

^TS. JAMES' *Connections*

June-July 2025



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The Chapel of the Holy Spirit
Between Maundy Thursday and Good Friday
(Image: Chris Shain, Images for Business)

*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.

NEXT EDITION

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Contact: 8227 1300
office@sjks.org.au

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.

Cover Image:

The Rev'd John Stewart at the Altar of Repose, in the Chapel of the Holy Spirit
Chris Shain, Images for Business

From the Rector



'The risen Christ came and stood among his disciples and said, "Peace be with you." Then were they glad when they saw the Lord. Alleluia!' (cf. John 20:19,20)

These words from the Gospel according to St John appear in our Easter liturgy at the moment that we prepare to share the peace of the risen Christ with one another. When I read these words aloud on Easter morning, I found myself overwhelmed

by a sense of the joy the disciples must have felt when the risen Christ came and met them in their grief and their fear, and greeted them with words of peace.

One of our parishioners came to me at the West Door of our Church a few weeks ago and greeted me with these same words; "Peace be with you," he said. "I've decided to greet everyone with these words." He continued, "This is what we are called to as Christians, to share the peace of the Risen Christ with one another." We spoke at length about what this greeting means, and how much it is needed in our world. He challenged me by suggesting that this was a far more appropriate greeting than the ubiquitous "Good Morning", and I've been thinking about it ever since.

I have been thinking about how many times Jesus greets his disciples with words of peace. Peace not as the world gives. If we believe that the world offers us any kind of peace at all, it is at best temporary and fragile. But the peace which our Lord Christ offers is eternal and strong. Perhaps you don't often put the words 'peace' and 'strong' together. I would argue that the peace which Christ gives is indeed strong.

The 17th century preacher and author Thomas Watson wrote about the peace of God in his book *The Doctrine of Repentance* (1668). He writes, 'If God be our God, He will give us peace in trouble. When there is a storm without, He will make peace within. The world can create trouble in peace, but God can create peace in trouble'.

Those words could just have been written yesterday. Human history is littered with stories of the trouble humans have created in our world. Thanks be to God that He does not leave us to destroy ourselves in this way, but comes to us in the person of our Lord Jesus Christ to rescue us and to show us a better way to live. The way of truth and the way of peace.

For the disciples of Jesus 2000 years ago and just as much for us today, the message is clear: Receive something greater than the world can give.

Pastor Henry Mahan in his Bible commentary on the Gospel of John says,

'The peace of this world is at best external and temporary; but the peace of Christ is internal, lasting, based on the sure promised of his word and the merits of his blood, and will strengthen and sustain his people through any trial. Therefore he tells them, "Do not be troubled at my departure nor be afraid of the dangers you face: for in the midst of it you will have my presence and my peace."'

At the time of writing and publication, the church's year is just past the Feast of the Ascension, when we recall with joy our Lord's Ascension into heaven and his promise that he will not leave us comfortless.

Jesus promises to send the Holy Spirit, the Advocate and guide. In John chapter 14 Jesus says to his disciples, "I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

And then in John chapter 20, the risen Christ comes and greets those same disciples, now even more full of fear than before.

'Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them "Receive the Holy Spirit."' (John 20:19-22)

Jesus now sends us who believe into the world with this same message of peace. Peace which passes all understanding. Peace not as the world gives.

I think our faithful friend and parishioner is right. We should greet one another with words of peace, not just in what we say, but in how we are with one another, and how we live. This is strong peace, the peace of the risen Lord Jesus Christ.

Imagine my delight and surprise to hear the very first words of greeting from the newly elected Pope Leo XIV from the balcony of St Peter's in Rome (translated):

"Peace be with you all. Dearest brothers and sisters, this was the first greeting of the Risen Christ, the Good Shepherd who gave His life for the flock of God. I, too, would like this greeting of peace to enter your hearts, to reach your families and all people, wherever they may be; to all nations, and to the whole earth: Peace be with you.

This is the peace of the Risen Christ, a disarming and humble and preserving peace. It comes from God. God, who loves us all unconditionally." (Leo XIV, 8th May, 2025).

I long to hear many more of our church leaders of every Christian tradition speak plainly and clearly about the peace of the Risen Christ and what this means for the church, for how we are to live, for how we are to be with one another. The peace Christ offers is himself, and his Spirit breathed into us. The spirit of a union between God and us through Jesus, which was promised and is now here. This is the new creation. And in that peace, we will be sent in the world that God loves.

So—as we have said at the conclusion of our liturgies this Easter season—let us go in peace to love and serve the Lord and let us greet one another with the words of peace.

May the peace of the Risen Lord be always with you.

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



Recent Milestones

Funerals	Date
Norma Gwendolyn Boston	2 nd May
Jennifer Sandstad	15 th May

Parish Contact Directory

Address – Level 1, 169–171 Phillip Street, Sydney, NSW 2000

Phone – 8227 1300 Web – www.sjks.org.au Email – office@sjks.org.au

RECTOR AND EDITOR.....	The Rev'd Christopher Waterhouse.	8227 1300
ASSOCIATE RECTOR.....	The Rev'd John Stewart.....	8227 1304
• DIRECTOR OF MUSIC	Thomas Wilson	8227 1300
ORGANIST AND		
ASSISTANT DIRECTOR OF MUSIC.....	Marko Sever	8227 1300
ST JAMES' INSTITUTE DIRECTOR.....	Dr Paul Oslington.....	8227 1300
OFFICE ADMINISTRATOR	Jonathan Elcock	8227 1300
ACCOUNTANT	Michelle Chan	8227 1302
OPERATIONS COORDINATOR	James Farrow	8227 1301
ST JAMES' CONNECTIONS EDITING TEAM..	James Farrow, Sue Mackenzie.....	0404 070 737 (Sue)
SAFE MINISTRY REPRESENTATIVE	Helen Blake	safe.ministry@sjks.org.au
FACILITIES MANAGER	Tony Papadopoulos	8227 1312
VERGER		0412 295 678

The Nicene Creed: Celebrating its 1700th Anniversary

Mark Harding

Creeds define boundaries of belief and affirmation. Creeds combat false teaching. At every Eucharist we say a creed known as the Nicene Creed that Christians have been confessing since the fourth century. The origins and purpose of the Creed are worth considering.

In 325 Constantine, ruling the Roman Empire from Constantinople (modern Istanbul) as the first Christian emperor, summoned bishops from all over the known world to meet in council at Nicaea some 100 kms southeast of the capital in modern Turkey. The council, the first of its kind, took place in June of that year, exactly 1700 years ago. There were 318 bishops in attendance, some from outside the Empire. Constantine's purpose in convening the council was to arrive at a settlement of divisions prompted by a new and disruptive teaching being promulgated from Alexandria in Egypt by a priest called Arius (250-336). Because this teaching threatened the unity of the Empire, Constantine was most anxious that the bishops arrive at a statement of faith that would bring an end to schism.

Arius taught that there was a time when the Son of God did not exist. The Son, Arius said, is a creature of the Father brought into being prior to the creation of everything else. The Son, therefore, is not eternal, nor of God's being or essence, nor a sharer in the Godhead. Arius believed in effect that the Son was a semi-divine figure. Arius was motivated to protect the oneness and indivisibility of God whom he, like many philosophers of the day, conceived as a monad, existing far above and separated from the created order.

Once welcomed by Constantine to Nicaea, the Council set about its deliberations, finally agreeing to a statement of faith based on one proffered by Eusebius of Caesarea, the church historian, and used in his church, which decisively rejected Arius's claims. We have come to call that statement a 'creed' a word derived from the Latin *credo*, I believe. All bishops present at Nicaea, except for two regional Egyptian bishops, signed their assent.

The Nicene Creed we recite is emphatically Trinitarian. It upholds, as we shall see, the oneness of God revealed in three distinct and eternally-related persons—the Father, Son and Holy Spirit. The Creed thus binds all who recite it to this most distinctive theology.

The Creed, citing the version we recite from *A Prayer Book for Australia*, begins with a succinct affirmation about the oneness of God which scripture everywhere affirms. Far from being remote from the natural order, as Arius and the philosophers taught, God is the creator of the heaven and earth and of all that is beyond our senses:

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen.

The Creed proceeds to the following affirmations about the Jesus Christ calling him Lord and God the Son and underscoring his role as the Father's agent in the work of creation (see John 1:3):

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

The word 'Lord' (*kyrios* in Greek) is taken up from the earliest Christian confessions. It is used of Christ frequently in the Gospels (e.g. Luke 2:11) and in Paul's letters (see Philippians 2:11) and the Jewish-Christian Aramaic invocation *maran atha*, 'our Lord, come'¹ (1 Corinthians 16:22; note the Greek form of this invocation in Revelation 22:20). 'Lord' is also the name of God frequently used in the Old Testament. Moreover, Christ is the *only* Son of God. In the Greek and Roman world there were many lords and many sons of the gods (see 1 Corinthians 8:5-6). But in the Creed we confess that there is one Lord, Jesus Christ, and he is the unique Son of God.

The Creed now affirms that the Son of God is eternally begotten or generated by the Father from within his being such that the Son is truly God, of the same substance as the Father. These affirmations struck a blow against the teaching of Arius, for whom the Son was a created being not sharing the divine substance. But the Creed clearly insists that there never was a time when the Father was not the Father of the Son. Father and Son were related from before time, sharers in the divine substance.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

1 The reading '*marana tha*' is early and well-attested among Greek NT manuscripts. '*Marana*' and '*maran*' both mean 'our Lord'. The 'a' was silent at the end of Aramaic words. If we take the reading as '*marana tha*' the '*tha*', an imperative, means 'come', so '*marana tha*' is an invocation. If we take the original as '*maran atha*' the meaning will be 'our Lord has come'. The fact that Revelation 22:20 has the imperative, 'come, Lord Jesus', suggests that it has the Aramaic invocation in mind, thus strengthening the case for reading 1 Corinthians 16:22 as '*marana tha*', 'our Lord, come'. I have looked at Codex Sinaiticus and Codex Vaticanus. Both have '*maranatha*'. One of the copyists of Vaticanus, apparently, has indicated that the text is to be read '*marana tha*' but I am not familiar with how to identify scribal emendations in ancient texts.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

The Creed now focuses on the work of salvation willed by the Father who sends the Son and whose saving work for us is made effective through the Spirit reconciling us to God. Accordingly, the next set of affirmations focuses on what God the Son has done for us in redeeming us from a life of futility and alienation from God and one another. He became incarnate by the action of the life-giving Holy Spirit and of the Virgin Mary and became a truly human person. At the recital of the words 'was incarnate' believers bow their heads at the acknowledgement of this astounding truth. We also know from the New Testament that the Lord Jesus was crucified for us by the order of Pontius Pilate. He died. He was buried. But he rose again on the third day as he promised and as the Scriptures foretold (Hosea 6:1-2), then to ascend into heaven to rule at the Father's right hand. Since then we have been seeing all things being brought into subjection to himself; the conversion of Constantine and the Christianisation of the Empire being evidence of that. At the end of time the Lord will return from heaven, this time to hold all accountable, to subdue finally all that resists his authority, and to rule forever in righteousness.

The wording of the Creed agreed at Nicaea concluded with the words 'We believe in the Holy Spirit' and a succinct and solemn condemnation (anathema) of the teaching of Arius. At the next general council, held at Constantinople in 381, the following affirmations were added after the declaration of belief in the Holy Spirit:

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets.

The Spirit is worthy of our worship and praise. The Spirit, we confess is Lord also, fully divine. Note that the Creed affirms the procession of the Spirit from the Father *and the Son*. The double procession of the Spirit was not part of the Creed agreed at Nicaea or re-affirmed at Constantinople. The words 'and the Son' (Latin: *filioque*) were formally added to the Latin version of the Creed at a Council of western bishops held in Toledo, Spain in 589. The addition has never been accepted by the eastern churches—and indeed it was a major reason for the schism of the eastern and western churches in 1054—and remains a serious matter of contention preventing full communion.

Why did the bishops at Toledo add these words? There was an anti-Arian intent behind the emendation. By affirming the Spirit as the Spirit of the Father and the Son the Council saw itself enhancing the divinity of the Son by making the Father *and the Son* the originating cause of the Spirit. There was an assumption that the divine attributes of the Father are shared in full by the Son, including causation

in the Godhead, with the exception of the attribute of fatherhood since the unbegotten God the Father eternally begets the Son. The Spirit is the Spirit of the Son insofar as the Spirit's work is to make effectual the saving work of the Son. But the eastern churches responded that creeds of general councils, such as the creed agreed at Nicaea, cannot be changed unilaterally as was the case at Toledo. In defence of the procession of the Spirit from the Father only, we remember that Jesus taught that the Spirit originates from the Father and will be sent by the Son (John 15:26). Furthermore, and importantly from my point of view, the original wording of the Creed, which stated that the Spirit processes 'from the Father', preserves the oneness of God by proposing that in the Godhead there is one single cause of Son and Spirit. The Father is the unbegotten cause of the Son (who is eternally begotten of the Father) and the cause of the Spirit (who proceeds from the Father through the Son). The *filioque* cause by contrast declares that there are two causes of the Spirit, that is, proceeding from the Father and the Son. I hope that one day both east and west might agree to re-wording the Nicene Creed so that it reflects John 15:26 to the effect that the Spirit proceeds from the Father through the Son.

