Kendal-Davies. 10/6; Mr. Biggar, 10/-; Miss Pettifer, 5/-; Miss Doxsey, 5/-; Mrs. Metcalfe. £1/1/-; Mrs. Blaxland, 10/-;

¹ The Rector, The Rev'd P.A. Micklem was still overseas on leave.

Mrs. Stephen, £1/1/-; Mrs. Christie, £1/1/-; Misses Brady, 10/-; Mrs. Gronow, £1/1/-; Mrs. Chiltern-Young, 10/-; and Mrs. Russell, 10/-. Also for gifts in kind from Misses Sibthorpe, Miss Wilton, Mrs. Sinclair Gillies, Mrs. Rabett, Mrs. Masters, and other kind friends.

LETTER FROM CANON CARR-SMITH

S. James' Rectory,

Sydney,

July 29, 1924.

My dear Friends,

I am told to write a few lines for this copy of the Messenger. I shall hope to leave a farewell message for the next number. The thing uppermost in my mind just now is the joy of the Patronal Festival. I cannot tell you how much it has meant to me to be here for such an experience. The crowds at Church on the Sunday, and then generous offerings, with the perfectly delightful parish luncheon—where the large hall would not hold any more, will live long in my memory. Now all this ought to mean a good deal to dear old S. James'. The cheery enthusiasm and the happy thankfulness expressed in that great Te Deum from the big crowd on Sunday night must be turned into steady perseverance and worship and work by us all. The two things I have tried to emphasise at the Festival—witness and service—must be kept constantly in view. I believe you will do this, and I earnestly pray that you may.

For all your goodness and love to me
I heartily thank God and you, too.

Affectionately yours,

W.I. CARR-SMITH

LETTER FROM THE RECTOR.

(Written to the Women's Auxiliary.)

May 26, 1924.

This is not a missionary letter, but just a few bits of English gossip strung together, which yet may have their interest for our W.A. Still, there is one bit of missionary news I would like to tell. I went a few days ago to the great public meeting of S.P.G. at the Albert Hall. I suppose the Albert Hall holds between 15,000 and 20,000 people. I do not know quite how many. Anyhow, it was packed with people, who each paid 2/6 for the privilege of hearing, and who had come in from many distant parts of London. The hymns were played by the band of the Coldstream Guards. Lord Hugh Cecil was in the chair, and there were only two other speakers (Bishops of Colombo and St. Albans). I could not help wishing we could infuse a little of the English warmth and enthusiasm into the frosty A.B.M.

meetings at the Chapter House—there even the bribe of afternoon tea or evening tea, and other advantages, are not enough to fill the hall half-full. Last Friday I gave a little Empire Day address at an elementary school for girls, in the poorest part of South London, right under the shadow of Lambeth Palace. This school, which is really doing efficient work, was founded in Queen Anne's time, 1702. The present head-mistress is Miss Barbara Jones, whom many at S. James' remember, and at whose invitation I went there. A certain number of the children are clothed free of charge from a fund left for that purpose, and were wearing the quaint children's dress of the Founder's time. The prizes were distributed appropriately enough by Mrs. Randal Davidson, wife of the present Archbishop. But as I looked at the poor little pinched faces of many the children I could not help wishing they could have a share of our sunshine and plenty. On the same day, in the evening, I was motored over to East London to see the Dockland Clubs for boys and girls. Dockland contains about thirty such clubs (according to age etc.) for men, boys, and girls. Drafts, cards, billiards, boxing, boot-repairing, toy and boat making, cooking, all going on. They were boys of the poorest class. I was told that in the majority of cases they were receiving the "dole" that ever since the war has been given to the unemployed. The dole is so easily obtained that there is little inducement to seek work, and I am afraid is breeding up a generation of confirmed idlers. Many of these boys were just of the age and strength to make the very best type of settlers in Australia. I asked the manager whether there was any inclination on the boys' part to come out to settle overseas. He said there was absolutely none. The mothers saw to that, and so long as the dole continued every obstacle would be put in the way of the boys leaving home by the paramount maternal influence.