The Creed that we say concludes with crisp affirmations added at Constantinople in 381:

We believe in one holy catholic and apostolic Church.

The Creed affirms that the Church is a community that is all-embracing ('catholic') and founded on the teaching and witness of the apostles ('apostolic'). The Church is 'holy' because it was founded by Christ; it is not a human institution (Matthew 16:18).

We acknowledge one baptism for the forgiveness of sins.

Many said at the time that those who had been baptised but had then denied the faith should be re-baptised. But the Church has always taught that there can only be one baptism, and that there is an intimate connection between baptism and forgiveness of sins. Baptism effects a radical change of existence. The baptised are taken from the sphere of their natural life, alienated from God, and brought into a God-given existence in his Church.

We look for the resurrection of the dead, and the life of the world to come. Amen.

By virtue of the resurrection of Christ we are bold to commit ourselves to the belief that we will be raised from wherever our bodies have been laid with a new body fit for the life of the world to come. The Creed thus concludes with a mighty affirmation of the Christian's great hope. Our 'Amen' pronounces our solemn commitment to the Creed.

In the aftermath of the Council of Nicaea, Arius and the two Egyptian bishops who could not subscribe to the Creed were exiled from Egypt. All of Arius's writings were destroyed. However, his teaching remained influential beyond his lifetime. The following centuries witnessed a fierce struggle

for the original Creed led by orthodox bishops, none greater than St Athanasius (293-373) who became Bishop of Alexandria in 328. As a deacon he had been an observer at Nicaea. He stoutly defended the Creed for the rest of his life.

For us Anglicans, the centrality of the Nicene Creed can be readily seen in the 1662 *Book of Common Prayer*, in its sixteenth century forebears, and in all recent prayer book revisions. The Constitution of the Anglican Church of Australia, which was approved by General Synod in 1955, states in the first of its three Fundamental Declarations that the 'Anglican Church of Australia, being a part of the One Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed'.

I encourage all who recite the Creed to take great joy in what it affirms and to celebrate it as a defining, living and active memorial of continuity with our faithful forebears.

The Rev'd Dr Mark Harding and his wife Sue have been attending St James' since August 2024. Mark was for many years the Dean of the Australian College of Theology which was established by the General Synod in 1891.



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50 Years and Counting!

Desmond Cox

On Monday, 2nd December, 2024 around 350 people gathered in St John's Cathedral Hong Kong to celebrate the golden jubilee of my ordination to the priesthood and a journey in vocation from the age of eight singing in and serving in the local church choir in Fremantle, Western Australia, through to Senior Chaplain at St John's Cathedral and Chaplain of Ming Hua Theological College, Hong Kong.

It's been a wonderful journey with all the ups and downs and hardships you experience in life. School, apprenticeship, state athlete, student of theology, all played their part, in forming this vocation. This led to St John's College, Morpeth, NSW, and from there to ordination and an industrial parish in Perth, made up of people from around Asia and the Pacific. From there, I moved to two country parishes: first, a tourist and cattle parish with seven centres and hundreds of miles between each centre, then a wheat and sheep parish, which had three centres but was facing the closure of two centres. That was a great experience, especially building a church jointly owned by Anglican, Roman Catholics and the Methodist Church, as it was known back in those days.



St John's Cathedral, Garden Road, Hong Kong
(Image: Wikipedia)

After a few years, it was back to the city to a new low-income multicultural parish where exciting things were happening, including working with Anglicare as we took the parish op. shop from the church to the local shopping centre. We also took over a home to teach people healthy domestics and how to buy cheaper cuts of meat and cook mince in various forms. Whilst there, I was invited to Sydney to take up the new position of NSW Regional Director for the Anglican of Board Mission (ABM).



Church of the Good Shepherd, Anglican Parish of Bees Creek, NT
(Image © BlueScope Steel)

It was an exciting time of transition, where ABM was moving from a sending missionary agency to a development and relief agency, and becoming the foreign affairs agency of the Anglican church. After 10 years at ABM a call came from the bishop of the Northern Territory to come and develop a new parish in the rural area of Darwin where it was growing and developing.

The people worshipped in a carport attached to the rectory, so we had to build a worship centre, and indeed we did, producing a tropical building to suit the environment. The mission giving from St James' Church in Sydney through the national home mission fund helped to fund the rector's stipend. The church was built and won every architectural design award in the country for that year, so the carport became the Church of the Good Shepherd at Bees Creek Rd, near Humpty Doo.

It was a challenging ministry with beautiful people facing the real issues of today along with the Gospel: HIV education, needle exchange education, transgender issues. A young Burmese parishioner caught HIV. The parish loved him as a son and I became involved with the Northern Territory AIDS council and eventually the President. Then God stepped in and said I want you in Hong Kong at the Cathedral, where they have an HIV Education Centre and an immigrant ministry to Filipino migrant workers.

So I went for four years, but stayed for 25, bringing all the gifts I had gained along the way. We had one of the most progressive HIV education centres in Southeast Asia. The Archbishop of Canterbury, Rowan Williams, invited me to become a founding member of the Anglican Alliance working in relief and development around the world.

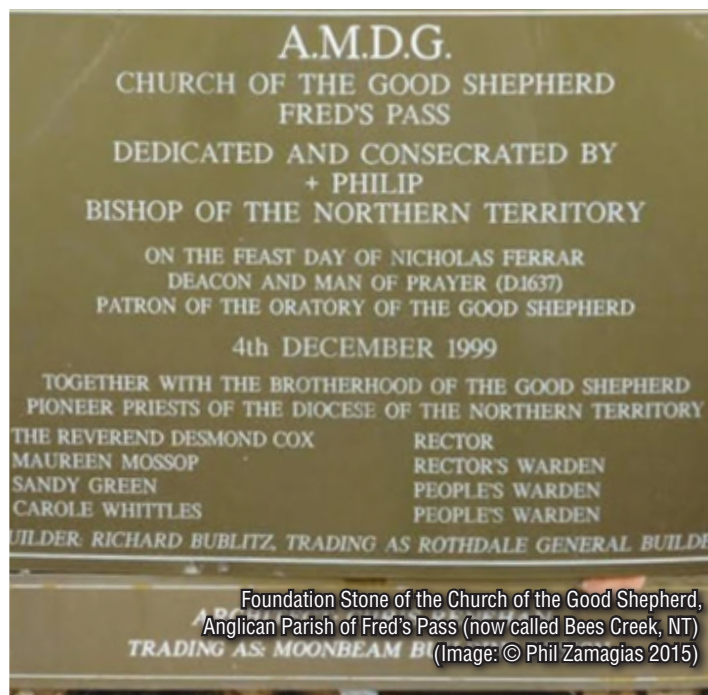
On arrival at Lambeth Palace, who should I meet there but John Deane, who is now the director of the Anglican Board of Mission in Sydney, and also an Honorary Priest at St James', and so another connection was established.

The chaplaincy at the theological college in Hong Kong opened up many opportunities working with dynamic women and men destined to be our leaders of today and tomorrow. The Cathedral was also linked to seven other global parishes around the world working in global financial areas.

How do you minister to people in the Inner City? How do you give pastoral care to people who live and work there? St James' has always been part of the ministry to the Inner City of Sydney, and has to face these questions frequently, as does St John's Cathedral in Hong Kong.

After 25 years in Hong Kong, I had to retire, but in retirement it is back to the Cathedral as the Cathedral Retired Chaplain for Advent and Christmas, Lent and Holy Week and Easter, to help where I am needed. It's been a great 50 years and I wouldn't want to do anything else.

The Rev'd Desmond Cox is an occasional preacher, and regular parishioner at St James'



A New Initiative for St Laurence House

Alan Soutar

Since its founding 49 years ago, St Laurence House has not only survived but thrived, thanks to the generous support of its two founding parishes and, most importantly, their parishioners.

What sets St Laurence House apart is its unique approach. We are one of only two services in Sydney providing medium-term accommodation for homeless children and young people, offering them stability, security, comprehensive physical and mental health support, education, and essential life skills, 24/7. Our clients remain with us until they can fully realise their potential, sometimes over several years. This stands in stark contrast to crisis services, which offer only short-term relief, without the opportunity for lasting change.

The significance of medium-term care is increasingly recognised within both the homelessness sector and government. In an effort to foster innovation, the NSW Minister for Housing, Rose Jackson, launched the \$500 million Homelessness Innovation Fund (HIF) last year. After visiting our service recently, she strongly encouraged us to submit an application to expand our service.

Currently, our refuge provides round-the-clock support for five young people. In time, our clients transition to the STAY program, where they live independently, but remain connected to our dedicated support team and their personalised support plan. However, our long-standing vision has been to introduce a third resource: a semi-supported house where those ready to move on from the refuge can live in a shared house before transitioning fully into independent living through STAY. We anticipate supporting a further four young people in this residence.

To make this vision a reality, St Laurence House has applied for funding through the Homelessness Innovation Fund to establish this new resource, titled 'Leap House', by securing a rental property in Sydney's competitive market. With no government housing available, external funding is essential.

But Government funding is insufficient in itself. To seize this opportunity, St Laurence House is now appealing to its supporters and benefactors to fund the costs of renting a house for an initial one-year period—on a one-off basis. We have applied for the government to fund the running costs.

Alan Soutar, Chairman of the Board of St Laurence House, in launching the Leap House appeal, said, "This is a unique opportunity to mark our 50th year in operation and set St Laurence House up for its next innovative stage profoundly changing lives for children and young people."

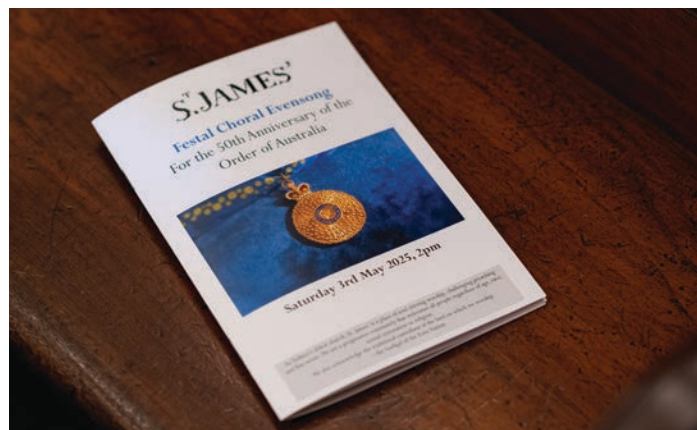
Donations made to support the establishment of Leap House by 30th June 2025 will be tax deductible. To make a donation, please visit stlaurencehouse.org.au/donate/ or call Alan Soutar on 0408 221 323.

Alan Soutar is a parishioner at St James' and Chair of St Laurence House Board of Management.

A Service Commemorating the 50th Anniversary of the Order of Australia

On Saturday 3rd May, St James' was honoured to share in the celebrations around the 50th Anniversary of the Order of Australia. With members of the organisation participating in the prayers and readings, the Festal Choral Evensong was enjoyed by all.

All photos taken by Carlos Velasco Photography.





We're Ready for Our Close-Up!

James Farrow

There was some excitement at St James' in May with filming taking place in the belltower.

Act I:

St James' King St Bell Tower, December 2024.

[Visitors arrive looking to see if St James' would be a good place to film a short sequence of bellringing for use in a 'small film'.]

Last December was a typical practice night in the tower punctuated by the occasional necessary explanation to our visitors of the impenetrable cant we use to communicate. (You know you're well on the way to being a bellringer when sentences like 'We were doing a touch of Plain Bob Doubles and I was ringing inside heading up and I should have made the bob but I was far too wide in fourths,' make perfect sense.) The visitors said, 'We'll be in touch,' and we thought nothing more might come of it.

Act II, Scene 1: March–May, 2025.

[The visitors return and filming is arranged.]

Jump cut to the end of March when an email arrived saying they would like to shoot 'after Easter'. We put a band of ringers together and began a back-and-forth conversation about what we could and couldn't wear, what the colour palette was for this 'small film', how we should do our hair and makeup, etc. Over the course of a week this was refined, and detailed instructions issued as to our call-times and marshalling points and so forth, when at the last hour (11:30 p.m. the night before) it was all put on hold and everything was up in the air! Cue a weekend of confusion.