Here in the country where I am now staying the housing difficulty is very great. The cost of materials is so high that very few new cottages are being built. Many of the young married women gave up their homes when their husbands went to the war, and went to live with their mothers. Then, when the war ended, and the men came back, they could not recover their old homes. The result is that two or three families often have to live in one cottage—and meanwhile there are a number of cottages belonging to the well-to-do which are used just for occasional week-ends, and are often left unoccupied for months on end. I should like to see the present Government take action, and insist that those houses are either occupied by their owners or else placed at the disposal of people who want homes, and have none. I have paid as yet only one visit to the Empire Exhibition at Wembley, and then not to see the exhibits, but to attend a big conference on empire settlement, at which the Colonial Secretary and many distinguished people spoke. A great deal of emphasis was laid on the need of married men, who were settling in Australia or elsewhere, coming out with, and not ahead of their wives and families, and so of making a real home here from the first, instead of coming out alone first, and then sending

for their families when they could afford to have them with them. Everything should be done, so many urged, to prevent even the temporary break-up of the home. A number of speakers then dwelt at length on the advantage of the group system, under which a number of families from the same county in England came out together, and settled together in Australia, thus preventing the feeling of strangeness which isolated families suffer from, and yet with all the encouragements to come out and settle overseas, I hear from many quarters that the immigration authorities find it extremely difficult to secure anything like the number of satisfactory settlers for which arrangements have been made. Last week I paid a visit to St. Augustine's College, Canterbury, on the staff of which I once served for a few months. The college was founded about seventy years ago (largely through the influence of our Bishop Broughton) for the training of young men for the ministry of the Church overseas. There are now about forty students (still some way below the former number), and I had a very interesting talk to one of them, who was at school in Sydney, and hopes to come to us again. The college stands on one of the most interesting sites in England, the place where St. Augustine built his first chapel when he brought Christianity to England, and where he baptised the first Christian converts. Much of the later Norman Abbey still stands, and is incorporated into the college buildings.

Some of the Norman buildings take you back to 1090. But in recent years some most interesting excavations have been made, which have revealed the complete ground work of the far older Saxon Church on which the Norman Abbey was then built, and below the floor of a chapel on the north side of the Saxon Church you can now see the actual tombs in which the bodies of the earliest Archbishops (say right back to 600 A.D.) were laid until they were "translated" to the Norman Abbey.

Yours sincerely,

P. A. MICKLEM.

The Church Messenger, August 1924

PARISH NOTES.

2.—The Rev. Canon Carr-Smith, accompanied by the Rev. G. I. Lee, sailed by the *Niagara* to New Zealand on Thursday, August 28th, on his way to England, after a stay amongst us of five and a half months.

3.—Although there is no letter from the Rector for publication this month, we are glad to know that he is in excellent health and looking forward to his return some time in Advent next.

4.—In the meantime, although it has not yet been possible to engage the services of a third priest for the work of S. James', the parish will not go into recess. The whole of the work will be carried on as usual, and the co-operation and sympathetic support of the whole body of parishioners are

asked for that the work of God may not be hindered.

5.—It is intended, during the month of September, to make a fresh start in the work of ministering to the sick. All who will may join in this, which is not by any means the duty of the clergy alone. The united intercession for the sick on Thursday afternoons has greatly fallen off, and if we are to be true to our duty in this regard we must begin again. We hope that many during the present month will prepare to join in a very definite and continuous act of intercession for the spiritual healing of the sick in body, mind and spirit.

6.—Another duty devolving on all devoted Church-people, to whom God gives the possibility of fulfilling it, is to take their part in the offering of Holy Sacrifice, not only on Sundays, but, in their turn, on week-days as well. At S. James' there is a daily Eucharist at 8 a.m., on Thursdays and on other days at 7.30 a.m. Therein we plead not for ourselves alone but for the whole Church. It is the Church's greatest act of intercession. For some time past the attendance of worshippers has not been more than literally two or three, and we think S. James' can do better than this.

LECTURES TO MEN.

Under the auspices of the Men's, Guild, the following "Smoke Talks" to men will be given in S. James' Upper Hall. On each occasion the Men's Guild office will be said in the church at 7.45 p.m., and the meeting in the hall will begin a little after eight o'clock. To both we invite all men who care to come. Indeed, it is due to these gentlemen who have kindly consented to speak that there should be a good audience. There will be, of course, no charge for admission. The following is the list of speakers and subjects:—

Friday, Sept. 19.—"Christianity and Politics"—the Hon. T. R. Bavin (Attorney General).

Friday, Oct. 17.—"Christianity and Law"—Mr. Justice Harvey.

Friday, Nov. 14.—"Christianity and Labour Ideals"—Mr. A. G. Willis.

It is hoped that, after Christmas, Sir Henry Braddon will speak on "Christianity and Business," and that other addresses will follow.

The Church Messenger, September 1924

On behalf of Colin Middleton, a parishioner and former Archives Assistant at St James'.

Counselling Connection

Context is everything—we don't live in a vacuum: the relationship between the state of the world and our mental states—what's wrong, what's needed and how we might achieve it.

Loretta King

Our world is constantly changing, with some great advances in medicine, science and technologies supporting human and environmental life. We are also at a crossroads where other forces—political, social, economic and technological—threaten our health, livelihoods, freedoms and capacities, and indeed the very environment that sustains us. As mentioned in my article in the February-March issue of *St James' Connections*, we're currently plagued with wars, oppressions and inequities, along with the growing power of imperialist-minded autocracies whose expansionist policies threaten the long fought for democratic principles of personal liberty, freedom of the press and the just due process of law. Even countries such as France and the U.S.A., long time beacons of democracy, now face challenges to these principles from within by the rise of populist political candidates with dangerous ultra-right, fascist leanings.

As in a well-functioning democracy, its bedfellow capitalism requires checks and balances to curb unrestrained freedoms of powerful vested interests that threaten to undermine the basic human rights for food, clean water, shelter, safety, and an equal opportunity for all to achieve their optimal potential in life. While capitalism has changed the world in many aspects for the good by growing global economies and creating cultural inclusiveness via free trade and shared advanced technologies, we continue to witness or experience firsthand its negative impacts due to a lack of regulation and its excessive influence on politics and the economy, often leading to loss of opportunity, dignity and hope for the vast majority. This is particularly exemplified by major corporations whose basic commitments by design are to their shareholders and the bottom line—a pathway to unimpeded disregard for safe and equitable standards, such as the exploitation of workers through unfair wages and long working hours, the gross underpayment of primary producers for their essential produce, the general price gouging of consumers, and unfair megastore competition forcing many small businesses to close shop. Unregulated big business has also hugely contributed to an exponential rise in global warming as a result of large scale industrialisation, mining, deforestation, oil and gas production and other green-house gas polluting practices, causing devastating losses to so many lives and livelihoods through catastrophic impacts of extreme weather conditions; it is also accountable for the depletion of much of the world's natural environment, its delicate ecosystems and the biodiversity of species necessary to the survival of an inhabitable world.

The fallout from all of the above factors has led, in turn, to a surge of negative social outcomes, including: increased violence and criminality, the most heinous being a major rise in domestic and family violence, where women overwhelmingly (and, in too many instances, their children) have been murdered by a male spouse or intimate partner; a growing rise in mental health issues exacerbated by increasing drug and alcohol abuse often triggered by untreated life traumas and/or the need to escape everyday harsh realities; and a wearing down of the human values of kindness, care and respect which are fundamental to a happy and flourishing society. These values were recently articulated in the induction speech of our new Governor-General, Samantha Mostyn, AC—someone who has spent a lifetime in the service of others. She particularly stressed the value of care, pointing out the work of all those in the caring community (often feminised, undervalued and invisible in their service to others), as well as recognising the numerous kind acts of everyday people that make the world a better place.

Building kindness, care and respect towards others on a macro scale starts primarily on a micro level with 'self-regulation'—having the capacity to monitor what we think, feel, say and do when faced with emotion-laden, unmanageable situations or outcomes that can cause us to lose our cool or self-control and act in ways that undermine our ability to achieve the standards and goals we strive for.

According to psychological studies, self-regulation is an important component of emotional intelligence, which also includes attributes of self-awareness, internal motivation, empathy and social skills—all of which are interrelated and vital to achieving the best we can be for ourselves, for others within our sphere of influence, and society as a whole. In this regard, there are practices we can adopt to help develop all of these qualities, beginning firstly with taking care of our physical needs through healthy and balanced nutrition, sufficient sleep (7 to 8 hours nightly), regular daily exercise, and reducing mood-altering substances, both dangerous to our health and often causing harmful impulsive behaviour. Other important practices include: exercising mindfulness—bringing awareness to our breathing, allowing any distracting thoughts and feelings to come and go, without judgement, then calmly returning our focus back to our breathing; using all of our senses (sight, sound, smell, taste and touch) to immerse ourselves in the present, savouring each and every uplifting moment; and making time for fun and play, intimate relationships, social engagement, spiritual reflection, and self-expression through creative arts and performance. Indeed, making some or all of these practices a daily routine can ultimately increase our positivity and optimism for better days to come, as well as building our capacities for greater insight and perspective to identify and succeed in the things that are most important to us.