Act II, Scene 2: The following week.

[Shooting begins.]

As Monday rolled around, shooting was back on again. Not everyone was available and we gathered a new band, arranged a new time, and discovered that we would have costumes provided to us! On the day, we were redressed top-to-toe in new tower kit with a custom-made guild shirt. [Author: I'm thinking of introducing new tower dress rules as a result: the drip was fine.]



The bellringers in position.
(Image supplied.)

Once in the tower, we called the crew to a halt for a mandatory talk on bell safety before ringing our bells up. Happily, we can report the crew took our warnings very seriously. We shot multiple takes of call changes and some other things that would typically occur on a practice night. Visiting bellringers Esther Perrins and Peter McEvoy were miked up for their calls. We all had to remember our specific ropes for continuity. Sequences were quite short and the most adventurous thing we ended up being able to ring was Queens for a couple of minutes. (It was meant to be a practice night so any mistakes that might make it into the final cut you can be assured were deliberately introduced for verisimilitude.)

Everyone had a great time, ringers and crew. It was a new experience for nearly all the ringers and it's almost certain that the crew had not seen bellringers in action. Bellringing is one of those things people often hear in the street, vaguely wonder about what might be happening, but rarely get to see. Some crew members were able to see the inner workings of a tower in action closer than most, being in the bell chamber filming the bells while ringing was taking place.

The 'small film' is called *Place to Be* and stars Ellen Burstyn, Taika Waititi, Murray Bartlett and Pamela Anderson, and is directed by Kornél Mundruczó. We were told to look out for a release next year. Anyone interested in learning to ring and possibly being a Hollywood star should contact James Farrow (Tower Captain) or Lindsay Small (Ringing Master).

Dr James Farrow is a parishioner at St James' and Tower Captain of the St James' Bellringers.



Bellringers in the film (L to R): Peter McEvoy (tenor), Marcus Maerker (extra), Sue Cameron (5), Kin Mun Kan (extra), James Farrow (7), Peta Gilbert (6), Claire Weiss (4), Esther Perrins (treble), Bill Perrins (2), Chris Palmer (3).
(Image supplied)

Hymn Translators: Part III

Michael Horsburgh

This is the third and final article in my hymn translator series. The first two covered the women and the men with the largest number of entries in the *New English Hymnal* (NEH). Those left are male translators with one or two entries. I cannot cover them all, so this paper will discuss the translators of the best-known remaining hymns and those from languages other than Greek, Latin and German. I have omitted the one hymn translated from French, 'Thine be the glory' (NEH 120), which I discussed in my paper, 'One Hit Wonders' in the June-July 2024 issue of *St James' Connections*. In that article, I also discussed NEH 70, 'Lord Jesus, think on me', a Lenten hymn by Synesius of Cyrene, translated by A.W. Chatfield. Following the Church calendar, I begin with Advent to Pentecost, then Swahili, Welsh and Danish, then coming back to the more traditional Latin.

Francis Crawford Burkitt (1864-1935)

'Wake, O wake! With tidings thrilling' (NEH 16), *Wachet auf*, from the German of Philipp Nicolai (1556-1608)

One of the joys of the Christian year is the opportunity to sing hymns once only. I always look forward to Advent Sunday and the opportunity to sing Burkitt's translation of *Wachet auf*. Born on 3rd September 1864, Burkitt was educated at Harrow and Trinity College, Cambridge. Although a layman, he was appointed Norrisian Professor of Divinity there in 1905, after a short term as a lecturer in palaeography. He retained that post until shortly before his sudden death on 11th May 1935. He was succeeded by the distinguished New Testament scholar C.H. Dodd.

Harvard scholar, Kirsopp Lake, writing Burkitt's obituary, said that he had originally excelled in mathematics but also won a school prize for his knowledge of the New Testament. Not winning a fellowship at his college, he relied on his substantial wealth to become a private scholar, specialising in the Latin and Syriac versions of the New Testament. Lake described Burkitt as a loyal and affectionate son of the Church of England (C. of E.) and of its *Book of Common Prayer*.

The English Church appeared to him to be the organism through which educated Englishmen,—not Scotsmen,—might best express their religion; its beautiful service is the record of the path travelled by our forefathers, which

we should not forget though we cannot travel on; it ourselves; to abandon it would be a tragedy and to allow it to stand for impossible opinions would be a crime, for this would kill the Church.

As far as I can tell, Burkitt first studied German when he wrote his prize-winning schoolboy New Testament essay. His linguistic ability and his love for the C. of E. led him to contribute two translations to the *English Hymnal* of 1906, one from Syriac and one from German. Only *Wachet auf* survived into NEH.

Philipp Nicolai

Philipp Nicolai was a German Lutheran pastor, poet and composer. He wrote this hymn in 1598, during an episode of the plague in his town of Una, basing it on the parable of the wise and foolish bridesmaids (Matthew 25:1-13). Nicolai also composed the tune. Both text and tune have been developed into compositions by Buxtehude, J.S. Bach, J.C.F. Bach, Mendelssohn, Max

Reger and others. The text was also translated by Catherine Winkworth; her version has been included in various hymnals, including the Methodist hymnal of my childhood.



Portrait from *Deorum Dearumque* by Hans Vredeman de Vries, 1573
Image: Wikipedia



Frederick Oakeley (1802-1880)

'O come, all ye faithful' (NEH 30), *Adeste, fideles*, Latin, 18th century

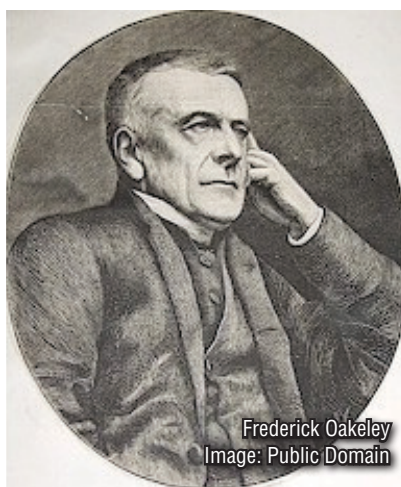
If Advent isn't Advent without *Wachet auf*, Christmas isn't Christmas without *Adeste fideles*. But where did it come from? The earliest printed version appears in *Cantus Diversi* a 1751 publication by John Francis Wade (1711-1786) with both text and tune. Wade, a Catholic layman was a Jacobite and fled to France after the failed 1745 uprising. It then appeared in *An Essay or Instruction for Learning the Church Plain Chant* of 1799.



These are the references behind NEH's attribution of the original text to the 18th century. Other attributions date the hymn much earlier, although there is little evidence. There is no manuscript copy earlier than the 1740s.

Wade's Jacobite tendencies led some to believe that *Adeste fideles* is a disguised hymn to the young Pretender, with the faithful being called to arms and rejoicing with the Stuart return to England in the guise of Bethlehem. In this interpretation, *Rex angelorum* (King of angels) becomes *Rex anglorum*, (King of the English) reversing Pope Gregory the Great's famous pun, *non Angli sunt, sed angeli*. Without this attribution, the text has a strong connection to the Nicene Creed: 'God of God ... Begotten, not created'.

Like others in this series, Oakeley made the journey from Canterbury to Rome via the Oxford Movement. Ordained an Anglican priest in 1828, he was elected as a fellow at Balliol College, Oxford, where he joined the Oxford Movement. In 1839, he became the minister of the Margaret Street Chapel, the forerunner of All Saints, Margaret Street.



Frederick Oakeley
Image: Public Domain

In 1841, John Henry Newman published his controversial Tract 90, which sought to interpret Anglican doctrines as in conformity with Rome. The hostile reaction to the tract

led Newman and Oakeley, along with others, on a path out of the Church of England. For his defence of the tract, Oakeley was suspended from his clerical duties in July 1845, whereupon he joined Newman's semi-monastic community at Littlemore. He was received into the Catholic Church the next month.

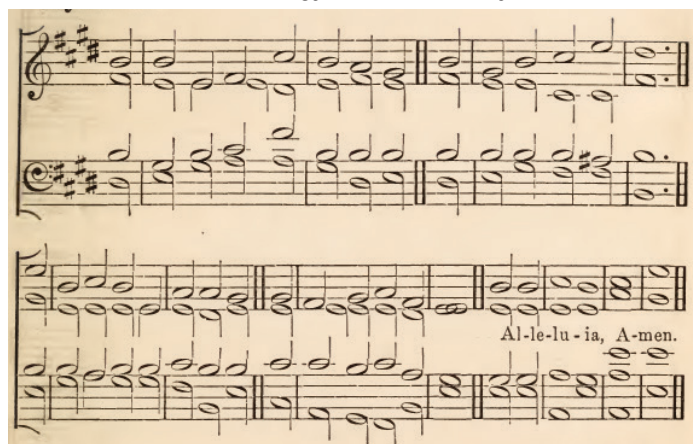
Oakeley translated *Adeste fideles* in 1841 for use at the Margaret Street Chapel. It first appeared in print in *A Hymnal for Use in the English Church* of 1852, a forerunner of *Hymns Ancient & Modern*.

Robert Campbell (1814-1868)

'Ye choirs of New Jerusalem' (NEH 124), *Chorus novae Jerusalem*, from the Latin of St Fulbert of Chartres (b. 952-970—d. 1028)

Born in Scotland on 19th December 1814, Robert Campbell came from a Presbyterian family but, early in his life, joined the Scottish Episcopal Church, where he remained until 1852, when he became a Roman Catholic, but apparently without any close connection to the Oxford Movement. Campbell studied at Glasgow and Edinburgh Universities, becoming a lawyer or, in Scottish terms, an advocate. He died in Edinburgh on 29th December 1868.

Always a lover of the classics, he began, for his own amusement, to translate Latin hymns, ultimately publishing a collection, with some of his own original verses in *The St Andrews Hymnal* of 1850. John Julian described his translations as 'smooth, musical, and well sustained'. Campbell's translation of 'Ye choirs of New Jerusalem' entered the wider world of hymns when it was published in *Hymns Ancient & Modern* in 1861. The editors of NEH made their own adjustments to Campbell's original, which had six verses but not the doxology now commonly used.



"O death, where is thy sting? O grave, where is thy victory?"

YE choirs of new Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy.
For Judah's Lion bursts His chains,
Crushing the serpent's head;
And cries aloud through death's domains
To wake the imprisoned dead.
Devouring depths of hell their prey
At His command restore;
His ransomed hosts pursue their way
Where Jesus goes before.

Triumphant in His glory now
To Him all power is given;
To Him in one communion bow
All saints in earth and heaven.
While we, His soldiers, praise our King,
His mercy we implore,
Within His palace bright to bring
And keep us evermore.
All glory to the FATHER be;
All glory to the SON;
All glory, HOLY GHOST, to Thee,
While endless ages run.
Alleluia, Amen.

The Latin text was by St Fulbert of Chartres and was well known in the English Church, having been included in the *Sarum Breviary* since the 11th century. The Sarum (Salisbury) Rite was the order of worship in England before the Reformation, and Thomas Cranmer used much of it in constructing his successive editions of the *Book of Common Prayer*.

HS:45v; 1519:231r; 1531:132v.¹⁴

Hymn.
III.



Ho-rus no-ve Hie-rú-sa-lem, * No-vam me-li dulcé-
di-nem : Pro-mat co-lens cum sóbri-is, Paschá-le fes-tum
gáu- di- is. 2. Quo Chris-tus invíc-tus le- o, Dra- có-

Fulbert was Bishop of Chartres from 1006 to 1028. He was originally a teacher in the cathedral school and was made a deacon in 1004. His rise was rapid, seeing that he was made bishop only two years later. Fulbert was never formally canonised but was first a local saint. A major promoter of the cult of the Virgin Mary, Fulbert was the originator of widespread church reforms authorised by Pope Gregory VII, including requiring papal authority for the appointment of bishops and the banning of simony, the selling of ecclesiastical offices. He rebuilt Chartres Cathedral after a fire in 1020, but another fire in 1194 led to the construction of the cathedral now famous for its Gothic architecture.

Richard Frederick Littledale (1833-1890)

'Come down, O Love divine' (NEH 137), *Discendi, amor santo*, from the Italian of Bianco da Siena (c1350-1399)

The poetry of mystic Bianco da Siena was not published until 1851. His original had eight verses, of which Littledale translated four.

XXXV.

1. Discendi, amor santo,
Visita la mie mente
Del tuo amore ardente,
Sì che di te m' infiammi tutto quanto.

Little is known of Bianco other than that he was a member of the Order of Jesuates, a community of laymen in Siena following the monastic rule of St Augustine of Hippo. So named because of a practice of ecstatic cries of 'Jesus' in their worship, the order was established in 1367, when Bianco joined, but was suppressed in 1668, possibly because it had proved impossible to control its mysticism and excessive behaviour.

Richard Littledale was born in Dublin on 14th December 1833 and studied at its Trinity College, graduating BA in 1852, MA in 1858 and LLB and LLD in 1862. He was curate of the now demolished Church of St Mary the Virgin in Soho, London from 1857 to 1861. Ill-health reduced his capacity for parochial ministry, and he then became a confessor. He had the reputation of hearing, after E.B. Pusey, more confessions than any other priest in the Church of England. Unlike other translators in this series, he did not join the Roman Catholic Church, publishing, in 1880, his *Plain Reasons for not joining the Church of Rome*.

Littledale's translation of 'Come down, O Love divine' first appeared in his *The People's Hymnal* of 1867. John Julian said that his translations were 'characterised by general faithfulness to the originals, great simplicity of diction, good metre, smooth rhythm, and deep earnestness.' When this hymn appeared in the 1906 *The English Hymnal*, it was accompanied by Ralph Vaughan Williams' tune 'Down Ampney', named after the composer's birthplace. The metre of the hymn is unusual, 66 11D, so the choice of tunes is limited. 'Down Ampney' is responsible for giving the words their most singable tune, ensuring its popularity.

Edmund Stuart Palmer (1856-1931)

'Jesu, Son of Mary' (NEH 329), *Yesu Bin Mariamu* from his own Swahili hymn

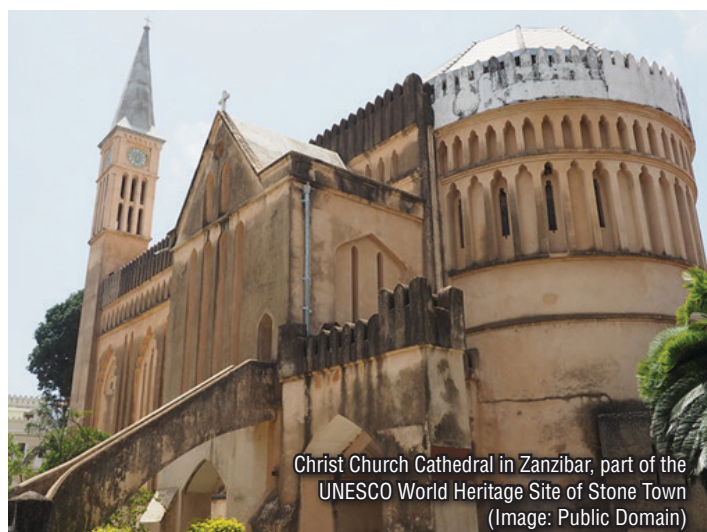
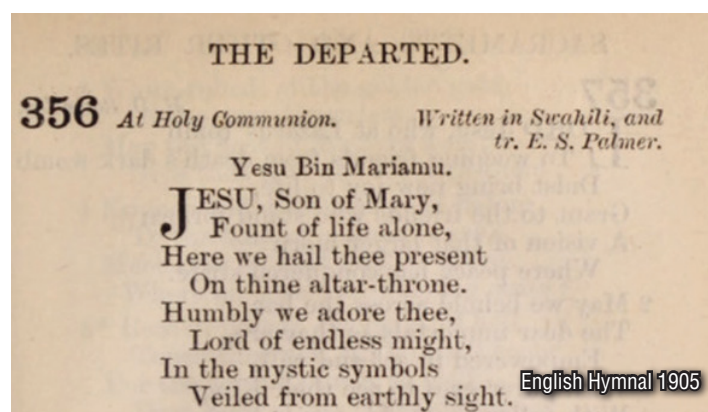
In Edward Palmer we have both the author and the translator in the one person. Born in Hampshire on 31st December 1856, Palmer first qualified in medicine at the University of Edinburgh before training for ordination at Cuddesdon College in Oxford. Ordained deacon in 1889 and priest in 1900, he was, after a curacy at St Saviour's, Leeds, on the staff of the Universities' Mission to Central Africa (UMCA) in Zanzibar, arriving there on 10th May 1893. He was invalided home in 1902. The UMCA was an Anglo-Catholic mission agency founded in 1857 after a direct request from the famous explorer, David Livingstone. It operated by founding missionary dioceses rather than, as some other societies did, being controlled by London-based committees. The area known then as Zanzibar was a Sultanate with a continental base, now Tanzania, and an offshore archipelago, now the People's Republic of Zanzibar. The UMCA Zanzibar headquarters were on the Island of Zanzibar. Much of their early work involved the care of released slaves, and their Christchurch Cathedral was built on the site of the former slave market.

**Yesu, Bin Mariamu,
Bwana wa uzima,
Umefika kwetu
Humu Kanisani.**

**Hapa duniani
Walikuungama,
Nawe, Bwana wao,
Usiwasahau.**

While in Zanzibar, Palmer wrote his hymn, *Yesu Bin Mariamu*, 'Jesus, son of Mary' for use at a Requiem for a UMCA member. It was then included in the Mission's Swahili

hymn book. On his return to the UK, he translated it into English, printing it privately. It then made its way into the 1906 *English Hymnal*. In the NEH, it is in the section for funerals and noted specifically for Holy Communion.



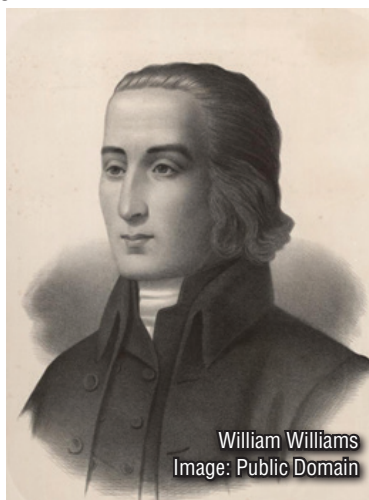
Christ Church Cathedral in Zanzibar, part of the UNESCO World Heritage Site of Stone Town (Image: Public Domain)

After some service in English parishes, Palmer returned to Zanzibar in about 1917, becoming bishop's chaplain in 1926 and a canon of the cathedral in 1928. Palmer died in Zanzibar on 11th June 1931.

Peter Williams (1727-1796)

'Guide me, O thou great Redeemer' (NEH 368), *Arglwydd, arwain trwy'r anialwch*, from the Welsh of William Williams (1717-1791)

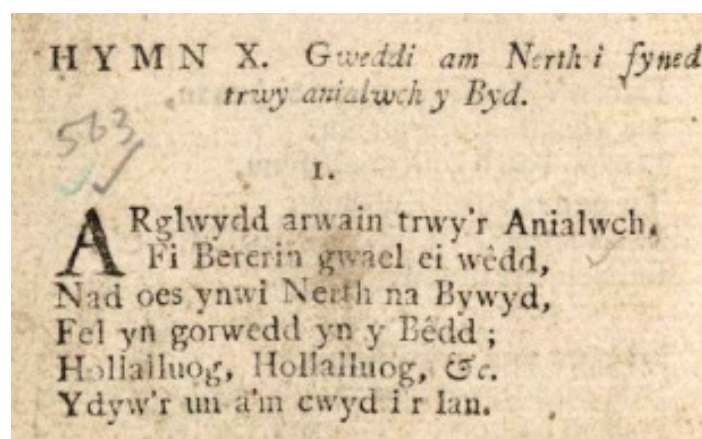
Our hymn book, NEH, has a good number of Welsh hymn tunes but only one originally Welsh hymn. Together with its tune, *Cwm Rhondda*, 'Guide me, O thou great Redeemer' ('great Jehovah' in some versions) is one of its most popular. Although both author and translator have the same surname, they were not related to each other, but they had surprisingly similar histories.



William Williams
Image: Public Domain

William Williams, also known as 'Pantycelyn', was born in Carmarthenshire, Wales, on about 11th February 1717, the son of a farming family. When his father, John, died in 1742, his widowed mother moved to a farm called *Pantycelyn* (*Holly Hollow*) from which Williams took his nickname, which he added to his name. Converted by Howell Harris, a Calvinistic Methodist preacher in 1737, he abandoned his proposed study of medicine and was ordained deacon in 1740 in what is now the Church in Wales. Calvinistic Methodists followed George Whitefield, rather than the Arminian Wesley brothers. Refused ordination as a priest because of his Methodist sympathies, Williams became an itinerant Methodist preacher, supporting his ministry by selling tea. He died in *Pantycelyn* on 11th January 1791, aged 74.

He first published this hymn in his *Caniadau y rhai sydd ar y Môr o Wydr* (*The Songs of Those Upon the Sea of Glass*) in 1762.



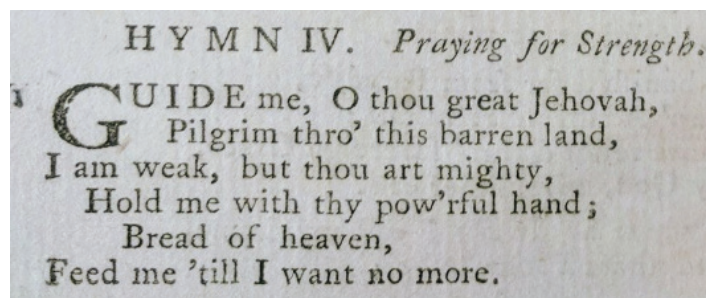
It draws its imagery from the Exodus story referencing the wilderness, the fire and cloudy pillar and the crossing of the Red Sea.

Peter Williams, the translator, was also born in Carmarthenshire on 15th January 1723. He was converted by George Whitefield. Like Pantycelyn, he also took Anglican orders becoming a deacon in 1745. He was also refused priestly ordination because of his Methodism and joined the leading early Calvinistic Methodist leaders. He began to publish Welsh language Bibles at an affordable price. He followed this by producing a Welsh biblical concordance, which greatly advanced scholarship in the Welsh language. In his later life, he espoused Sabellianism, the heresy that denies the separate persons of the Trinity, essentially a form of Unitarianism. In 1791, he was expelled from the Calvinistic Methodists and died on 8th August 1796.



PETER WILLIAMS
Image: Wikipedia

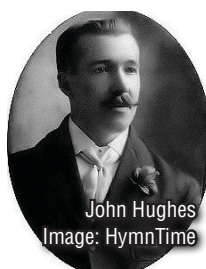
Peter published his translation in his collection *Hymns on Various Subjects* in 1771, using only three of the original six verses.



Sung to many tunes before its current one, the famous *Cwm Rhondda* (Rhondda Valley) first appeared in print in 1918 in *Cân a Mawl*, an American collection, but, even then, it was not linked to this hymn. The first pairing was in the April 1920 edition of *The Musical Salvationist*, a journal for Salvation Army musicians. From there it found its way into the 1933 Methodist Hymn Book, which gave it its current popularity.



Cwm Rhondda was composed by John Hughes (1873-1932), a layman who began work in a Welsh colliery at age 12 before moving to an administrative position in the Great Western Colliery, Pontypridd, where he remained for the rest of his working life. Hughes was a deacon and leader of the congregational-singing in Salem Baptist Chapel in Tonteg. Hymn tune composition was a hobby that he pursued in his spare time. *Cwm Rhondda* was composed in 1905 for a hymn festival in his home church.



John Hughes
Image: HymnTime

Sabine Baring-Gould (1834-1924)

'Through the night of doubt and sorrow' (NEH 468)
Igjennem Nat og Traengael, from the Danish of Bernhardt Ingemann (1789-1862)

Born on 28th January 1834, Baring-Gould was the son of a long-standing landed family in Devon and the descendant of a crusader. His father was a squire and former army officer, his mother the daughter of an admiral. Originally privately educated, he was admitted to Clare College, Cambridge, in 1852, graduating BA in 1857 and MA in 1860. Baring-Gould was made deacon in 1864 and ordained



Image:
National Portrait Gallery

priest in 1865. In his first curacy, he met his wife, Grace Taylor, then a 14-year-old factory girl, and married her in 1868, after sending her away to be properly educated. They had 15 children, all but one surviving to adulthood.