As in many countries around the world, our future welfare will largely depend on our voting in upcoming elections for the real issues at stake, as opposed to being lured by the often mesmerising draw of populist, charismatic individuals and their often baseless promise of effective leadership to improve the lives of the majority. We must also bear in mind the influence of unregulated social media and growing AI technologies which could mislead us in our choices through misinformation and disinformation posted on both official websites and 'the dark web'—potentially posing the greatest risk to our freedoms and the common good. Thankfully, our government, along with many others, is aware of this problem and is currently seeking more regulation in these realms.

In conclusion, we can view our world as a complex network of multiple systems, from the natural/environmental to the cultural, political, religious, economic, legal, social, family and individual—all of which have mutual influence and impact on one another—for good or bad. If, perhaps, by

routinely utilising the above-mentioned practices we can start on an individual level to better nurture ourselves and others with greater kindness, care and respect, we might then succeed, through the rippling effect of our own good modelling, in influencing and changing for the better, now and in the future, all the bigger systems we depend on to survive and indeed thrive!

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

COUNSELLING AT ST JAMES'

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

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

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

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.

*The *St James' Connections* Editing Team welcomes submissions from readers, whether parishioner or not.

All submissions should be sent to:

James Farrow at James.Farrow@sjks.org.au

and Sue Mackenzie at semack53@gmail.com.

Any editing queries should be sent to Sue Mackenzie.

Anglican Board of Mission & Anglicans in Development Update on the War in Gaza

Please pray for the Hospital Director, Ms Suheila Tarazi, the other staff and patients of Al Ahli Arab Hospital in Gaza City and for the Diocese of Jerusalem which owns and runs the hospital at this difficult time.

Praise God that the hospital was able to re-open on Thursday 11th July, despite the attack on the hospital on Monday 8th July, to continue its ‘sacred ministry of medical care and healing’. However, most patients have not been able to return due to the hazards of the war in the streets surrounding the hospital.

ABM AID has so far sent AUD\$ 60,000 to our partner, the Anglican Diocese of Jerusalem, for its disaster response in Gaza and the West Bank. The response has, up to the end of June, provided relief to 1080 people at Al Ahli Hospital in Gaza and to 1530 people in the West Bank. The relief has been in the form of medical attention, school fee subsidies and support in meeting basic household needs. More funds are needed. Please donate using the ABM website.



Hundreds of Palestinian families have fled after receiving orders to evacuate several areas of Gaza City July 2024 (Image from.bbc.com/news/articles)

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THE FRIENDS OF MUSIC AT ST JAMES' PRESENTS

MIXTURES

CELESTIAL VOICES

THE SYDNEY CHILDREN'S CHOIR

SAM ALLCHURCH, Associate Artistic Director TIM CHUNG, Conductor DAVID TAGG, Organ

The Sydney Children's Choir presents music for young voices and organ including Britten's luminous Missa Brevis. From the baroque elegance of Isabella Leonarda through to the warmth of John Rutter and Bob Chilcott, this performance will inspire and delight.

SATURDAY
4 PM | **24 August**
 2024

ST JAMES' CHURCH, KING STREET, SYDNEY



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Culinary Creations at Clergy House Chatswood



Rich Chocolate Self-Saucing Pudding

The Ideal Comfort for a Cold Winters Night!

Ingredients for the Sauce:

- 400g water
- 90-100g brown sugar
- 50g unsalted butter, cubed
- 25g cacao powder
(Cocoa may be substituted but, as it is sweeter than cacao, you will need to adjust the sugar content.)
- ½ tsp salt

Pudding Mix:

- 180g self-raising flour
- 100g milk
- 100g unsalted butter
- 50g brown sugar
- 25g cacao powder
(See note above if you prefer to use cocoa.)
- 1 egg
- ½ tsp bicarb. soda



Initial preparation

Preheat your oven to 170°C, or if using a fan-forced oven, set to 160°C.