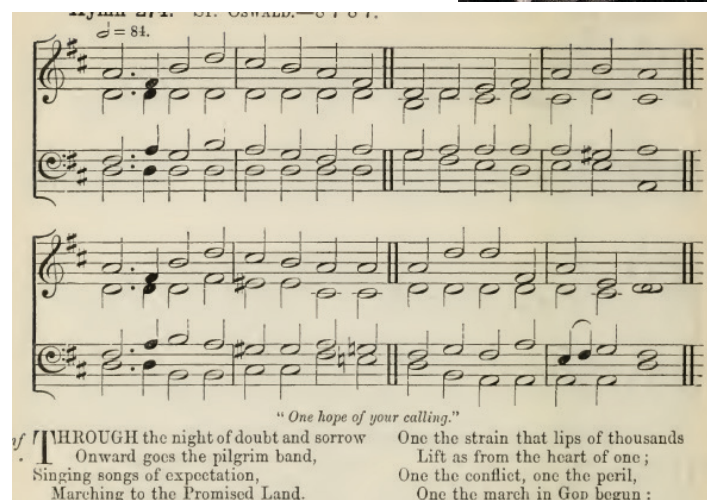
In 1872, Baring-Gould inherited his father's estate in Devon, becoming the squire of *Lewtrenchard*, an office that included the right to nominate the local parson. The living became vacant in 1881, and he appointed himself.

Baring-Gould was a Tractarian, a novelist, antiquarian and geologist. He is most remembered now, for his 1865 hymn 'Onward, Christian soldiers' (NEH 435). He was described as 'tall, handsome and romantically religious'. He died at home on 2nd January 1924.

Ingemann, the author of 'Through the night of doubt and sorrow' was born on 28th May 1789 and became an eminent Danish poet. He was Professor of Danish Language and Literature at the Academy of Sorø, Zealand from 1822 until his death in 1862. Our hymn was first published in 1825.



Bernhardt S. Ingemann
(1789-1862)
Image: HymnTime



Baring-Gould's original translation was first published in the *People's Hymnal* of 1861, but the version we now used appeared in *A&M* in 1875.

One question remains: how did this quintessential Victorian cleric, scholar, poet and landowner, come to translate a hymn in Danish. Greek or Latin would have been unexceptional; German and French might have been possible, but Danish? He tells us himself. In 1899, Baring-Gould published a translation of an Icelandic saga, which he called *Grettir the Outlaw: A Story of Iceland*. In his preface, he said:

It is now just thirty years since I first began to read the "Saga of Grettir the Strong" in Icelandic. At that time I had only a Danish grammar of Icelandic and an Icelandic-Danish dictionary, and I did not know a word of Danish. So I had to learn Danish in order to learn Icelandic.

Of course! I should have realised!

Ray Palmer (1808-1887)

'Jesu, thou joy of loving hearts' (NEH 292), *Jesu, dulcedo cordium*, 12th century Latin

For our final translator, we cross the Atlantic from Britain to the USA. Ray Palmer was born in Little Compton, Rhode Island, USA, on 12th November 1808. In addition to this translation, Palmer has two hymns of his own in NEH:



Image: Wikipedia

'My faith looks up to thee' (NEH 72)

'Jesus, these eyes have never seen' (NEH 389)

The son of a judge, Palmer was educated at Phillips Andover Academy and Yale University, where he graduated in 1830. He was ordained as a Congregational minister in 1835 and, after some parish appointments, became the Secretary of the American Congregational Union from 1850 to 1865. On his retirement, he served in several parishes, while devoting himself to his literary pursuits. Between 12th February 1883 and his death on 29th March 1887, he had three attacks of apoplexy, most probably strokes. His obituary in the Yale University records said:

Through his life Dr. Palmer used the fine powers with which he was endowed with untiring industry; his buoyant and cheerful temperament and growing faith sustained him to the end under the pressure of sorrow and infirmity.

John Julian's *Dictionary of Hymnology* said:

Much of Dr Palmer's hymns have passed into congregational use, and have won great acceptance. The best of them by their combination of thought, poetry, and devotion, are superior to almost all others of American origin.

His translation first appeared in *The Sabbath Hymn Book for the Service of Song in the House of the Lord*, published in 1858.

686 *Delight in Christ.* L. M.

- 1 JESUS, thou Joy of loving hearts!
Thou Fount of Life! thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to thee again.
- 2 Thy truth unchanged hath ever stood;
Thou savest those that on thee call;
To them that seek thee, thou art good,
To them that find thee — All in All!

In that volume the Latin was attributed to Bernard of Clairvaux (1090-1153). The original Latin text is a poem of 192 lines in 48 four-line verses, entitled *Iubilus rhythmicus de Nomine Iesu* ('The joyful poem on the Name of Jesus').

Z.

S. BERNARDUS.

CCVI. *Iubilus rhythmicus de Nomine Iesu.*

Iesu dulcis memoria, Dans vera cordi gau- dia, Sed super mel et omnia Eius dulcis praesen- tia.	Cum Maria diluculo, Iesum quaeram in tumulo, Cordis clamore querulo Mente quaeram, non oculo.	25
--	--	----

Parts of the original have been translated into separate hymns: 'Jesu, the very thought of thee' (NEH 385) and 'O Jesu, King most wonderful' (NEH 386) by Edward Caswell, whom I have already discussed in Part II of this series; and 'Jesu—the very thought is sweet' (NEH 291) by John Mason Neale, whom I discussed in Part I. The authorship claim has always been doubtful. Because the earliest manuscripts are English, the most recent research suggests that the author was an Englishman of about the end of the 12th century. Since an early manuscript suggests a 'holy virgin', the author may have been a nun rather than a monk.

Ashukuriwe Mungu kwa wale wanaotafsiri nyimbo za tenzi

Diolch i Dduw am y rhai sy'n cyfieithu emynau

Gud være tak for dem, der oversætter salmer

Thanks be to God for those who translate hymns

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

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during a difficult time
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St James' Institute Update

Sue Mackenzie

In the Update concerning the St James' Institute published in the last issue of *St James' Connections*, there was an advertisement for a new Director of the St James' Institute (see below). The position has not yet been filled and more information about what the role entails can be found at www.sjks.org.au/institute. Those interested in applying should contact the Associate Rector, The Rev'd John Stewart on (02) 8227. 1300 or email him at john.stewart@sjks.org.au. After 15th June, contact the Rector, The Rev'd Christopher Waterhouse on (02) 8227 1300 or email him at rector@sjks.org.au.

Despite the current Director only being able to devote a small portion of his time to the St James' Institute, events are continuing to take place and be well-supported. In the coming months, we can look forward to a Sunday afternoon seminar led by Dr Belinda Summers on the work of the writer, Marilynne Robinson, which focuses particularly on Marilynne's theology as revealed in her books. This seminar will take place on Sunday 22nd June from 2:00pm to 4:00pm in St James' Hall. To book for the seminar and for more information, visit www.sjks.org.au/institute.

Another Sunday afternoon seminar will be held on 3rd August (from 2:00pm to 4:00pm in St James' Hall) when parishioner, Dr Helen Blake, will explore Genesis 3 'through a relational lens'. The question Helen will be addressing is: 'How does examining the behaviour of Adam and Eve and of God, as each is portrayed in Genesis 3, contribute to a fuller understanding of our human experience and our relationships with ourselves, each other and with God?' Again, to find more information and to book a place at the seminar go to www.sjks.org.au/institute.

The Institute is not hosting any events in July, which will allow parishioners and others opportunity to delight in the various musical events on offer during that month. More details of these can be found at www.sjks.org.au/music. And towards the end of that month, is our Patronal Festival when we celebrate St James' Day.

Sue Mackenzie is a parishioner at St James' and sub-editor of *St James' Connections*.



Director - St James' Institute (Part-time)

St James' King Street is looking for an inspiring and collaborative Director (lay or ordained) with a strategic, creative, and entrepreneurial approach to leading and developing the St James' Institute into the next phase of its life.

The Institute provides a range of educational activities through the year including regular seminars, talks, study groups, tours and other events on a range of topics to enable people to explore and grow in the Christian faith, and to engage in public discussion on contemporary issues.

Enquiries to the Rector, The Rev'd Christopher Waterhouse on 02 8227 1300 or email rector@sjks.org.au.



Holy Week & Easter at St James'



The Servers before Palm Sunday
Image: Ross Douglas



The Choir of St James' in Queen's Square
Image: Ross Douglas



Palm Sunday begins in Queen's Square
Image: Ross Douglas



Image: Ross Douglas



Image: Ross Douglas



Image: Ross Douglas



Image: Michael Horsburgh



The Interior of the church decorated by
The Rev'd John Stewart and the Vergers
Image: Michael Horsburgh



Maundy Thursday
Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Image: Chris Shain Images for Business

The stripped Altar on Good Friday
Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Our Holy Week preacher, The Rev'd Catherine Eaton
Image: Chris Shain Images for Business



Image: Chris Shain Images for Business



Director of Music Thomas Wilson (centre) with Choristers Aaron Erdstein (left) & Gabriel Desiderio (right) sing the Passion
Image: Chris Shain Images for Business



The Holy Saturday working bee
Image: Jackie Dettmann



Image: Jackie Dettmann



Image: Jackie Dettmann



Image: Jackie Dettmann



Image: Jackie Dettmann



Remembering Flinders, a Hero in Bondage

Robert Willson

One day I spent an hour in the quiet beauty of St James' Church, reading the memorial tablets to notable men and women commemorated there. It is almost a roll call of those prominent in the history of the early colonies of Australia.

Then I left the Church and walked along Macquarie Street to the Mitchell Library. I paused before the statue of the man who made the name 'Australia' popular for our continent, and who proved that it is a continent by circumnavigating the land previously known as 'New Holland'.

The statue is, of course, that of the famous British navigator Matthew Flinders. Flinders lived and died before St James' Church was thought of, but he is recalled in more than 100 geographical features on the map of Australia. In Macquarie Street behind his statue, there is a statue of 'Trim', Flinders' little cat, also remembered as the great navigator's faithful companion.

Lincolnshire

Australians who visit Britain looking for Australian links with Flinders, should make for Lincolnshire, as my wife Beth and I did thirty years ago. We were armed with books to help our search. We hired a car in Lincoln and set off, after visiting the Cathedral, where the Australian links are now commemorated.

In southern Lincolnshire, in the fenland just inland from the water known as 'The Wash', we drove through the gentle rolling countryside to the little village of Donington. Visitors can hardly miss it with the 14th century church tower and its massive spire, together with later additions.

Following Robinson Crusoe

But we Australians were there because in the year 1774 the local village surgeon and his wife rejoiced in the birth of a son, Matthew Flinders. Perhaps father thought that the boy might follow his medical calling. However, Matthew read the classic tale of the sea *Robinson Crusoe* and he joined the Royal Navy, while still a teenager, aged 16.

From the first it seemed that destiny linked Flinders to the South Seas. Flinders sailed with William Bligh on his second voyage to transport breadfruit plants to the West Indies, to feed the slaves. His first voyage in 1789 had, of course, been brutally interrupted by the famous Mutiny, but Bligh and the Royal Navy were very determined. On that second voyage young Flinders learned the skills of navigation from study and from Bligh who was a master navigator.



St. Mary and the Holy Rood Church, Donington
(Image © Stephen Edward Clare 2024)

There is no space to describe all the voyages of Flinders in the detail that they deserve. In 1796 he arrived in Australia on board the ship *Reliance*. He had become friends with George Bass who came from Aswarby, not far from Donington. We visited both places because of my Primary School stories long ago. The two fellows, Bass and Flinders, explored the coast south of Sydney in a tiny boat called *Tom Thumb*. I remembered those tales, partly because of the name which was so appropriate.

The Investigator

The most successful voyages of exploration that Flinders made were in the years 1801 to 1803 in a leaky ship called the *Investigator*. (His friend, George Bass, was lost at sea in 1803.) Flinders continued to explore the waters around Australia. Careful journals were kept of his voyages that completed and linked up other surveys to compile a total map of the whole continent.

While Flinders named many places after others, he named nothing after himself. It was only later that his own name

came to be given to many geographical features, with statues in three capital cities, Sydney, Melbourne and Adelaide. I am told that two centuries later some of his meticulous charts are still in use. His sympathy for the First Nation people he encountered was long remembered.

Trim, the Cat Who Circled The Continent

Behind the Sydney statue of Flinders, the visitor will see on a window ledge of the Library the statue of his faithful cat, Trim. Trim was named by Flinders after the butler in the classic novel *Tristram Shandy*, by the Rev'd Laurence Sterne.

Trim was a bicolour cat, being black with white paws, chin and chest. He had courage and determination. On one occasion the cat fell overboard. With utter determination the little animal swam to a rope thrown down and clutched it with his paws. He clawed his way up until someone grabbed him and he was saved.

In Prison

I have called this article *A hero in Bondage* and that is a fine description of the last years of the great navigator. In the year 1803, Matthew Flinders saw that his ship was almost a wreck so he sailed for England. He was forced to call at the French Colony of Mauritius for repairs. He was not aware that Britain and France, now dominated by Napoleon, were again at war. He was arrested as a spy and papers indicating his status were either lost or ignored. His bondage was to last about seven years, a tragic end to a great career.

His faithful cat, Trim, accompanied him in this exile. Sadly, the little cat vanished. Flinders suspected that the little animal was killed and eaten by a slave but his memory lives on.

Flinders wrote to Sir Joseph Banks, the authority on all things Australian in Britain, advocating for the name 'Australia', but Banks apparently was not in favour so Flinders' book appeared with the title *A Voyage to Terra Australis*.

Flinders arrived in London and was reunited with Ann whom he had married years before and not seen for many years. A daughter was born to the marriage. It was clear that his long years of privation had damaged his health but he struggled to finish his book. Ann placed the first edition in his hand on the day of his death in 1814, aged 40.

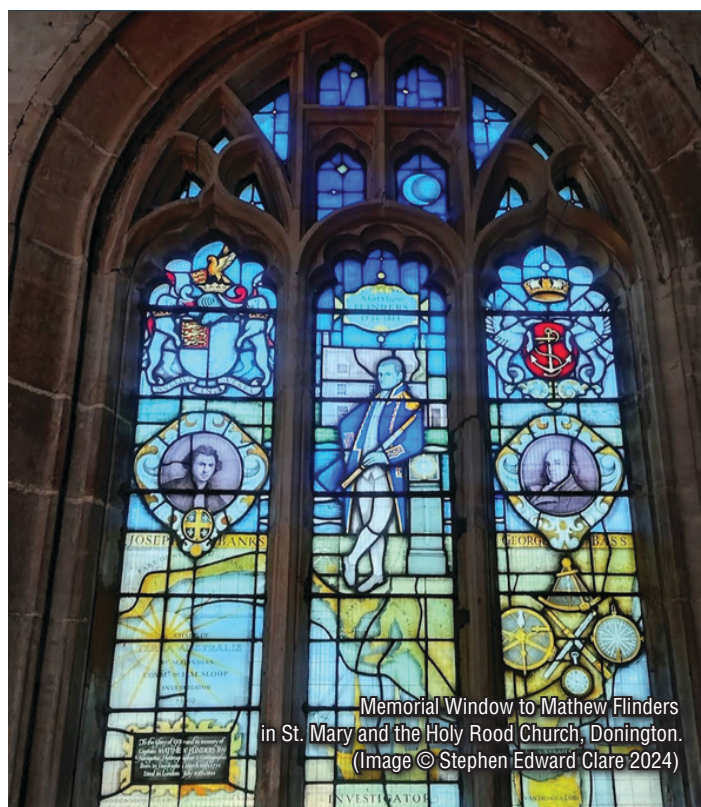
Matthew Flinders was buried in a London Churchyard but he did not rest in peace. Years passed and the location of his grave was forgotten, along with thousands of others. It was long believed that he was buried under platform 15 of Euston Station but no one was sure.

Then, just a few years ago and just before Australia Day, 25th January 2019, archaeologists working with those building a High-Speed rail link between London and Birmingham, made a great discovery. They found the grave of Flinders

and a monumental inscription clearly identifying him, though his headstone was lost. It was very close to the traditional location, and made world headlines.

No one was more excited that the people of tiny Donington, Lincolnshire, and the campaign to 'Bring him Home' was successful. A ceremonial team of men of the Royal Navy, together with descendants of Flinders, and the Bishop of Lincoln, and representatives of Australia and Mauritius all gathered with an 18-gun salute for the most exciting day in the modern history of the village. Matthew Flinders was reinterred in St. Mary and the Holy Rood Church in Donington on 13th July 2024.

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



Memorial Window to Mathew Flinders
in St. Mary and the Holy Rood Church, Donington.
(Image © Stephen Edward Clare 2024)



Statue of Trim the Cat outside the Mitchell Library NSW
(Image: Peter Williams 2012)

The end of the financial year is fast approaching. Make your tax-deductible donation now to support wonderful music at St James'.

Your gift is important. Parish music costs, excluding salaries, are approximately \$300,000 per annum. Donations through the St James' Music Foundation 2024 covered this cost. Keep music a vibrant part of the life of the parish and the city.

General donations help grow the Foundation's capital fund, the investment income of which provides annual distributions to fund the ongoing music programme. Donations for specific projects include scholarships or performances.

Claim your tax deduction!

Non-deductible donations are also welcome to The St James' Church Building and Property Foundation to assist in the maintenance of the historic church building.



Visit stjameskingstreetmusicfoundation.com.au or contact the Foundation Treasurer, Marilyn Smith at smithys@iinet.net.au

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Genius meets Dobson:

Martin Baker's Unforgettable Visit

Marko Sever

It was an extraordinary privilege for St James' King Street to host the internationally acclaimed organist Martin Baker—a true titan of the organ world. Known globally for his virtuosity and imaginative improvisations, Martin's visit marked a high point in the musical life of our parish and a fitting celebration of our new Dobson organ.

Among many other accomplishments, Martin served for two decades as Master of Music at Westminster Cathedral, where he directed one of the world's most revered choirs. His musical pedigree is second to none, and his artistry speaks with clarity, intelligence, and profound spiritual insight.

During his time with us, Martin gave two remarkable concerts as part of the St James' International Organ Festival. The first was a live improvised soundtrack to the 1925 silent film *The Phantom of the Opera*. It was a first for St James'—never before had a silent film improvisation taken place in the church, and the effect was both eerie, electrifying, and contained many humorous moments. The organ became a full orchestra under his hands, perfectly matched to the tension and drama of the screen.



The Phantom of the Opera comes to St James' with Martin Baker on the organ. (Image supplied.)

The second concert was a more traditional, though no less exhilarating, organ concert, showcasing the expressive range of the Dobson. The programme concluded with an astonishing improvisation on three submitted themes: *Down Under*, *God Save the King*, and *Oh Danny Boy*—a dazzling display of musical wit, craftsmanship, and sheer invention.

Martin's final engagement was Choral Evensong on Sunday 4th May, where he directed a programme that reflected his more nuanced musical identity. Palestrina's *Magnificat Primi Toni*, long part of Martin's musical DNA, was paired with Howells' *Nunc dimittis* for Westminster Cathedral. The

service concluded with another brilliant improvisation, this time on *O filii et filiae*, based on his own arrangement.

In addition to his performances, Martin sat down for an interview with Simon Moore at 2MBS Fine Music Sydney, discussing his musical life, improvisation, and impressions of the Dobson organ at St James'. This special episode of the *In Conversation* podcast will be released shortly and shared via the St James' Facebook page—a must-listen for anyone interested in the mind behind the music.



Martin Baker with Simon Moore (Image supplied.)

At the risk of sounding self-indulgent or glib, Martin Baker is one of my musical heroes. His presence among us was inspiring, and his visit will be remembered as one of the great moments in our parish's musical story.

Marko Sever is Organist and Assistant Director of Music at St James' and Artistic Director of the St James' International Organ Festival.



Martin Baker with Marko Sever in St James' (Image: Josephine Brereton.)

Commemorating Ruth Cracknell AM

1925-2002

6th July, 2025 marks the 100th anniversary of the birth of Australian actress, comedian and author, Ruth Cracknell.

Her career spanned an impressive 58 years from the late 1940s until her death, and encompassed theatre, film, and television. She particularly valued her diverse dramatic and comedic roles with the Sydney Theatre Company (STC), considering them the foundation of her profession. Her remarkable work ethic enabled her to participate in multiple productions with the STC and other theatre companies across Australia annually.

While her career in radio, revue, theatre, television and film was extensive, it was as Maggie Beare in ABC television's *Mother and Son* that Cracknell established herself as a national figure. The Australian sitcom aired from 16th January 1984, to 21st March, 1994, and featured Cracknell, Garry McDonald, Henri Szeps and Judy Morris. The show tackled ageing and memory loss with a mix of humour and sadness, becoming a beloved favourite despite its unusual theme for a comedy.

Colleagues spoke of her honesty when performing the role of Maggie Beare, not shying away from the more challenging aspects of that character and thereby adding a significant depth of humanity to the role.

The writer of *Mother and Son*, Geoffrey Atherden, said: 'There was no-one else like her. Nobody else had that range from high drama to low comedy.' [*The Sydney Morning Herald*, 14th May, 2002].

Various known as Crackers, Ruth, St Ruth, and Dame Ruth, she was blessed with what admirers called 'the gift of pausation'. Her intelligence, grace and charm earned her widespread affection, and her natural talent commanded respect.

'Ruth's generosity to her fellow performers is legendary. She is held in such esteem, yet she was always the first to tell another actor their work was good.' [Jacki Weaver, *The Australian Women's Weekly*, June 2002].

'She was the perfect teacher, because she didn't teach, she didn't correct, she didn't lecture. Everyone on that rehearsal floor was her equal. You learnt by watching her, working with her and just being around her'. [Garry McDonald, *The Sydney Morning Herald*, 18th May, 2002].

'She embodied the Australian spirit of another time when courtesy, graciousness and dedication to duty and service were the accepted ideals. She was tall and elegant with true-blue eyes, a cultured voice, impeccable manners, the driest wit and the wickedest humour. She set standards in performance and in life that we would do well to emulate.' [Robyn Nevin, *The Sydney Morning Herald*, 14th May, 2002].

Cracknell was deeply committed to social justice and to addressing societal inequity in Australia. She was an active supporter of Reconciliation and Indigenous Land Rights, recognising a personal and collective responsibility for past and continuing injustices to Indigenous Australians. She also advocated for women's rights through her involvement in the WomanShare programme run by the International Women's Development Agency (IWDA). Her belief that we can and must do better by adopting a more compassionate perspective towards others was uncompromising.

She had a lifelong connection with St James', which was where she married her husband Eric Phillips in 1957. Her funeral was held at the Church in 2002, and her remains are interred in the Columbarium alongside Eric's. Her friendship with the Rev'd Howard Hollis, who was the rector between 1975 and 1983, and his wife Margaret, was a crucial factor in her continuing relationship with St James'. Hollis, who was an organist as well as a minister, had a style that differed from the Anglican norm in Sydney at the time. He embraced an Anglican tradition that was conveyed through the music of Thomas Tallis and Orlando Gibbons, and the poetry of John Donne and George Herbert. David Drury led the choir and organ at St James' as Director of Music, and the beautiful and uplifting music was particularly cherished by Ruth.

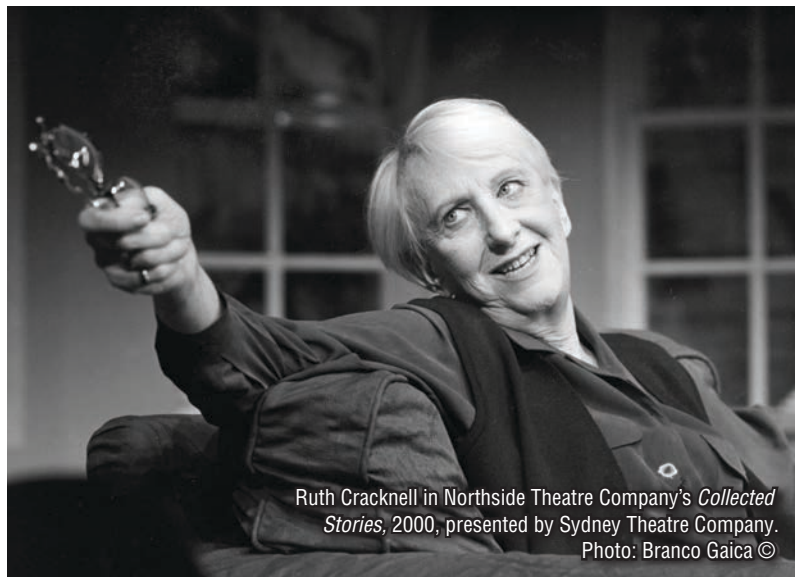
Cracknell wrote that '...life without some spiritual centre is unthinkable. Bleak. Devoid of energy.' and it was at St James', surrounded by music and tradition that she found her spiritual sustenance.

The words she penned in 1997 about acceptance remain profoundly relevant today: 'The ethic and belief that has forgiveness and love as its central tenets—the particularly difficult to achieve and maintain love of one's neighbour. Difficult, but inescapable, if there is to be some way through the mess that seems increasingly to press in on us these days. Compassion, acceptance and a sinewy determination not to reject what's different is absolutely vital.'

Ruth was known for her warmth, humour, and sharp wit with family and friends. Her larger-than-life presence meant that her sudden death in 2002 at age 76 felt premature. Two decades later, she remains fondly remembered by those who knew her and the public.

The Choral Evensong service at St James' on 6th July, 2025 will celebrate the 100th anniversary of Ruth's birth and will include a reflection and remembrance of Ruth's life.

Contributed by her family.