You will require a square dish 20cm x 20cm, or a round baking pan, approximately 20-23cm diameter.

Preparation of the Sauce

Add sauce ingredients to a Thermomix bowl. Cook for 5 1/2 minutes at 100°C, speed 2. If you are using a conventional cooking method, bring your saucepan to heat, gently stirring. When done, place the sauce in the baking dish.

If you are making this in a Thermomix Cooker, do not wash the bowl. Instead, immediately progress to making the pudding dough.

Preparation of the Pudding

Add all of the pudding mix ingredients in the Thermomix bowl and blend for 10 seconds, speed 4. Scrape the sides of the mixer bowl and repeat. If you're preparing this in the conventional way, in a mixing bowl fold ingredients together until the ingredients are thoroughly incorporated and there are no lumps.

Pour the dough into the baking dish on top of sauce and gently flatten it with a spoon to make one big pudding. You need not worry about this being perfect, as it will spread and flatten out in the baking dish as it bakes. Don't worry if the sauce floats over the dough, as it will settle.

Cover with a couple of sheets of aluminium foil for a tight seal or, if you have Corning-ware or similar, use a lid. Bake for 30 min covered.

Serve with thickened cream, or ice-cream. Enjoy!

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

The St James' Foundation



Christine Bishop LLB (Syd) FAICD, Chairman

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

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

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

The St James' Foundation Ltd.

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

The St James' Music Foundation

The object of the Music Foundation is:

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

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

Donations to the Music Foundation are tax deductible.

The St James' Church Building and Property Foundation

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

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

Donation form for:

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

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Please accept my donation to the
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Please accept my donation to the
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Please accept my donation to the
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Please draw cheques to the
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OR

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OR

Please debit my: ☐ Visa ☐ Mastercard

Card No.

Exp. Date /

Signature

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

☐

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

Recent Milestones

Baptisms	Date
Bonnie Rose Clarke	4 th August 2024
Funerals	
David Wiliam Cheetham	4 th July 2024
Charles <u>Peter</u> Crittle	15 th July 2024

Lunchtime Concerts

Aidan O'Donnell

The Wednesday lunchtime concert series continues in St James' during August and September, with several musicians making use of our new pipe organ. In August, we welcome back Callum Knox on the organ, while in September, David Drury and the Sydney Grammar School organists will be putting the organ through its paces. Before all this, in August we will hear Ben Hoadley on the bassoon, and later in the month we will hear Monique Curiel on the violin together with Ray Lemond on the piano. August concludes with pianist Stephen Watson. In September Ray Lemond features again on the piano and later in the month, Angus Ledgerwood will entertain us with his tenor voice.

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

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

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

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

Of course, this year during our Bicentennial Celebrations, the St James' International Organ Festival continues to delight. The back cover of *St James' Connections* gives details of the festival and provides opportunity for you to book tickets to attend in person or online.

Wednesday 7th August

Ben Hoadley – Bassoon

Wednesday 14th August

Monique Curiel – Violin
and Ray Lemond – Piano

Wednesday 21st August

Callum Knox – Organ

Wednesday 28th August

Stephen Watson – Piano

Wednesday 4th September

Ray Lemond – Piano

Wednesday 11th September

David Drury – Organ

Wednesday 18th September

Angus Ledgerwood – Tenor

Wednesday 25th September

Sydney Grammar School Organists

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



Music at St James'

The Choir of St James' continues to offer inspiring choral music of the highest standard. Recordings of our livestreamed services can be viewed afterwards via our YouTube channel: St James' King Street