Culinary Creations at Clergy House Chatswood



Caramelised Date and Pistachio Upside-Down Cake

Perfect for these cooler evenings, special gatherings, or whenever you're craving something truly unique. Serves 8+

Ingredients: Caramelised Topping

- 100g brown sugar
- 80g unsalted butter
- 1/2 tsp cinnamon
- 80g pitted Medjool dates, halved lengthwise
- 30/40g shelled pistachios

Ingredients: Cake Batter

- 130g sugar
- 120ml vegetable oil or melted butter
- 2 large eggs
- 120ml sour cream or plain yogurt
- 1 tsp vanilla paste
- 125g self-raising flour
- 50g almond flour
- 1 tsp baking powder
- 1/2 tsp baking soda
- 1/2 tsp ground cardamom
- 1/4 tsp salt
- Zest of 1 orange



Ready, set, bake

- Preheat the oven to 170°C
- Grease and lightly flour a 20/23cm round spring-form cake pan.

The Caramelised Topping

- In your Thermomix, place the brown sugar, unsalted butter, and cinnamon into the bowl and set for 3 minutes, 90°C, speed 3. Or, in a small saucepan, melt the butter and brown sugar with cinnamon until bubbly.
- Pour into the bottom of your greased cake pan and spread evenly.
- Arrange the dates (cut-side facing up) and pistachios over the caramel.
- Clean the bowl for the next stage.

The Cake

- In your Thermomix bowl, place the sugar, vegetable oil, eggs, sour cream, and vanilla paste, and orange zest.
- Mix for 1 minute, speed 3. Or, mix together in a mixing bowl.
- Now add the self-raising flour, almond flour, baking powder, baking soda, ground cardamom, and salt.
- Mix all ingredients for 1 minute, reverse speed 3. Or, gently fold through until mixed, if using a mixing bowl.
- Carefully spoon the batter over the date-pistachio topping and smooth the surface.
- Bake for 35–40 minutes, or until a cake-tester comes out clean.
- Once removed from the oven, let it cool in the pan for 5 minutes, then gently invert onto a serving plate.

To Serve

- Garnish with 20/30g extra chopped pistachios for texture.
- Serve with a dollop of double cream or Greek yoghurt.

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

Chosen, by Giles Fraser (Allen Lane, UK, 2021)

Olive Lawson

Rev'd Giles Fraser's *Chosen* is described in his publisher's cover notes as 'a theological page-turner' and 'an incredibly important and necessary book'. Rev. Fraser entitled his book *Chosen*, in specific reference to his family's identification as belonging to the 'chosen' Jewish race, and generations later to his own chosen vocation as clergyman in the Church of England. His narrative reveals that he thinks of himself as both a Christian and a Jew.

The main text of his book examines the traditional aspects of the Christian life according to Aquinas, and passed down via religious writers from the Middle Ages to modern times. Jewish history is traced in parallel, mentioning the appearance of divergent groups: Pharisees, Sadducees, Zealots and others, all with specific points of view, and the upheavals under Roman rule.

While the book is primarily an autobiography, the explanatory sub-title 'Lost and Found between Christianity and Judaism' hints at the author's purpose in reviewing his life, to understand the 'between', the historic relationship of Judaism and Christianity. Their enduring influence on each other is a thread through the greater part of his narrative. Within the framework of autobiography, this theme of religious history is also self-referential, the author telling readers of his own spiritual journey in coming to terms with these two directional forces in his life. His exploration of the meaning of Judaism and the mode of belief which came to be called Christianity enabled Giles Fraser to put his own religious understanding into its historical context.

Reviewer's note: Underpinning this focus, is the often-forgotten fact among practising Christians that the human individual in whose name their faith exists, was a Jew. The New Testament, which tells us all we know about Jesus of Nazareth, is a collection of Jewish writings; maintained by author Giles Fraser to be *indivisible* from the Old Testament, long regarded as the Jewish Bible. About half a century after Jesus's life, Paul of Tarsus experienced a dramatic enlightenment while travelling to Damascus, thus giving a time-frame to the theological detour from Judaism that we call Christianity. Paul's friend Luke wrote a description of this event, and of subsequent acts of the apostles (Jesus's chosen twelve). Luke's reports are central to the New Testament. Paul himself later wrote advisory letters in the common language, Greek, to groups of Jewish Christians in towns around the eastern and northern shores of the Mediterranean. He insisted that 'in Christ Jesus' there is neither Jew nor Greek. There were both Jewish and Gentile Christians. The term 'Christian' maintains in language the fact that Jesus was believed to embody the *Kristos*, the spirit of the Messiah, the anointed One, He himself being the Christ.

The Jewish population of Britain had suffered expulsions and readmissions over the centuries until the 1700s, when under King George I the trickle of European Jews became a stream, many of them Russian refugees who settled in the Portsmouth enclave. Among them was a Samuel Friedeberg, whose descendants, by the 1890s, had taken their enterprise and acumen to Liverpool in the industrial north, then an opportune place for the European immigrants to put their skills to profitable use.

With a central role in the establishment of the Liverpool synagogue, an ancestor of Giles Fraser was one of the prominent citizens of Liverpool who became de facto Englishmen, anglicised Jews who would have voted for the Tories, dined on roast beef, and kept Christmastide. Aware of Benjamin Disraeli's ascent to top position in Queen Victoria's government, it was evident that in England anything was possible for those of Jewish ethnicity. An aspect of adaptation to English life was the modifying of foreign family names. The Russian Friedeberg was later altered to a rough equivalent, Frampton. In time, this was replaced by the surname Fraser.

In the early 2000s, Rev'd Giles Fraser, then an academic, BBC broadcaster and clergyman in the Church of England, was appointed Canon Chancellor at St Paul's Cathedral. Outstandingly qualified for this appointment, he was delighted to learn that a little house in a green close near the cathedral would be part of his salary. He had a 'dream job'.

In London in 2011, in St Paul's precincts, a situation arose which would terminate his job at the Cathedral and alter the course of his life. He disagreed with the Cathedral Chapter (the management) on a matter where he had acted according to his conscience, which was to consider what Jesus would do. The heavy consequence of this was that he was obliged to resign from his job at St Paul's.

In search of employment not long afterwards, Giles Fraser went to Liverpool for a job interview. With time to spare, he wandered into the synagogue. There he saw a portrait of his famous forebear, the synagogue's benefactor Friedeberg. This image acted upon Giles' vision as an apparition; it seemed like a family ghost, its effect upon him being to find out about the person portrayed, to delve into his family's past.

A brief book review can do no more than give readers a glimpse, as it were, into a time mirror of the Rev'd Giles Fraser's life crisis, in coping with the events that took place in and around the precinct of London where he lived and worked in the first decade of the 2000s, and the clarity of purpose ensuing from his time in the north of Britain; the tracing of his Jewish family's ethnicity.

The Canon Chancellor's job at St Paul's, to quote the Church's website, involves 'growing and leading the Cathedral's

expanding theological and learning programme, which is a major part of the Christian mission and outreach of the Cathedral.' One duty that Giles Fraser had was to make sure the Cathedral doors were opened, the aisles clear, the nave seating ready for services of worship, and so on. St Paul's is also a sanctuary for anyone who wishes to rest in the quiet beneath Wren's great dome.

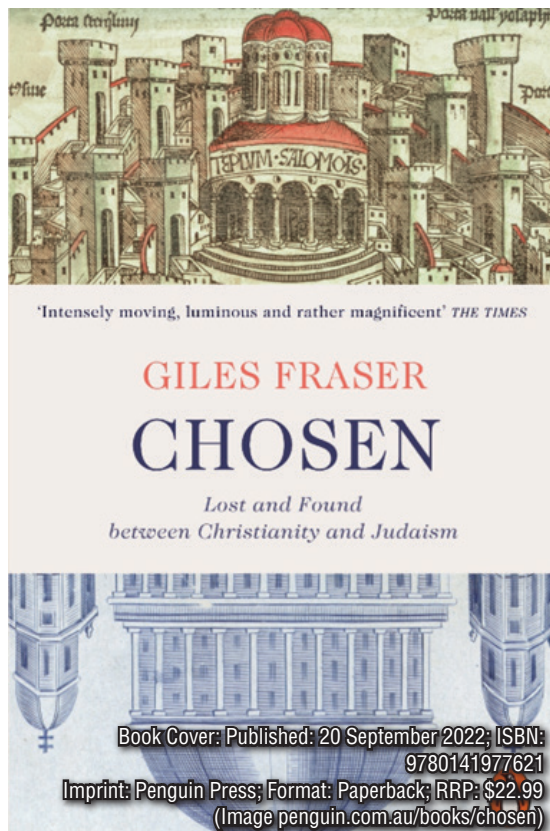
In 2011, the London constabulary had been on watch for trouble near St Paul's Cathedral for weeks, posted there because of an ongoing, determined protest, dubbed 'Occupy'. It was based in Paternoster Square, the financial centre of London, just a stone's throw from St Paul's. Several hundred protesters had settled along the tiered steps of the Cathedral, waiting an opportunity to storm the London Stock Exchange, to occupy its premises by force, in protest at the money market. In its many guises, the finance sector of London had become a hotbed of usury, where money manipulators repackaged debits as assets, in deals that made the rich richer and the poor poorer.

For months on end, St Paul's was the place-to-be for Occupy protesters. Along the Cathedral's tiered steps in the sunshine by day, camped in their tents on the church grounds at night. Barricades had been put up to protect the towers of mammon from non-financial persons. Some London police were assigned to position themselves beside the doors of the Cathedral, to prevent the encroachment of rag-tag protesters, who were on church property.

Canon Chancellor Fraser was increasingly concerned that those wishing to attend the morning Eucharist service might find it a bit unwelcoming. Mild-mannered Londoners, popping into church on their way to work, should not be confronted by the police. Giles brought notoriety upon himself by asking a row of policemen by the doors to move along, so that people arriving for service could enter the nave unimpeded.

A flank of London police, expressionless as Palace Guards, being told to 'move along' by a quietly-spoken churchman, was unheard of. The tabloid press told its readers that the Mayor of London had called for Rev'd Giles Fraser to be sacked. (The Archbishop of Canterbury, more understanding, sent Giles a message of love and support.)

It was tiresome, not to mention untidy; but on his own Giles would be unable to clear the massed bodies and detritus of the genuine and the hangers-on, so he decided that if normal Cathedral services could continue, the protesters might stay



at their campsite till some response came from the wealth managers at the London Stock Exchange (LSE). But no response came from the LSE; no employee attempted to justify its policies in the towers of mammon in Paternoster Square. But the Chapter (Cathedral Management) would not accept the Canon Chancellor's point of view.

By October, the protest had gone on for too long. The Chapter called an extraordinary meeting to consider formal eviction of the Occupy mob from church property. After giving the matter some thought, Giles asked himself what Jesus of Nazareth would have done, remembering that it was the money-changers whom Jesus drove out of the Temple, not the gawking onlookers. He voted in the negative, and perhaps predictably his voice of disagreement was to no effect with Chapter. The decisive vote

was in the affirmative; to formally evict the occupiers from St Paul's. Giles very soon found himself out of favour among the upper echelons of London Anglicanism. He had no option but to resign.

The first part of the narrative of *Chosen* is an unashamed account of what had happened. As a writer of autobiography, Giles Fraser faced the imperative of telling the truth about himself. A chapter on theology and philosophy details his reflections on what truth really is. (As one-time philosophy lecturer at Wadham College, Oxford, he knew his subject.)

His decision cost him his job, his marriage, and his home. He became one of London's drifters; unwell, unemployed, dependent on the deadening effects of nicotine and alcohol. Gradually, with the hospitality of friends, he was able to rebuild his life.

His embrace of his family's Jewishness led him to a second marriage, to an Israeli. The concluding pages show a photograph of Giles standing knee-deep in the River Jordan, where its thin waters mark the boundary between Jordan and Israel. He holds his new baby son high over his head, in the moment before Baptism.

The writing of *Chosen* took Rev'd Fraser seven years. He tells readers that most of it was done in the refuge of an Anglican church in suburban London where, at the time of publication, he was parish priest.

Olive Lawson is a parishioner at St James'.

St Laurence House - Why Youth Homelessness Matters

Yfoundations

Youth Homelessness Matters Day took place on 16th April this year. For 19 years, this day has been raising awareness about the issues and realities of children and young people experiencing and at risk of homelessness.

Despite a quarter of the homeless population being between 10-24 years old, child and youth homelessness is a largely invisible issue. Over 43,000 children and young people (under the age of 25) presented alone to specialist homelessness services, but this does not capture the thousands who did not present to services. Those who stayed in alternative arrangements including couch surfing, on the streets, with friends/extended family and improvised dwellings who didn't seek assistance aren't included in this figure.