Choral Music

Sunday 4th August

9:30am – Sung Eucharist

Setting: Dudman

11:00am – Choral Eucharist

Setting: Shelley – *Missa Ænigmata*

Motet: Guerrero – *O sacrum convivium*

4:00pm – Choral Evensong

Responses: Leighton

Canticles: Stanford in A

Anthem: Harris – *Faire is the heaven*

Wednesday 7th August

6:15pm – Choral Evensong

Responses: Tomkins

Canticles: Tomkins – Second service

Anthem: Tallis – *O nata lux*

Sunday 11th August

9:30am – Choral Matins

Responses: Sanders

Canticles: Britten in E and C

Anthem: Wood – *O thou the central orb*

11:00am – Choral Eucharist

Setting: Ives – *Missa brevis*

Motet: Rossini – *O Salutaris hostia*

Wednesday 14th August Eve of Mary, Mother of our Lord

6:15pm – Choral Evensong

Responses: Byrd

Canticles: Byrd – Second service

Anthem: Parsons – *Ave Maria*

Sunday 18th August

9:30am – Choral Matins

Responses: Sanders

Canticles: Ireland in F

Anthem: Stanford – *Pater noster*

11:00am – Choral Eucharist

Setting: Mozart – *Spatzenmesse*

Motet: Guerrero – *Surge prope*

4:00pm – Cantata Service

J.S. Bach – *Lobe den Herren, den mächtigen König der Ehren*, BWV 137

Wednesday 21st August

(Sung by The St James' Singers)

6:15pm – Choral Evensong

Responses: Nelson

Canticles: Moore – Third Service

Anthem: Wesley – *Lead me, Lord*

Sunday 25th August

9:30am – Choral Matins

Responses: Ayleward

Canticles: Vaughan Williams in D minor

Anthem: Parry – *There is an old belief*

11:00am – Choral Eucharist

Introit: Tallis – *Verily, verily I say unto you*

Setting: Tye – *Missa Euge bone*

Motet: Taverner – *Quemadmodum*

5:00pm – Choral Evensong for the 200th Anniversary of the New South Wales Parliament

Wednesday 28th August St Augustine of Hippo

6:15pm – Choral Evensong

Responses: Jackson

Canticles: Murrill in E

Anthem: Jackson – *O thou that art the light*

Sunday 1st September

9:30am – Sung Eucharist

Setting: Dudman

11:00am – Choral Eucharist

(Sung by The St James' Singers)

Setting: Darke in E

Motet: Elgar – *O Salutaris Hostia*

4:00pm – Choral Evensong

Responses: Martin

Canticles: Blair in B minor

Anthem: Harris – *Bring us, O Lord God*

Wednesday 4th September

6:15pm – Choral Evensong

Responses: Byrd

Canticles: Tomkins – Fifth service

Anthem: Sheppard – *The Lord's Prayer*

Sunday 8th September

9:30am – Choral Matins

Responses: Sumson

Canticles: Stanford in C

Anthem: Sheppard – *The Lord's Prayer*

11:00am – Choral Eucharist

Setting: Briggs – *Truro Eucharist*

Motet: Elgar – *The spirit of the Lord*

Wednesday 11th September

(Sung by The St James' Singers)

6:15pm – Choral Evensong

Responses: Radcliffe

Canticles: Dyson in C

Anthem: Howells – *My eyes for beauty pine*

Sunday 15th September

9:30am – Choral Matins

Responses: Tomkins

Canticles: Gibbons – Short service

Anthem: Farrant – *Lord, for thy tender mercy's sake*

11:00am – Choral Eucharist

Setting: Hassler – *Missa octava*

Motet: Hassler – *O sacrum convivium*

Wednesday 18th September

6:15pm – Choral Evensong

Responses: Smith

Canticles: Joseph Twist – *St James' Canticles*

Anthem: Holst – *Nunc dimittis*

Sunday 22nd September

9:30am – Choral Matins

Responses: Smith

Canticles: Britten in C

Anthem: Stanford – *Beati quorum via*

11:00am – Choral Eucharist

Setting: Byrd – *Mass for five voices*

Motet: Byrd – *Beati mundo corde*

Wednesday 25th September

(Sung by The Choir of St Swithuns', Pymble)

6:15pm – Choral Evensong

Responses: Hamilton

Canticles: Ireland in F

Anthem: Brahms – *How lovely are thy dwellings*

Sunday 29th September

9:30am – Choral Matins

Responses: Clucas

Canticles: Vaughan Williams in G Minor

Anthem: Willan – *Rise up, my love, my fair one*

11:00am – Choral Eucharist

Setting: Rheinberger – *Cantus missae*

Motet: Dering – *Factum est silentium*



The Three Choirs on Sunday 21st July:
The Choir of St James'
The Choir of Trinity College, Melbourne
The Choir of St Paul's College, Sydney
(Chris Shain, Images for Business)

St James' International Organ Festival

Celebrating the inauguration of
The Bicentennial Pipe Organ

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

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

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

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

S^T.JAMES'
Bicentenary 2019-2024
sjks.org.au

173 King Street, Sydney



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