John Macmillan, the CEO of Yfoundations, the Youth Homelessness peak body, said, "We know what needs to happen to make change for children and young people experiencing homelessness. We need governments and the community to recognise we all need to band together to solve the issue. It's the time for governments to bring the rhetoric to an end. It's time to plan for and adequately fund solutions to end youth homelessness."

Nikki Butterfield from St Laurence House in Sydney said, "To truly help homeless young people, services need proper funding and resources. This allows them to create a safe and stable environment where young people can feel secure, valued and build trust. When this foundation is in place, they can begin to rebuild their lives. Ending youth homelessness means investing in services that guide and support them toward a better future."



Nikki Butterfield is Residential Team Leader at St Laurence House (Image supplied.)

Specialist Homelessness Services that support unattended children and young people are severely underfunded so, according to Yfoundations, half those 15–24-year-olds presenting to services are turned away every night because they cannot be accommodated. This is traumatic for the young people presenting, front line workers and service providers.

Children and young people experiencing homelessness have different needs to adults that need to be provided for. Placing them into adult services does not cater to these specific needs and can leave them exposed to unsafe environments. It's time to stop the adultification of young people and fund the services that effectively respond to their experience of homelessness.

Children and young people experiencing homelessness need more than a bed. The majority have been victims of domestic and family violence. Approximately half have mental health concerns. A third of children and young people experiencing homelessness are Indigenous. Young people need living skills development and support, along with a safe place to live to ensure they achieve their full potential.

Young people who reach their full potential are an asset to Australia economically and socially. State, territory and federal governments have a responsibility to invest in solutions to work towards ending youth homelessness and to adequately resource these services on an ongoing basis.

Li Ming (16-year-old female) – a resident of St Laurence House, said:

"I love that I am now able to stay somewhere long term so I can finish my HSC. It's nice knowing I have somewhere stable to live and I don't have to move around so much. One of the best things about being in a long-term refuge is I get my own room. I had to share a room with a stranger at the crisis refuge. Having my own space is good when I'm having a tough time or need space."

John Macmillan said, "St Laurence House is calling on national and state governments to make ending child and youth homelessness a national priority by developing a targeted plan and funding the services needed to achieve this objective."

Yfoundations is the NSW peak body advocating for young people at risk of and experiencing homelessness.

Colin's Corner: from the St James' Archives

100 YEARS AGO at St James' Church

A service was held in St James' Church on Thursday, 18th June 1925, to mark the 1600th anniversary of the Council of Nicea (or Nicaea). The preacher for this special occasion was the Most Rev'd Christopher Knetes, Eastern Orthodox Archbishop of Australia.

THE COUNCIL OF NICEA. Sixteenth Centenary.

The Council of Nicea in 325 A.D. was one of the Oecumenical Councils, i.e., Councils of the Christian Church throughout the whole world. On that occasion there were 318 bishops present, with attendant priests. The great majority of those present represented the Eastern Church, although there were some from Western Christendom as well. The object of the Council was to deal with the heresy of Arius, who denied the Divinity of our Lord, Athanasius, then a young deacon, was the great protagonist for the Catholic Truth. The outcome of the Council was the promulgation of the Nicene Creed, or at least that part of it (excepting one word), up to the clause, "I believe in the Holy Ghost." (The remainder was added later.)

The Nicene Creed is thus really Eastern in origin, although drawn up at an Oecumenical Council. The subject was argued in Greek, written in Greek, and signed by over 300 Greek bishops. It is now used at the Eucharist by the whole Christian Church, both East and West, and is the great corporate act of belief in the Divinity of our Lord.

In this, as in much else, the Christian Church throughout the world is at one. It is hoped suitably to observe the anniversary by a service at S. James', at which the Archbishop of the Greek Orthodox Church is expected to be present.

from *The Monthly Church Messenger* May
1925

THE NICAEAN CENTENARY.

Extracts from the Archbishop's Sermon:

My clear Brethren,—I am obliged to express my heartfelt thanks for the welcome extended to me, and specially for to-day's invitation, when clergy and laity, members of the Anglican and Eastern Churches, Australians, Greeks, and Syrians, we celebrate together the 16th Centenary of the Council of Nicaea.

That the authorities of S. James' Church have been able to organise this commemorative service is a wise and statesmanlike act, which brings to our mind that remote time when representatives from the East and West, from Egypt, Syria, and Palestine were summoned by the first Christian Emperor, Constantine the Great, in the first Oecumenical Synod, and drew up that venerable confession of our faith. It is a striking sign of the increasing friendliness which unites the Eastern and Anglican Churches, and it may confidently be hoped that it will strengthen as time passes.

The Nicaean Assembly alone, of all the Councils, still retains a hold on the mass of Christendom. Its creed is the only creed accepted throughout the Universal Church. It was regarded at the time, and long afterwards, as a final settlement of the fundamental doctrines of Christianity, and so has a place in the liturgies and confessions of the Eastern and Western Churches. The origin of the Council, its locality, and the subject discussed in the Assembly were specially Greek. This could hardly have been otherwise. The whole force and learning of early Christianity was in the East. Therefore, the controversies on which the Council turned all moved in the sphere of Grecian and Oriental metaphysics. They were such as no Western mind could have originated. Of the 318 Bishops who signed the minutes of the Council only eight came from the West. The language during the debates was Greek, and Greek was used for the composition of the Creed. Throughout the Eastern Church the Nicene Creed is still the one bond of faith. In our Calendar the Sunday following Ascension Day is celebrated in commemoration of the first evangelical council, and it is commonly called the "Sunday of the Holy Fathers."

In the Greek Church learned and illiterate men, and even small boys, who can hardly read, recite the Nicene Creed by heart. That wonderful document, preserved and used untouched in the Greek Church, has been rightly regarded as of high importance from an Ecclesiastical and national point of view. The sacred and close association of Greece and Christianity has been confirmed by the Nicene Creed. It forms a link which associates the Greece of Pilate with the Greece of S. Paul.

To the Nicene Creed we owe our existence, our life, both as a nation and Church during the 500 years of bitter slavery under the Turks. It saved both our nationality and our Orthodoxy when Western pseudo-brethren Christians, siding with our tyrants, profiting by our poverty, compassed the sea and land of the East to make proselytes.

We deeply appreciate this impressive service, which has brought before the same Altar Archbishops, prelates, and clergy of East and West. We greet it as a most welcome evidence of the mutual tendency towards the re-union of our Churches.

An incident like this will do more for the union than many conferences. Now, we are not looking for differences, but for similarities. The right way is to dwell on the great and vital principles that we have in common. Members of the Orthodox Church very often avail themselves of the ministrations of the Anglican clergy in the absence of any priest of our own Church, for which we are most grateful. I have to emphasise that the venerable clergy of the Church of England not only know, but practise in their life the great commandment of our Saviour, to "love one another."

from *The Monthly Church Messenger* July 1925

NOTE:

This year, to mark the 1700th anniversary of the Council of Nicaea, the World Council of Churches (WCC) is planning a year of activities with member churches, other churches, Christian World Communions, national and regional organizations, and theological and ecumenical institutions.

At the centre of the WCC's activities will be the holding of the Sixth World Conference on Faith and Order, gathering church leaders and theologians of different traditions around the theme 'Where now for visible unity?' with a focus on the issues of faith, unity, and mission.

Orthodox and Roman Catholics plan to celebrate this historic date together by meeting at Nicaea, in present day Turkey. The ruins of the first ecumenical Synod are there. It will be attended by Patriarch Bartholomew of Constantinople. Pope Francis (who died on 21st April, 2025) had been planning to attend.

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



The Southern Gate of Nicaea
(Image: Rome art lover.)



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Sunday 8th June – Day of Pentecost

10:00am – Choral Eucharist

Setting: Leighton – *Sarum Mass*

Motet: Tallis – *Loquebantur variis linguis*

Wednesday 11th June – St Barnabas

6:15pm – Choral Evensong

Responses: Ayleward

Canticles: Wood – *Magnificat and Nunc dimittis in F*
'Collegium Regale'

Anthem: Ireland – *Greater love hath no man*

Sunday 15th June – Trinity Sunday

9:30am – Choral Matins

Canticles: Stanford – *Te Deum and Jubilate in B flat*

11:00am – Choral Eucharist

Setting: Dove – *Missa brevis*

Motet: Sheppard – *Libera nos, salva nos*

Wednesday 18th June

6:15pm – Choral Evensong

(Sung by The St James' Singers)

Responses: Leighton Jones

Canticles: Moore – *Magnificat and Nunc dimittis (Third Service)*

Anthem: Dupré – *O salutaris hostia*

Sunday 22nd June

9:30am – Choral Matins

Canticles: Howells – *Te Deum and Jubilate 'Collegium Regale'*

11:00am – Choral Eucharist

Setting: Palestrina – *Missa brevis*

Motet: Shelley – *Stetit angelus*

Wednesday 25th June

6:15pm – Choral Evensong

Responses: Reading

Canticles: Parsons – *Magnificat and Nunc dimittis*
(First Service)

Anthem: Philips – *Gabriel angelus apparuit Zachariae*

Sunday 29th June – St Peter and St Paul

9:30am – Choral Matins

Canticles: Britten – *Festival Te Deum in E; Jubilate in C*

11:00am – Choral Eucharist

Setting: Langlais – *Messe Solennelle*

Motet: Palestrina – *Tu es Petrus*

Wednesday 2nd July

6:15pm – Choral Evensong

Responses: Smith

Canticles: Wise – *Magnificat and Nunc dimittis in E flat*

Anthem: Wesley – *In exitu Israel*

Sunday 6th July

9:30am – Sung Eucharist

Setting: Dudman

11:00am – Choral Eucharist

(Sung by The St James' Singers)

4:00pm – Choral Evensong

Commemorating Ruth Cracknell AM (1925-2002)

Responses: Smith

Canticles: G Gabrieli – *Magnificat à 8*

Pärt – *Nunc dimittis*

Anthem: J.S. Bach – *Lobet den Herrn (BWV 230)*

Wednesday 9th July (NAIDOC Week)

6:15pm – Choral Evensong

Responses: Plainsong

Canticles: Joyce – *Canticles in the Nyoongar Language*

Anthem: Tallis – *Miserere nostri*

Sunday 13th July (NAIDOC Week)

9:30am – Choral Matins

Canticles: Ireland – *Te Deum and Jubilate in F*

11:00am – Choral Eucharist

Setting: Sumsion – *Communion Service in F*

Motet: Sculthorpe – *Canticle (Requiem)*

Wednesday 16th July

6:15pm – Choral Evensong

(Sung by The St James' Singers)

Responses: Nelson

Canticles: Sumsion in A

Anthem: Hurford – *Litany to the Holy Spirit*

Sunday 20th July

9:30am – Matins

(Cantor)

11:00am – Sung Eucharist

(Cantor)

Wednesday 23rd July

6:15pm – Choral Evensong

Responses: Martin

Canticles: Tomkins – *Magnificat and Nunc dimittis* (Fifth Service)

Anthem: Tallis – *When Jesus went into Simon the Pharisee's house*

Friday 25th July – St James' Day

6:30pm – Choral Eucharist with Procession

(Sung by The Choir of St James' and The St James' Singers)

Setting: Peeters – *Missa Festiva*

Motet: Stanford – *How beauteous are their feet*

Sunday 27th July – Patronal Festival

10:00am – Orchestral Eucharist

'Splendour of Venice – in honour of St James'

(Sung by The Choir of St James' with cornetts and sackbuts)

Music by Monteverdi, Gabrieli, and others

Wednesday 30th July

6:15pm – Festal Choral Evensong

Responses: Radcliffe

Canticles: Twist – *Magnificat and Nunc dimittis* (St James' Service)

Anthem: Walton – *The Twelve*

LUNCHTIME CONCERTS CONTINUE!

June 11th- Curtis Lau (Violin)
& Ashly Zhang (Piano)

June 18th- Police Band Brass Quintet

June 25th- Consort 8

July 2nd- *To be announced*

July 9th- *To be announced*

July 16th- Val Estrella (Organ)

July 23rd- Jack Ayoub (Tenor)
& Alan Hicks (Piano)

July 30th- Police Band Clarinet Quintet

Lunchtime Concerts are held every Wednesday, 1:15pm at St James' King Street. Tickets are \$10 at the Door.

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The Choir of St James' and The St James' Singers preparing for Easter Day
Photo: Chris Shain, Images for Business



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Marko Sever – Organist
Soloists from The Choir of St James'

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Patronal Festival 2025

Friday 25th July - St James' Day

6:30pm Choral Eucharist followed by traditional Spanish dinner

Sunday 27th July - Patronal Festival

8:00am Holy Eucharist

10:00am Orchestral Eucharist

Wednesday 30th July - Choral Evensong

6:15pm Festal Choral Evensong